



॥ तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः.

**Taittirīyopaniṣad
Brahmānandavallī
with Devanāgarī Text,
Transliteration, English Translation and
Adi Shankara's Bhāṣya**

द्वितीया ब्रह्मानन्दवल्ली

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॐ शान्तिः शान्तिः शान्तिः ॥

dvitīyā brahmānandavallī

*om saha nāvavatu । saha nau bhunaktu saha vīryam karavāvahai ।
tejasvināvadhītamastu mā vidviṣāvahai । om śāntiḥ śāntiḥ śāntiḥ ॥*

उपनिषत्सारसङ्ग्रहः

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे
व्योमन् । सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

upaniṣatsārasaṅgrahaḥ

*om brahmavidāpnoti param । tadeṣā'bhyuktā । satyam
jñānamanantaṁ brahma । yo veda nihitaṁ guhāyāṁ parame vyoman
so'śnute sarvān kāmānsaha । brahmaṇā vipaściteti ॥*

Om. He or she or she who knows Brahman attains the ultimate.
On the above, the following mantra is quoted: "He or she who
knows Brahman which is Existent, omniscient, and limitless,
hidden in the cave of the heart and in the highest ākāśa-he or
she, being one with the omniscient Brahman, enjoys
simultaneously all desires."

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः
पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ १॥ इति प्रथमोऽनुवाकः ॥ *tas mādvā etasmādātmana*

ākāśaḥ sambhūtaḥ । ākāśādvāyuh । vāyoragniḥ । agnerāpaḥ ।

adbhyaḥ pṛthivī । pṛthivyā oṣadhayaḥ । oṣadhībhyonnam ।

annātpuruṣaḥ । sa vā eṣa puruṣo'nnarasamayāḥ । tasyedameva śiraḥ ।

ayaṁ dakṣiṇaḥ pakṣaḥ । ayamuttaraḥ pakṣaḥ । ayamātmā । idaṁ

pucchaṁ pratiṣṭhā । tadapyeṣa śloko bhavati ॥ 1 ॥ iti

prathamo'nuvākaḥ ॥

From the ātman was born ākāśa; from ākāśa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, human. He or she, verily consists of the essence of food. This indeed is its head, this right arm is the right wing, this left arm is the left wing, this trunk is its body, this support below the navel is its tail.

पञ्चकोशोविवरणम्

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवींश्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्निं हि भूतानां ज्येष्ठम् । तस्मात् सर्वोषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्निं हि भूतानां ज्येष्ठम् । तस्मात् सर्वोषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

pañcakośovivaraṇam

annādvai prajāḥ prajāyante । yāḥ kāśca pṛthivīṁśritāḥ । atho annenaiva jīvanti । athainadapi yantyantataḥ । annaṁhi bhūtānāṁ jyeṣṭham । tasmāt sarvauṣadhamucyate । sarvaṁ vai te'nnamāpnuvanti । ye'nnam brahmopāsate । annaṁhi bhūtānāṁ jyeṣṭham । tasmāt sarvauṣadhamucyate । annād bhūtāni jāyante । jātānyannena vardhante । adyate'tti ca bhūtāni । tasmādannam taducyata iti । tasmādvā etasmādannarasamayāt । anyo'ntara ātmā prāṇamayāḥ । tenaiṣa pūrṇaḥ । sa vā eṣa puruṣavidha eva । tasya puruṣavidhatām । anvayaṁ puruṣavidhaḥ । tasya prāṇa eva śiraḥ । vyāno dakṣiṇaḥ pakṣaḥ । apāna uttaraḥ pakṣaḥ । ākāśa ātmā । pṛthivī pucchaṁ pratiṣṭhā । tadapyeṣa śloko bhavati ॥ 1 ॥ इति द्वितीयोऽनुवाकः ॥

iti dvitīyo'nuvākaḥ ॥

From food, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of all beings and therefore, it is called the panacea for all. They who worship

food as Brahman obtain all food. Food alone is the eldest of all beings and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten by beings and because it eats beings, therefore it is called food. Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath. By this the former is filled. This too has the shape of a human. Like the human shape of the former is the human shape of the latter. Prāṇa, indeed, is its head; vyāna is its right wing; apāna is its left wing; ākāśa is its trunk; the earth is its tail, its support. On the above there is also the following mantra.

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्
सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्
सर्वायुषमुच्यते इति । तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥ इति तृतीयोऽनुवाकः ॥

*prāṇam devā anu prāṇanti । manuṣyāḥ paśavaśca ye । prāṇo hi
bhūtānāmāyuh । tasmāt sarvāyusamucyate । sarvameva ta āyuryanti ।
ye prāṇam brahmopāsate । prāṇo hi bhūtānāmāyuh । tasmāt
sarvāyusamucyata iti । tasyaiṣa eva śārīra ātmā । yaḥ pūrvasya ।
tasmādvā etasmāt prāṇamayāt । anyo'ntara ātmā manomayaḥ ।
tenaiṣa pūrṇaḥ । sa vā eṣa puruṣavidha eva । tasya puruṣavidhatām ।
anvayaṁ puruṣavidhaḥ । tasya yajureva śiraḥ । ṛgdakṣiṇaḥ pakṣaḥ ।
sāmottaraḥ pakṣaḥ । ādeśa ātmā । atharvāṅgiraṣaḥ pucchaṁ pratiṣṭhā
tadapyeṣa śloko bhavati ॥ 1 ॥ iti tṛtīyo'nuvākaḥ ॥*

The gods breathe after the prāṇa, so also do people and cattle; for the prāṇa is the life of creatures. Therefore it is called the life of all. Those who worship the prāṇa as Brahman obtain a full life; for the prāṇa is the life of creatures. Therefore it is called the life

of all. This kośa of the prāṇa is the embodied soul of the former. Verily, different from this kośa, which consists of the essence of the prāṇa, but within it, is another self, which consists of the mind. By this the former is filled. This too has the shape of a human. Like the human shape of the former is the human shape of the latter. The Yajur Veda is its head, the Rig Veda is its right wing, the Sama Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा
विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः
। तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं
प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १॥ इति चतुर्थोऽनुवाकः ॥

*yato vāco nivartante । aprāpya manasā saha । ānandaṃ brahmaṇo
vidvān । na bibheti kadācaneti । tasyaiṣa eva śārīra ātmā । yaḥ
pūrvasya । tasmādvā etasmānmanomayāt । anyo'ntara ātmā
vijñānamayaḥ । tenaiṣa pūrṇaḥ । sa vā eṣa puruṣavidha eva । tasya
puruṣavidhatām । anvayaṃ puruṣavidhaḥ । tasya śraddhaiva śiraḥ ।
ṛtaṃ dakṣiṇaḥ pakṣaḥ । satyamuttaraḥ pakṣaḥ । yoga ātmā । mahāḥ
pucchaṃ pratiṣṭhā । tadapyeṣa śloko bhavati ॥ 1 ॥ iti
caturtho'nuvākaḥ ॥*

The one who knows the limitlessness of Brahman, whence all words together with the mind turn away, unable to reach it—is never subject to fear. This kośa of the mind is the embodied soul of the former. Verily, the different from this kośa, which consists of the essence of the mind, but within it, is another self, which consists of the intellect. By this the former is filled. This too has the shape of a person. Like the human shape of the former is the human shape of the latter. Faith is it head, what is right is its right wing, what is truth is its left wing, absorption is its trunk, Mahat is its tail, its support.

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं
ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामान् समश्नुत इति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर
आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द
आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥ इति पञ्चमोऽनुवाकः ॥

*vijñānaṃ yajñam tanute । karmāṇi tanute'pi ca । vijñānaṃ devāḥ sarve
। brahma jyeṣṭhamupāsate । vijñānaṃ brahma cedveda । tasmāccenna
pramādyati । śarīre pāpmano hitvā । sarvāṅkāmān samaśnuta iti ।
tasyaiṣa eva śārīra ātmā । yaḥ pūrvasya । tasmādvā etasmād
vijñānamayāt । anyo'ntara ātmā''nandamayāḥ । tenaiṣa pūrṇaḥ । sa vā
eṣa puruṣavidha eva । tasya puruṣavidhatām । anvayaṃ puruṣavidhaḥ
। tasya priyameva śiraḥ । modo dakṣiṇaḥ pakṣaḥ । pramoda uttaraḥ
pakṣaḥ । ānanda ātmā । brahma pucchaṃ pratiṣṭhā । tadapyeṣa śloko
bhavati ॥ 1 ॥ iti pañcamo'nuvākaḥ ॥*

The one identified with intellect as the doer accomplishes religious, and secular actions. All the gods worship the intellect, who is the eldest, as Brahman." "If a human knows the intellect as Brahman and if he or she does not swerve from it, he or she leaves behind in the body all evils and attains all its desires. This is the embodied soul of the former. Verily, different from this, which consists of the essence of the intellect, but within it, is another self, which consists of ānanda. By this the former is filled. This too has the shape of a person. Like the human shape of the former is the human shape of the latter. Joy is its head, delight is its right wing, great delight is its left, ānanda is its trunk. Brahman is its tail, its support.

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।
कश्चन गच्छती३ 3 for prolonging the vowel in the form । अऽऽ ।

आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुता३ उ । सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदँसर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनु प्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किञ्च । तत्सत्यमित्याचक्षते । तदप्येष शलोको भवति ॥ १॥ इति षष्ठोऽनुवाकः ॥

asanneva sa bhavati । asadbrahmeti veda cet । asti brahmeti cedveda । santamenam tato viduriti । tasyaiṣa eva śārīra ātmā । yaḥ pūrvasya । athāto'nupraśnāḥ । utāvidvānamuṃ lokaṃ pretya । kaścana gacchatī3 3 for prolonging the vowel in the form । a'' । āho vidvānamuṃ lokaṃ pretya । kaścitsamaśnutā3 u । so'kāmayata । bahusyāṃ prajāyeyeti । sa tapo'tapyata । sa tapastaptvā । idaṃsarvamasṛjata । yadidaṃ kiñca । tatsṛṣṭvā । tadevānuprāviśat । tadanu praviśya । sacca tyaccābhavat । niruktaṃ cāniruktaṃ ca । nilayanaṃ cānilayanaṃ ca । vijñānaṃ cāvijñānaṃ ca । satyaṃ cāṇṛtaṃ ca satyamabhavat । yadidaṃ kiñca । tatsatyamityācakṣate । tadapyeṣa śloko bhavati ॥ 1 ॥ iti ṣaṣṭho'nuvākaḥ ॥

If a person knows Brahman as nonexistent, he or she becomes nonexistent. If he or she knows Brahman as existent, then(knowers of Brahman) know it as existent.” This kośa is the embodied soul of the former (the kośa of the doer). Thereupon the following questions of the pupil: Does anyone who knows not(Brahman) attain that World after departing this life? Or does he or she who knows (Brahman) attain that loka after departing this life? (The answer) He or she (the Lord) desired: “May I be many, may I be born. He contemplated. Having contemplated, He created all this— whatever there is. Having created all this, He entered into the creation. Having entered into it, He became both the manifest and the unmanifest, both the defined and undefined, both the supported and unsupported, both the sentient and the insentient, both the real and the unreal. The Satya (the True) became all this: whatever there is. Therefore (the

wise) call It (Brahman) the True. On the above there is also the following mantra.

अभयप्रतिष्ठा

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मान स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत
इति । यद्वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः
प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति । यदा ह्येवैष एतस्मिन्
अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा
ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष शलोको भवति ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

abhayapratīṣṭhā

asadvā idamagra āsīt । tato vai sadajāyata । tadātmāna svayamakuruta
। tasmāttatsukṛtamucyata iti । yadvai tat sukṛtam । raso vai saḥ ।
rasaṁhyevāyaṁ labdhvā''nandī bhavati । ko hyevānyātkahprāṇyāt ।
yadeṣa ākāśa ānando na syāt । eṣa hyevā''nandayāti । yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṁpratiṣṭhāṁ vindate ।
atha so'bhayaṁ gato bhavati । yadā hyevaiṣa etasminn udaram
antaraṁ kurute । atha tasya bhayaṁ bhavati । tatveva bhayaṁ
viduṣo'manvānasya । tadapyeṣa śloko bhavati ॥ 1 ॥ iti
saptamo'nuvākaḥ ॥

In the beginning all this was nonexistent. From it was born what exists. That created Itself by Itself; therefore It is called the self-made. That which is Self-made is flavour; for truly, on obtaining the flavour one becomes blissful. Who could direct the prāṇa and the apāna if this ānanda did not exist in the ākāśa? Brahman verily exists because It alone bestows ānanda. When a human finds fearless support in that which is invisible, incorporeal, indefinable and without support, he or she has then obtained fearlessness. If he or she makes the slightest differentiation in It, there is fear. That becomes fear for the knower who does not reflect.

ब्रह्मानन्दमीमांसा

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति
सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधुयुवाऽध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः ।

तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः ।

ते ये शतं मानुषा आनन्दाः ॥ १ ॥

brahmānandamīmāṃsā

*bhīṣā'smādvātaḥ pavate । bhīṣodeti sūryaḥ । bhīṣā'smād
agnīścendraśca । mṛtyurdhāvati pañcama iti । aśiṣṭho dṛḍhiṣṭho
baliṣṭhaḥ । tasyeyam pṛthivī sarvā vittasya pūrṇā syāt । sa eko mānuṣa
ānandaḥ । te ye śataṃ mānuṣā ānandāḥ ॥ 1 ॥*

स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं
मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां
देवानामानन्दः ॥ २ ॥

*sa eko manuṣyagandharvāṇāmānandaḥ । śrotriyasya cākāmahatasya ।
te ye śataṃ manuṣyagandharvāṇāmānandāḥ । sa eko
devagandharvāṇāmānandaḥ । śrotriyasya cākāmahatasya ।
te ye śataṃ devagandharvāṇāmānandāḥ । sa ekaḥ pitṛṇām
ciralokālokānāmānandaḥ । śrotriyasya cākāmahatasya । te ye śataṃ
pitṛṇām ciralokālokānāmānandāḥ । sa eka ājānājānām
devānāmānandaḥ ॥ 2 ॥*

श्रोत्रियस्य चाकामहतस्य । ते ये शतं आजानजानां देवानामानन्दाः । स एकः कर्मदेवानां
देवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्मदेवानां
देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः
। स एक इन्द्रस्याऽऽनन्दः ॥ ३ ॥

*śrotriyasya cākāmahatasya । te ye śataṃ ājānājānām
devānāmānandāḥ । sa ekaḥ karmadevānām devānāmānandaḥ ye
karmanā devānapiyanti । śrotriyasya cākāmahatasya । te ye śataṃ
karmadevānām devānāmānandāḥ । sa eko devānāmānandaḥ ।*

*śrotriyasya cākāmahatasya । te ye śataṃ devānāmānandāḥ । sa eka
indrasyā''nandaḥ ॥ 3॥*

श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्याऽऽनन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य
चाकामहतस्य ॥ ४॥

*śrotriyasya cākāmahatasya । te ye śatamindrasyā''nandāḥ । sa eko
bṛhaspaterānandaḥ । śrotriyasya cākāmahatasya । te ye śataṃ
bṛhaspaterānandāḥ । sa ekaḥ prajāpaterānandaḥ । śrotriyasya
cākāmahatasya । te ye śataṃ prajāpaterānandāḥ । sa eko brahmaṇa
ānandaḥ । śrotriyasya cākāmahatasya ॥ 4॥*

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं
मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति । तदप्येष श्लोको भवति ॥ ५॥ इत्यष्टमोऽनुवाकः ॥
*sa yaścāyaṃ puruṣe । yaścāsāvāditye । sa ekaḥ । sa ya evaṃvit ।
asmāllokātpretya । etamannamayamātmānamupasaṅkrāmati ।
etaṃ prāṇamayamātmānamupasaṅkrāmati । etaṃ manomayam
ātmānamupasaṅkrāmati । etaṃ vijñānamayam ātmānam
upasaṅkrāmati । etamānandamayamātmānamupasaṅkrāmati ।
tadapyeṣa śloko bhavati ॥ 5॥ ityaṣṭamo'nuvākaḥ ॥*

*From fear of It the wind blows; from fear of It the sun rises; from
fear of It Agni and Indra and Death, the fifth, run. Now this is an
inquiry regarding the ānanda. Suppose there is a young human—a
noble young human—versed, the best of rulers, firm in body and
strong and possesses the whole world, full of wealth, is its: that is
one measure of human ānanda. This human ānanda, multiplied
on hundred times, is one measure of the ānanda of the human
gandharvas, as also of a human versed in the Vedas and free from
desires. This ānanda of the human gandharvas, multiplied one
hundred times, is one measure of the ānanda of the celestial*

gandharvas, as also of a human versed in the Vedas and free from desires. This ānanda of the celestial gandharvas, multiplied one hundred times, is one measure of the ānanda of the Manes, who dwell in the long–enduring world, as also of a human versed in the Vedas and free from desires. This ānanda of the Manes who dwell in the long–enduring world, multiplied on hundred times, is one measure of the ānanda of the gods born in the Ajāna heaven, as also of a human versed in the Vedas and free from desires. The ānanda of the gods born in the Ajāna heaven, multiplied one hundred times, is one measure of the ānanda of the sacrificial gods who have attained to divinity by means of sacrifices, as also of a human versed in the Vedas and free from desires. The ānanda of the sacrificial gods, multiplied one hundred times, is one measure of the ānanda of the gods, as also of a human versed in the Vedas and free from desires. The ānanda of the gods, multiplied one hundred times, is one measure of the ānanda of Indra, as also of a human versed in the Vedas and free from desires. The ānanda of Indra, multiplied one hundred times, is one measure of the ānanda of Brihaspati, as also of a human versed in the Vedas and free from desires. The ānanda of Brihaspati, multiplied one hundred times, is one measure of the ānanda of Prajapati, as also of a human versed in the Vedas and free from desires. The ānanda of Prajapati, multiplied one hundred times, is one measure of the ānanda of Brahma, as also of a human versed in the Vedas and free from desires. He or she who is here in human and he or she who is in yonder sun—both are one. He or she who knows this, after dying to this world, attains the self which consists of food, attains the self which consist of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of ānanda.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।
एतँह वाव न तपति । किमहँसाधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते
आत्मान स्पृणुते । उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ १॥ इति
नवमोऽनुवाकः ॥

*yato vāco nivartante । aprāpya manasā saha । ānandaṃ brahmaṇo
vidvān । na bibheti kutaścaneti । etaṃha vāva na tapati ।
kimahaṃsādhu nākaravam । kimahaṃ pāpamakaravamiti । sa ya evaṃ
vidvānete ātmāna spr̥ṇute । ubhe hyevaīṣa ete ātmāna spr̥ṇute । ya
evaṃ veda । ityupaniṣat ॥ 1 ॥ iti navamo'nuvākaḥ ॥*

*He or she who knows the Ānanda of Brahman, whence words
together with the mind turn away, unable to reach It—he or she is
not afraid of anything whatsoever.” He or she does not get
distressed with the thought: Why did I not do what is good? Why
did I do what is evil? Whosoever knows this regards both these as
Atman; indeed he or she cherishes both these as Atman. Such,
indeed, is the Upanishad, the secret knowledge of Brahman.*

॥ इति ब्रह्मानन्दवल्ली समाप्ता ॥ *iti brahmānandavallī samāptā ॥*

iti brahmanandavalli samapta

**HERE ENDS THE SECOND CHAPTER ENTITLED
BRAHMANANDAVALLI**

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै
तेजस्विनावधीतमस्तु मा विद्विषावहै ॐ शान्तिः शान्तिः शान्तिः ॥

*oṃ saha nāvavatu । saha nau bhunaktu । saha vīryaṃ karavāvahai ।
tejasvināvadhītamastu mā vidviṣāvahai । oṃ śāntiḥ śāntiḥ śāntiḥ ॥*

*Om. May Brahman protect us both! May Brahman bestow upon
us both the fruit of Knowledge! May we both obtain the energy
to acquire Knowledge! May what we both study reveal the Truth!
May we cherish no ill–feeling toward each other! Om. Peace!
Peace! Peace!*

अल्पसाधनापेक्षत्वाच्च इतरेषाम् । न युक्तः तुल्यवद्विकल्पः आश्रमिभिः तस्य इति चेत् ।

सिद्धान्तः

८१) न, जन्मान्तरकृतानुग्रहात् । यदुक्तं कर्मणि श्रुतेः अधिको यत्नः इत्यादि, नासौ दोषः । यतो जन्मान्तरकृतमपि अग्निहोत्रादिलक्षणं कर्म ब्रह्मचर्यादिलक्षणं च अनुग्राहकं भवति विद्योत्पत्तिं प्रति । येन च जन्मना⁹⁵³ एव विरक्ताः दृश्यन्ते केचित् । केचित्तु कर्मसु प्रवृत्ताः अविरक्ताः विद्याविद्वेषिणः । तस्माज्जन्मान्तरकृतसंस्कारेभ्यः विरक्तानाम् आश्रमान्तरप्रतिपत्तिरेव⁹⁵⁴ इष्यते ।

कर्मफलबाहुल्याच्च । पुत्रस्वर्गब्रह्मवर्चसादिलक्षणस्य कर्मफलस्य असङ्ख्येयत्वात्, तत्प्रति च पुरुषाणां कामबाहुल्यात्, तदर्थः श्रुतेः अधिको यत्नः कर्मसु उपपद्यते । आशिषां बाहुल्यदर्शनात् - 'इदं मे स्यात्', 'इदं मे स्यात्' इति । उपायत्वाच्च । उपायभूतानि हि कर्माणि विद्यां प्रति इत्यवोचाम (भाष्यभागः १.७४) । उपाये च अधिको यत्नः कर्तव्यः । न उपेये ।

विद्यां प्रति श्रवणादीनां साक्षात्साधनत्वम् - पूर्वपक्षः

८२) कर्मनिमित्तत्वाद्विद्यायाः यत्नान्तरानर्थक्यमिति चेत्⁹⁵⁵, कर्मभ्यः एव पूर्वोपचितदुरितप्रतिबन्धक्षयादेव विद्या उत्पद्यते चेत्, कर्मभ्यः पृथगुपनिषच्छ्रवणादियत्नः अनर्थकः इति चेत् ।

सिद्धान्तः

८३) न, नियमाभावात् । न हि प्रतिबन्धक्षयादेव विद्या उत्पद्यते, न तु ईश्वरप्रसादतपोध्यानाद्यनुष्ठानादिति नियमः अस्ति । अहिंसाब्रह्मचर्यादीनां च विद्यां प्रति उपकारकत्वात् । साक्षादेव च कारणत्वात् श्रवणमनननिदिध्यासनानाम् ।

उपसंहारः

८४) अतः सिद्धानि आश्रमान्तराणि । सर्वेषां च अधिकारः विद्यायाम् । परं च श्रेयः केवलायाः विद्यायाः एवेति सिद्धम् ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषत्-शीक्षावल्लीभाष्ये
एकादशोऽनुवाकः ॥

द्वादशोऽनुवाकः

शान्तिपाठः

अतीतविद्याप्राप्त्युपसर्गशमनार्थं शान्तिं पठति -

ॐ शं नो मित्रशं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ॥ १-१२ ॥ ॐ शान्तिः शान्तिः शान्तिः

व्याख्यातमेतत्पूर्वम् ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषत्-शीक्षावल्लीभाष्ये द्वादशोऽनुवाकः ॥

अध्यायः २ - आनन्दवल्ली

शान्तिपाठः

१) शन्नो मित्र इत्याद्यतीत⁹⁵⁶ विद्याप्राप्त्युपसर्गप्रशमनार्था शान्तिः पठिता । इदानीं तु वक्ष्यमाणब्रह्मविद्या-प्राप्त्युपसर्गोपशमनार्था शान्तिः पठ्यते - 'शन्नो मित्रः' इति, 'स ह नाववतु' इति च ॥

⁹⁵³ पा.भे - ये जन्मना इति आनन्दाश्रमः ।

⁹⁵⁴ पा.भे - प्राप्तिरेव इति ।

⁹⁵⁵ सङ्ग्रहवाक्यमिदम् ।

⁹⁵⁶ पा.भे - इत्याद्या अतीतेति ।

‘शन्नो मित्रः’ इत्यादि पूर्ववत्स्पष्टम् ॥

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥
शिष्यस्य प्रार्थना

२) सह नावतु । नौ शिष्याचार्यौ सह एव अवतु रक्षतु । सह नौ भुनक्तु भोजयतु⁹⁵⁷ । सह वीर्यं विद्यादिनिमित्तं सामर्थ्यं करवावहै निर्वर्त्तयावहै । तेजस्वि नौ आवयोः तेजस्विनोः अधीतं स्वधीतम् अस्तु अर्थज्ञानयोग्यमस्तु इत्यर्थः । मा विद्विषावहै विद्याग्रहणनिमित्तं शिष्यस्य आचार्यस्य वा प्रमादकृतादन्यायादपराधाद्विद्वेषः⁹⁵⁸ प्राप्तः, तच्छमनाय इयमाशीः ‘माविद्विषावहै’ इति । मैव इतरेतरं⁹⁵⁹ विद्वेषमापद्यावहै । शान्तिः शान्तिः शान्तिरिति त्रिवचनम् उक्तार्थम् । वक्ष्यमाण-विद्याविघ्नप्रशमनार्थं⁹⁶⁰ च इयं शान्तिः । अविघ्नेन हि आत्मविद्याप्राप्तिः आशास्यते । तन्मूलं हि परं श्रेयः इति ॥

ग्रन्थसम्बन्धः - ब्रह्मविद्यायाः आत्यन्तिकसंसाराभावः

३) संहितादिविषयाणि कर्मभिः अविरुद्धानि उपासनान्युक्तानि । अनन्तरं च अन्तःसोपाधिकात्मदर्शनमुक्तं व्याहृतिद्वारेण स्वाराज्यफलम् । न च एतावता अशेषतः संसारबीजस्य उपमर्दनमस्ति । इत्यतः अशेषोपद्रवबीजस्य अज्ञानस्य निवृत्त्यर्थं विधूतसर्वोपाधिविशेषात्मदर्शनार्थम् इदमारभ्यते ‘ब्रह्मविदाप्नोति परम्’ इत्यादि ।

विद्यासम्बन्धप्रयोजनोपन्यासः

४) प्रयोजनं च अस्याः ब्रह्मविद्यायाः अविद्यानिवृत्तिः । ततः⁹⁶¹ आत्यन्तिकः संसाराभावः । वक्ष्यति च - “विद्वान्न बिभेति कुतश्चन” (तै. २.९) इति । संसारनिमित्ते च सति⁹⁶² “अभयं प्रतिष्ठा⁹⁶³ विन्दते” (तै. २.७) इत्यनुपपन्नम् । “कृताकृते पुण्यपापे न तपतः⁹⁶⁴” (तै. २.९) इति च । अतोऽवगम्यते अस्माद्विज्ञानात् सर्वात्मब्रह्मविषयाद् आत्यन्तिकः संसाराभावः इति ।

स्वयमेव च प्रयोजनमाह - “ब्रह्मविदाप्नोति परम्” इति । आदौ एव सम्बन्धप्रयोजनज्ञापनार्थम् । निर्ज्ञातयोर्हि सम्बन्ध-प्रयोजनयोः विद्याश्रवणग्रहणधारणाभ्यासार्थं प्रवर्त्तते⁹⁶⁵ । श्रवणादिपूर्वकं हि विद्याफलम् । “श्रोतव्यो मन्तव्यो निदिध्यासितव्यः” (वृ. २.४.५) इत्यादिश्रुत्यन्तरेभ्यः ॥

प्रथमोऽनुवाकः (brahmavid aapnoti param)

ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्सह । ब्रह्मेणा विपश्चितेति । तस्माद्वा एतस्मादात्मनः आकाशस्सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्रेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ Tai २.१ ॥

आनन्दवल्ल्याः सूत्रभूतवाक्यस्य अर्थः

५) ब्रह्मविद् ‘ब्रह्म’ इति वक्ष्यमाणलक्षणम् । बृहत्तमत्वाद्⁹⁶⁶ ब्रह्म । तद्वेत्ति विजानाति इति ब्रह्मवित् । आप्नोति प्राप्नोति परं निरतिशयम् । तदेव ब्रह्म परम् । न हि अन्यस्य विज्ञानादन्यस्य प्राप्तिः । स्पष्टं च श्रुत्यन्तरं ब्रह्मप्राप्तिमेव ब्रह्मविदः

⁹⁵⁷ पा.भे - ब्रह्म भोजयतु इति ।

⁹⁵⁸ पा.भे - अन्यायाद्विद्वेषः इति आनन्दाश्रमः ।

⁹⁵⁹ पा.भे - मैव नौ इतरेतरम् इति ।

⁹⁶⁰ पा.भे - प्रशमनार्थं इति ।

⁹⁶¹ पा.भे - ततश्चेति ।

⁹⁶² पा.भे - संसारनिवृत्तावसत्याम् इति ।

⁹⁶³ पा.भे - प्रतिष्ठां च इति ।

⁹⁶⁴ श्रुतिः अर्थतः पठिता ।

⁹⁶⁵ लोकः प्रवर्त्तते ।

⁹⁶⁶ पा.भे - बृहत्तमत्वादिति । त्रिविधपरिच्छेदशून्यम् इत्यर्थः ।

दर्शयति - “स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति” (मु. ३.२.९) इत्यादि ।

आप्नोतिशब्दस्य औपचारिकार्थप्रदर्शनम् - पूर्वपक्षः

६) ननु सर्वगतं सर्वस्य च आत्मभूतं^{९६७} ब्रह्म वक्ष्यति । अतो नाप्यम् । आप्तिश्च^{९६८} अन्यस्यान्येन परिच्छिन्नस्य च परिच्छिन्नेन दृष्टा । अपरिच्छिन्नं सर्वात्मकं च ब्रह्म । इत्यतः परिच्छिन्नवदनात्मवच्च तस्य आप्तिः अनुपपन्ना ।

अविद्यया अनाप्तेः विद्यया तस्य औपचारिकप्राप्तिः - सिद्धान्तः

७) नायं दोषः । कथम्? दर्शनादर्शनापेक्षत्वाद्वह्मणः आप्त्यनाप्त्योः । परमार्थतो ब्रह्मस्वरूपस्यापि सतः अस्य जीवस्य भूतमात्राकृतबाह्यपरिच्छिन्नान्नमयाद्यात्मदर्शिनः तदासक्तचेतसः - प्रकृतसङ्ख्यापूर्णस्य आत्मनोऽव्यवहितस्यापि बाह्यसङ्ख्येयविषयासक्तचित्ततया स्वरूपाभावदर्शनवत् - परमार्थब्रह्मस्वरूपाभावदर्शनलक्षणया अविद्यया अन्नमयादीन् बाह्यान् अनात्मनः आत्मत्वेन प्रतिपन्नत्वात्, “अन्नमयाद्यनात्मभ्यः नान्योऽहमस्मि” इत्यभिमन्यते । एवम् अविद्यया आत्मभूतमपि ब्रह्म अनाप्तं स्यात् ।

८) तस्य एवमविद्यया अनाप्तब्रह्मस्वरूपस्य - प्रकृतसङ्ख्यापूर्णस्य आत्मनः अविद्यया अनाप्तस्य सतः केनचित्स्मारितस्य पुनः तस्यैव विद्यया आप्तिः यथा तथा - श्रुत्युपदिष्टस्य सर्वात्मब्रह्मणः आत्मत्वदर्शनेन विद्यया तदाप्तिः उपपद्यते एव ।

“ब्रह्मविदाप्नोति परम्” इति ब्राह्मणवाक्योक्तेऽर्थे “सत्यं ज्ञानमनन्तं ब्रह्म” इत्यादि-ऋगुदाहरणावतरणिका

९) “ब्रह्मविदाप्नोति परम्” इति वाक्यं सूत्रभूतं सर्वस्य वल्लभार्थस्य । १) “ब्रह्मविदाप्नोति परम्” इत्यनेन वाक्येन वेद्यतया सूत्रितस्य ब्रह्मणः अनिर्धारितस्वरूपविशेषस्य सर्वतो व्यावृत्तस्वरूपविशेषसमर्पणसमर्थस्य लक्षणस्य अभिधानेन स्वरूपनिर्धारणाय^{९६९}, २) अविशेषेण च उक्तवेदनस्य ब्रह्मणो वक्ष्यमाणलक्षणस्य विशेषेण प्रत्यगात्मतया अनन्य-रूपेण विज्ञेयत्वाय, ३) ब्रह्मविद्याफलं च ब्रह्मविदो यत्परब्रह्मप्राप्तिलक्षणमुक्तं सः सर्वात्मभावः सर्वसंसारधर्मातीतब्रह्म-स्वरूपमेव^{९७०} नान्यत् इत्येतत्प्रदर्शनाय च, एषा ऋगुदाहियते “तदेष्टाऽभ्युक्ता” इति । तत् तस्मिन् एव ब्राह्मण-वाक्योक्तेऽर्थे एषा ऋग् अभ्युक्ता आम्नाता ।

(satyam jnanam anantam brahma)

मन्त्रस्थब्रह्मलक्षणवाक्ये “सत्यं ज्ञानमनन्तं ब्रह्म” इत्यस्मिन् विशेषणानां कृत्यम्

१०) “सत्यं ज्ञानमनन्तं ब्रह्म” इति ब्रह्मणो लक्षणार्थं वाक्यम् । सत्यादीनि हि त्रीणि विशेषणार्थानि पदानि विशेष्यस्य ब्रह्मणः । विशेष्यं ब्रह्म, विवक्षितत्वाद्वेद्यतया^{९७१} । विशेषणविशेष्यत्वादेव सत्यादीनि एकविभक्त्यन्तानि पदानि समानाधिकरणानि । सत्यादिभिः त्रिभिः विशेषणैः विशेष्यमाणं ब्रह्म विशेष्यान्तरेभ्यः निर्धार्यते । एवं हि तज्ज्ञातं^{९७२} भवति, यदन्येभ्यः निर्धारितम् । यथा लोके “नीलं महत्सुगन्धि उत्पलम्” इति ।

पूर्वपक्षः - अद्वितीयब्रह्मविषये विशेषणानर्थवत्वम्

११) ननु विशेष्यं विशेषणान्तरं व्यभिचरद्विशेष्यते, यथा नीलं रक्तं च उत्पलमिति । यदा ह्यनेकानि द्रव्याणि, एकजातीयानि, अनेकविशेषणयोगीनि च, तदा विशेषणस्य अर्थवत्वम् । न हि एकस्मिन्नेव वस्तुनि विशेषणान्तरायोगात् । यथा “असौ एकः आदित्यः” इति । तथा एकमेव च ब्रह्म, न ब्रह्मान्तराणि, येभ्यः विशेष्येत नीलोत्पलवत् ।

सिद्धान्तः - विशेषणानां लक्षणार्थत्वम्, लक्षणस्य लक्षणं च

^{९६७} पा.भे - सर्वस्य आत्मभूतम् इति आनन्दाश्रमः ।

^{९६८} पा.भे - प्राप्तिश्च इति आनन्दाश्रमः ।

^{९६९} पा.भे - अभिधानेन स्वरूपनिर्धारणाय इति क्वचित् न ।

^{९७०} पा.भे - स्वरूपत्वमेव इति ।

^{९७१} पा.भे - अतः परं “वेद्यत्वेन यतो ब्रह्म प्राधान्येन विवक्षितं तस्माद्विशेष्यं विज्ञेयम् । अतः अस्माद्” - इत्यधिकं क्वचित् ।

^{९७२} पा.भे - तज्ज्ञानं भवति इति आनन्दाश्रमः ।

१२) न, लक्षणार्थत्वाद्विशेषणानाम्। नायं दोषः। कस्मात्? यस्माद् लक्षणार्थप्रधानानि विशेषणानि। न विशेषण-प्रधानानि एव। कः पुनः लक्षणलक्ष्ययोः विशेषणविशेष्ययोः वा विशेषः? इत्युच्यते - सजातीयेभ्यः^{९७३} एव निवर्त्तकानि विशेषणानि विशेष्यस्य। लक्षणं तु सर्वतः एव। यथा “अवकाशप्रदात्राकाशम्” इति^{९७४}। लक्षणार्थं च वाक्यमित्यवोचाम।

सत्यादिशब्दानां परस्परनिरपेक्षत्वेन कृत्यम्

सत्यादिशब्दाः न परस्परं सम्बध्यन्ते, परार्थत्वात्। विशेष्यार्था हि ते। अतः एव^{९७५} ऐकैको विशेषणशब्दः परस्परं निरपेक्षो ब्रह्मशब्देन सम्बध्यते - “सत्यं ब्रह्म”, “ज्ञानं ब्रह्म”, “अनन्तं ब्रह्म” इति।

सत्यमित्यस्य पदस्य व्याख्यानम्

१३) “सत्यम्” इति। यद्रूपेण यन्निश्चितं तद्रूपं^{९७६} न व्यभिचरति तत्सत्यम्। यद्रूपेण निश्चितं यत् तद्रूपं व्यभिचरद् अनृतम्^{९७७} इत्युच्यते। अतो विकारोऽनृतम्। “वाचारम्भणं विकारो नामधेयं मूर्त्तिकेत्येव सत्यम्” (छा. ६.१.४)। एवं सदेव सत्यम् इत्यवधारणात्। अतः “सत्यं ब्रह्म” इति ब्रह्म विकारान्निवर्त्तयति।

ज्ञानमित्यस्य पदस्य व्याख्यानम्

१४) अतः कारणत्वं प्राप्तं ब्रह्मणः। कारणस्य च कारकत्वम्, वस्तुत्वात्। मृद्वदचिद्रूपता च प्राप्ता। अतः इदमुच्यते “ज्ञानं ब्रह्म” इति। ज्ञानं ज्ञप्तिः, अवबोधः। भावसाधनो ज्ञानशब्दः न तु ज्ञानकर्तृ^{९७८}। ब्रह्मविशेषणत्वात् सत्यानन्ताभ्यां सह। न हि सत्यता अनन्तता च ज्ञानकर्तृत्वे सति उपपद्यते। ज्ञानकर्तृत्वेन हि विक्रियमाणं कथं सत्यं भवेत्। अनन्तं च? यद्धि न कुतश्चित् प्रविभज्यते तदनन्तम्। ज्ञानकर्तृत्वे च ज्ञेयज्ञानाभ्यां प्रविभक्तम् इत्यनन्तता न स्यात्। “यत्र ... नान्यद्विजानाति स भूमा। अथ यत्र...अन्यद्विजानाति तदल्पम्” (छा. ७.२४.१) इति श्रुत्यन्तरात्।

आत्मनि ज्ञानकर्तृत्वप्रतिषेधः - आक्षेपः

१५) “नान्यद्विजानाति” इति विशेषप्रतिषेधादात्मानं विजानाति इति चेत्।

समाधानम्

न, भूमलक्षणविधिपरत्वाद्वाक्यस्य। “यत्र नान्यत् पश्यति” (छा. ७.२४.१) इत्यादि भूमौ लक्षणविधिपरं वाक्यम्, यथा-प्रसिद्धमेव अन्योऽन्यत् पश्यति इत्येतदुपादाय। “यत्र तन्नास्ति स भूमा” इति भूमस्वरूपं तत्र ज्ञाप्यते। अन्यग्रहणस्य प्राप्तप्रतिषेधार्थत्वात्, न स्वात्मनि क्रियास्तित्वपरं वाक्यम्। स्वात्मनि च भेदाभावाद्विज्ञानानुपपत्तिः। आत्मनश्च विज्ञेयत्वे ज्ञात्रभावप्रसङ्गः, ज्ञेयत्वेनैव विनियुक्तत्वात्।

आक्षेपः

एक एव आत्मा ज्ञेयत्वेन ज्ञातृत्वेन च उभयथा भवति इति चेत्।

समाधानम्

न युगपत्, अनंशत्वात्। न हि निरवयवस्य युगपद् ज्ञेयज्ञातृत्वोपपत्तिः। आत्मनश्च घटादिवद्विज्ञेयत्वे ज्ञानोपदेशानर्थक्यम्। न हि घटादिवत् प्रसिद्धस्य ज्ञानोपदेशः अर्थवान्। तस्माद् ज्ञातृत्वे सति आनन्त्यानुपपत्तिः।

ज्ञानशब्दस्य भावसाधनत्वेन उपसंहारः

^{९७३} पा.भे - समानजातीयेभ्यः इति आनन्दाश्रमः।

^{९७४} पा.भे - अवकाशदात्राकाशमिति इति आनन्दाश्रमः।

^{९७५} पा.भे - अतः इति (एवकारं विना) आनन्दाश्रमः।

^{९७६} पा.भे - यन्निश्चितं तत् तद्रूपम् इति

^{९७७} पा.भे - यद्रूपेण यत् निश्चितं तत् तद्रूपं व्यभिचरति तदनृतम् इति इति।

^{९७८} पा.भे - न तु ज्ञानकर्तृ - इति आनन्दाश्रमे नास्ति।

१६) सन्मात्रत्वं च अनुपपन्नं ज्ञानकर्तृत्वादिविशेषवत्त्वे सति । सन्मात्रत्वं च सत्यत्वम्^{९७९}, “तत्सत्यम्” (छा. ६.८.७) इति श्रुत्यन्तरात् । तस्मात् सत्यानन्तशब्दाभ्यां सह विशेषणत्वेन ज्ञानशब्दस्य प्रयोगाद्भावसाधनो ज्ञानशब्दः । “ज्ञानं ब्रह्म” इति कर्तृत्वादिकारकनिवृत्त्यर्थम्, मृदादिवदचिद्रूपतानिवृत्त्यर्थं च प्रयुज्यते ।

अनन्तमित्यस्य पदस्य अवतरणिका

१७) “ज्ञानं ब्रह्म” इति वचनात्प्राप्तमन्तवत्वम् । लौकिकस्य ज्ञानस्य अन्तवत्वदर्शनात् । अतः तन्निवृत्त्यर्थमाह - “अनन्तम्” इति ।

लक्षणवाक्यस्य शून्यार्थताशङ्का परिहारश्च - पूर्वपक्षः

१८) सत्यादीनामनृतादिधर्मनिवृत्तिपरत्वाद्विशेष्यस्य च^{९८०} ब्रह्मणः उत्पलादिवदप्रसिद्धत्वात्, “मृगतृष्णाम्भसि स्नातः खपुष्पकृतशेखरः । एष वन्ध्यासुतो याति शशशृङ्गधनुर्धरः” इतिवत् शून्यार्थता एव प्राप्ता सत्यादिवाक्यस्य इति चेत् ।

सिद्धान्तः - ब्रह्मणः लक्ष्यत्वान्न शून्यता

१९) न, लक्षणार्थत्वात् । विशेषणत्वेऽपि च सत्यादीनां^{९८१} लक्षणार्थप्राधान्यम् इत्यवोचाम (भाष्यभागः २.१२) । शून्ये हि लक्ष्ये अनर्थकं लक्षणवचनम् । अतः लक्षणार्थत्वाद्^{९८२} मन्यामहे न शून्यार्थता इति । विशेषणार्थत्वेऽपि च सत्यादीनां^{९८३} स्वार्थापरित्याग एव । शून्यार्थत्वे हि सत्यादिशब्दानां विशेष्यनियन्तृत्वानुपपत्तिः । सत्याद्यर्थैः अर्थवत्त्वे तु तद्विपरीतधर्मवद्भयः विशेष्येभ्यः ब्रह्मणो विशेष्यस्य नियन्तृत्वमुपपद्यते । ब्रह्मशब्दोऽपि स्वार्थेन अर्थवानेव । तत्र अनन्तशब्दः अन्तवत्वप्रतिषेधद्वारेण विशेषणम् । सत्यज्ञानशब्दौ तु स्वार्थसमर्पणेनैव विशेषणे भवतः ।

आत्मैक्याद्ब्रह्मणः नासत्वम्

२०) “तस्माद्वा एतस्मादात्मनः” (तै. २.१) इति ब्रह्मण्येव आत्मशब्दप्रयोगाद्देदितुः आत्मा एव ब्रह्म^{९८४} । “एतमानन्दमयमात्मानमुपसङ्क्रामति” (तै. २.८) इति च आत्मतां दर्शयति^{९८५} । तत्प्रवेशाच्च । “तत्सृष्ट्वा तदेवानुप्राविशत्” (तै. २.६) इति च तस्यैव जीवरूपेण शरीरप्रवेशं दर्शयति । अतो वेदितुः स्वरूपं ब्रह्म ।

पूर्वपक्षः - ब्रह्मणः वेदितुः आत्मत्वे सति ज्ञानकर्तृत्वमिति

२१) एवं तर्हि आत्मत्वाद् ज्ञानकर्तृत्वम् । आत्मा ज्ञाता इति हि प्रसिद्धम् । “सोऽकामयत” (तै. २.६) इति च कामिनो ज्ञानकर्तृत्वप्रसिद्धिः^{९८६} । अतो ज्ञानकर्तृत्वात् “ज्ञप्तिः ब्रह्म” इति अयुक्तम् । अनित्यत्वप्रसङ्गाच्च^{९८७} । यदि नाम ज्ञप्तिः ज्ञानमिति भावरूपता ब्रह्मणः, तथापि अनित्यत्वं प्रसज्येत, पारतन्त्र्यं च, धात्वर्थानां कारकापेक्षत्वात् । ज्ञानं च धात्वर्थः । अतोऽस्य अनित्यत्वं परतन्त्रता च ।

सिद्धान्तः - ब्रह्म ज्ञानस्वरूपं न तु ज्ञानकर्त्राद्यन्यतमः इति

२२) न, स्वरूपाव्यतिरेकेण^{९८८} कार्यत्वोपचारात् । आत्मनः स्वरूपं ज्ञप्तिः । न ततो व्यतिरिच्यते । अतो नित्या एव । तथापि बुद्धेः उपाधिलक्षणायाश्चक्षुरादिद्वारैः विषयाकारेण परिणामिन्याः ये शब्दाद्याकारावभासाः ते आत्मविज्ञानस्य

^{९७९} पा.भे - सन्मात्रं च सत्यम् इति ।

^{९८०} पा.भे - विशेष्यस्य ब्रह्मणः इति आनन्दाश्रमः ।

^{९८१} पा.भे - विशेषणत्वेऽपि सत्यादीनाम् इति आनन्दाश्रमः ।

^{९८२} पा.भे - लक्षणवचनं लक्षणार्थत्वाद् - इति आनन्दाश्रमः ।

^{९८३} पा.भे - विशेषणार्थत्वेऽपि सत्यादीनाम् इति आनन्दाश्रमः ।

^{९८४} पा.भे - आत्मा ब्रह्म इति आनन्दाश्रमः ।

^{९८५} पा.भे - इति च तत्प्रवेशाच्च इति आनन्दाश्रमः ।

^{९८६} पा.भे - कामिनो ज्ञानकर्तृत्वाद् इति ।

^{९८७} लौकिकस्य ज्ञानस्य अन्तवत्वदर्शनात् तदरिक्त-नित्यज्ञान-अभावाच्च इति भावः ।

^{९८८} पा.भे - स्वरूपाव्यतिरेके इति ।

विषयभूताः उत्पद्यमानाः एव आत्मविज्ञानेन व्याप्ताः उत्पद्यन्ते । तस्मादात्मविज्ञानावभासाः⁹⁸⁹ च ते विज्ञानशब्द-
वाच्याश्च धात्वर्थभूताः आत्मन एव धर्माः विक्रियारूपाः इत्यविवेकिभिः परिकल्प्यन्ते । यत्तु ब्रह्मणो⁹⁹⁰ विज्ञानं तत्
सवितृप्रकाशवदग्न्युष्णवच्च⁹⁹¹ ब्रह्मस्वरूपाव्यतिरिक्तं स्वरूपमेव⁹⁹² । तन्न कारणान्तरसव्यपेक्षम् । नित्यात्म-
स्वरूपत्वात्⁹⁹³ ।

ज्ञानस्वरूपत्वे अपि ब्रह्मणः नित्यत्वम्

२३) सर्वभावानां च तेन अविभक्तदेशकालत्वात्, कालाकाशादिकारणत्वात्, निरतिशयसूक्ष्मत्वाच्च न तस्य
अन्यदविज्ञेयम्, सूक्ष्मम्, व्यवहितम्, विप्रकृष्टम्, भूतम्, भवद्भविष्यद्वा अस्ति । तस्मात्तु सर्वज्ञं तद्ब्रह्म । मन्त्रवर्णाच्च -
“अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं
महान्तम्” (श्वे. ३.१९) इति । “न हि विज्ञातुः विज्ञातेः विपरिलोपो विद्यते अविनाशित्वात् । न तु तद् द्वितीयमस्ति”
(बृ. ४.३.३०) इत्यादिश्रुतेश्च । विज्ञातृस्वरूपाव्यतिरेकात् करणादिनिमित्तानपेक्षत्वाच्च ब्रह्मणो ज्ञानस्वरूपत्वेऽपि
नित्यत्व-प्रसिद्धिः । अतः नैव धात्वर्थः तत् । अविक्रियारूपत्वात्⁹⁹⁴ । अत एव च न ज्ञानकर्तृ ।

सत्यादिशब्दलक्ष्यं ब्रह्म न तु तद्वाच्यम्

२४) तस्मादेव च न ज्ञानशब्दवाच्यमपि तद्ब्रह्म । तथापि तदाभासवाचकेन बुद्धिधर्मविषयेण⁹⁹⁵ ज्ञानशब्देन तल्लक्ष्यते ।
न तु उच्यते । शब्दप्रवृत्तिहेतुजात्यादिधर्मरहितत्वात् सत्यानन्तशब्दाभ्यां सामानाधिकरण्यात्⁹⁹⁶ । तथा
सत्यशब्देनापि । सर्वविशेषप्रत्यस्तमितस्वरूपत्वाद्ब्रह्मणः । बाह्यसत्तासामान्यविषयेण सत्यशब्देन लक्ष्यते “सत्यं ब्रह्म”
इति । न तु सत्य-शब्दवाच्यम् एव⁹⁹⁷ ब्रह्म ।

सत्यादिलक्षणशब्दानां कृत्यम्

२५) एवं सत्यादिशब्दाः इतरेतरसन्निधौ⁹⁹⁸ अन्योन्यनियम्यनियामकाः सन्तः सत्यादिशब्दवाच्यान्निवर्त्तकाः⁹⁹⁹
ब्रह्मणः लक्षणार्थाश्च भवन्तीति । अतः सिद्धम्, “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह” (तै. २.४) ।
“अनिरुक्तेऽनिलयने” (तै. २.७) इति च अवाच्यत्वम्, नीलोत्पलवदवाक्यार्थत्वं च ब्रह्मणः ।

(yo veda nihitam guhaayaam)

ब्रह्मणः उपलब्धिस्थानम्

२६) तद्यथाव्याख्यातं ब्रह्म यो वेद विजानाति निहितं स्थितम् गुहायाम् । १) गूहतेः संवरणार्थस्य निगूढाः अस्यां
ज्ञान-ज्ञेयज्ञातृपदार्थाः इति गुहा बुद्धिः । निगूढौ¹⁰⁰⁰ अस्यां भौगापवर्गौ पुरुषार्थौ इति वा । तस्यां परमे प्रकृष्टे व्योमन्
व्योम्नि आकाशे¹⁰⁰¹ अव्याकृताख्ये । तद्धि परमं व्योम “एतस्मिन्नु खल्वक्षरे गार्ग्याकाशः” (बृ. ३.८.११) इति
अक्षरसन्निकर्षात् । २) “गुहायां व्योमन्¹⁰⁰²” इति वा सामानाधिकरण्यादव्याकृताकाशमेव गुहा । तत्रापि निगूढाः सर्वे

⁹⁸⁹ पा.भे - आत्मविज्ञानभास्यः इति । आत्मविज्ञानावभास्यः इति क्वचित् ।

⁹⁹⁰ पा.भे - यद् ब्रह्मणो विज्ञानम् इति आनन्दाश्रमः ।

⁹⁹¹ पा.भे - अग्न्युष्णत्ववच्च इति ।

⁹⁹² पा.भे - स्वरूपमेव तन्न तत्कारणान्तरमिति आनन्दाश्रमः ।

⁹⁹³ पा.भे - नित्य-स्वरूपत्वात् इति आनन्दाश्रमः ।

⁹⁹⁴ पा.भे - अक्रियारूपत्वाद् इति आनन्दाश्रमः ।

⁹⁹⁵ पा.भे - बुद्धिधर्मविशेषेण इति ।

⁹⁹⁶ पा.भे - सत्यानन्तशब्दाभ्यां सामानाधिकरण्यादिति आनन्दाश्रमे न ।

⁹⁹⁷ पा.भे - एवकारो नास्ति क्वचित् ।

⁹⁹⁸ पा.भे - इतरेतरसंनिधानाद् इति ।

⁹⁹⁹ पा.भे - तन्निवर्त्तकाः इति आनन्दाश्रमः ।

¹⁰⁰⁰ पा.भे - गूढौ इति आनन्दाश्रमः ।

¹⁰⁰¹ पा.भे - व्योमन्नाकाशे इति ।

¹⁰⁰² पा.भे - गुहायां व्योम्नि इति आनन्दाश्रमः ।

पदार्थाः त्रिषु कालेषु, कारणत्वात्, सूक्ष्मतरत्वाच्च, तस्मिन् अन्तर्निहितं तद्¹⁰⁰³ ब्रह्म । ३) हार्दमेव तु परमं व्योम इति न्याय्यम् । विज्ञानाङ्गत्वेन¹⁰⁰⁴ व्योम्नः विवक्षितत्वात् । “यो वै स बहिर्धा पुरुषादाकाशः” (बृ. ३.१२.७), “यो वै सोऽन्तः पुरुष आकाशः” (बृ. ३.१२.८), “योऽयमन्तर्हृदय आकाशः” (बृ. ३.१२.९) इति श्रुत्यन्तरात् प्रसिद्धं हार्दस्य व्योम्नः परमत्वम् । तस्मिन् हार्दे व्योम्नि या बुद्धिः गुहा । तस्यां निहितं ब्रह्म । तद्वृत्त्या¹⁰⁰⁵ विवक्षितया उपलभ्यते इति । न हि अन्यथा विशिष्टदेशकालसम्बन्धः अस्ति ब्रह्मणः, सर्वगतत्वान्निर्विशेषत्वाच्च ।

ब्रह्मविद्यायाः फलम्

२७) सः एवं ब्रह्म विजानन् । किम्? इत्याह - अश्नुते भुङ्क्ते सर्वान् निरवशिष्टान्¹⁰⁰⁶ कामान् काम्यान् भोगान्¹⁰⁰⁷ इत्यर्थः । किमस्मदादिवत् पुत्रस्वर्गादीन् पययिणः? न इत्याह - सह युगपदेकक्षणोपारूढानेव एकया उपलब्ध्या, सवितृप्रकाशवन्नित्यया, ब्रह्मस्वरूपाव्यतिरिक्तया, यामवोचाम “सत्यं ज्ञानमनन्तम्” इति । एतत्¹⁰⁰⁸ तदुच्यते - ब्रह्मणा सह इति । ब्रह्मभूतः विद्वान् ब्रह्मस्वरूपेणैव सर्वान् कामान् सह अश्नुते । न तथा¹⁰⁰⁹ यथा उपाधिकृतेन स्वरूपेण आत्मना¹⁰¹⁰ जलसूर्यकादिवत् प्रतिबिम्बभूतेन सांसारिकेण धर्मादिनिमित्तापेक्षान् चक्षुरादिकरणपेक्षान् च कामान् पययिण अश्नुते लोकः । कथं तर्हि? यथोक्तेन प्रकारेण सर्वज्ञेन सर्वगतेन सर्वात्मना नित्यब्रह्मात्मस्वरूपेण¹⁰¹¹ धर्मादि-निमित्तानपेक्षान् चक्षुरादिकरणनिरपेक्षान्¹⁰¹² च सर्वान् कामान् सहैव अश्नुते इत्यर्थः । विपश्चिता मेधाविना सर्वज्ञेन । तद्धि वैपश्चित्यं यत्सर्वज्ञत्वम् । तेन सर्वज्ञस्वरूपेण ब्रह्मणा अश्नुते इति । इतिशब्दः मन्त्रपरिसमाप्त्यर्थः ।

उत्तरग्रन्थसम्बन्धः

२८) सर्वः एव वल्लभ्यर्थः “ब्रह्मविदाप्नोति परम्” इति ब्राह्मणवाक्येन सूत्रितः । स च सूत्रितोऽर्थः संक्षेपतः मन्त्रेण व्याख्यातः । पुनस्तस्यैव विस्तरेण अर्थनिर्णयः कर्तव्यः इति उत्तरः तद्वृत्तिस्थानीयः ग्रन्थः आरभ्यते “तस्माद्वा एतस्मात्” इत्यादिः ।

ब्रह्मणः आनन्त्यप्रपञ्चः - देशतः अनन्तस्य आकाशस्य वस्तुतः कालतश्च न आनन्त्यं कार्यत्वात्

२९) तत्र च “सत्यं ज्ञानमनन्तं ब्रह्म” इत्युक्तं मन्त्रादौ । तत्कथं “सत्यम्” “ज्ञानम्” “अनन्तम्” च? इत्यत आह - तत्र त्रिविधं हि आनन्त्यं देशतः कालतः वस्तुतश्च इति । तद्यथा देशतोऽनन्तः आकाशः । न हि देशतः तस्य परिच्छेदोऽस्ति । न तु कालतश्च आनन्त्यम्, वस्तुतश्च आकाशस्य । कस्मात्? कार्यत्वात् ।

ब्रह्मणः अकार्यत्वात्कालतः आनन्त्यम्, सर्वानन्यत्वात् वस्तुतश्च

३०) नैवं ब्रह्मणः आकाशवत् कालतोऽप्यन्तवत्त्वम्, अकार्यत्वात् । कार्यं हि वस्तु कालेन परिच्छिद्यते । अकार्यं च ब्रह्म । तस्मात् कालतोऽप्यनन्तम्¹⁰¹³ । तथा वस्तुतः । कथं पुनः वस्तुतः आनन्त्यम्? सर्वानन्यत्वात् । भिन्नं हि वस्तु वस्त्वन्तरस्य अन्तो भवति । वस्त्वन्तरबुद्धिर्हि प्रसक्ता वस्त्वन्तरान्निवर्तते । यतो यस्य बुद्धेः विनिवृत्तिः स तस्य अन्तः । तद्यथा गोत्वबुद्धिः अश्वत्वाद्विनिवर्तते इत्यश्वत्वान्तं गोत्वम् इति अन्तवदेव भवति । स च अन्तः भिन्नेषु वस्तुषु दृष्टः । नैवं ब्रह्मणो भेदः । अतो वस्तुतोऽप्यनन्त्यम् । कथं पुनः सर्वानन्यत्वम् ब्रह्मणः? इत्युच्यते -

¹⁰⁰³ पा.भे - तस्मिन् अन्तर्निहितं ब्रह्म इति आनन्दाश्रमः ।

¹⁰⁰⁴ पा.भे - अस्यानन्तरम् उपासनाङ्गत्वेन इत्यधिकम् आनन्दाश्रमः ।

¹⁰⁰⁵ बुद्धिवृत्त्या इति यावत् । पा.भे - तद्व्यावृत्त्या इति ।

¹⁰⁰⁶ पा.भे - निरवशेषान् इति ।

¹⁰⁰⁷ पा.भे - काम्यभोगान् इति ।

¹⁰⁰⁸ पा.भे - एतदिति नास्ति क्वचित् ।

¹⁰⁰⁹ पा.भे - न यथा उपाधिकृतेन इति आनन्दाश्रमः ।

¹⁰¹⁰ पा.भे - आत्मनः इति ।

¹⁰¹¹ पा.भे - ह्यात्मना नित्यब्रह्मस्वरूपेण इति ।

¹⁰¹² पा.भे - चक्षुरादिकरणानपेक्षान् इति ।

¹⁰¹³ पा.भे - कालतोऽस्यानन्तम् इति ।

सर्ववस्तुकारणत्वात्। सर्वेषां हि वस्तूनां कालाकाशादीनां कारणं ब्रह्म।

ब्रह्मणः कारणत्वेऽपि वस्तुतः आनन्त्यं कार्यस्य अनृतत्वात् - आक्षेपः

३१) कायपिक्षया वस्तुतोऽन्तवत्वमिति चेत्।

समाधानम्

न। अनृतत्वात् कार्यवस्तुनः। न हि कारणव्यतिरेकेण कार्यं नाम वस्तुतोऽस्ति, यतः कारणबुद्धिः निवर्तते। “वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्” (छा. ६.१.४)। एवं “सदेव...सत्यम्” (छा. अध्याय ६) इति श्रुत्यन्तरात्। तस्मादाकाशादिकारणत्वाद्वस्तुतः¹⁰¹⁴ तावदनन्तं ब्रह्म।

ब्रह्मणः देशतः आनन्त्यम्, आनन्त्यविचारोपसंहारश्च

३२) आकाशो ह्यनन्तः इति प्रसिद्धं देशतः। तस्य चायं¹⁰¹⁵ कारणम्। तस्मात् सिद्धं देशतः आत्मनः आनन्त्यम्। न हि असर्वगतात् सर्वगतमुत्पद्यमानं लोके किञ्चिद्दृश्यते। अतो निरतिशयमात्मनः आनन्त्यं देशतः। तथा अकार्यत्वात् कालतः। तद्विन्नवस्त्वन्तराभावाच्च वस्तुतः। अत एव निरतिशयसत्यत्वम्।

ब्रह्मात्मनोरैक्यम्

३३) “तस्मात्” इति मूलवाक्यसूत्रितं “ब्रह्म” परामृश्यते। “एतस्मात्” इति मन्त्रवाक्येनानन्तरं यथालक्षितम्। यद्ब्रह्म आदौ ब्राह्मणवाक्येन सूत्रितम्, यच्च “सत्यं ज्ञानमनन्तं ब्रह्म” इत्यनन्तरमेव लक्षितम्, तस्मादेतस्माद्ब्रह्मणः आत्मनः आत्म-शब्दवाच्यात्। आत्मा हि तत्सर्वस्य। “तत्सत्यं स आत्मा” (छा. ६.८.७) इति श्रुत्यन्तरात्। अतो ब्रह्म आत्मा।

आकाशादिभूतसृष्टिः

३४) तस्मादेतस्माद्ब्रह्मणः आत्मस्वरूपाद् आकाशः सम्भूतः समुत्पन्नः। आकाशो नाम शब्दगुणः अवकाशकरो मूर्त-द्रव्याणाम्। तस्माद् आकाशात् स्वेन स्पर्शगुणेन पूर्वेण च कारणगुणेन¹⁰¹⁶ शब्देन द्विगुणो वायुः “सम्भूतः” इत्यनुवर्तते। वायोः च स्वेन रूपगुणेन पूर्वाभ्यां च त्रिगुणः अग्निः सम्भूतः। अग्नेः स्वेन रसगुणेन पूर्वैश्च त्रिभिश्चतुर्गुणाः आपः सम्भूताः। अद्भ्यः स्वेन गन्धगुणेन पूर्वैश्च चतुर्भिः पञ्चगुणा पृथिवी सम्भूता।

भौतिकप्रपञ्चसृष्टिः - अन्नमयकोशः

३५) पृथिव्याः ओषधयः। ओषधीभ्योऽन्नम्। अन्नाद् रेतोरूपेण परिणतात् पुरुषः शिरःपाण्याद्याकृतिमान्। स वै एषः पुरुषः अन्नरसमयः अन्नरसविकारः। पुरुषाकृतिभावितं हि सर्वेभ्योऽङ्गेभ्यः तेजः सम्भूतं रेतोबीजम् (द्र. ऐ. २.१)। तस्माद्यो जायते सोऽपि तथा पुरुषाकृतिरेव स्यात्। सर्वजातिषु जायमानानां जनकाकृतिनियमदर्शनात्।

सर्वप्राणिनामन्नविकारत्वे अविशेषे पुरुषग्रहणं शास्त्रे अधिकृतत्वात्

३६) सर्वेषामपि अन्नरसविकारत्वे ब्रह्मवंश्यत्वे च अविशिष्टे कस्मात् पुरुषः एव गृह्यते? प्राधान्यात्। किं पुनः प्राधान्यम्? कर्मज्ञानाधिकारः। पुरुषः एव हि शक्तत्वात्, अर्थित्वात्, अपर्युदस्तत्वाच्च अर्थी विद्वान् समर्थः कर्मज्ञानयोः अधिक्रियते¹⁰¹⁷। “पुरुषे तु एव आविस्तरामात्मा। स हि प्रज्ञानेन सम्पन्नतमः विज्ञातं वदति, विज्ञातं पश्यति, वेदं श्वस्तनम्, वेदं लोकालोकौ, मर्त्येन अमृतमीप्सति इत्येवं¹⁰¹⁸ सम्पन्नः। अथ इतरेषां पशूनामशनापिपासे¹⁰¹⁹ एव अभिविज्ञानम्” (ऐ.आ.२.३.२) इत्यादिश्रुत्यन्तरदर्शनात्। स हि पुरुषः इह

¹⁰¹⁴ पा.भे - देशतः तावदिति आनन्दाश्रमः।

¹⁰¹⁵ पा.भे - तस्य च इदं कारणमिति।

¹⁰¹⁶ कारणगुणप्रक्रमन्यायेन। यथा तन्तुगुणः पटे। पा.भे - आकाशगुणेन इति।

¹⁰¹⁷ पा.भे - अपर्युदस्तत्वाच्च अर्थी विद्वान् समर्थः इति क्वचिन्न। तथा सति अर्थित्वाच्च इति पाठः। अर्थी विद्वान् समर्थः इति वा क्वचिन्न।

¹⁰¹⁸ पा.भे - इति सम्पन्नः इति।

¹⁰¹⁹ पा.भे - अशनायापिपासे इति।

विद्ययाऽन्तरतम¹⁰²⁰ ब्रह्म संक्रामयितुमिष्टः ।

शरीरस्य पक्षिकल्पनारूपोपदेशप्रकारस्य प्रयोजनम्

३७) तस्य च बाह्याकारविशेषेषु अनात्मसु आत्मभाविता बुद्धिः अनालम्ब्य विशेषं कञ्चित् सहसा अन्तरतम-प्रत्यगात्मविषया निरालम्बना च कर्तुमशक्या इति दृष्टशरीरात्मसामान्यकल्पनया शाखाचन्द्रनिदर्शनवद्¹⁰²¹ अन्तः प्रवेशयन्नाह - तस्येदमेव शिरः ।

शरीरस्य पक्षिकल्पनारूपोपपादनम्

३८) तस्य अस्य¹⁰²² पुरुषस्य अन्नरसमयस्य इदमेव शिरः प्रसिद्धम् । प्राणमयादिषु अशिरसां शिरस्त्वदर्शनादिहापि तत्प्रसङ्गो माभूदिति “इदमेव शिरः” इति उच्यते । एवं पक्षादिषु योजना । अयं दक्षिणो बाहुः । पूर्वाभिमुखस्य दक्षिणः पक्षः । अयं सव्यो बाहुः, उत्तरः पक्षः । अयं मध्यमो देहभागः आत्मा अङ्गानाम् । “मध्यं ह्येषामङ्गानामात्मा” (ऐ.आ. २.३.५) इति श्रुतेः । “इदम्” इति नाम्नेः अधस्ताद्यदङ्गं तत् पुच्छं प्रतिष्ठा । प्रतितिष्ठति अनया इति प्रतिष्ठा । पुच्छम् इव पुच्छम् । अधोलम्बनसामान्यात् । यथा गोः पुच्छम् । एतत्प्रकृत्य उत्तरेषां प्राणमयादीनां रूपकत्वसिद्धिः । मूषानिषिक्तद्रुतताम्रप्रतिमावत्¹⁰²³ । तदप्येष श्लोको भवति । तत् तस्मिन्नेव अर्थे ब्राह्मणोक्ते अन्नमयात्मप्रकाशकः एषः श्लोकः मन्त्रः भवति ॥ १ ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये प्रथमोऽनुवाकः ॥

द्वितीयोऽनुवाकः (annad vai)

अन्नाद्वा प्रजाः प्रजायन्ते । याः काश्च पृथिवीऽश्रिताः । अथो अन्नैव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यते इति ॥ Tai २.२ ॥

अन्नमयात्मप्रकाशकः मन्त्रः - अन्नमयस्य समष्ट्यभेदवर्णनम्

३९) अन्नाद् रसादिभावपरिणतात् । वै इति स्मरणार्थः¹⁰²⁴ । प्रजाः स्थावरजङ्गमाः¹⁰²⁵ प्रजायन्ते । याः काश्च अविशिष्टाः पृथिवी श्रिताः पृथिवीमाश्रिताः ताः सर्वाः अन्नादेव प्रजायन्ते । अथो अपि जाताः अन्नैव जीवन्ति प्राणान् धारयन्ति । वर्धन्ते इत्यर्थः । अथ अपि एनद् अन्नम् अपियन्ति अपिगच्छन्ति । अपिशब्दः प्रतिशब्दार्थः । अन्नं प्रति प्रलीयन्ते इत्यर्थः । अन्ततः अन्ते जीवनलक्षणायाः वृद्धेः परिसमाप्तौ । कस्मात्? अन्नं हि यस्माद् भूतानां प्राणिनां ज्येष्ठं प्रथमजम् । अन्नमयादीनां हि इतरेषां भूतानां कारणमन्नम् । अतः अन्नप्रभवाः अन्नजीवनाः अन्नप्रलयाश्च सर्वाः प्रजाः । यस्माच्च एवं तस्मात् सर्वौषधम् सर्वप्राणिनां देहदाहप्रशमनम्¹⁰²⁶ अन्नम् उच्यते ।

अन्नब्रह्मविदः फलकथनम्

४०) अन्नब्रह्मविदः फलमुच्यते । सर्वं वै ते समस्तमन्नजातम् आप्नुवन्ति । के? ये अन्नं ब्रह्म यथोक्तम् उपासते । कथम्? “अन्नजः अन्नात्मा अन्नप्रलयोऽहम्, तस्मादन्नं ब्रह्म” इति । कुतः पुनः सर्वान्नप्राप्तिफलमन्नात्मोपासनम्? इत्युच्यते - अन्नं हि भूतानां ज्येष्ठम् । भूतेभ्यः पूर्वं निष्पन्नत्वाद्¹⁰²⁷ ज्येष्ठं हि यस्मात्, तस्मात् सर्वौषधमुच्यते । तस्मादुपपन्ना सर्वान्नात्मोपासकस्य सर्वान्नप्राप्तिः । “अन्नाद्भूतानि जायन्ते, जातान्यन्नेन वर्धन्ते” इति उपसंहारार्थं

¹⁰²⁰ पा.भे - आन्तरतममिति ।

¹⁰²¹ पा.भे - शाखाग्रचन्द्रदर्शनवद् इति ।

¹⁰²² पा.भे - तस्य पुरुषस्य इति ।

¹⁰²³ पा.भे - द्रुतताम्रादिप्रतिमावदिति ।

¹⁰²⁴ पा.भे - स्मरणार्थः इति ।

¹⁰²⁵ पा.भे - जङ्गमात्मकाः इति ।

¹⁰²⁶ पा.भे - देहप्रशमनम् इति ।

¹⁰²⁷ पा.भे - निष्पन्नत्वाद् इति ।

पुनर्वचनम् ।

अन्नशब्दनिर्वचनमन्नमयकोशोपसंहारश्च

४१) इदानीमन्नशब्दनिर्वचनम्¹⁰²⁸ उच्यते । अद्यते भुज्यते चैव¹⁰²⁹ यद्भूतैः अन्नम् । अत्ति च भूतानि स्वयं यस्मात्, तस्माद् भूतैः भुज्यमानत्वाद्भूतभोक्तृत्वाच्च अन्नं तदुच्यते इति । इतिशब्दः प्रथमकोशपरिसमाप्त्यर्थः ।

प्राणमयात्मा

उत्तरग्रन्थसम्बन्धः

४२) अन्नमयादिभ्यः आनन्दमयान्तेभ्यः आत्मभ्यः अभ्यन्तरतमं ब्रह्म विद्यया प्रत्यगात्मत्वेन दिदर्शयिषु शास्त्रम्, अविद्याकृतपञ्चकोशापनयनेन अनेकतुषकोद्रववितुषीकरणेन इव तदन्तर्गततण्डुलान्¹⁰³⁰, प्रस्तौति 'तस्माद्वा एतस्माद् अन्नरसमयात्' इत्यादि ।

प्राणमयेन अन्नमयस्य पूर्णत्वात् प्राणमयस्यापि पक्षिरूपत्वम्

४३) तस्माद् वै¹⁰³¹ एतस्माद् यथोक्ताद् अन्नरसमयात् पिण्डाद् अन्यः व्यतिरिक्तः अन्तरः अभ्यन्तरः आत्मा पिण्डवदेव मिथ्यापरिकल्पितः आत्मत्वेन प्राणमयः । प्राणः वायुः, तन्मयः तत्प्रायः । तेन प्राणमयेन एषः अन्नरसमयः आत्मा पूर्णः, वायुना इव दृतिः । स वै एषः प्राणमयः आत्मा पुरुषविधः एव पुरुषाकारः एव । शिरःपक्षादिभिः । किं स्वतः¹⁰³² एव? न इत्याह - प्रसिद्धं तावदन्नरसमयस्य आत्मनः पुरुषविधत्वम् । तस्य अन्नरसमयस्य पुरुषविधताम् पुरुषाकारताम् अनु अयं प्राणमयः पुरुषविधः मूषानिषिक्तप्रतिमावत्, न स्वतः एव । एवं पूर्वस्य पूर्वस्य पुरुषविधताम् अनु उत्तरोत्तरः पुरुषविधो भवति । पूर्वः पूर्वश्च उत्तरोत्तरेण पूर्णः ।

प्राणमयस्य पक्षिरूपत्वोपपादनम्

४४) कथं पुनः पुरुषविधता अस्य? इत्युच्यते - तस्य प्राणमयस्य प्राणः एव शिरः । प्राणमयस्य वायुविकारस्य प्राणः मुखनासिकानिःसरणः वृत्तिविशेषः शिरः एव इति¹⁰³³ परिकल्प्यते, वचनात् । सर्वत्र वचनादेव पक्षादिकल्पना । व्यानः व्यानवृत्तिः दक्षिणः पक्षः । अपानः उत्तरः पक्षः । आकाशः आत्मा । यः आकाशस्थो वृत्तिविशेषः समानाख्यः स आत्मा इव आत्मा, प्राणवृत्त्यधिकारात् । मध्यस्थत्वादितराः पर्यन्ताः वृत्तिः अपेक्ष्य आत्मा । "मध्यं ह्येषामङ्गानामात्मा" (ऐ.आ. २.३.५) इति श्रुतिप्रसिद्धं मध्यस्थस्य आत्मत्वम् । पृथिवी पुच्छं प्रतिष्ठा । "पृथिवी" इति पृथिवीदेवता, आध्यात्मिकस्य प्राणस्य धारयित्री । स्थितिहेतुत्वात् । "सैषा पुरुषस्य अपानमवष्टभ्य" (प्र. ३.८) इति श्रुत्यन्तरात्¹⁰³⁴ । अन्यथा उदानवृत्त्या ऊर्ध्वगमनम्, गुरुत्वाच्च पतनं वा स्याच्छरीरस्य । तस्मात् पृथिवीदेवता पुच्छं प्रतिष्ठा प्राणमयस्य आत्मनः । तत् तस्मिन्नेव अर्थे प्राणमयात्मविषये एषः श्लोको भवति ॥ २ ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये द्वितीयोऽनुवाकः ॥

तृतीयोऽनुवाकः (praanam deva)

प्राणं देवा अनुप्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपसते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते इति । तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वोद्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोकौ भवति ॥ Tai २.३ ॥

¹⁰²⁸ पा.भे - अन्ननिर्वचनमुच्यते इति आनन्दाश्रमः ।

¹⁰²⁹ पा.भे - अद्यते भुज्यते अत्ति च भूतानि यस्मात् तस्मादन्नं तदुच्यते - इति ।

¹⁰³⁰ पा.भे - तत्तण्डुलान् इति ।

¹⁰³¹ पा.भे - तस्मादेतस्मादिति आनन्दाश्रमः ।

¹⁰³² पा.भे - स्वयमेव इति ।

¹⁰³³ पा.भे - इत्यस्य स्थाने वा इति आनन्दाश्रमः ।

¹⁰³⁴ पा.भे - इति श्रुत्यन्तरम् इति ।

प्राणमयात्मप्रकाशकः मन्त्रः - प्राणशब्दार्थकथनम्

४५) प्राणं देवाः अनु प्राणन्ति । देवाः अन्नद्यादयः प्राणं वाय्वात्मानं प्राणनशक्तिमन्तम्¹⁰³⁵ अनु तदात्मभूताः सन्तः प्राणन्ति प्राणनकर्म कुर्वन्ति । प्राणनक्रियया क्रियावन्तो भवन्ति । अध्यात्माधिकाराद्¹⁰³⁶ देवाः इन्द्रियाणि । प्राणमनु प्राणन्ति मुख्यप्राणमनु चेष्टन्ते इति वा । तथा मनुष्याः पशवश्च ये । ते प्राणनकर्मणैव चेष्टावन्तो भवन्ति ।

प्राणमयादीनामाभ्यन्तरकथनस्य परमतात्पर्यम्

४६) अतश्च न अन्नमयेन एव परिच्छिन्नेन आत्मना आत्मवन्तः प्राणिनः । किं तर्हि? तदन्तर्गतं प्राणमयेनापि साधारणेनैव सर्वपिण्डव्यापिनाऽऽत्मवन्तो मनुष्यादयः । एवं मनोमयादिभिः पूर्वपूर्वव्यापिभिः उत्तरोत्तरैः सूक्ष्मैः आनन्दमयान्तैः आकाशादिभूतारब्धैः अविद्याकृतैः आत्मवन्तः सर्वे प्राणिनः । यथा अनेकतुषकोद्रवः¹⁰³⁷ तथा स्वाभाविकेनापि आकाशादिकारणेन नित्येन अविकृतेन सर्वगतेन सत्यज्ञानानन्तलक्षणेन पञ्चकोशातिगेन¹⁰³⁸ सर्वात्मना आत्मवन्तः । स हि परमार्थतः आत्मा सर्वेषाम् इत्येतदपि अर्थादुक्तं भवति ।

प्राणोपासनस्य फलम्

४७) “प्राणं देवाः अनुप्राणन्ति” इत्युक्तम् । तत् कस्मात्? इत्याह - प्राणो हि यस्माद् भूतानां प्राणिनाम् आयुः जीवनम् । “यावद्ध्यस्मिन् शरीरे प्राणो वसति तावदायुः” (कौ. ३.२) इति श्रुत्यन्तरात् । तस्मात् सर्वायुषं सर्वेषामायुः सर्वायुः । सर्वायुरेव सर्वायुषम् इति उच्यते । प्राणापगमे मरणप्रसिद्धेः । प्रसिद्धं हि लोके सर्वायुष्टवं प्राणस्य । अतः अस्माद्वाह्यादसाधारणादन्नमयादात्मनोऽपक्रम्य अन्तः साधारणं प्राणमयमात्मानं ब्रह्म उपासते ये “अहमस्मि प्राणः सर्वभूतानामात्मा आयुः जीवनहेतुत्वात्” इति, ते सर्वमेव आयुः अस्मिन् लोके यन्ति । न अपमृत्युना म्रियन्ते प्राक् प्राप्तादायुषः इत्यर्थः । शतं वर्षाणि इति तु युक्तम् । “सर्वमायुः एति”¹⁰³⁹ (छा. २.११.२ । २.२१.२०) इति श्रुतिप्रसिद्धेः । किं कारणम्? प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते इति । यो यद्गुणकं ब्रह्म उपास्ते स तद्गुणभाग् भवतीति विद्या-फलप्राप्तौ हेत्वर्थं पुनर्वचनं “प्राणो हि” इत्यादि ।

प्राणमयः अन्नमयस्य आत्मा

४८) तस्य पूर्वस्य अन्नमयस्य एषः एव शरीरे अन्नमये भवः शरीरः आत्मा । कः? यः एषः प्राणमयः ।

मनोमयात्मप्रदर्शनम्

४९) “तस्माद्वा एतस्मात्” इत्यादि उक्तार्थमन्यत् । अन्योऽन्तरः आत्मा मनोमयः । मन इति सङ्कल्पाद्यात्मकमन्तः-करणम्, तन्मयः मनोमयः, यथा अन्नमयः¹⁰⁴⁰ । सोऽयं प्राणमयस्य आभ्यन्तरः आत्मा ।

मनोमयस्य पक्षिरूपत्वोपपादनम्, मन्त्राणां मनोवृत्तित्वनिरूपणं च

५०) तस्य यजुरेव शिरः । “यजुः” इति अनियताक्षरपादावसानो मन्त्रविशेषः । तज्जातीयवचनो यजुःशब्दः । तस्य शिरस्त्वम्, प्राधान्यात् । प्राधान्यं च यागादौ सन्निपत्योपकारात्¹⁰⁴¹ । यजुषा हि हविर्दीयते स्वाहाकारादिना । वाचनिकी वा शिरादिकल्पना सर्वत्र । मनसो हि स्थानप्रयत्ननादस्वरवर्णपदवाक्यविषया तत्सङ्कल्पात्मिका तद्भाविता वृत्तिः श्रोत्रादिकरणद्वारा यजुःसङ्केतविशिष्टा¹⁰⁴² यजुरित्युच्यते । एवम् ऋक् । एवं साम च ।

मन्त्राणां मनोवृत्तित्वे फलम्

¹⁰³⁵ पा.भे - प्राणशक्तिमन्तम् इति ।

¹⁰³⁶ पा.भे - अध्यात्माधिकारात् इति ।

¹⁰³⁷ पा.भे - यथा अनेकतुषकोद्रवः इति क्वचिन्न ।

¹⁰³⁸ पा.भे - पञ्चकोशातिगेन इति क्वचिन्न ।

¹⁰³⁹ पा.भे - सर्वमायुरिति इति आनन्दाश्रमः ।

¹⁰⁴⁰ पा.भे - यथा अन्नमयः इति क्वचिन्न ।

¹⁰⁴¹ पा.भे - सन्निपत्योपकारकत्वाद् इति ।

¹⁰⁴² पा.भे - यजुःसङ्केतेन विशिष्टा इति ।

५१) एवं च मनोवृत्तित्वे मन्त्राणाम्, वृत्तिरेव आवर्त्यते इति मानसो जपः उपपद्यते। अन्यथा अविषयत्वान्मन्त्रो न आवर्त्तयितुं शक्यः घटादिवदिति मानसो जपो नोपपद्यते। मन्त्रावृत्तिश्च चोद्यते¹⁰⁴³ बहुशः कर्मसु।

आक्षेपः

अक्षरविषयस्मृत्यावृत्त्या मन्त्रावृत्तिः स्यादिति चेत्।

समाधानम्

न। मुख्यार्थासम्भवात्। “त्रिः प्रथमामन्वाह, त्रिरुत्तमाम्” (तै.सं. २.५.७.१ ऐ.ब्रा. १.३.२) इति ऋगावृत्तिः श्रूयते। तत्र ऋचोऽविषयत्वे तद्विषयस्मृत्यावृत्तौ¹⁰⁴⁴ च क्रियमाणायां “त्रिः प्रथमामन्वाह” इति ऋगावृत्तिः मुख्योऽर्थश्चोदितः परित्यक्तः स्यात्। तस्मान्मनोवृत्त्युपाधिपरिच्छिन्नम्, मनोवृत्तिनिष्ठम्, आत्मचैतन्यम्, अनादिनिधनम्, यजुःशब्द-वाच्यम्¹⁰⁴⁵ आत्मविज्ञानम् - “मन्त्राः” इति।

चिदात्मत्वान्मन्त्राणां नित्यत्वम्

५२) एवं च नित्यत्वोपपत्तिः वेदानाम्। अन्यथा विषयत्वे रूपादिवदनित्यत्वं च स्यात्। नैतद्युक्तम्। “सर्वे वेदाः यत्रैकं भवन्ति ... स मानसीनः आत्मा जनानाम्” (तै.आ. ३.११.१) इति श्रुतिः नित्यात्मना एकत्वं ब्रुवती, ऋगादीनां नित्यत्वे समञ्जसा स्यात्। “ऋचो अक्षरे परमे व्योमन्यस्मिन् देवाः अधि विश्वे निषेदुः” (ऋ.सं. १.१६४.३९। श्वे. ४.८) इति च मन्त्रवर्णः। आदेशः अत्र ब्राह्मणम्। अतिदेष्टव्यविशेषान् अतिदिशति इति¹⁰⁴⁶। अथर्वणा अङ्गिरसा¹⁰⁴⁷ च दृष्टाः मन्त्राः ब्राह्मणं च शान्तिकपौष्टिकादिप्रतिष्ठाहेतुकर्मप्रधानत्वात्¹⁰⁴⁸ पुच्छं प्रतिष्ठा।

मनोमयात्मप्रकाशकश्लोकः

५३) तदप्येष श्लोको भवति मनोमयात्मप्रकाशकः पूर्ववत् ॥ ३ ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये तृतीयोऽनुवाकः ॥

चतुर्थोऽनुवाकः (yato vaaco)

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न बिभेति कदाचनेति। तस्यैष एव शरीर आत्मा। यः पूर्वस्य। तस्माद्वा एतस्मान्मनोमयात्। अन्योऽन्तर आत्मा विज्ञानमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य श्रद्धैव शिरः। ऋतं दक्षिणः पक्षः। सत्यमुत्तरः पक्षः। योग आत्मा। महः पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति ॥ Tai २.४ ॥

मनोमयः प्राणमयस्य आत्मा

५४) “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह” इत्यादि¹⁰⁴⁹। तस्य पूर्वस्य प्राणमयस्य एष एव आत्मा शरीरः। शरीरे प्राणमये भवः शरीरः। कः? यः एष मनोमयः।

विज्ञानमयात्मप्रदर्शनम्

५५) तस्माद्वा एतस्माद् इत्यादि¹⁰⁵⁰ पूर्ववत्। अन्योऽन्तर आत्मा विज्ञानमयः। मनोमयस्य आभ्यन्तरः विज्ञानमयः। मनोमयो वेदात्मा उक्तः। वेदार्थविषया बुद्धिः निश्चयात्मिका विज्ञानम्। तच्च अध्यवसायलक्षणमन्तःकरणस्य धर्मः। तन्मयः निश्चयविज्ञानैः प्रमाणस्वरूपैः निर्वर्त्तितः आत्मा विज्ञानमयः।

¹⁰⁴³ पा.भे - मन्त्रावृत्तिश्च उद्यते इति।

¹⁰⁴⁴ पा.भे - तद्विषयस्मृत्यावृत्त्या मन्त्रावृत्तौ च इति।

¹⁰⁴⁵ पा.भे - मनोवृत्तिनिष्ठमात्मचैतन्यम् अनादिनिधनं यजुःशब्दवाच्यम् इति क्वचिन्न।

¹⁰⁴⁶ पा.भे - आदेष्टव्यविशेषान् आदिशति इति।

¹⁰⁴⁷ पा.भे - अथर्वाङ्गिरसा इति।

¹⁰⁴⁸ पा.भे - प्रधानाः तत् पुच्छं प्रतिष्ठा इति।

¹⁰⁴⁹ पा.भे - इत्यादिः इति।

¹⁰⁵⁰ पा.भे - इति इति आनन्दाश्रमः।

प्रमाणविज्ञानपूर्वको हि यज्ञादिः तापते । यज्ञादिहेतुत्वं च वक्ष्यति श्लोकेन ।

विज्ञानमयस्य पक्षिरूपत्वोपपादनम्

५६) निश्चयविज्ञानवतो हि कर्तव्येष्वर्थेषु पूर्वं श्रद्धा उत्पद्यते¹⁰⁵¹ । सा सर्वकर्तव्यानां प्राथम्यात् शिरः इव शिरः । ऋतसत्ये यथाव्याख्याते एव । योगः युक्तिः, समाधानम् आत्मा इव¹⁰⁵² आत्मा । आत्मवतो हि युक्तस्य समाधानवतः अङ्गानि इव श्रद्धादीनि यथार्थप्रतिपत्तिक्षमाणि भवन्ति । तस्मात् समाधानं योगः आत्मा विज्ञानमयस्य । महः पुच्छं प्रतिष्ठा । “महः” इति महत्तत्त्वं प्रथमजम् । “महद्यक्षं प्रथमजम्” (बृ. ५.४.१) इति श्रुत्यन्तरात् । पुच्छं प्रतिष्ठा कारणत्वात् । कारणं हि कार्याणां प्रतिष्ठा, यथा वृक्षवीरुधां पृथिवी । सर्वबुद्धिविज्ञानानां च महत्तत्त्वं कारणम् । तेन तद्विज्ञानमयस्य आत्मनः प्रतिष्ठा ।

विज्ञानमयात्मप्रकाशकश्लोकावतरणिका

५७) तदप्येष श्लोको भवति पूर्ववत् । यथा अन्नमयादीनां ब्राह्मणोक्तानां प्रकाशकाः श्लोकाः एवं विज्ञानमयस्यापि ॥ ४ ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये चतुर्थोऽनुवाकः ॥

पञ्चमोऽनुवाकः (vijnaanam yajnam)

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवास्सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान् कामान् समश्नुते इति । तस्यैव एव शरीरं आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैव पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोदो उत्तर पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ Tai २.५ ॥

विज्ञानमयात्मप्रकाशकश्लोकव्याख्यानम्

५८) विज्ञानं यज्ञं तनुते । विज्ञानवान् हि यज्ञं तनोति श्रद्धादिपूर्वकम् । अतो विज्ञानस्य कर्तृत्वं “तनुते” इति । कर्माणि च तनुते । यस्माद्विज्ञानकर्तृकं सर्वं तस्माद्युक्तं विज्ञानमयः आत्मा ब्रह्म इति । किञ्च विज्ञानं ब्रह्म । सर्वे देवाः इन्द्रादयः । ज्येष्ठं प्रथमजत्वात् । सर्वप्रवृत्तीनां¹⁰⁵³ वा तत्पूर्वकत्वात्, प्रथमजं विज्ञानम् ब्रह्म उपासते ध्यायन्ति । तस्मिन् विज्ञानमये ब्रह्मणि अभिमानं कृत्वा उपासते इत्यर्थः । तस्मात्ते महतः ब्रह्मणः उपासनात् ज्ञानैश्वर्यवन्तः भवन्ति ।

विज्ञानब्रह्मोपासनस्य द्विविधं फलम् – पापक्षयः सर्वकामावाप्तिश्च

५९) तच्च विज्ञानं ब्रह्म चेद् यदि वेद विजानाति । न केवलं वेद एव । तस्माद् ब्रह्मणः चेद् न प्रमाद्यति । बाह्येषु एव¹⁰⁵⁴ अनात्मसु आत्मभावितत्वात्¹⁰⁵⁵ प्राप्तं विज्ञानमये ब्रह्मणि आत्मभावनायाः प्रमदनम् । अतः¹⁰⁵⁶ तन्निवृत्त्यर्थमुच्यते “तस्माच्चेन्न प्रमाद्यति” इति । अन्नमयादिषु आत्मभावं हित्वा केवले विज्ञानमये ब्रह्मणि आत्मत्वं भावयन्नास्ते चेत् इत्यर्थः । ततः किं स्यात्? इत्युच्यते – शरीरं पाप्मनो हित्वा । शरीराभिमाननिमित्ताः हि सर्वे पाप्मानः । तेषां च विज्ञानमये ब्रह्मणि आत्माभिमानात्, निमित्तापाये हानमुपपद्यते, छात्रापाये इव छायापायः । तस्मात् शरीराभिमान-निमित्तान् सर्वान् पाप्मनः शरीरप्रभवान् शरीरं एव हित्वा विज्ञानमयब्रह्मस्वरूपापन्नः तत्स्थान् सर्वान् कामान् विज्ञानमयेनैव आत्मना समश्नुते सम्यग् भुङ्क्ते इत्यर्थः ।

विज्ञानमयः मनोमयस्य आत्मा

¹⁰⁵¹ पा.भे - उपपद्यते इति क्वचित् ।

¹⁰⁵² पा.भे - एव इति ।

¹⁰⁵³ पा.भे - सर्वप्रवृत्तीनामिति ।

¹⁰⁵⁴ पा.भे - अपि इति ।

¹⁰⁵⁵ पा.भे - आत्मभावितः तस्माद् इति । आत्मा भावितः तस्मादिति वा ।

¹⁰⁵⁶ पा.भे - अतः इति नास्ति आनन्दाश्रमे ।

६०) तस्य पूर्वस्य मनोमयस्य आत्मा एषः एव शरीरे मनोमये भवः शारीरः । कः? यः एषः विज्ञानमयः ।

(aanandamaya is kaarya-atma - reasons)

आनन्दमयात्मा - आनन्दमयः कार्यात्मैव न तु ब्रह्म इत्यत्र प्रथमो हेतुः - कार्याधिकारपतितत्वात्

६१) तस्माद्वा एतस्माद् इत्युक्तार्थम् । “आनन्दमयः” इति कार्यात्मप्रतीतिः, अधिकारात् । मयट्शब्दाच्च । अन्नादिमया हि कार्यात्मानः भौतिका इह अधिकृताः । तदधिकारपतितश्च अयम् “आनन्दमयः” । मयट् चात्र विकारार्थे दृष्टः । यथा “अन्नमयः” इत्यत्र । तस्मात् कार्यात्मा “आनन्दमयः” प्रत्येतव्यः ।

द्वितीयो हेतुः - सङ्क्रमणश्रुतेः

६२) सङ्क्रमणाच्च । “आनन्दमयमात्मानम् उपसङ्क्रामति” (तै. २.८) इति वक्ष्यति । कार्यात्मनां च सङ्क्रमणम् अनात्मनां दृष्टम् । सङ्क्रमणकर्मत्वेन च “आनन्दमयः आत्मा” श्रूयते । यथा “अन्नमयमात्मानम् उपसङ्क्रामति” (तै. २.८) इति । न च आत्मनः एव उपसङ्क्रमणम् । अधिकारविरोधात् । असम्भवाच्च । न हि आत्मना एव आत्मनः उपसङ्क्रमणं सम्भवति । स्वात्मनि भेदाभावात् । आत्मभूतं च ब्रह्म सङ्क्रमितुः ।

तृतीयो हेतुः - अवयवकल्पनाभावात्

६३) शिरआदिकल्पनानुपपत्तेश्च । न हि यथोक्तलक्षणे आकाशादिकारणे अकार्यपतिते शिरआद्यवयरूप¹⁰⁵⁷ कल्पना उपपद्यते । “अदृश्येऽनात्म्येऽनिरुक्ते अनिलयने” (तै. २.७), “अस्थूलमनणु” (बृ. ३.८.८), “नेति नेत्यात्मा” (बृ. ३.९.२६) इत्यादिविशेषोपाहश्रुतिभ्यश्च ।

चतुर्थो हेतुः - मन्त्रोदाहरणानुपपत्तेः

६४) मन्त्रोदाहरणानुपपत्तेश्च । न हि प्रियशिरआद्यवयवविशिष्टे प्रत्यक्षतः अनुभूयमाने आनन्दमये आत्मनि ब्रह्मणि “नास्ति ब्रह्म” इत्याशङ्काभावात् “असन्नेव स भवति असद्ब्रह्मेति वेद चेत्” (तै. २.६) इति मन्त्रोदाहरणमुपपद्यते ।

पञ्चमो हेतुः - ब्रह्मणः पुच्छत्वानुपपत्तेः

६५) “ब्रह्म पुच्छं प्रतिष्ठा” इत्यपि चानुपपन्नं पृथग्ब्रह्मणः प्रतिष्ठात्वेन ग्रहणम् । तस्मात् कार्यपतितः एव आनन्दमयः । न परः एव आत्मा ।

आनन्दमयशब्दार्थप्रतिपादनम्

६६) “आनन्दः” इति विद्याकर्मणोः फलम् । तद्विकारः आनन्दमयः । स च विज्ञानमयादन्तरः । यज्ञादिहेतोः विज्ञानमयादस्य¹⁰⁵⁸ आन्तरत्वश्रुतेः । ज्ञानकर्मणोः हि फलं भोक्त्रार्थत्वादन्तरतमं स्यात् । अन्तरतमश्च आनन्दमयः आत्मा पूर्वभ्यः । विद्याकर्मणोः प्रियाद्यर्थत्वाच्च । प्रियादिप्रयुक्ते हि विद्याकर्मणी । तस्मात् प्रियादीनां फलरूपाणाम् आत्मसन्निकर्षाद्विज्ञानमयादस्य¹⁰⁵⁹ आभ्यन्तरत्वम् उपपद्यते । प्रियादिवासनानिर्वर्तितः ह्यात्मा¹⁰⁶⁰ आनन्दमयः विज्ञानमयाश्रितः¹⁰⁶¹ स्वप्ने उपलभ्यते ।

आनन्दमयस्य पक्षिरूपत्वोपपादनम्

६७) तस्य आनन्दमयस्य आत्मनः इष्टपुत्रादिदर्शनजं प्रियं शिर इव शिरः, प्राधान्यात् । मोदः इति प्रियलाभनिमित्तः हर्षः । स एव च प्रकृष्टः हर्षः प्रमोदः । “आनन्दः” इति सुखसामान्यम् । आत्मा प्रियादीनां सुखावयवानाम् । तेषु अनुस्यूतत्वात् । “आनन्दः” इति परं ब्रह्म । तद्धि शुभकर्मणा प्रत्युपस्थाप्यमाने पुत्रमित्रादिविषयविशेषोपाधौ अन्तः-करणवृत्तिविशेषे तमसा अप्रच्छाद्यमाने प्रसन्ने अभिव्यज्यते । तद्विषयसुखम् इति प्रसिद्धं लोके । तद्वृत्तिविशेष-प्रत्युपस्थापकस्य कर्मणः अनवस्थितत्वात् सुखस्य क्षणिकत्वम् । तद्यदा अन्तःकरणं तपसा तमोघ्नेन विद्यया ब्रह्मचर्येण

¹⁰⁵⁷ पा.भे - रूपकेति ।

¹⁰⁵⁸ पा.भे - विज्ञानमयस्यान्तरत्वश्रुतेः इति आनन्दाश्रमः ।

¹⁰⁵⁹ पा.भे - विज्ञानमयस्य आभ्यन्तरत्वम् इति आनन्दाश्रमः ।

¹⁰⁶⁰ पा.भे - निर्वृत्तः ह्यानन्दमयः इति आनन्दाश्रमः ।

¹⁰⁶¹ पा.भे - विज्ञानमयाश्रिते इति आनन्दाश्रमः ।

श्रद्धया च निर्मलत्वमापद्यते यावद्यावत्, तावत्तावद्¹⁰⁶² विविक्ते प्रसन्नेऽन्तःकरणे आनन्दविशेषः उत्कृष्यते विपुलीभवति। वक्ष्यति च “रसो वै सः रसश्छेवायं लब्धवानन्दी भवति” (तै. २.७), “एष छेवानन्दयाति” (तै. २.७) इति¹⁰⁶³। “एतस्यैवानन्दस्य अन्यानि भूतानि मात्रामुपजीवन्ति” (बृ. ४.३.३२) इति च श्रुत्यन्तरात्। एवं च कामोपशमोत्कर्षपिक्षया शतगुणोत्तरोत्तरोत्कर्षः आनन्दस्य वक्ष्यते।

आनन्दमयस्य पुच्छं परं सद्रूपं ब्रह्म एव

६८) एवं च उत्कृष्यमाणस्य आनन्दमयस्य आत्मनः परमार्थब्रह्मविज्ञानापेक्षया ब्रह्म परमेव – यत् प्रकृतं सत्य-ज्ञानानन्तलक्षणम्, यस्य च प्रतिपत्त्यर्थं पञ्च अन्नमयादिकोशाः¹⁰⁶⁴ उपन्यस्ताः, यच्च तेभ्यः आभ्यन्तरम्, येन च ते सर्वे आत्मवन्तः, तत् – ब्रह्म पुच्छं प्रतिष्ठा। तदेव च सर्वस्य अविद्यापरिकल्पितस्य द्वैतस्य अवसानभूतमद्वैतं ब्रह्म प्रतिष्ठा। आनन्दमयस्य एकत्वावसानत्वादस्ति तदेकमविद्याकल्पितस्य द्वैतस्य अवसानभूतमद्वैतं ब्रह्म प्रतिष्ठा पुच्छम्।

ब्रह्मास्तित्वप्रकाशकश्लोकावतरणिका

६९) तद् एतस्मिन् अपि अर्थे एष श्लोकः भवति ॥ ५ ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये पञ्चमोऽनुवाकः ॥

षष्ठोऽनुवाकः (asanneva sa bhavati)

असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेद्देद। सन्तमेनं ततो विदुरिति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य। अथातोऽनुप्रश्नाः। उताविद्वानमुं लोकं प्रेत्य। कश्चन गच्छतीति। आहो विद्वानमुं लोकं प्रेत्य। कश्चित्समश्नुता उ। सोऽकामयत्। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदं सर्वमसृजते। यदिदं किञ्च। तत्सृष्ट्वा। तदेवानुप्राविशत्। तदनुप्रविश्य। सच्च त्यच्चाभवत्। निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च। विज्ञानं चाविज्ञानं च। सत्यं चानृतं च सत्यमभवत्। यदिदं किञ्च। तत्सत्यमित्याचक्षते। तदप्येष श्लोको भवति ॥ Tai २.६ ॥

ब्रह्मास्तित्वप्रकाशकश्लोकार्थः – ब्रह्म नास्ति इति न प्रतिपत्तव्यम्

७०) असन्नेव असत्समः एव, यथा असन् अपुरुषार्थसम्बन्धी एवम्, सः भवति अपुरुषार्थसम्बन्धी। कोऽसौ? यः असद् अविद्यमानं ब्रह्म इति वेद विजानाति चेत् यदि। तद्विषयेण यत्सर्वविकल्पास्पदं सर्वप्रवृत्तिबीजं सर्वविशेष-प्रत्यस्तमितमपि अस्ति तद् ब्रह्मेति वेद चेत्।

ब्रह्मणः नास्तित्वशङ्कायां निमित्तम्

७१) कुतः पुनः आशङ्का तन्नास्तित्वे? व्यवहारातीतत्वं ब्रह्मणः इति ब्रूमः। व्यवहारविषये हि वाचारम्भणमात्रे अस्तित्वभाविता बुद्धिः। तद्विपरीते व्यवहारातीते नास्तित्वमपि प्रतिपद्यते। यथा घटादिः व्यवहारविषयतया उपपन्नः¹⁰⁶⁵ सन्, तद्विपरीतः असन्निति प्रसिद्धम्। एवं तत्सामान्यादिहापि स्याद्ब्रह्मणो नास्तित्वं प्रति आशङ्का¹⁰⁶⁶। तस्मादुच्यते ‘अस्ति ब्रह्मेति चेद्देद’ इति।

ब्रह्मणः अस्तित्वप्रतिपत्तौ फलम्

७२) किं पुनः स्यात् तदस्तीति विजानतः? तदाह – सन्तं विद्यमानं ब्रह्मस्वरूपेण¹⁰⁶⁷ परमार्थसदात्मापन्नम् एनम् एवंविदं विदुः ब्रह्मविदः। ततः तस्मादस्तित्ववेदनात् सः अन्येषां ब्रह्मवद्विज्ञेयो भवति इत्यर्थः।

सच्छब्दस्य व्याख्यानान्तरम्

७३) अथवा यो ‘नास्ति ब्रह्म’ इति मन्यते सः सर्वस्य एव सन्मार्गस्य वर्णाश्रमादिव्यवस्थालक्षणस्य अश्रद्धानतया

¹⁰⁶² पा.भे – यावत्तावदिति।

¹⁰⁶³ पा.भे – इति इति नास्ति आनन्दाश्रमे।

¹⁰⁶⁴ पा.भे – अन्नादिमयाः कोशाः इति आनन्दाश्रमः।

¹⁰⁶⁵ पा.भे – व्यवहारविषयतामापन्नः इति।

¹⁰⁶⁶ पा.भे – नास्तित्वप्रत्याशङ्का इति आनन्दाश्रमः।

¹⁰⁶⁷ पा.भे – सन्तं विद्यमानब्रह्मस्वरूपेण इति आनन्दाश्रमः।

नास्तित्वं प्रतिपद्यते । ब्रह्मप्रतिपत्त्यर्थत्वात् तस्य¹⁰⁶⁸ । अतः नास्तिकः सः “असन्” असाधुरुच्यते लोके । तद्विपरीतः सन् । यः अस्ति ब्रह्मेति चेद्वेद सः तद्ब्रह्मप्रतिपत्तिहेतुं सन्मार्गं वर्णाश्रमादिव्यवस्थालक्षणं श्रद्धानतया यथावत् प्रतिपद्यते यस्मात्, ततः तस्मात् सन्तं साधुमार्गस्थं एनं विदुः साधवः । तस्मादस्तीत्येव ब्रह्म प्रतिपत्तव्यमिति वाक्यार्थः ।

आनन्दमयकोशोपसंहारः

७४) तस्य पूर्वस्य विज्ञानमयस्य एष एव शरीरे विज्ञानमये भवः शरीरः आत्मा । कोऽसौ? यः एषः आनन्दमयः । तं प्रति नास्त्याशङ्का नास्तित्वे । अपोढसर्वविशेषत्वात् ब्रह्मणः नास्तित्वं प्रत्याशङ्का युक्ता । सर्वसामान्याच्च¹⁰⁶⁹ ब्रह्मणः ।

विद्वद्विदुषोः ब्रह्मप्राप्तिविषये शिष्यस्य अनुप्रश्नाः

७५) यस्मादेवं अतः तस्माद् अथ अनन्तरं श्रोतुः शिष्यस्य अनुप्रश्नाः । आचार्योक्तिमनु एते प्रश्नाः अनुप्रश्नाः । सामान्यं हि ब्रह्म आकाशादिकारणत्वाद्विदुषः अविदुषश्च । तस्माद्विदुषः अपि ब्रह्मप्राप्तिः आशङ्क्यते । १) उत अपि अविद्वान् अमुं लोकं परमात्मानं इतः प्रेत्य कश्चन, चनशब्दः अप्यर्थे, अविद्वानपि गच्छति प्राप्नोति? २) किं वा न गच्छति? इति द्वितीयोऽपि प्रश्नः द्रष्टव्यः, “अनुप्रश्नाः” इति बहुवचनात् । विद्वांसं प्रति अन्यौ प्रश्नौ । यदि अविद्वान् सामान्यं कारणमपि ब्रह्म न गच्छति, ततो विदुषः अपि ब्रह्मागमनमाशङ्क्यते । अतः तं प्रति प्रश्नः “आहो विद्वान्” इति । ३) विद्वान् ब्रह्मविदपि कश्चिद् इतः प्रेत्य अमुं लोकं समश्नुते प्राप्नोति । “समश्नुते उ” इत्येवं स्थिते, अयादेशे यलोपे च कृते, अकारस्य प्लुतिः “समश्नुताश् उ” इति । उकारं च वक्ष्यमाणमधस्तादपकृष्य, तकारं च पूर्वस्मादुतशब्दाद् व्यासज्य, “आहो” इत्येतस्मात् पूर्वम् उतशब्दं संयोज्य पृच्छ्यते “उत आहो विद्वान्” इति¹⁰⁷⁰ । विद्वान् समश्नुते अमुं लोकम्? ४) किं वा यथा अविद्वान् एवं विद्वानपि न समश्नुते? इत्यपरः प्रश्नः । द्वावेव वा प्रश्नौ विद्वद्विद्वद्विषयौ । बहुवचनं तु सामर्थ्यप्राप्तप्रश्नान्तरापेक्षया घटते ।

प्रश्नमीमांसोपसंहारः

७६) “असद्ब्रह्मेति वेद चेत्” । “अस्ति ब्रह्मेति चेद्वेद” इति श्रवणात् अस्ति नास्तीति संशयः । ततः अर्थप्राप्तः १) “किमस्ति, नास्ति?” इति प्रथमोऽनुप्रश्नः । २) ब्रह्मणः अपक्षपातित्वात् “अविद्वान् गच्छति, न गच्छति?” इति द्वितीयः । ३) ब्रह्मणः समत्वेऽपि अविदुषः इव विदुषः अपि अगमनमाशङ्क्यते ।¹⁰⁷¹ “किं विद्वान् समश्नुते, न समश्नुते?” इति तृतीयोऽनुप्रश्नः ।

उत्तरग्रन्थप्रयोजनम्

७७) एतेषां प्रतिवचनार्थम् उत्तरग्रन्थः आरभ्यते । तत्र अस्तित्वमेव तावदुच्यते । यच्चोक्तं “सत्यं ज्ञानमनन्तं ब्रह्म” इति तत्र¹⁰⁷² कथं सत्यत्वम् इत्येतद्वक्तव्यम् इति इदमुच्यते । सत्त्वोक्त्या एव सत्यत्वमुच्यते । उक्तं हि “सदेव...सत्यम्” (छा. अध्याय ६) इति । तस्मात् सत्त्वोक्त्या एव सत्यत्वमुच्यते । कथमेवमर्थता अवगम्यते अस्य ग्रन्थस्य¹⁰⁷³ शब्दानुगमात् । अनेनैव हि अर्थेन अन्वितानि उत्तराणि वाक्यानि । “तत्सत्यमित्याचक्षते” (तै.२.६) । “यदेव आकाश आनन्दो न स्यात्” (तै.२.७) इत्यादीनि ।

आचार्यप्रतिवचनम् – ब्रह्मसद्भावे पूर्वपक्षः

७८) तत्र असदेव ब्रह्म इत्याशङ्क्यते । कस्मात्? यदस्ति तद्विशेषतो गृह्यते, यथा घटादि । यन्नास्ति तन्नोपलभ्यते,

¹⁰⁶⁸ पा.भे - अब्रह्मप्रतिपत्त्यर्थत्वात् तस्य इति आनन्दाश्रमः ।

¹⁰⁶⁹ पा.भे - समत्वाच्च इति । साम्याच्च इति वा ।

¹⁰⁷⁰ पा.भे - उकारं च वक्ष्यमाणमधस्तादपकृष्य तकारं च पूर्वस्मादुतशब्दाद्व्यासज्य आहो इत्येतस्मात् पूर्वम् उतशब्दं संयोज्य पृच्छ्यते उत आहो विद्वान् - इति क्वचिन्नास्ति ।

¹⁰⁷¹ पा.भे - आशङ्क्य इति ।

¹⁰⁷² पा.भे - तच्च इति आनन्दाश्रमः ।

¹⁰⁷³ पा.भे - उत्तरग्रन्थस्य इति ।

यथा शशविषाणादि । तथा नोपलभ्यते ब्रह्म । तस्माद्विशेषतः अग्रहणान्नास्तीति ।

सिद्धान्तः - ब्रह्मसद्भावे (१) प्रथमो हेतुः - आकाशादिकारणत्वात्

७९) तन्न । आकाशादिकारणत्वाद्वहणः । न नास्ति ब्रह्म । कस्मात्? आकाशादि हि सर्वं कार्यं ब्रह्मणो जातं गृह्यते । यस्माच्च जायते किञ्चित् तदस्तीति दृष्टं लोके । यथा घटाङ्कुरादिकारणं मृद्धीजादि । तस्मादाकाशादिकारणत्वादस्ति ब्रह्म । न चासतो जातं किञ्चिद्गृह्यते लोके कार्यम् । असतश्चेन्नारूपपादि कार्यम्, निरात्मकत्वान्नोपलभ्येत, उपलभ्यते तु । तस्मादस्ति ब्रह्म । असतश्चेत् कार्यं गृह्यमाणमपि असदन्वितमेव तत्¹⁰²⁴ स्यात् । न च एवम् । तस्मादस्ति ब्रह्म । तत्र “कथमसतः सज्जायेत” (छा. ६.२.२) इति श्रुत्यन्तरमसतः सज्जन्मासम्भवमन्वाचष्टे न्यायतः । तस्मात्सदेव ब्रह्म इति युक्तम् ।

ब्रह्मणः कारणत्वेऽपि चेतनत्वोपपत्तिः कामयितृत्वात् - आक्षेपः

८०) तद्यदि मृद्धीजादिवत् कारणं स्यात्, अचेतनं तर्हि ।

समाधानम्

न, कामयितृत्वात् । न हि कामयितृ अचेतनमस्ति लोके । सर्वज्ञं हि ब्रह्म इत्यवोचाम । अतः कामयितृत्वोपपत्तिः ।

कामयितृत्वेऽपि आत्मकामत्वम् - आक्षेपः

८१) कामयितृत्वादस्मदादिवदनाप्तकाममिति¹⁰²⁵ चेत् ।

समाधानम्

न । १) स्वातन्त्र्यात् । यथा अन्यान् परवशीकृत्य कामादिदोषाः प्रवर्तयन्ति न तथा ब्रह्मणः प्रवर्तकाः कामाः । कथं तर्हि? सत्यज्ञानलक्षणाः स्वात्मभूतत्वाद्विशुद्धाः । न तैः ब्रह्म प्रवर्तयते । तेषां तु तत्प्रवर्तकं ब्रह्म प्राणिकमपेक्षया । तस्मात्स्वातन्त्र्यं कामेषु ब्रह्मणः । अतो न अनाप्तकामं ब्रह्म । २) साधनान्तरानपेक्षत्वाच्च । किञ्च यथा अन्येषाम् अनात्मभूताः धर्मादिनिमित्तापेक्षाः कामाः स्वात्मव्यतिरिक्तकार्यकरणसाधनान्तरापेक्षाश्च, न तथा ब्रह्मणः निमित्ताद्यपेक्षत्वम् । किं तर्हि? स्वात्मनः अनन्याः । तदेतदाह - सोऽकामयत ।

ब्रह्मणः बहुभवनप्रकारः

८२) सः आत्मा, यस्मादाकाशः सम्भूतः, अकामयत कामितवान् । कथम्? बहु स्यात् । बहु प्रभूतं स्यात् भवेयम् । कथं एकस्य अर्थान्तराननुप्रवेशे बहुत्वं स्यात्? इत्युच्यते - प्रजायेय उत्पद्येय । न हि पुत्रोत्पत्त्येव¹⁰²⁶ अर्थान्तरविषयं बहुभवनम् । कथं तर्हि? आत्मस्थानभिव्यक्तनामरूपाभिव्यक्त्या । यदा आत्मस्थे अनभिव्यक्ते नामरूपे व्याक्रियेते तदा नामरूपे आत्मस्वरूपापरित्यागेनैव ब्रह्मणः अप्रविभक्तदेशकाले सर्वावस्थासु व्याक्रियेते ।¹⁰²⁷ तदा तन्नामरूपव्याकरणं ब्रह्मणो बहुभवनम् । न अन्यथा निरवयवस्य ब्रह्मणः बहुत्वापत्तिः उपपद्यते, अल्पत्वं वा । यथा आकाशस्य अल्पत्वं बहुत्वं च वस्त्वन्तरकृतम् एव¹⁰²⁸ । अतः तद्द्वारेण एव आत्मा बहु भवति ।

८३) न हि आत्मनः अन्यदनात्मभूतम्, तत्प्रविभक्तदेशकालम्, सूक्ष्मम्, व्यवहितम्, विप्रकृष्टम्, भूतम्, भवतु, भविष्यद्वा वस्तु विद्यते । अतः नामरूपे सर्वावस्थे ब्रह्मणा एव आत्मवती । न ब्रह्म तदात्मकम् । ते तत्प्रत्याख्याने न स्तः एवेति तदात्मके उच्येते । ताभ्यां च उपाधिभ्यां ज्ञातृज्ञेयज्ञानशब्दार्थादिसर्वसंव्यवहारभाग् ब्रह्म ।

ब्रह्मणः सृष्टिप्रकारः

८४) सः आत्मा एवंकामः सन् तपः अतप्यत । तपः इति ज्ञानमुच्यते । “यस्य ज्ञानमयं तपः” (मु. १.१.९) इति

¹⁰²⁴ पा.भे - तदिति नास्ति क्वचित् ।

¹⁰²⁵ पा.भे - कामं चेदिति आनन्दाश्रमः ।

¹⁰²⁶ पा.भे - पुत्रोत्पत्तेः इव इति ।

¹⁰²⁷ पा.भे - तदेतद् नामेति ।

¹⁰²⁸ पा.भे - एव इति ।

श्रुत्यन्तरात्। आप्तकामत्वाच्च इतरस्य असम्भव एव तपसः। तत् तपः अतप्यत तप्तवान्। सृज्यमानजगद्रचनादि-
विषयामालेचनामकरोदात्मा इत्यर्थः। सः एवं आलोच्य तपस्तप्त्वा प्राणिकर्मादिनिमित्तानुरूपम् इदं सर्वं जगद् देशतः
कालतः नाम्ना रूपेण च यथानुभवं सर्वैः प्राणिभिः सर्वावस्थैः अनुभूयमानम् असृजत सृष्टवान्। यदिदं किञ्च यत्किञ्च
इदमविशिष्टम्। तत् इदं जगत् सृष्ट्वा किमकरोत्? इत्युच्यते - तदेव सृष्टं जगद् अनुप्राविशत् इति।

प्रवेशवाक्यार्थविचारः (pravesha vaakyarthavicaarah)

८५) तत्र एतच्चिन्त्यम्। कथमनुप्राविशदिति? किं यः स्रष्टा सः तेनैवात्मना अनुप्राविशत्, उत अन्येन इति। किं
तावद्युक्तम्? त्वाप्रत्ययश्रवणात्¹⁰⁷⁹ यः स्रष्टा सः एव अनुप्राविशदिति।

पूर्वपक्षिणः आक्षेपः

८६) ननु न युक्तम् मृद्वचेत्कारणं ब्रह्म¹⁰⁸⁰, तदात्मकत्वात् कार्यस्य। कारणमेव हि कार्यात्मना परिणतमिति¹⁰⁸¹।
अतः अप्रविष्टे¹⁰⁸² इव कार्योत्पत्तेः ऊर्ध्वं पृथक् कारणस्य पुनः प्रवेशोऽनुपपन्नः। न हि घटपरिणामव्यतिरेकेण मृदः
घटे प्रवेशोऽस्ति।

पूर्वपक्षिणा स्वमतोत्थापनम्

८७) यथा घटे चूर्णात्मना मृदः अनुप्रवेशः, एवमन्येन¹⁰⁸³ आत्मना नामरूपकार्ये अनुप्रवेशः आत्मनः इति चेत्।
श्रुत्यन्तराच्च “अनेन जीवेन आत्मना अनुप्रविश्य” (छा. ६.३.२) इति।

सिद्धान्ती

८८) नैवं युक्तम्, एकत्वाद्ब्रह्मणः, मृदात्मनः तु अनेकत्वात्, सावयवत्वाच्च युक्तः घटे मृदश्चूर्णात्मना अनुप्रवेशः।
मृदश्चूर्णस्य¹⁰⁸⁴ अप्रविष्टदेशवत्त्वाच्च। न तु आत्मनः एकत्वे सति निरवयवत्वात्, अप्रविष्टदेशाभावाच्च प्रवेशः
उपपद्यते।

पूर्वपक्षी

८९) कथं तर्हि प्रवेशः स्यात्? युक्तश्च प्रवेशः। श्रुतत्वात् “तदेवानुप्राविशत्” इति। सावयवमेवास्तु तर्हि। सावयवत्वाद्
मुखे हस्तप्रवेशवत्, नामरूपकार्ये जीवात्मना अनुप्रवेशः युक्तः एव इति चेत्।

सिद्धान्ती

९०) न, अशून्यत्वात्¹⁰⁸⁵। न हि कार्यात्मना परिणतस्य नामरूपकार्यदेशव्यतिरेकेण आत्मशून्यः प्रदेशः अस्ति, यं
प्रविशेज्जीवात्मना।

पूर्वपक्षी

९१) कारणमेव चेत् प्रविशेत्।

सिद्धान्ती

९२) जीवात्मत्वं जह्यात्, यथा घटः मृत्प्रवेशे घटत्वं जहाति। “तदेवानुप्राविशत्” इति च श्रुतेः न कारणानुप्रवेशो
युक्तः।

पूर्वपक्षी

¹⁰⁷⁹ समानकर्तृकयोः पूर्वकाले इति।

¹⁰⁸⁰ (न युक्तं कर्त्रैक्यम्)। सृष्टिप्रवेशक्रिययोः पूर्वापरकालीनत्वसम्भवे सति कर्त्रैक्यं त्वाश्रुत्या बोध्येत। न तु प्रवेशस्य उत्तरकालता
सम्भवति। सृष्टिसमये एव उपादानस्य कार्यात्मना अवस्थितत्वादित्यर्थः। (आ.गिरि)

¹⁰⁸¹ पा.भे - परिणमते इति।

¹⁰⁸² पा.भे - अप्रविष्टस्य इव इति।

¹⁰⁸³ पा.भे - अनेन इति।

¹⁰⁸⁴ तस्य स्वेन अप्रविष्टदेशवत्त्वाच्च इत्यर्थः।

¹⁰⁸⁵ पा.भे - अशून्यदेशत्वात् इति।

९३) कार्यान्तरमेव स्यादिति चेत्। ‘तदेवानुप्राविशत्’ इति जीवात्मरूपं कार्यं नामरूपपरिणतं कार्यान्तरमेव आपद्यते इति चेत्।

सिद्धान्ती

९४) न। १) विरोधात्। न हि घटः घटान्तरमापद्यते। २) व्यतिरेकश्रुतिविरोधाच्च। जीवस्य नामरूपकार्य-व्यतिरेकानुवादिन्यः श्रुतयः विरुध्येरन्। ३) तदापत्तौ मोक्षासम्भवाच्च। न हि यतो मुच्यमानः तदेव आपद्यते। न हि शृङ्खलापत्तिः बद्धस्य तस्करादेः।

पूर्वपक्षी

९५) बाह्यान्तर्भेदेन परिणतमिति चेत्। तदेव कारणं ब्रह्म शरीराद्याधारत्वेन तदन्तर्जीवात्मना आधेयत्वेन च परिणतमिति चेत्।

सिद्धान्ती

९६) न। बहिष्ठस्य प्रवेशोपपत्तेः। न हि यो यस्यान्तस्थः स एव तत्प्रविष्टः इति¹⁰⁸⁶ उच्यते। बहिष्ठस्य अनुप्रवेशः स्यात्। प्रवेशशब्दार्थस्य एवं दृष्टत्वात्। यथा ‘गृहं कृत्वा प्राविशत्’ इति।

पूर्वपक्षी

९७) जलसूर्यकादिप्रतिबिम्बवत् प्रवेशः स्यादिति चेत्।

सिद्धान्ती

९८) न, अपरिच्छिन्नत्वात् अमूर्त्तत्वाच्च। परिच्छिन्नस्य मूर्त्तस्य अन्यस्य अन्यत्र प्रसादस्वभावके जलादौ सूर्यकादि¹⁰⁸⁷-प्रतिबिम्बोदयः स्यात्, न तु आत्मनः, अमूर्त्तत्वात्। आकाशादिकारणस्य आत्मनः व्यापकत्वात्। तद्विप्रकृष्टदेश-प्रतिबिम्बाधारवस्त्वन्तराभावाच्च प्रतिबिम्बवत् प्रवेशो न युक्तः।

पूर्वपक्षोपसंहारः

९९) एवं तर्हि नैवास्ति प्रवेशः। न च गत्यन्तरम् उपलभामहे। ‘तदेवानुप्राविशत्’ इति श्रुतेः। श्रुतिश्च नः अतीन्द्रिय-विषये विज्ञानोत्पत्तौ निमित्तम्। न च अस्माद्वाक्याद्यलवतामपि विज्ञानमुत्पद्यते। हन्त! तर्हि अनर्थकत्वाद् अपोह्यमेतद्वाक्यम् ‘तत्सृष्ट्वा तदेवानुप्राविशत्’ इति।

सिद्धान्ती - ब्रह्मात्मैकत्वस्वरूपानुगमार्थम् (अनिर्वाच्य) प्रवेशकल्पनावचनम्

१००) न। अन्यार्थत्वात्। किमर्थमिदम्¹⁰⁸⁸ अस्थाने चर्चा¹⁰⁸⁹? प्रकृतः ह्यन्यः विवक्षितः अस्य वाक्यस्य अर्थोऽस्ति। स स्मर्त्तव्यः। “ब्रह्मविदामोति परम्” (तै. २.१) “सत्यं ज्ञानमनन्तं ब्रह्म” (तै. २.१) “यो वेद निहितं गुहायाम्” (तै. २.१) इति। तद्विज्ञानं च विवक्षितम्। प्रकृतं च तत्। ब्रह्म-स्वरूपावगमाय¹⁰⁹⁰ च आकाशाद्यन्नमयान्तं कार्यं प्रदर्शितम्। ब्रह्मावगमश्च¹⁰⁹¹ आरब्धः¹⁰⁹²। तत्र। अन्नमयाद् आत्मनः अन्योऽन्तरः आत्मा प्राणमयः। तदन्तर्मनोमयः। विज्ञानमयः इति विज्ञान-गुहायां प्रवेशितः। तत्र च आनन्दमयः विशिष्टः आत्मा¹⁰⁹³ प्रदर्शितः। अतः परम् आनन्दमयलिङ्गाधिगमद्वारेण आनन्दविवृद्धयवसानः आत्मा - “ब्रह्म पुच्छं प्रतिष्ठा” - सर्वविकल्पास्पदः निर्विकल्पः अस्यामेव गुहायामधिगन्तव्यः इति तत्प्रवेशः प्रकल्प्यते।

¹⁰⁸⁶ पा.भे - इति-शब्दः नास्ति आनन्दाश्रमे।

¹⁰⁸⁷ पा.भे - सूर्यादिः इति।

¹⁰⁸⁸ पा.भे - किमर्थमस्थाने इति आनन्दाश्रमः।

¹⁰⁸⁹ पा.भे - चर्चा इति नास्ति क्वचित्।

¹⁰⁹⁰ पा.भे - अनुगमाय इति आनन्दाश्रमः।

¹⁰⁹¹ पा.भे - अनुगमश्च इति आनन्दाश्रमः।

¹⁰⁹² कोशविचारद्वारा।

¹⁰⁹³ विशिष्टः आत्मा = जीवः। औपाधिकः।

बुद्ध्याभासविशेषस्य ब्रह्मावगमसाधनम्

१०१) न हि अन्यत्र उपलभ्यते ब्रह्म । निर्विशेषत्वात् । विशेष-सम्बन्धः हि उपलब्धि-हेतुः दृष्टः । यथा राहोश्चन्द्रार्क-विशेष¹⁰⁹⁴ सम्बन्धः । एवमन्तःकरणगुहात्मसम्बन्धः ब्रह्मणः उपलब्धिहेतुः । सन्निकर्षात् । अवभासात्मकत्वाच्च अन्तःकरणस्य । यथा च आलेकविशिष्टा घटाद्युपलब्धिः । एवं बुद्धिप्रत्ययालोकविशिष्टा¹⁰⁹⁵ आत्मोपलब्धिः स्यात् । तस्मादुपलब्धिहेतौ गुहायां निहितम् इति प्रकृतमेव । तद्वृत्तिस्थानीये तु इह पुनः तत्सृष्ट्वा तदेवानुप्राविशत् इत्युच्यते ।

ब्रह्मसद्भावे (२) द्वितीयो हेतुः - बुद्धौ उपलभ्यमानत्वम्

१०२) तदेव इदमाकाशादिकारणं कार्यं सृष्ट्वा तदनुप्रविष्टम् इव अन्तर्गुहायां बुद्धौ द्रष्टुं, श्रोतुं, मन्तुं, विज्ञातुं इत्येवं विशेषवदुपलभ्यते । सः एव तस्य प्रवेशः । तस्मादस्ति तत्कारणं ब्रह्म । अतः अस्तित्वाद् अस्तीत्येवोपलब्धव्यम् (क. २.३.१३) तत् ।

ब्रह्मसद्भावे (३) तृतीयो हेतुः - ब्रह्मणः सर्वनामरूपात्मकत्वेन चेतनाचेतनात्मकत्वेन च अवभासमानाच्च

१०३) तत् कार्यम् अनुप्रविश्य । किम्? सच्च मूर्तम्, त्यच्च अमूर्तम्, अभवत् । मूर्तामूर्ते हि अव्याकृतनामरूपे आत्मस्थे अन्तर्गतेन आत्मना व्याक्रियेते । व्याकृते च¹⁰⁹⁶ मूर्तामूर्तशब्दवाच्ये ते आत्मना तु अप्रविभक्तदेशकाले इति कृत्वा, आत्मा ते अभवदिति उच्यते ।

किञ्च निरुक्तं च अनिरुक्तं च । निरुक्तं नाम निष्कृष्य समानासमानजातीयेभ्यः देशकालविशिष्टतया इदं तदिति उक्तम्¹⁰⁹⁷ । अनिरुक्तं तद्विपरीतम् । निरुक्तानिरुक्ते अपि मूर्तामूर्तयोरेव विशेषणे । यथा सच्च त्यच्च प्रत्यक्षपरोक्षे तथा निलयनं च अनिलयनं च । निलयनं नीडम्, आश्रयः, मूर्तस्यैव धर्मः । अनिलयनं तद्विपरीतम्, अमूर्तस्यैव धर्मः । त्यदनिरुक्तानिलयनानि अमूर्तधर्मत्वेऽपि व्याकृतविषयाण्येव । सर्गोत्तरकालभावश्रवणात् । त्यदिति प्राणादि¹⁰⁹⁸ । अनिरुक्तं तदेव, अनिलयनं च । अतो¹⁰⁹⁹ विशेषणानि अमूर्तस्य व्याकृतविषयाण्येव एतानि । विज्ञानं चेतनम् । अविज्ञानं तद्रहितमचेतनं पाषाणादि । सत्यं च व्यवहारविषयम्, अधिकारात्, न परमार्थसत्यम् । एकमेव हि परमार्थसत्यं ब्रह्म । इह पुनः व्यवहारविषयमापेक्षिकं सत्यम् । मृगतृष्णिकाद्यनृतापेक्षया उदकादि 'सत्यम्' उच्यते । अनृतं च तद्विपरीतम् ।

किं पुनरेतत्सर्वम् अभवत्? सत्यम्¹¹⁰⁰ परमार्थसत्यम् । किं पुनस्तत्? ब्रह्म । 'सत्यं ज्ञानमनन्तं ब्रह्म' इति प्रकृतत्वात् । यस्मात् सत्त्यदादिकं मूर्तामूर्तधर्मजातं यत् किञ्च इदं सर्वमविशिष्टं विकारजातम् एकमेव सच्छब्दवाच्यं ब्रह्म अभवत्, तद्व्यतिरेकेण अभावान्नामरूपविकारस्य, तस्मात् तद् ब्रह्म सत्यमिति आचक्षते ब्रह्मविदः ।

प्रवेशबहुभवनप्रकरणस्य फलितार्थम्

१०४) अस्ति, नास्ति इति अनुप्रश्नः प्रकृतः । तस्य प्रतिवचनविषये एतदुक्तम् - आत्मा 'अकामयत बहु स्याम्' इति । सः यथाकामं च आकाशादिकार्यं सत्त्यदादिलक्षणं सृष्ट्वा तदनुप्रविश्य पश्यन् शृण्वन् मन्वानः विजानन् बह्वभवत् । तस्मात् तदेव इदमाकाशादिकारणम्, कार्यस्थम्, परमे व्योमन् हृदयगुहायां निहितम्, तत्प्रत्ययावभास¹¹⁰¹ विशेषेण उपलभ्यमानम्, 'अस्ति' इति एवं विजानीयादित्युक्तं भवति ।

सर्वान्तरतमात्मास्तित्वप्रकाशकमन्त्रावतरणिका

¹⁰⁹⁴ पा.भे - विशिष्टेति आनन्दाश्रमः ।

¹⁰⁹⁵ पा.भे - बुद्धि-प्रत्ययालोक-विशिष्टात्मोपलब्धिः इति आनन्दाश्रमः ।

¹⁰⁹⁶ पा.भे - व्याकृते च इति क्वचिन्नास्ति ।

¹⁰⁹⁷ इति यदुक्तं तत् निरुक्तम् ।

¹⁰⁹⁸ प्राणो वायुः । आकाशसंग्रहार्थम् आदिपदम् ।

¹⁰⁹⁹ प्राणादेः कार्यत्वात् ।

¹¹⁰⁰ पा.भे - सत्यमिति क्वचिन्नास्ति ।

¹¹⁰¹ पा.भे - अवभासमानेति ।

१०५) तद् एतस्मिन् अर्थे ब्राह्मणोक्ते एषः श्लोकः मन्त्रः भवति । यथा पूर्वेषु अन्नमयाद्यात्मप्रकाशकाः पञ्चसु अपि, एवं सर्वान्तरमात्मास्तित्वप्रकाशकः अपि मन्त्रः कार्यद्वारेण भवति ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये षष्ठोऽनुवाकः ॥

सप्तमोऽनुवाकः (asad vaa idam)

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यते इति । यद्वै तत्सुकृतम् । रसो वै सः । रसो ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ Tai २.७ ॥

ब्रह्मसद्भावे चतुर्थो हेतुः (४) - सुकृतप्रसिद्धेः

१०६) असद्वा इदमग्रे आसीत् । असत् इति व्याकृतनामरूपविशेषविपरीतरूपम्¹¹⁰² अव्याकृतं¹¹⁰³ ब्रह्म उच्यते । न पुनः अत्यन्तमेव असत् । न हि असतः सज्जन्मास्ति । इदम् इति नामरूपविशेषवद्व्याकृतं जगत् । अग्रे पूर्वं प्रागुत्पत्तेः ब्रह्म एव असच्छब्दवाच्यम् आसीत् । ततः असतः वै सत् प्रविभक्तनामरूपविशेषम् अजायत उत्पन्नम् । किं ततः प्रविभक्तं कार्यमिति, पितुः इव पुत्रः? न इत्याह - तत् असच्छब्दवाच्यं स्वयम् एव आत्मानम् एव अकुरुत कृतवत् । यस्मादेवम् । तस्मात् तद् ब्रह्मैव सुकृतं स्वयं कर्तुं उच्यते । “स्वयं कर्तुं ब्रह्म” इति प्रसिद्धं लोके, सर्वकारणत्वात् । यस्माद्वा स्वयमकरोत् सर्वं सर्वात्मना तस्मात् पुण्यरूपेणापि तदेव ब्रह्म कारणं सुकृतमुच्यते । सर्वथा अपि तु फलसम्बन्धादिकारणं सुकृतशब्दवाच्यं प्रसिद्धं लोके, यदि पुण्यं¹¹⁰⁴ यदि वा अन्यत् । सा प्रसिद्धिः नित्ये चेतनवत्-कारणे सति उपपद्यते । तस्मादस्ति तद्ब्रह्म, सुकृतप्रसिद्धेः ।

ब्रह्मसद्भावे पञ्चमो हेतुः (५) - रसत्वप्रसिद्धेः

१०७) इतश्चास्ति । कुतः? रसत्वात् । कुतो रसत्वप्रसिद्धिः ब्रह्मणः? इत्यत आह - यद् वै तत् सुकृतं रसो वै सः । रसो नाम तृप्तिहेतुः, आनन्दकरः, मधुराम्लादिः प्रसिद्धः लोके । रसम् एव¹¹⁰⁵ हि¹¹⁰⁶ अयं लब्ध्वा प्राप्य आनन्दी सुखी भवति । न असतः आनन्दहेतुत्वं दृष्टं लोके । बाह्यानन्दसाधनरहिताः अपि अनीहाः¹¹⁰⁷ निरेषणाः ब्राह्मणाः बाह्यरसलाभादिव सानन्दाः दृश्यन्ते विद्वांसः । नूनं ब्रह्म एव रसः तेषाम् । तस्मादस्ति तत् तेषामानन्दकारणं रसवद्ब्रह्म ।

ब्रह्मसद्भावे षष्ठो हेतुः (६) - कार्यकरणसङ्घातस्य प्राणनादिक्रियादर्शनात्

१०८) इतश्च अस्ति । कुतः? प्राणनादिक्रियादर्शनात् । अयमपि हि पिण्डः जीवतः प्राणेन प्राणिति, अपानेन अपानिति इति¹¹⁰⁸ । एवं वायवीयाः ऐन्द्रियकाश्च चेष्टाः संहतैः कार्यकरणैः निर्वर्त्यमानाः दृश्यन्ते । तच्च एकार्थवृत्तित्वेन संहननं नान्तरेण चेतनमसंहतं सम्भवति, अन्यत्रादर्शनात्¹¹⁰⁹ । तदाह - यद् यदि एषः आकाशे परमे व्योम्नि गुहायां निहितः आनन्दः न स्यात् न भवेत् को हि एव लोके अन्यात् अपानचेष्टां कुर्याद् इत्यर्थः । कः प्राण्यात् प्राणनं वा कुर्यात्? तस्मादस्ति तद्ब्रह्म यदर्थाः कार्यकरणप्राणनादिचेष्टाः । तत्कृतः एव च आनन्दः लोकस्य । कुतः? एष हि एव पर आत्मा आनन्दयाति आनन्दयति, सुखयति लोकं धर्मानुरूपम् । स एव आत्मा आनन्दरूपः अविद्यया परिच्छिन्नः

¹¹⁰² पा.भे - विपरीतम् इति ।

¹¹⁰³ पा.भे - अविकृतमिति आनन्दाश्रमः ।

¹¹⁰⁴ पा.भे - यदि पुण्यमिति नास्ति आनन्दाश्रमे ।

¹¹⁰⁵ पा.भे - अव इति ।

¹¹⁰⁶ पा.भे - हि इति नास्ति आनन्दाश्रमे ।

¹¹⁰⁷ समस्तकरणचेष्टावर्जिताः । पा.भे - निरीहाः इति ।

¹¹⁰⁸ पा.भे - इति इति नास्ति आनन्दाश्रमे ।

¹¹⁰⁹ गृहप्रासादादिषु स्वतन्त्रं चेतनं स्वामिनम् अन्तरेण संहननस्य अदर्शनात् ।

विभाव्यते प्राणिभिः इत्यर्थः ।

ब्रह्मसद्भावे सप्तमो हेतुः (७) - भयाभयहेतुत्वात्

१०८) भयाभयहेतुत्वाद्विद्वद्विदुषोः अस्ति तद्ब्रह्म । सद्ब्रह्मस्त्वाश्रयणेन¹¹¹⁰ हि अभयं भवति । न असद्ब्रह्मस्त्वाश्रयणेन¹¹¹¹ भयनिवृत्तिः उपपद्यते । कथमभयहेतुत्वम्? इत्युच्यते - यदा ह्येव यस्माद् एषः साधकः एतस्मिन् ब्रह्मणि । किंविशिष्टे? अदृश्ये । दृश्यं नाम द्रष्टव्यम्, विकारः । दर्शनार्थत्वाद्विकारस्य । न दृश्यमदृश्यम्, अविकारः इत्यर्थः । एतस्मिन् अदृश्ये, अविकारे, अविषयभूते । अनात्म्ये अशरीरे । यस्माददृश्यं तस्मादनात्म्यम् । यस्मादनात्म्यं तस्माद् अनिरुक्तम् । विशेषो हि निरुच्यते । विशेषश्च विकारः । अविकारं च ब्रह्म, सर्वविकारहेतुत्वात् । तस्मादनिरुक्तम् । यत एवम्, तस्माद् अनिलयनम् निलयनं नीडः, आश्रयः । न निलयनमनिलयनम्, अनाधारम् । तस्मिन्नेतस्मिन् अदृश्ये अनात्म्येऽनिरुक्तेऽनिलयने सर्वकार्यधर्मविलक्षणे ब्रह्मणि इति वाक्यार्थः । अभयम् इति क्रियाविशेषणम् । ‘अभयाम्’ इति वा लिङ्गान्तरं परिणम्यते । प्रतिष्ठां स्थितिमात्मभावं विन्दते लभते ।

अथ तदा सः तस्मिन् नानात्वस्य भयहेतोः अविद्याकृतस्य अदर्शनाद् अभयं गतः भवति । स्वरूपप्रतिष्ठः हि असौ यदा भवति तदा¹¹¹² नान्यत् पश्यति, नान्यत् शृणोति, नान्यद्विजानाति । अन्यस्य हि अन्यतः भयं भवति । न आत्मनः एव आत्मनः भयं युक्तम् । तस्मादात्मा एव आत्मनः अभयकारणम्¹¹¹³ । सर्वतो हि निर्भयाः ब्राह्मणाः दृश्यन्ते सत्सु भय-हेतुषु । तच्चायुक्तमसति भयत्राणे ब्रह्मणि । तस्मात्तेषामभयदर्शनादस्ति तदभयकारणं ब्रह्म इति । कदा असौ अभयं गतो भवति साधकः? यदा नान्यत् पश्यति । आत्मनि च अन्तरं भेदं न कुरुते । तदा अभयं गतो भवति इत्यभिप्रायः ।

भेददर्शनस्य भयकारणत्वम्

१०९) यदा पुनः अविद्यावस्थायां हि यस्माद् एषः अविद्यावान् अविद्यया प्रत्युपस्थापितं वस्तु तैमिरिकद्वितीयचन्द्रवत् पश्यति, आत्मनि च एतस्मिन् ब्रह्मणि उद् अपि अरम् अल्पमपि अन्तरं छिद्रं भेदं¹¹¹⁴ भेददर्शनं कुरुते । भेददर्शनमेव हि अन्तरकारणम्¹¹¹⁵ । अल्पमपि¹¹¹⁶ भेदं पश्यति इत्यर्थः । अथ तस्माद्भेददर्शनाद् हेतोः तस्य¹¹¹⁷ भेददर्शिनः आत्मनः¹¹¹⁸ भयं भवति । तस्मादात्मा एव आत्मनः भयकारणमविदुषः ।

भेददर्शिनः अविदुषः ब्रह्म भयकारणम्

११०) तदेतदाह - तत् ब्रह्म तु एव भयं भेददर्शिनः विदुषः ‘ईश्वरः अन्यः मत्तः, अहमन्यः संसारी’ इत्येवं विदुषः । भेददृष्टं ईश्वराख्यं तदेव ब्रह्म अल्पमप्यन्तरं कुर्वतः भयं भवति एकत्वेन अमन्वानस्य । तस्माद्विद्वान् अपि अविद्वानेव असौ । योऽयं एकमभिन्नमात्मतत्त्वं न पश्यति । उच्छेदहेतुदर्शनाद् हि उच्छेद्याभिमतस्य भयं भवति । अनुच्छेद्यः¹¹¹⁹ हि उच्छेदहेतुः¹¹²⁰ । तत्र¹¹²¹ असति उच्छेदहेतौ अनुच्छेद्ये न तद्दर्शनकार्यं भयं युक्तम् । सर्वं च जगद्भयवद्दृश्यते । तस्माज्जगतो भयदर्शनाद्भयमते नूनं तदस्ति भयकारणम् उच्छेदहेतुः अनुच्छेद्यात्मकम् । यतो जगद्विभेति इति । तद् एतस्मिन् अपि अर्थे एषः श्लोकः भवति ॥

¹¹¹⁰ पा.भे - आश्रयणे इति ।

¹¹¹¹ पा.भे - आश्रयणे इति ।

¹¹¹² पा.भे - तदा भवति यत्र नान्यत् इति ।

¹¹¹³ पा.भे - अनात्मा एव आत्मनः भयकारणमिति ।

¹¹¹⁴ पा.भे - भेदमिति नास्ति आनन्दाश्रमे ।

¹¹¹⁵ पा.भे - भयकारणमिति ।

¹¹¹⁶ उपास्योपासकभेदोपेतमपि इत्यर्थः ।

¹¹¹⁷ पा.भे - अस्य इति आनन्दाश्रमः ।

¹¹¹⁸ भेदेन दृष्टाद् ईश्वरात् इत्यर्थः ।

¹¹¹⁹ उच्छेदहेतोरप्युच्छेद्यत्वे तस्य तस्य अन्यः उच्छेदहेतुः वक्तव्यः इत्यनवस्थाप्रसङ्गात् । पा.भे - अनुच्छेद्यमिति ।

¹¹²⁰ नाशपीडादिः ।

¹¹²¹ पा.भे - तद् न असति... अनुच्छेद्ये तद्दर्शनकार्यं भयमिति ।

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये सप्तमोऽनुवाकः ॥

अष्टमोऽनुवाकः (bhiishaasmaad vaatah)

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति । सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधु युवाध्यायकः । आशिष्ठो द्रदिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः ॥ Tai २.८.१ ॥

स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एकः आजानजानां देवानामानन्दः ॥ Tai २.८.२ ॥

श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः ॥ Tai २.८.३ ॥

श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ Tai २.८.४ ॥

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति । एतमानन्दमयमात्मानमुपसङ्क्रामति । तदप्येष श्लोको भवति ॥ Tai २.८.५ ॥

भयहेतुप्रकाशकमन्त्रार्थः

१११) भीषा भयेन अस्मात् वातः पवते । भीषा उदेति सूर्यः । भीषा अस्मात् अग्निश्च इन्द्रश्च मृत्युर्धावति पञ्चम इति । वातादयो हि महार्हाः स्वयमीश्वराः सन्तः पवनादिकार्येषु आयासबहुलेषु नियताः प्रवर्तन्ते । तद्युक्तं प्रशास्तरि सति अन्यस्मिन्^{११२२} नियमेन तेषां प्रवर्तनम् । तस्मादस्ति भयकारणं तेषां प्रशास्तु ब्रह्म यतस्ते भृत्या इव राज्ञः अस्माद्^{११२३} ब्रह्मणः भयेन प्रवर्तन्ते । तच्च भयकारणमानन्दं ब्रह्म ।

आनन्दमीमांसाविषयः - ब्रह्मानन्दः जन्यः स्वाभाविकः वा इति

११२) तस्य अस्य ब्रह्मणः आनन्दस्य एषा मीमांसा विचारणा भवति । किमानन्दस्य मीमांस्यम्? इत्युच्यते - किम् आनन्दः विषयविषयिसम्बन्धजनितः^{११२४} लौकिकानन्दवत्, आहोस्वित् स्वाभाविकः इत्येवम् एषा आनन्दस्य मीमांसा ।

आनन्दमीमांसाप्रयोजनम् - विषयानन्दद्वारा ब्रह्मानन्दातुगमः

११३) तत्र लौकिकः आनन्दः बाह्याध्यात्मिकसाधनसम्पत्तिनिमित्तः उत्कृष्टः । सः य एषः निर्दिश्यते ब्रह्मानन्दातुगमार्थम् । अनेन हि प्रसिद्धेन आनन्देन व्यावृत्तविषयबुद्धिगम्यः आनन्दः अनुगन्तुं शक्यते । लौकिकोऽपि आनन्दः ब्रह्मानन्दस्य एव मात्रा । अविद्यया तिरस्क्रियमाणे विज्ञाने, उत्कृष्यमाणायां च अविद्यायाम्, ब्रह्मादिभिः कर्मवशाद् यथाविज्ञानं विषयादिसाधनसम्बन्धवशाच्च विभाव्यमानश्च लोके^{११२५} अनवस्थितः लौकिकः सम्पद्यते । स एव अविद्या-कामकर्मापकर्षेण मनुष्यगन्धर्वाद्युत्तरोत्तरभूमिषु अकामहतविद्वच्छ्रोत्रियप्रत्यक्षः विभाव्यते शतगुणोत्तरोत्तरोत्कर्षेण यावद् हिरण्यगर्भस्य ब्रह्मणः आनन्द इति । निरस्ते तु अविद्याकृते विषयविषयिविभागे विद्यया, स्वाभाविकः परिपूर्णः एकः आनन्दः अद्वैतः भवति इत्येतमर्थं विभावयिष्यन्नाह ।

^{११२२} पा.भे - तद्युक्तं प्रशास्तरि सति । यस्मान्नियमेन तेषां प्रवर्तनं तस्मादस्ति भयकारणं तेषां प्रशास्तु ब्रह्म इति क्वचित् ।

^{११२३} पा.भे - ते भृत्या इव राज्ञः । यस्माद्ब्रह्मणः भयेन प्रवर्तन्ते यच्च भयकारणमानन्दं ब्रह्म तस्य इति क्वचित् ।

^{११२४} पा.भे - सम्बन्धेन जनितः इति ।

^{११२५} पा.भे - विभाव्यमानः चलः अनवस्थितः इति क्वचित् ।

आनन्दोत्कर्षप्रत्याख्यानार्थं मनुष्यानन्दस्य एकत्वेन ग्रहणम्

११४) युवा प्रथमवयाः साधुयुवा इति साधुश्च असौ युवा च इति यूनः विशेषणम्। युवाऽपि असाधुर्भवति। साधुरपि अयुवा। अतो विशेषणं “युवा स्यात्साधुयुवा” इति। अध्यायकः अधीतवेदः। आशिष्ठः आशुतमः¹¹²⁶। दृढिष्ठः दृढतमः। बलिष्ठः बलवत्तमः। एवमाध्यात्मिकसाधनसम्पन्नः। तस्येयं पृथिवी उर्वी सर्वा वित्तस्य वित्तेन उपभोग-साधनेन, दृष्टार्थेन अदृष्टार्थेन च कर्मसाधनेन, सम्पन्ना पूर्णा¹¹²⁷। राजा पृथिवीपतिः इत्यर्थः। तस्य च यः आनन्दः सः एको मानुषः मनुष्याणां प्रकृष्टः एकः आनन्दः।

मनुष्यगन्धर्वानन्दस्य उत्कृष्टत्वे निमित्तम्, तन्निमित्तस्य उत्तरत्र अतिदेशश्च

११५) ते ये शतं मानुषा आनन्दाः। स एको मनुष्यगन्धर्वाणामानन्दः। मानुषानन्दात् शतगुणेन उत्कृष्टः मनुष्य-गन्धर्वाणामानन्दः भवति। मनुष्याः सन्तः कर्मविद्याविशेषाद्गन्धर्वत्वं प्राप्ताः मनुष्यगन्धर्वाः। ते हि अन्तर्धानादि-शक्तिसम्पन्नाः सूक्ष्मकार्यकरणाः। तस्मात् प्रतिघाताल्पत्वं तेषाम्, द्वन्द्वप्रतिघातशक्तिः साधनसम्पत्तिश्च। ततः अप्रतिहन्मानस्य प्रतीकारवतः मनुष्यगन्धर्वस्य स्याच्चित्तप्रसादः। तत्प्रसादविशेषात् सुखविशेषाभिव्यक्तिः। एवं पूर्वस्याः पूर्वस्याः भूमेः उत्तरस्याम् उत्तरस्यां भूमौ प्रसादविशेषतः शतगुणेन आनन्दोत्कर्षः उपपद्यते।

श्रोत्रियत्वमवृजिनत्वमकामहतत्वं च परमानन्दप्राप्तिसाधनत्रयम्

११६) प्रथमं तु अकामहताग्रहणं मनुष्यविषयभोगकामानभिहतस्य श्रोत्रियस्य मनुष्यानन्दात् शतगुणेन आनन्दोत्कर्षः मनुष्यगन्धर्वेण तुल्यः वक्तव्यः इत्येवमर्थम्। “साधुयुवाध्यायकः” इति श्रोत्रियत्वावृजिनत्वे गृह्यते। ते हि अविशिष्टे सर्वत्र। अकामहतत्वं तु विषयोत्कर्षापकर्षतः सुखोत्कर्षापकर्षाय विशेष्यते¹¹²⁸। अतः अकामहतग्रहणं तद्विशेषतः शतगुणसुखोत्कर्षोपलब्धेः अकामहतत्वस्य परमानन्दप्राप्तिसाधनत्वविधानार्थम्। व्याख्यातमन्यत्।

आनन्दोत्कर्षस्य अवान्तरस्थानानि

११७) देवगन्धर्वाः जातितः एव। चिरलोकलोकानाम् इति पितृणां विशेषणम्। चिरकालस्थायी लोको येषां पितृणां ते चिरलोकलोकाः इति। आजानः इति देवलोकः। तस्मिन्नाजाने जाताः आजानजाः देवाः। स्मार्त्तकर्मविशेषतः देवस्थानेषु जाताः। कर्मदेवाः ये वैदिकेन कर्मणा अग्निहोत्रादिना केवलेन देवान् अपियन्ति। देवाः इति त्रयस्त्रिंशद् हविर्भुजः। इन्द्रः तेषां स्वामी। तस्य आचार्यः बृहस्पतिः। प्रजापतिः विराट्, त्रैलोक्यशरीरः।

आनन्दोत्कर्षस्य चरमस्थानम् (ब्रह्मणः स्थानम्)

११८) ब्रह्मा समष्टिव्यष्टिरूपः संसारमण्डलव्यापी। यत्र एते आनन्दभेदाः एकतां गच्छन्ति, धर्मश्च तन्निमित्तः, ज्ञानं च तद्विषयम्, अकामहतत्वं च निरतिशयं¹¹²⁹ यत्र, स एषः हिरण्यगर्भः ब्रह्मा। तस्य एषः आनन्दः श्रोत्रियेण, अवृजिनेन, अकामहतेन च सर्वतः प्रत्यक्षम् उपलभ्यते। तस्मादेतानि त्रीणि साधनानि इति अवगम्यते। तत्र श्रोत्रियत्वावृजिनत्वे नियते। अकामहतत्वं तु उत्कृष्यते इति प्रकृष्टसाधनता अवगम्यते।

हिरण्यगर्भानन्दः परमानन्दस्य मात्रा

११९) तस्य अकामहतत्वप्रकर्षतश्च उपलभ्यमानः श्रोत्रियप्रत्यक्षः ब्रह्मणः आनन्दः यस्य परमानन्दस्य मात्रा एकदेशः, “एतस्यैव आनन्दस्य अन्यानि भूतानि मात्राम् उपजीवन्ति” (बृ. ४.३.३२) इति श्रुत्यन्तरात्। स एष आनन्दः यस्य मात्रा¹¹³⁰ समुद्राम्भसः इव विप्रुट्, प्रविभक्ता यत्रैकतां गता, स एषः परमानन्दः स्वाभाविकः, अद्वैतत्वात्¹¹³¹।

¹¹²⁶ पा.भे - आशास्तुतमः इति आनन्दाश्रमः।

¹¹²⁷ पा.भे - अस्यानन्तरं स्यादिति भवितव्यम्।

¹¹²⁸ पा.भे - विशिष्यते इति।

¹¹²⁹ पा.भे - निरतिशयत्वमिति।

¹¹³⁰ पा.भे - मात्रा समुद्राम्भसः इव विप्रुषः प्रविभक्ता यत्रैकतां गता इति आनन्दाश्रमः। मात्राः समुद्राम्भसः इव विप्रुषः प्रविभक्ताः यत्रैकतां गताः इति क्वचित्।

¹¹³¹ पा.भे - अद्वैताद् इति।

आनन्दानन्दिनोश्च अविभागः अत्र ।

मीमांसाफलोपसंहारः

१२०) तदेतन्मीमांसाफलम् उपसंहियते - “स यश्चायं पुरुषे” इति । यः गुहायां निहितः परमे व्योम्नि आकाशादिकार्यं सृष्ट्वा अन्नमयान्तम्, तदेवानुप्रविष्टः सः “यः” इति निर्दिश्यते¹¹³² । कोऽसौ? अयं पुरुषे, यश्चासावादित्ये । यः परमानन्दः श्रोत्रियप्रत्यक्षः निर्दिष्टः, यस्य एकदेशं ब्रह्मादीनि भूतानि सुखार्हाणि उपजीवन्ति, सः “यश्चासावादित्ये” इति निर्दिश्यते । स एकः, भिन्नप्रदेशस्थघटाकाशाकाशैकत्ववत्¹¹³³ ।

स यश्चायमित्यादिवाक्ये आदित्यग्रहणस्य तात्पर्यम्
पूर्वपक्षः

१२१) ननु तन्निर्देशे “स यश्चायं पुरुषे” इत्यविशेषतः अध्यात्मं न युक्तो निर्देशः । “यश्चायं दक्षिणे अक्षन्” (बृ. २.३.५) इति तु युक्तः, प्रसिद्धत्वात् ।

सिद्धान्तः

१२२) न, पराधिकारात् । परो ह्यात्मा अत्र अधिकृतः निर्दिश्यते¹¹³⁴ “अदृश्येऽनात्म्ये” (तै. २.७), “भीषास्माद्वातः पवते” (तै. २.८), “सैषानन्दस्य मीमांसा” (तै. २.८) इति । न हि अकस्मादप्रकृतः युक्तो निर्दिष्टम् । परमात्मविज्ञानं च विवक्षितम् । तस्मात्पर एव निर्दिश्यते “सः एकः” इति । ननु¹¹³⁵ आनन्दस्य मीमांसा प्रकृता । तस्या अपि फलमुपसंहर्तव्यम् “अभिन्नः स्वाभाविकः आनन्दः परमात्मैव, न विषयविषयिसम्बन्धजनितः” इति । ननु तदनुरूपः एव अयं निर्देशः “स यश्चायं पुरुषे यश्चासावादित्ये स एकः” इति भिन्नाधिकरणस्थविशेषोपमर्देन ।

पूर्वपक्षः

१२३) ननु एवमपि आदित्यविशेषग्रहणमनर्थकम् ।

सिद्धान्तः

१२४) न अनर्थकम्¹¹³⁶ । उत्कर्षापकर्षापोहार्थत्वात् । द्वैतस्य हि¹¹³⁷ मूर्त्तामूर्त्तलक्षणस्य पर उत्कर्षः सवित्रभ्यन्तर्गतः । स चेत् पुरुषगतविशेषोपमर्देन परमानन्दमपेक्ष्य समो भवति, न कश्चिदुत्कर्षः अपकर्षो वा तां गतिं गतस्य इति “अभयं प्रतिष्ठां विन्दते” इत्युपपन्नम् ।

पूर्वोत्तरग्रन्थसङ्गतिः

१२५) अस्ति नास्ति इत्यनुप्रश्नः व्याख्यातः । कार्यरसलाभप्राणनाभयप्रतिष्ठाभयदर्शनोपपत्तिभ्यः अस्त्येव तदाकाशादि-कारणं ब्रह्म इत्यपाकृतः अनुप्रश्नः एकः । द्वौ अन्यौ अनुप्रश्नौ विद्वद्विदुषोः ब्रह्मप्राप्त्यप्राप्तिविषयौ । तत्र विद्वान् समश्नुते । न समश्नुते इत्यनुप्रश्नः अन्त्यः । तदपाकरणाय उच्यते । मध्यमः अनुप्रश्नः अन्त्यापाकरणादेव अपाकृतः इति तदपाकरणाय न यत्यते ।

आनन्दमयसङ्क्रमणनिर्देशेनैव ब्रह्मप्राप्तिफलनिर्देशः

१२६) सः यः कश्चिदेवं यथोक्तं ब्रह्म, उत्सृज्य उत्कर्षापकर्षम्, “अद्वैतं सत्यं ज्ञानमनन्तमस्मि” इत्येवं वेत्तीति एवंवित्, एवंशब्दस्य प्रकृतपरामर्शार्थत्वात् । सः किम्? अस्माल्लोकात् प्रेत्य । दृष्टादृष्टेष्टविषयसमुदायो हि अयं लोकः । तस्मात् अस्माल्लोकात् प्रेत्य प्रत्यावृत्य, निरपेक्षो भूत्वा । एतं यथाव्याख्यातम्¹¹³⁸ अन्नमयम् आत्मानम् उपसङ्क्रामति

¹¹³² पा.भे - निश्चीयते इति ।

¹¹³³ भिन्नप्रदेशस्थघटाकाशयोः आकाशेन एकत्ववत् ।

¹¹³⁴ पा.भे - निर्दिश्यते इत्येतन्न आनन्दाश्रमे ।

¹¹³⁵ प्रश्नावधारणानुज्ञानुनयामन्त्रणे ननु इति कोशादामन्त्रणार्थो ननुः । किञ्च भोः इत्यर्थः । एवमनन्तरोऽपि ।

¹¹³⁶ पा.भे - न अनर्थकम् इति नास्ति आनन्दाश्रमे ।

¹¹³⁷ पा.भे - हि यः इत्यधिकं क्वचित् ।

¹¹³⁸ पा.भे - यथोक्तम् इति ।

विषय-जातमन्त्रमयात्पिण्डात्मनः व्यतिरिक्तं न पश्यति। सर्वं स्थूलभूतमन्त्रमयात्मानं पश्यति इत्यर्थः। ततः अभ्यन्तरम् एतं प्राणमयं सर्वान्नमयात्मस्थमविभक्तम्। अथैतं मनोमयं विज्ञानमयमानन्दमयमात्मानमुपसङ्क्रामति। अथ एवंविद्¹¹³⁹ अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयने अभयं प्रतिष्ठां विन्दते।

सङ्क्रमणवाक्यार्थविचारः (sankramana vaakyaartha vicaarah)

१२७) तत्रैतत् चिन्त्यम् - कोऽयम् एवंविद्, कथं वा सङ्क्रामति इति। किं परस्मादात्मनोऽन्यः सङ्क्रमणकर्ता प्रविभक्तः, उत स एव इति।

पूर्वपक्षी

किं ततः? यद्यन्यः स्यात्, श्रुतिविरोधः। “तत्सृष्ट्वा तदेवानुप्राविशत्” (तै. २.६), “अन्योऽसावन्योऽहमस्मीति न स वेद” (बृ. १.४.१०), “एकमेवाद्वितीयम्” (छा. ६.२.१), “तत्त्वमसि” (छा. ६.८.७) इति। अथ स एव, आनन्दमयमात्मानमुपसङ्क्रामति इति कर्मकर्तृत्वानुपपत्तिः। परस्यैव च संसारित्वम्, पराभावो वा। यद्युभयथा¹¹⁴⁰ प्राप्तः दोषो न परिहर्तुं शक्यते इति व्यर्था चिन्ता। अथ अन्यतरस्मिन् पक्षे दोषाप्राप्तिः, तृतीये वा पक्षे अदुष्टे¹¹⁴¹ स एव शास्त्रार्थः इति व्यर्था एव चिन्ता।

सिद्धान्ती

न। तन्निर्धारणार्थत्वात्। सत्यं प्राप्तो दोषः न शक्यः परिहर्तुमन्यतरस्मिन्, तृतीये वा पक्षे अदुष्टे अवधृते व्यर्था चिन्ता स्यात्। न तु सः अवधृतः इति तदवधारणार्थत्वादर्थवती एव एषा चिन्ता।

पूर्वपक्षी

सत्यमर्थवती चिन्ता शास्त्रार्थावधारणार्थत्वात्। चिन्तयसि च त्वम्, न तु निर्णेष्यसि।

सिद्धान्ती

किं न निर्णेतव्यमिति वेदवचनम्?

पूर्वपक्षी

न। कथं तर्हि, बहुप्रतिपक्षत्वादेकत्ववादी त्वम्, वेदार्थपरत्वात्। बहवः हि नानात्ववादिनः वेदबाह्याः त्वत्प्रतिपक्षाः। अतो ममाशङ्का न निर्णेष्यसि इति।

सिद्धान्ती

एतदेव मे स्वस्त्ययनं यन्माम् एकयोगिनमनेकयोगिबहुप्रतिपक्षमात्थ। अतो जेष्यामि सर्वान्। आरभे च चिन्ताम्।

सङ्क्रमणकर्ता परात्मा एव

१२८) सः एव तु स्यात्, तद्भावस्य विवक्षितत्वात्। तद्विज्ञानेन परमात्मभावो हि अत्र विवक्षितः “ब्रह्मविदाप्नोति परम्” इति। न हि अन्यस्य अन्यभावापत्तिः उपपद्यते।

पूर्वपक्षी

ननु तस्यापि तद्भावापत्तिः अनुपपन्ना एव।

सिद्धान्ती

न। अविद्याकृततादाम्यापोहार्थत्वात्¹¹⁴²। या हि ब्रह्मविद्यया स्वात्मप्राप्तिः उपदिश्यते सा अविद्याकृतस्य अन्नमयादि¹¹⁴³ विशेषात्मनः आत्मत्वेन अध्यारोपितस्य अनात्मनः अपोहार्था।

¹¹³⁹ पा.भे - एवंविदिति नास्ति आनन्दाश्रमे।

¹¹⁴⁰ जीवस्य परस्मादन्यत्वे अनन्यत्वे च।

¹¹⁴¹ तृतीयेति भास्करादेः भेदाभेदवादः अभिप्रेतः। पा.भे - तृतीयो वा पक्षो अदुष्टः इति।

¹¹⁴² पा.भे - अतदात्मभावापोहार्थत्वात्। अनात्मापोहार्थत्वादिति क्वचित्।

¹¹⁴³ पा.भे - अन्नादि इति।

पूर्वपक्षी

कथमेवमर्थता अवगम्यते?

सिद्धान्ती

विद्यामात्रोपदेशात् । विद्यायाश्च दृष्टं कार्यमविद्यानिवृत्तिः । तच्चेह विद्यामात्रमात्मप्राप्तौ साधनमुपदिश्यते ।

पूर्वपक्षी - विद्यामात्रोपदेशे अपि प्राप्तिशब्दस्य मुख्यार्थत्वमेव ग्रामप्राप्तिवदिति

१२९) मार्गविज्ञानोपदेशवत् इति चेत् । तदात्मत्वे विद्यामात्रसाधनोपदेशः अहेतुः । कस्मात्? देशान्तरप्राप्तौ मार्गविज्ञानोपदेशदर्शनात् । न हि ग्राम एव गन्ता इति चेत् ।

सिद्धान्ती - दृष्टान्तस्य वैधर्म्यान्न

१२०) न, वैधर्म्यात् । तत्र हि ग्रामविषयं विज्ञानं नोपदिश्यते । तत्प्राप्तिमार्गविषयमेव उपदिश्यते विज्ञानम् । न तथा इह ब्रह्मविज्ञानव्यतिरेकेण साधनान्तरविषयं विज्ञानम् उपदिश्यते ।

पूर्वपक्षी - साधनान्तरोपदेशभाव इति

१२१) उक्तकर्मादिसाधनापेक्षं ब्रह्मविज्ञानं परप्राप्तौ साधनमुपदिश्यते इति चेत् ।

सिद्धान्ती - १. परप्राप्तिः न साधनान्तरसाध्या

१२२) न, 'नित्यत्वान्मोक्षस्य' (भाष्यभागः १.६६) इत्यादिना प्रत्युक्तत्वात् । श्रुतिश्च "तत्सृष्ट्वा तदेवानुप्राविशत्" (तै.उप. २.६) इति कार्यस्थस्य तदात्मत्वं दर्शयति ।

२. अभेदपक्षे अभयप्रतिष्ठोपपत्तेः

१२३) अभयप्रतिष्ठोपपत्तेश्च । यदि हि विद्यावान् स्वात्मनः अन्यन्न पश्यति ततः "अभयं प्रतिष्ठां विन्दते" (तै. २.६) इति स्यात्, भयहेतोः परस्य अन्यस्य अभावात् । अन्यस्य च अविद्याकृतत्वे, विद्यया अवस्तुत्वदर्शनोपपत्तिः । तद्धि द्वितीयस्य चन्द्रस्य सत्त्वं^{११४४} यदतैमिरिकेण चक्षुष्मता न गृह्यते ।

पूर्वपक्षी

१२४) नैवं न गृह्यते इति^{११४५} चेत् ।

सिद्धान्ती

न, सुषुप्तसमाहितयोः अग्रहणात् ।

पूर्वपक्षी

सुषुप्ते अग्रहणमन्यासक्तवादिति चेत् ।

सिद्धान्ती

न, सर्वाग्रहणात् ।

पूर्वपक्षी

जाग्रत्स्वप्नयोः अन्यस्य ग्रहणात् सत्वमेवेति चेत् ।

सिद्धान्ती

न । अविद्याकृतत्वाजाग्रत्स्वप्नयोः । यदन्यग्रहणं जाग्रत्स्वप्नयोः तदविद्याकृतम् । अविद्याभावे भावात्^{११४६} । (अविद्याऽभावेऽभावात् ।)

पूर्वपक्षी

^{११४४} पा.भे - असत्त्वमिति आनन्दाश्रमः ।

^{११४५} द्वैतप्रपञ्चः न गृह्यते इति न इति चेत् ।

^{११४६} पा.भे - अविद्या-अभावे अभावात् इति आनन्दाश्रमः । विद्या-भावे अभावादिति वा ।

सुषुप्ते अग्रहणमपि अविद्याकृतम् इति चेत् ।

सिद्धान्ती - द्वैताग्रहणमात्मनः स्वाभाविकम्, स्वतःसिद्धम्

१२५) न । ¹¹⁴⁷स्वाभाविकत्वात् । द्रव्यस्य हि तत्त्वमविक्रिया, परानपेक्षत्वात् । विक्रिया न तत्त्वम्, परापेक्षत्वात् । न हि कारकापेक्षं वस्तुनः तत्त्वम् । सतो विशेषः कारकापेक्षः । विशेषश्च विक्रिया । जाग्रत्स्वप्नयोश्च ग्रहणं विशेषः । यद्धि यस्य नान्यापेक्षं स्वरूपं तत्तस्य तत्त्वम् ¹¹⁴⁸ । यदन्यापेक्षं न तत् तत्त्वम् ¹¹⁴⁹, अन्याभावे अभावात् । तस्मात् स्वाभाविकत्वात् ¹¹⁵⁰ जाग्रत्स्वप्नवन्न सुषुप्ते विशेषः ¹¹⁵¹ ।

द्वैतपक्षे न भयनिवृत्तिः

१२६) येषां पुनः ईश्वरः अन्यः आत्मनः, कार्यं च अन्यत्, तेषां भयानिवृत्तिः । भयस्य अन्यनिमित्तत्वात् । सतश्च अन्यस्य आत्महानानुपपत्तिः । न च असतः आत्मलाभः ।

आक्षेपः

सापेक्षस्य अन्यस्य भयहेतुत्वमिति चेत् ।

समाधानम्

न । तस्यापि तुल्यत्वात् । यद्धर्माद्यन्यत् सहायभूतं ¹¹⁵² नित्यमनित्यं वा निमित्तमपेक्ष्य अन्यद्रव्यकारणं स्यात्, तस्यापि तथाभूतस्य आत्महानाभावात् भयानिवृत्तिः । आत्महाने वा सदसतोः इतरेतरापत्तौ सर्वत्र अनाश्वासः एव त्वत्पक्षे ¹¹⁵³ । एकत्वपक्षे पुनः सनिमित्तस्य संसारस्य अविद्याकल्पितत्वाददोषः । तैमिरिकदृष्टस्य हि द्वितीयचन्द्रस्य न आत्मलाभो नाशो वा अस्ति ।

विद्याविद्ये नात्मधर्मौ

आक्षेपः

१२७) विद्याविद्ययोः तद्धर्मत्वमिति चेत् ।

समाधानम्

न, प्रत्यक्षत्वात् । विवेकाविवेकौ रूपादिवत् प्रत्यक्षौ उपलभ्येते अन्तःकरणस्थौ । न हि रूपस्य प्रत्यक्षस्य सतो द्रष्टृधर्मत्वम् । अविद्या च स्वानुभवेन निरूप्यते - “मूढोऽहम्” “अविविक्तं मम विज्ञानम्” इति । तथा विद्याविवेकः अनुभूयते । उपदिशन्ति च अन्येभ्यः आत्मनः विद्यां बुधाः ¹¹⁵⁴ । तथा च अन्ये अवधारयन्ति । तस्मान्नामरूपपक्षस्यैव विद्याविद्ये । नामरूपे च नात्मधर्मौ । “(आकाशो वै नाम) नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म” (छा. ८.१४.१) इति श्रुत्यन्तरात् । ते च पुनर्नामरूपे सवितर्यहोरात्रे इव कल्पिते, न परमार्थतो विद्यमाने ।

सङ्क्रमणशब्दस्य विज्ञानमात्रार्थत्वं न तु मुख्यार्थत्वम्

आक्षेपः

१२८) अभेदे “एतमानन्दमयमात्मानमुपसङ्क्रामति” इति कर्मकर्तृत्वानुपपत्तिः इति चेत् ।

समाधानम्

¹¹⁴⁷ सुषुप्ते द्वैताग्रहणस्य स्वाभाविकत्वात् ।

¹¹⁴⁸ अग्नेः औष्ण्यवत् ।

¹¹⁴⁹ जलस्य औष्ण्यवत् ।

¹¹⁵⁰ जाग्रत्स्वप्नयोः अनुभूयमानो विशेषः कादाचित्कत्वात् अविद्याकृतः । सुषुप्ते तु सुषुप्त्यादिसाधकत्वेन प्रकाशमानं सद् अद्वयं वस्तु नाविद्याकृतं अन्यानपेक्षस्वभावत्वात् इत्यर्थः ।

¹¹⁵¹ न द्वैताग्रहणम् ।

¹¹⁵² पा.भे - यद्धर्माद्यनुसहायीभूतमिति आनन्दाश्रमः ।

¹¹⁵³ पा.भे - त्वत्पक्षे इति न आनन्दाश्रमे ।

¹¹⁵⁴ पा.भे - बुद्ध्वा इति । बुधः^{व.व} इति वा ।

न। विज्ञानमात्रत्वात् सङ्क्रमणस्य। न जलूकादिवत्¹¹⁵⁵ सङ्क्रमणमिह उपदिश्यते। किं तर्हि? विज्ञानमात्रं सङ्क्रमणश्रुतेः अर्थः।

आक्षेपः

ननु मुख्यमेव सङ्क्रमणं श्रूयते उपसङ्क्रामति इति चेत्।

समाधानम्

न, अन्नमये अदर्शनान्न मुख्यमेव सङ्क्रमणम्¹¹⁵⁶। न हि अन्नमयमुपसङ्क्रामतः बाह्याद् अस्माल्लोकाज्जलूकावत् सङ्क्रमणं दृश्यते, अन्यथा वा।

आक्षेपः

मनोमयस्य बहिर्निर्गतस्य विज्ञानमयस्य वा पुनः प्रत्यावृत्य आत्मसङ्क्रमणम् इति चेत्।

समाधानम्

न। स्वात्मनि क्रियाविरोधात्। अन्यः अन्नमयमन्यम् उपसङ्क्रामति इति प्रकृत्य मनोमयः विज्ञानमयः वा स्वात्मानमेव उपसङ्क्रामति इति विरोधः स्यात्। तथा न आनन्दमयस्य आत्मसङ्क्रमणम् उपपद्यते। तस्मान्न प्राप्तिः सङ्क्रमणम्। नापि अन्नमयादीनामन्यतमकर्तृकम्। पारिशेष्यादन्नमयाद्यानन्दमयान्तात्मव्यतिरिक्तकर्तृकं ज्ञानमात्रं च सङ्क्रमणम् उपपद्यते।

१२९) ज्ञानमात्रत्वे च आनन्दमयान्तस्थस्य एव सर्वान्तरस्य आकाशाद्यन्नमयान्तं कार्यं सृष्ट्वा अनुप्रविष्टस्य हृदय-गुहाभिसम्बन्धादन्नमयादिषु अनात्मसु आत्मविभ्रमः सङ्क्रमणेन¹¹⁵⁷ आत्मविवेकविज्ञानोत्पत्त्या विनश्यति। तदेतस्मिन् अविद्याविभ्रमनाशे सङ्क्रमणशब्दः उपचर्यते। न हि अन्यथा¹¹⁵⁸ सर्वगतस्य आत्मनः सङ्क्रमणम् उपपद्यते। वस्त्वन्तराभावाच्च। न च स्वात्मनः एव सङ्क्रमणम्। न हि जलूका आत्मानमेव सङ्क्रामति।

सङ्क्रमणवाक्यार्थोपसंहारः

१३०) तस्मात् सत्यं ज्ञानमनन्तं ब्रह्म इति यथोक्तलक्षणात्मप्रतिपत्त्यर्थमेव बहुभवनसर्गप्रवेशरसलाभाभयसङ्क्रमणादि परिकल्प्यते ब्रह्मणि सर्वव्यवहाराविषये¹¹⁵⁹। न तु परमार्थतो निर्विकल्पे ब्रह्मणि कश्चिदपि विकल्पः उपपद्यते। तमेतं निर्विकल्पमात्मानम् एवं क्रमेण उपसङ्क्रम्य विदित्वा न बिभेति कुतश्चन। अभयं प्रतिष्ठां विन्दते इत्येतस्मिन् अर्थे अपि एषः श्लोकः भवति। सर्वस्यैव अस्य प्रकरणस्य आनन्दवल्लयर्थस्य संक्षेपतः प्रकाशनाय एषः मन्त्रः भवति ॥ ८ ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये अष्टमोऽनुवाकः ॥

नवमोऽनुवाकः (yato vaaco)

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चेति। एतद्वाचं न तपति। किमहं साधु नाकरवम्। किमहं पापमकरवमिति। स य एवं विद्वानेते आत्मानं स्पृणुते। उभे ह्येवैष एते आत्मानं स्पृणुते। य एवं वेद। इत्युपनिषत् ॥ Tai २-९ ॥

आनन्दवल्लयर्थप्रकाशकः मन्त्रः

१३१) यतः यस्मात् निर्विकल्पाद्यथोक्तलक्षणादद्वयानन्दादात्मनः वाचः अभिधानानि द्रव्यादिसविकल्पवस्तुविषयाणि वस्तुसामान्यानिर्विकल्पे अद्वयेऽपि ब्रह्मणि प्रयोक्तृभिः प्रकाशनाय प्रयुज्यमानानि। अप्राप्य अप्रकाश्य एव। निवर्तन्ते स्वसामर्थ्याद् हीयन्ते। मनः इति प्रत्ययः, विज्ञानम्। तच्च यत्राभिधानं प्रवृत्तमतीन्द्रियेऽप्यर्थे तदर्थे च प्रवर्तते

¹¹⁵⁵ पा.भे - जलूकावद् इति।

¹¹⁵⁶ पा.भे - न मुख्यमेव सङ्क्रमणम् इति नास्ति आनन्दाश्रमे।

¹¹⁵⁷ पा.भे - क्रमेण इति क्वचित्। सङ्क्रमणात्मकविवेकेति वा।

¹¹⁵⁸ पा.भे - अञ्जसा इति।

¹¹⁵⁹ पा.भे - संन्यवहारविषये इति। व्यवहारविषये इति वा।

प्रकाशनाय । यत्र च विज्ञानम्, तत्र वाचः प्रवृत्तिः । तस्मात् सहैव वाङ्मनसयोः अभिधानप्रत्यययोः प्रवृत्तिः सर्वत्र । तस्माद्ब्रह्मप्रकाशनाय सर्वथा प्रयोक्तृभिः प्रयुज्यमानाः अपि वाचः यस्मादप्रत्ययविषयादनभिधेयाददृश्यादिविशेषणात् सह एव मनसा विज्ञानेन सर्वप्रकाशनसमर्थेन निवर्तन्ते तं ब्रह्मणः आनन्दं श्रोत्रियस्य अवृजिनस्य अकामहतस्य सर्वैषणा-विनिर्मुक्तस्य आत्मभूतं विषयविषयिसम्बन्धविनिर्मुक्तं स्वाभाविकं नित्यमविभक्तं परमानन्दं ब्रह्मणः विद्वान् यथोक्तेन विधिना न विभेति कुतश्चन निमित्ताभावात् । न हि तस्माद्विदुषः अन्यद्वस्त्वन्तरमस्ति भिन्नं यतो विभेति । अविद्यया यदा “उदरमन्तरं कुरुते अथ तस्य भयं भवति” (तै. २.७) इति हि उक्तम् । विदुषस्तु अविद्याकार्यस्य तैमिरिकदृष्ट-द्वितीयचन्द्रवत्, नाशाद् भयनिमित्तस्य, “न विभेति कुतश्चन” इति युज्यते ।

मन्त्रस्य पौनरुक्त्याशङ्कायाः परिहारः

१३२) मनोमये च उदाहृतः मन्त्रः मनसः ब्रह्मविज्ञानसाधनत्वात् तत्र ब्रह्मत्वमध्यारोप्य तत्स्तुत्यर्थं “न विभेति कदाचन” (तै. २.७) इति भयमात्रं प्रतिषिद्धम् । इह तु अद्वैतविषये “न विभेति कुतश्चन” इति भयनिमित्तमेव प्रतिषिध्यते ।

भयनिमित्ताशङ्कानिषेधः - आक्षेपः

१३३) ननु अस्ति भयनिमित्तं साध्वकरणं पापक्रिया च ।

समाधानम्

नैवम् । कथम्? इत्युच्यते - एतं यथोक्तम् एवंविदम् । “ह” “वाव” इति अवधारणार्थौ¹¹⁶⁰ । न तपति नोद्वेजयति । न सन्तापयति । कथं¹¹⁶¹ पुनः साध्वकरणं पापक्रिया च न तपति? इत्युच्यते - किं कस्मात् साधु शोभनं कर्म नाकरवं न कृतवानस्मि इति पश्चात्सन्तापः भवति आसन्ने मरणकाले । तथा किं कस्मात् पापं प्रतिषिद्धं कर्म अकरवं कृतवानस्मि इति च नरकपतनादिदुःखभयात्तापः भवति । ते एते साध्वकरणपापक्रिये एवमेत¹¹⁶² न तपतः । यथा अविद्वांसं तपतः ।

कस्मात्पुनः विद्वांसं न तपतः? इत्युच्यते - स य एवं विद्वान् एते साध्वसाधुनी तापहेतू इति आत्मानं स्पृणुते प्रीणयति¹¹⁶³, बल्यति वा । परमात्मभावेन उभे पश्यति इत्यर्थः । उभे पुण्यपापे हि यस्मादेवम् एषः विद्वान् एते आत्मानमात्मरूपेण एव पुण्यपापे स्वेन विशेषरूपेण शून्ये कृत्वा आत्मानं स्पृणुते एव । कः? य एवं वेद यथोक्तमद्वैतमानन्दं ब्रह्म वेद, तस्य आत्मभावेन दृष्टे पुण्यपापे निर्वर्त्य अतापके जन्मान्तरारम्भके¹¹⁶⁴ न भवतः ।

आनन्दवल्ल्युपसंहारः

१३४) इति इयमेवं¹¹⁶⁵ यथोक्ता अस्यां वल्ल्यां ब्रह्मविद्या उपनिषत् सर्वाभ्य विद्याभ्यः परमरहस्यं दर्शितमित्यर्थः । परं श्रेयः अस्यां निषण्णमिति वा ॥ ९ ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषदानन्दवल्लीभाष्ये नवमोऽनुवाकः ॥

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

अध्यायः ३ - भृगुवल्ली

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

प्रथमोऽनुवाकः (bhrigur vai)

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुश्श्रोत्रं मनो वाचमिति ।

¹¹⁶⁰ एतमेव इत्यर्थः ।

¹¹⁶¹ कथमिति तापप्रकारे प्रश्नः ।

¹¹⁶² पा.भे - एनमिति आनन्दाश्रमः ।

¹¹⁶³ पा.भे - प्रीणाति इति ।

¹¹⁶⁴ पा.भे - जन्मारम्भके इति ।

¹¹⁶⁵ पा.भे - यस्मादेवं तस्माद् इति ।

|| SHANTI MANTRA ||

oṃ saha nāvavatu . saha nau bhunaktu . saha vīryaṃ karavāvahai .
tejasvi nāvadhītamastu mā vidviṣāvahai .. oṃ śāntiḥ śāntiḥ śāntiḥ ..

atītavidyāprāptiupasargaprasāmanārthā śāntiḥ paṭhitā . idānīm tu
vakṣyamāṇabrahmavidyāprāptiupasargopasāmanārthā śāntiḥ
paṭhyate -

saha nāvavatviti . saha nāvavatu, nau śiṣyācāryau sahaiva avatu
rakṣatu . saha nau bhunaktu brahma bhojayatu . saha vīryaṃ
vidyānimittaṃ sāmārthyam karavāvahai nirvartayāvahai . tejasvi nau
tejasvinorāvayoḥ adhītaṃ svadhītam astu
arthajñānayogyamastvityarthaḥ . mā vidviṣāvahai,
vidyāgrahaṇanimittaṃ śiṣyasya ācāryasya vā
pramādaḥ kṛtādanyāyādvidveṣaḥ prāptaḥ ; tacchamanāyeyamāśīḥ -
mā vidviṣāvahai iti . maiva nāvitaretaraṃ vidveṣamāpadyāvahai .
śāntiḥ śāntiḥ śāntiriti trirvacanamuktārtham .
vakṣyamāṇavidyāvighnaprasāmanārthā ceyaṃ śāntiḥ .
avighnenātmavidyāprāptirāśāsyate, tanmūlaṃ hi paraṃ śreya iti ..
saṃhitādiviṣayāṇi karmabhiraviruddhānyupāsānānyuktāni .
anantaraṃ ca antaḥsopādhikamātmadarśanamuktaṃ
vyāhṛtidvāreṇa svārājyaphalam . na caitāvatā aśeṣataḥ
saṃsārabījasya upamardanamasti . ataḥ aśeṣopadravabījasya
ajñānasya nivṛttyarthaṃ
vidhūtasarvopādhiviśeṣātmadarśanārthamidamārabhyate -

May He protect us both together (by illumining the nature of
knowledge). May He sustain us both together. May we attain the
vigour (of knowledge) together. May what we learn enlighten us.
Let us not hate each other. Om Peace, Peace, Peace!

The invocation beginning with sam no mitrah was recited (at the end of the last Part) in order to avert the impediments to the acquisition of the knowledge set forth earlier. Now is being recited the invocation, sam no mitrah etc., as also saha navavatu etc., for averting the obstacles to the acquisition of the knowledge of Brahman that is going to be stated: (For "Sam no" etc. see I. i.). May He protect us both together. May He nourish us both together. May we both acquire strength together. Let our study be brilliant. May we not cavil at each other. Om! Peace! Peace! Peace! Sam no etc., Just as beore, is easy to understand. Saha navavatu: Avatu, may He protect, nau, us both-the teacher and the taught; saha, together. Bhunaktu, may He nourish; nau saha. Karavavahai, may we both accomplish; viryam, streangth-arrising from knowledge etc.; saha. Let the adhitam, study; nau, of us both-who are both bright; tejasvi astu, be brilliant;-let what we read be well read, i.e. let it be conducive to the comprehension of the meaning. There is occasion for ill-feeling on the part of the student in the matter of learning, as also on the part of the teacher, consequent on unwitting lapses; hence this prayer, 'May we not cavil' etc. is made in order to forestall this. Ma vidvisavahai, may we never entertain ill-feeling against each other.

The three repetitions, santih, santih, santih-peace, peace, peace-, have been explained already (as meant for averting bodily, natural, and super natural hindrances). Moreover, this invocation is for warding off the impediments of the knowledge that is going to be imparted. An unobstructed acquisition of the knowledge of the Self is being prayed for, since the supreme goal is dependent on that. The meditations relating to conjoining etc. that are not opposed to rites and duties have been stated (I. iii). After that, with the help of the Vyahrtis, has been described the meditation on the conditioned Self within the heart (I. v-vi), which (meditation)

culminates in the attainment of one's sovereignty (I. vi. 2). But thereby one does not achieve the total eradication of the seed of worldly existence.

Hence is begun the text, brahma vidāpnoti param, etc., for the sake of realizing the Self as freed from the distinctions created by various limiting adjuncts, so that (as a result of the realization), ignorance which is the seed of all miseries, may cease.

*brahma vidāpnoti param । tadeṣābhyuktā । satyaṃ
jñānāmanantaṃ brahma । yo veda nihitaṃ guhāyāṃ parame
vyoman । so'snute sarvān kāmān saha । brahmaṇā vipaściteti ।
tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ । ākāśādvāyuh ।
vāyoragniḥ । agnerāpaḥ । adbhyaḥ pṛthivī । pṛthivyā oṣadhayaḥ ।
oṣadhībhyo'nnam । annātpuruṣaḥ । sa vā eṣa
puruṣo'n narasamayaḥ । tasyedameva śiraḥ । ayaṃ dakṣiṇaḥ
pakṣaḥ । ayamuttaraḥ pakṣaḥ । ayamātmā । idaṃ pucchaṃ
pratiṣṭhā । tadapyeṣa śloko bhavati ॥ 1 ॥*

brahma vidāpnoti paramityādi . prayojanaṃ cāsyā brahma vidyāyā
avidyānivṛttiḥ, tataśca ātyantikaḥ saṃsārābhāvaḥ . vakṣyati ca -
'vidvāna bibheti kutaścana' (tai. u. 2 . 9 . 1) iti . saṃsāranimitte ca
sati abhayaṃ pratiṣṭhāṃ vindata ityanupapannam , kṛtākṛte
puṇyapāpe na tapata iti ca . ato'vagamyate -
asmādvijñānātsarvātmabrahmaviṣayādātyantikaḥ saṃsārābhāva iti
. svayamevāha prayojanaṃ 'brahma vidāpnoti param' ityādāveva
sambandhaprayojanajñāpanārtham . nirjñātayorhi
sambandhaprayojanayoḥ
vidyāśravaṇagrahaṇadhāraṇābhyāsārtham pravartate .
śravaṇādipūrvakaṃ hi vidyāphalam , 'śrotavyo mantavyo
nididhyāsitavyaḥ' (br. u. 2 . 4 . 5)
ityādiśrutyantarebhyaḥ

brahmavit , brahmeti vakṣyamāṇalakṣaṇam , brhattamatvāt
brahma, tadveti vijānātīti brahmavit , āpnoti prāpnoti param
niratiśayam ; tadeva brahma param ; na hyanyasya
vijñānādanyasya prāptiḥ . spaṣṭam ca śrutyantaram
brahmaprāptimeva brahmavido darśayati - 'sa yo hi vai
tatparamam brahma veda brahmaiva bhavati' (mu. u. 3 . 2 . 9)
ityādi ..

nanu, sarvagataṁ sarvasya cātmabhūtaṁ brahma vakṣyati . ato
nāpyam . āptiśca anyasyānyena paricchinasya ca paricchinna
dṛṣṭā . aparicchinnaṁ sarvātmakaṁ ca brahmetyataḥ
paricchinnavat anātmavacca tasyāptiranupapannā . nāyaṁ doṣaḥ .
katham ? darśanādarśanāpekṣatvādbrahmaṇa āptyanāptyoḥ,
paramārthato brahmasvarūpasyāpi sataḥ asya jīvasya
bhūtamātrākṛtabāhyaparcichinnānnamayādyātmadarśinaḥ
tadāśaktacetasaḥ . prakṛtasaṅkhyāpūraṇasyātmanaḥ
avyavahitasyāpi bāhyasaṅkhyeyaviṣayaśaktacittatayā
svarūpābhāvadadarśanavat
paramārthabrahmasvarūpābhāvadadarśanalakṣaṇayā avidyayā
annamayādīnbāhyānanātmāna ātmatvena pratipannatvāt
annamayādyanātmabhya nānyo'hamasmītyabhimanyate .
evamavidyayā ātmabhūtamapi brahma anāptaṁ syāt .
tasyaivamavidyayā anāptabrahmasvarūpasya
prakṛtasaṅkhyāpūraṇasyātmanaḥ avidyayānāptasya sataḥ
kenacitsmāritasya punastasyaiva vidyayā āptiryathā, tathā
śrutyupadiṣṭasya sarvātmabrahmaṇa ātmatvadadarśanena vidyayā
tadāptirupapadyata eva . brahmavidāpnoti paramiti vākyaṁ
sūtrabhūtaṁ sarvasya vallyarthasya . brahmavidāpnoti
paramityanena vākyaena vedyatayā sūtritasya
brahmaṇo'nirdhāritasvarūpaviśeṣasya sarvato
vyāvṛttasvarūpaviśeṣasamarpaṇasamarthasya
lakṣaṇasyābhidhānena svarūpanirdhāraṇāya aviśeṣeṇa ca

uktavedanasya brahmaṇo vakṣyamāṇalakṣaṇasya viśeṣeṇa
 pratyagātmatayā ananyarūpeṇa vijñeyatvāya, brahmavidyāphalaṃ
 ca brahmavido yatparaprāptilakṣaṇamuktam , sa sarvātmabhāvaḥ
 sarvasaṃsāradharmātītabrahmasvarūpatvameva,
 nānyadityetatpradarśanāya ca eṣā ṛgudāhriyate - tadeṣābhyukteti .
 tat tasminneva brāhmaṇavākyoktārthe eṣā ṛk abhyuktā āmnātā .
 satyaṃ jñānamanantaṃ brahma iti brahmaṇo lakṣaṇārthaṃ
 vākyam . satyādīni hi trīṇi viśeṣaṇārthāni padāni viśeṣyasya
 brahmaṇaḥ . viśeṣyaṃ brahma, vivakṣitatvādvedyatayā .
 vedyatvena yato brahma prādhānyena vivakṣitam ,
 tasmādvīseṣyaṃ vijñeyam . ataḥ asmādvīseṣaṇavīseṣyatvādeva
 satyādīni ekavibhaktyantāni padāni samānādhikaraṇāni .
 satyādibhistribhirvīseṣaṇairvīseṣyamāṇaṃ brahma
 viśeṣyāntarebhyo nirdhāryate . evaṃ hi tajjñātaṃ bhavati,
 yadanyebhyo nirdhāritam ; yathā loke nīlaṃ
 mahatsugandhyutpalamiti . nanu, viśeṣyaṃ viśeṣaṇāntaraṃ
 vyabhicaradvīseṣyate, yathā nīlaṃ raktaṃ cotpalamiti ; yadā
 hyanekāni dravyāṇi ekajātīyānyekavīseṣaṇayogīni ca, tadā
 viśeṣaṇasyārthavattvam ; na hyekasminneva vastuni,
 viśeṣaṇāntarāyogāt ; yathā asāveka āditya iti, tathā ekameva
 brahma, na brahmāntarāṇi, yebhyo viśeṣyeta nīlotpalavat . na ;
 lakṣaṇārthatvādvīseṣaṇānām . nāyaṃ doṣaḥ . kasmāt ?
 lakṣaṇārthapradhānāni viśeṣaṇāni, na viśeṣaṇapradhānānyeva .
 kaḥ punarlakṣaṇalakṣyayorvīseṣaṇavīseṣyayorvā viśeṣaḥ ? ucyate .
 sajātīyebhya eva nivartakāni viśeṣaṇāni viśeṣyasya ; lakṣaṇaṃ tu
 sarvata eva, yathā avakāśapradātrākāśamiti . lakṣaṇārthaṃ ca
 vākyamityavocāma ..
 satyādiśabdā na parasparaṃ sambadhyante, parārthatvāt ;
 viśeṣyārthā hi te . ata eva ekaiko viśeṣaṇaśabdaḥ parasparaṃ
 nirapekṣo brahmaśabdena sambadhyate - satyaṃ brahma jñānaṃ
 brahma anantaṃ brahmeti . satyamiti yadrūpeṇa yanniścitaṃ
 tadrūpaṃ na vyabhicarati, tatsatyam . yadrūpeṇa yanniścitaṃ

tadrūpaṃ vyabhicarati, tadanṛtamityucyate . ato vikāro'nṛtam ,
 ' vācārambhaṇaṃ vikāro nāmadheyam mṛttiketyeva satyam' (chā.
 u. 6 . 1 . 4) evaṃ sadeva satyamityavadhāraṇāt . ataḥ 'satyaṃ
 brahma' iti brahma vikārānnivartayati . ataḥ kāraṇatvaṃ prāptaṃ
 brahmaṇaḥ . kāraṇasya ca kārakatvam , vastutvāt mṛdva
 acidrūpatā ca prāptā ; ata idamucyate - jñānaṃ brahmeti . jñānaṃ
 jñaptiḥ avabodhaḥ, - bhāvasādhano jñānaśabdaḥ - na tu
 jñānakartṛ, brahmaviśeṣaṇatvātsatyānantābhyāṃ saha . na hi
 satyatā anantatā ca jñānakartṛtve satyupapadyete . jñānakartṛtvena
 hi vikriyamāṇaṃ kathaṃ satyaṃ bhavet , anantaṃ ca ? yaddhi na
 kutaścitpravibhajyate, tadanantam . jñānakartṛtve ca
 jñeyajñānābhyāṃ pravibhaktamityanantatā na syāt , 'yatra
 nānyadvijānāti sa bhūmā, atha yatrānyadvijānāti tadalpam' (chā. u.
 7 . 24 . 1) iti śrutyantarāt . 'nānyadvijānāti' iti viśeṣapraṭiṣedhāt
 ātmānaṃ vijānātīti cet , na ; bhūmalakṣaṇavidhiparatvādvākyaṣya .
 'yatra nānyatpaśyati' ityādi bhūmno lakṣaṇavidhiparaṃ vākyaṃ .
 yathāprasiddhameva anyo'nyatpaśyatietyetadupādāya yatra
 tannāsti, sa bhūmā iti bhūmasvarūpaṃ tatra jñāpyate .
 anyagrahaṇasya prātapraṭiṣedhārthatvāt na svātmani
 kriyāstitvaparaṃ vākyaṃ . svātmani ca
 bhedābhāvādvijñānānupapattiḥ . ātmanaśca vijñeyatve
 jñātrabhāvaprasaṅgaḥ, jñeyatvenaiva viniyuktatvāt ..
 eka evātmā jñeyatvena jñātrtvena ca ubhayathā bhavatīti cet , na ;
 yugapadanaṃśatvāt . na hi niravayavasya
 yugapajñeyajñātrtvopapattiḥ . ātmanaśca ghaṭādivadvijñeyatve
 jñānopadeśānarthakyaṃ . na hi ghaṭādivatprasiddhasya
 jñānopadeśaḥ arthavān . tasmāt jñātrtve sati ānantyānupapattiḥ .
 sanmātratvaṃ cānupapannaṃ jñānakartṛtvādiviśeṣavattve sati ;
 sanmātratvaṃ ca satyam , 'tat satyam' (chā. u. 6 . 8 . 16) iti
 śrutyantarāt . tasmātsatyānantaśabdābhyāṃ saha viśeṣaṇatvena
 jñānaśabdasya prayogādbhāvasādhano jñānaśabdaḥ . 'jñānaṃ
 brahma' iti kartṛtvādikāraṇanivṛttyartham

mṛdādivadacidrūpatānivṛttyartham ca prayujyate . 'jñānam
 brahma' iti vacanātpṛāptamantavattvam , laukikasya jñānasya
 antavattvadarśanāt . ataḥ tannivṛttyarthamāha - anantamiti .
 satyādīnāmanṛtādidharmanivṛttiparatvādviśeṣyasya ca brahmaṇaḥ
 utpalādivadaprasiddhatvāt 'mṛgaṭṛṣṇāmbhasi snātaḥ
 khapuṣpakṛtaśekharaḥ . eṣa vandhyāsuto yāti
 śaśaśṛṅgadhanurdharaḥ' itivat śūnyārthataiva pṛāptā
 satyādivākyasyeti cet , na ; lakṣaṇārthatvāt . viśeṣaṇatve'pi
 satyādīnām lakṣaṇārthaprādhānyamityavocāma . śūnye hi lakṣye
 anarthakaṃ lakṣaṇavacanam . ataḥ lakṣaṇārthatvānmanyāmahe na
 śūnyārthateti . viśeṣaṇārthatve'pi ca satyādīnām svārthāparityāga
 eva . śūnyārthatve hi satyādiśabdānām
 viśeṣyaniyanṛtvānupapattiḥ . satyādyarthairarthavattve tu
 tadviparītadharmavadbhyo viśeṣyebhyo brahmaṇo viśeṣyasya
 niyanṛtvamupapadyate . brahmaśabdo'pi svārthenārthavāneva .
 tatra anantaśabdaḥ antavattvapraṭiśedhadvāreṇa viśeṣaṇam .
 satyajñānaśabdau tu svārthasamarpaṇenaiva viśeṣaṇe bhavataḥ ..
 'tasmādvā etasmādātmanah' iti brahmaṇyeva ātmaśabdaprayogāt
 vediturātmaiva brahma .
 'etamānandamayamātmānamupasaṅkrāmati' (tai. u. 2 . 8 . 5) iti ca
 ātmatām darśayati . tatpraveśācca ; 'tatsṛṣṭvā
 tadevānuprāviśat' (tai. u. 2 . 6 . 1) iti ca tasyaiva jīvarūpeṇa
 śarīrapraveśam darśayati . ato vedituḥ svarūpaṃ brahma . evaṃ
 tarhi, ātmatvājñānakartṛtvam ; 'ātmā jñātā' iti hi prasiddham ,
 'so'kāmayata' (tai. u. 2 . 6 . 1) iti ca kāmīno
 jñānakartṛtvaprasiddhiḥ ; ato jñānakartṛtvāt
 jñaptirbrahmetyayuktam ; anityatvaprasaṅgācca ; yadi nāma
 jñaptirjñānamiti bhāvarūpatā brahmaṇaḥ, tadāpyanityatvaṃ
 prasajyeta ; pāratantryaṃ ca, dhātvarthānām kārakāpekṣatvāt ,
 jñānam ca dhātvarthaḥ ; ato'sya anityatvaṃ paratantratā ca . na ;
 svarūpāvyatirekeṇa kāryatvopacārāt . ātmanaḥ svarūpaṃ jñaptiḥ
 na tato vyatiricyate . ato nityaiva . tathāpi

buddherupādhilakṣaṇāyāścakṣurādīdvāirviṣayākārapariṇāminyā
 ḥ ye śabdādyākārāvabhāsāḥ, te ātmavijñānasya viṣayabhūtā
 utpadyamānā eva ātmavijñānena vyāptā utpadyante .
 tasmādātmavijñānāvabhāsyāśca te vijñānaśabdavācyāśca
 dhātvarthabhūtā ātmana eva dharmā vikriyārūpā ityavivekibhiḥ
 parikalpyante . yattu brahmaṇo vijñānam , tat savitr̥prakāśavat
 agnyuṣṇatvavacca brahmasvarūpāvyatiriktaṃ svarūpameva tat . na
 tatkāraṇāntarasavyapekṣam , nityasvarūpatvāt , sarvabhāvānāṃ ca
 tenāvibhaktadeśakālatvāt kālākāśādīkāraṇatvāt
 niratiśayasūkṣmatvācca . na tasyānyadavijñeyaṃ sūkṣmaṃ
 vyavahitaṃ viprakṛṣṭaṃ bhūtaṃ bhavadbhaviṣyadvā asti .
 tasmātsarvajñaṃ tadbrahma . mantravarṇācca 'apāṇipādo javano
 grahītā paśyatyacakṣuḥ sa śṛṇotyakarnaḥ . sa vetti vedyam na ca
 tasyāsti vettā tamāhuragryaṃ puruṣaṃ mahāntam' (śve. u. 3 . 19)
 iti . 'na hi vijñaturvijñāterviparilopo vidyate'vināśitvānna tu
 taddvitīyamasti' (br̥. u. 4 . 3 . 30) ityādiśruteśca .
 vijñātṛsvarūpāvyatirekātkāraṇādinimittānapekṣatvācca brahmaṇo
 jñānasvarūpatve'pi nityatvaprasiddhiḥ . ato naiva dhātvarthastat ,
 akriyārūpatvāt . ata eva ca na jñānakarṭṛ ; tasmādeva ca na
 jñānaśabdavācyamapi tadbrahma . tathāpi tadābhāsavācakena
 buddhidharmaviśeṣeṇa jñānaśabdena tallakṣyate ; na tu ucyate,
 śabdapravṛtтиhetujātyādidharmarahitatvāt . tathā satyaśabdenāpi .
 sarvaviśeṣapratyastamitasvarūpatvādbrahmaṇaḥ
 bāhyasattāsāmānyaviṣayeṇa satyaśabdena lakṣyate 'satyaṃ
 brahma' iti ; na tu satyaśabdavācyam brahma . evaṃ satyādiśabdā
 itaretarasamnidhānādanyonyaniyamanyaniyāmakāḥ santaḥ
 satyādiśabdavācyāt nivartakā brahmaṇaḥ, lakṣaṇārthāśca
 bhavantīti . ataḥ siddham 'yato vāco nivartante aprāpya manasā
 saha' (tai. u. 2 . 4 . 1) 'anirukte'nilayane' (tai. u. 2 . 7 . 1) iti ca
 avācyaṭvam , nīlotpalavadavākyārthatvaṃ ca brahmaṇaḥ ..
 tadyathāvyākhyātaṃ brahma yaḥ veda vijānāti nihitaṃ sthitaṃ
 guhāyām , gūhateḥ samvaraṇārthasya nigūḍhā asyām

jñānajñeyajñātrpadārthā iti guhā buddhiḥ, gūḍhāvasyāṃ
 bhogāpavargau puruṣārthāviti vā, tasyāṃ parame prakṛṣṭe
 vyoman vyomni ākāśe avyākṛtākhye ; taddhi paramaṃ vyoma,
 'etasminkhalvakṣare gārgyākāśaḥ' (br. u. 3 . 8 . 11)
 ityakṣarasamnikarṣāt ; 'guhāyāṃ vyoman' iti vā
 sāmānādhikaraṇyādavyākṛtākāśameva guhā ; tatrāpi nigūḍhāḥ
 sarve padārthāstriṣu kāleṣu, kāraṇatvātsūkṣmataratvācca ;
 tasminnantarnihitaṃ brahma . hārdameva tu paramaṃ vyometi
 nyāyyam , vijñānāṅgatvena vyomno vivakṣitatvāt . 'yo vai sa
 bahirdhā puruṣādākāśo yo vai so'ntaḥ puruṣa ākāśo
 yo'yamantarhṛdaya ākāśaḥ' (chā. u. 3 . 12 . 7), (chā. u. 3 . 12 . 8) iti
 śrutyantarātprasiddhaṃ hārdasya vyomnaḥ paramatvam .
 tasminhārde vyomni yā buddhirguhā, tasyāṃ nihitaṃ brahma
 tadvyāvṛtṭyā viviktatayopalabhyata iti . na hyanyathā
 viśiṣṭadeśakālasambandho'sti brahmaṇaḥ,
 sarvagatatvānnirviśeṣatvācca . saḥ evaṃ brahma vijānan ;
 kimityāha - aśnute bhuṅkte sarvān niravaśeṣān kāmān
 kāmyabhogānityarthaḥ .
 kimasmadādivatputrasvargādīnparyāyeṇa ? netyāha - saha
 yugapat ekakṣaṇopārūḍhāneva ekayopalabdhyā
 savitrprakāśavannityayā brahmasvarūpāvyatiriktayā, yāmavocāma
 'satyaṃ jñānam' iti . etattaducyate - brahmaṇā saheti .
 brahmabhūto vidvān brahmasvarūpeṇaiva sarvānkāmān saha
 aśnute . na tathā yathopādhikṛtena svarūpeṇātmano
 jalasūryakādivatpratibimbabhūtena sāmśārikeṇa
 dharmādinimittāpekṣāṃścakṣurādikaraṇāpekṣāṃśca
 sarvānkāmānparyāyeṇāśnute lokaḥ . kathaṃ tarhi ? yathoktena
 prakāreṇa sarvajñena sarvagatena sarvātmanā
 nityabrahmātmāsvarūpeṇa dharmādinimittānapekṣān
 cakṣurādikaraṇānapekṣāṃśca sarvānkāmānsahāśnuta ityarthaḥ .
 vipaścitā medhāvinā sarvajñena . taddhi vaipaścityam ,

yatsarvajñatvam . tena sarvajñasvarūpeṇa brahmaṇā aśnuta iti .
itiśabdo mantraparisamāptyarthaḥ ..
sarva eva vallyarthaḥ 'brahmavidāpnoti param' iti brāhmaṇa
vākyena sūtritaḥ . sa ca sūtrito'rthaḥ saṅkṣepato mantreṇa
vyākhyātaḥ . punastasyaiva vistareṇārthanirṇayaḥ kartavya
ityuttarastadvṛttisthānīyo grantha ārabhyate - tasmādvā
etasmādityādiḥ . tatra ca ' satyaṃ jñānamanantaṃ brahma'
ityuktaṃ mantrādaḥ ; tatkathaṃ satyamanantaṃ cetyata āha .
trividhaṃ hyānantiyaṃ - deśataḥ kālato vastutaśceti . tadyathā -
deśato'nanta ākāśaḥ ; na hi deśatastasya paricchedo'sti . na tu
kālataścānantiyaṃ vastutaśca ākāśasya . kasmāt ? kāryatvāt .
naivaṃ brahmaṇa ākāśavatkālato'pyantavattvam . akāryatvāt .
kāryaṃ hi vastu kālena paricchidyate . akāryaṃ ca brahma .
tasmātkālato'syānantiyaṃ . tathā vastutaḥ . kathaṃ punarvastuta
ānantiyaṃ ? sarvānanyatvāt . bhinnam hi vastu vastvantarasya anto
bhavati, vastvantarabuddhirhi prasaktādvastvantarānnivartate .
yato yasya buddhernivṛttiḥ, sa tasyāntaḥ . tadyathā
gotvabuddhiraśvatvānnivartata ityaśvatvāntaṃ
gotvamityantavadeva bhavati . sa cānto bhinneṣu vastuṣu dṛṣṭaḥ .
naivaṃ brahmaṇo bhedaḥ . ato vastuto'pyānantiyaṃ . kathaṃ
punaḥ sarvānanyatvaṃ brahmaṇa iti, ucyate - sarvavastukāraṇatvāt
. sarveṣāṃ hi vastūnāṃ kālākāśādīnāṃ kāraṇaṃ brahma .
kāryāpekṣayā vastuto'ntavattvamiti cet , na ; anṛtatvātkāryasya
vastunaḥ . na hi kāraṇavyatirekeṇa kāryaṃ nāma vastuto'sti, yataḥ
kāraṇabuddhirvinivarteta ; 'vācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam' (chā. u. 6 . 1 . 4) evaṃ sadeva satyamiti
śrutyantarāt . tasmādākāśādīkāraṇatvāddeśatastāvadanantaṃ
brahma . ākāśo hyananta iti prasiddhaṃ deśataḥ ; tasyedaṃ
kāraṇaṃ ; tasmātsiddhaṃ deśata ātmana ānantiyaṃ . na
hyasarvagatātsarvagatamutpadyamānaṃ loke kiñcidḍṛśyate . ato
niratiśayamātmāna ānantiyaṃ deśataḥ . tathā akāryatvātkālataḥ ;

tadbhinnavastvantarābhāvācca vastutaḥ . ata eva
niratiśayasatyatvam ..

tasmāt iti mūlavākyasūtritam brahma parāmṛśyate ; etasmāt iti
mantravākyena anantaram yathālakṣitam . yadbrahma ādau
brāhmaṇavākyena sūtritam , yacca 'satyam jñānamanantam
brahma' ityanantameva lakṣitam , tasmādetasmādbrahmaṇa
ātmanah ātmaśabdavācyāt ; ātmā hi tat sarvasya, 'tatsatyam sa
ātmā' (chā. u. 6 . 8 . 16) iti śrutyantarāt ; ato brahma ātmā ;
tasmādetasmādbrahmaṇa ātmasvarūpāt ākāśaḥ sambhūtaḥ
samutpannaḥ . ākāśo nāma śabdaguṇaḥ avakāśakaro
mūrtadravyāṇām . tasmāt ākāśāt svena sparśaguṇena pūrveṇa ca
ākāśaguṇena śabdena dviguṇaḥ vāyuḥ, sambhūta ityanuvartate .
vāyośca svena rūpaguṇena pūrvābhyām ca triguṇaḥ agniḥ
sambhūtaḥ . agneśca svena rasaguṇena pūrvaiśca tribhiḥ
caturguṇā āpaḥ sambhūtāḥ . adbhyaḥ svena gandhaguṇena
pūrvaiśca caturbhiḥ pañcaguṇā pṛthivī sambhūtā . pṛthivyāḥ
ośadhayaḥ . ośadhībhyaḥ annam . annāt retorūpeṇa pariṇatāt
puruṣaḥ śiraḥ - pāṇyādyākṛtimān . sa vai eṣa puruṣaḥ
annarasamayaḥ annarasavikāraḥ puruṣākṛtibhāvitam hi
sarvebhyo'ṅgebhyastejaḥsambhūtam reto bījam . tasmādyo
jāyate, so'pi tathā puruṣākṛtireva syāt ; sarvajātiṣu jāyamānānām
janakākṛtiniyamadarśanāt . sarveṣāmapyannarasavikāratve
brahmavaṃśyatve ca aviśiṣṭe, kasmātpuruṣa eva gṛhyate ?
prādhānyāt . kiṃ punaḥ prādhānyam ? karmajñānādhikāraḥ .
puruṣa eva hi śaktatvādarthitvādaparyudastatvācca
karmajñānayoradhikriyate, 'puruṣe tvevāvistarāmātmā sa hi
prajñānena sampannatamo vijñātam vadati vijñātam paśyati veda
śvastanam veda lokālokau martyenāmatamīkṣatītyevam
sampannaḥ ; athetareṣāṃ paśūnāmaśanāyāpipāse
evābhivijñānam' ityādi śrutyantaradarśanāt ..
sa hi puruṣaḥ iha vidyayā āntaratamaḥ brahma
saṅkrāmayitumiṣṭaḥ . tasya ca bāhyākāraviśeṣeṣvanātmasu

ātmabhāvitābuddhiḥ vinā ālambanaviśeṣaṃ kañcit sahasā
 āntaratamapratyagātmaviṣayā nirālambanā ca kartumaśakyeti
 dṛṣṭaśārīrātmasāmānyakalpanayā śākhācandranidarśanavadantaḥ
 praveśayannāha - tasyedameva śīraḥ . tasya asya
 puruṣasyānnarasamayasya idameva śīraḥ prasiddham .
 prāṇamayādiṣvaśīrasāṃ śīrastvadarśanādhīhāpi tatprasaṅgo mā
 bhūditi idameva śīra ityucyate . evaṃ pakṣādiṣu yojanā . ayaṃ
 dakṣiṇo bāhuḥ pūrvābhīmukhasya dakṣiṇaḥ pakṣaḥ . ayaṃ savyo
 bāhuḥ uttaraḥ pakṣaḥ . ayaṃ madhyamo dehabhāgaḥ ātmā
 aṅgānām , 'madhyaṃ hyeṣāmaṅgānāmātmā' iti śruteḥ . idamiti
 nābheradhastādyadaṅgam , tat pucchaṃ pratiṣṭhā .
 pratitiṣṭhatyanayeti pratiṣṭhā . pucchamiva puccham ,
 adholambanasāmānyāt , yathā goḥ puccham . etatprakṛtya
 uttareṣāṃ prāṇamayādīnāṃ rūpakatvasiddhiḥ,
 mūṣāniṣiktadrutatāmrapratimāvat . tadapyeṣa śloko bhavati . tat
 tasminnevārthe brāhmaṇokte annamayātmaprakāśake eṣa ślokaḥ
 mantraḥ bhavati

II-i-1: The knower of Brahman attains the highest. Here is a verse
 uttering that very fact: "Brahman is truth, knowledge, and infinite.
 He who knows that Brahman as existing in the intellect, lodged in
 the supreme space in the heart, enjoys, as identified with the all -
 knowing Brahman, all desirable things simultaneously. From that
 Brahman, which is the Self, was produced space. From space
 emerged air. From air was born fire. From fire was created water.
 From water sprang up earth. From earth were born the herbs.
 From the herbs was produced food. From food was born man.
 That man, such as he is, is a product of the essence of food. Of
 him this indeed, is the head, this is the southern side; this is the
 northern side; this is the Self; this is the stabilising tail. Here is a
 verse pertaining to that very fact:

And the utility of this knowledge of Brahman is the cessation of ignorance; from that results the total eradication of worldly existence. And the Upanisad will declare, 'The enlightened man is not afraid of' (II. ix), and that it is inconceivable to be established is a state of fearlessness so long as the causes of worldly existence persist (II. vii), and that things done and not done, virtue and vice, do not fill him with remorse (II. ix). Therefore it is understood that the absolute cessation of the worldly existence follows from this knowledge which has for its content Brahman that is the Self of all. And in order to apprise us of its own relation and utility at the very beginning, the Upanisad itself declares its utility in the sentence, brahmavid apnoti param-the knower of Brahman reaches the highest. For one engages in hearing, mastering, cherishing, and practising a science only when its utility and relation are well known. The result of knowledge certainly succeeds hearing etc., in accordance with such other Vedic text as, 'It is to be heard of, reflected on and meditated upon' (Br. II. iv. 5, IV. v. 6).

Brahmavit, the knower of Brahman: Brahman is that whose characteristics will be stated and who is called Brahman because of (the etymological sense of) brahattamattva, being the greatest. He who vetti, knows, that Brahman is brahmavit. He apnoti, attains; param, the absolutely highest. That very Brahman (that occurs as the object of the verb, vid, to know) must be the highest (goal as well), since the attainment of something does not logically follow from the knowledge of something else and since another Vedic text, viz 'Anyone who knows that supreme Brahman becomes Brahman indeed' etc., (Mu. III. ii. 9), clearly shows the attainment of Brahman Itself by the knower of Brahman.

Objection: The Upanisad will say that Brahman permeates everything and is the Self of all; hence It is not attainable.

Moreover, one thing is seen to be attained by another-one limited thing by another limited thing. And Brahman is unlimited and indential with all; hence Its attainment-as of something that is limited and is different from one's Self-is incongruous.

Answer: This is no fault.

Objection: How?

Answer: Because the attainment or non-attainment of Brahman is contingent on Its realization or nonrealization. The individual soul, though intrinsically none other than Brahman, still identifies itself with, and becomes attached to, the sheaths made of food etc., which are external, limited, and composed of the subtle elements; and as (in the story) a man, whose mind is engrossed in the counting of others, misses counting himself, though that personality is the nearest to him and supplies the missing number, just so, the individual soul, under a spell of ignorance characterized by the nonperception of one's own true nature as Brahman, accepts the external non-Selves, such as the body composed of food, as the Self, and as a consequence, begins to think, 'I am none other than those non-Selves composed of food etc.' In this way, even though Brahman is one's Self, It can remain unattained through ignorance. Just as through ignorance, there is a non-discovery (in the story) of the individual himself who makes up the requisite number, and just as there is the discovery of the selfsame person through knowledge when he is reminded of that personage by someone, similarly in the case of one, to whom Brahman in Its own nature remains thus unattained owing to his ignorance, there can quite reasonably be a discovery of that very Brahman by realizing that omnipresent Brahman to be none other than one's own Self-a realization that comes through enlightenment consequent on the instruction of the scriptures. The sentence, 'The knower of Brahman attains the highest', is a statement in brief of the purport of the whole part (II). The idea

involved in quoting a Rg-mantra with the words, 'Tad esa abhyukta-here is a verse uttering that very fact', are (as follows) : (First) It is sought to determine the true nature of Brahman through the presentation of a definition that is capable of indicating the totally free intrinsic nature of that very Brahman which was briefly referred to as a knowable entity in the sentence, 'The knower of Brahman attains the highest', but of which any distinct feature remained undetermined; (secondly) the knowledge of that Brahman having been spoken of (earlier) in an indefinite way, it is now sought to make that very Brahman, whose definition is going to be stated, realizable specifically as non-different from one's own indwelling Self; (and lastly) the idea is to demonstrate that the attainment of supreme Brahman by a knower of Brahman- which (attainment) is spoken of as the result of the realization of Brahman-is really nothing but identity with the Self of all, which is Brahman Itself transcending all worldly attributes. Tat, with regard to what has been said by the brahmana portion (of the Upanisad); esa, this Rk (mantra); is abhyukta, uttered-.

The sentence satyam jnanam anantam brahma - Brahman is truth, knowledge, infinite - is meant as a definition of Brahman. For the three words beginning with satya are meant to distinguish Brahman which is the substantive. And from the fact that Brahman is intended to be spoken of as the thing to be known, it follows that Brahman is the substantive. Since Brahman is sought to be presented as the chief object of knowledge, the knowable must be the substantive. And just because (Brahman and satya etc.) are related as the substantive and its attributes, the words beginning with satya have the same case-ending, and they stand in apposition. Brahman, being qualified by the three adjectives, satya, etc., is marked out from other nouns. Thus, indeed, does a

thing become known when it is differentiated from others; as for instance, in common parlance, a particular lotus is known when it is described as blue, big, and sweet-smelling.

Objection: A noun can be distinguished only when there is the possibility of its ruling out some other adjective (that does not belong to it), as for instance a blue or red lotus. An adjective is meaningful when there are many nouns which belong to the same class and which are capable of having many adjectives; but it can have no meaning with regard to a single noun, where there is no possibility of any alternative adjective.

There is single Brahman, just as there is a single sun; there do not exist other Brahman from which It can be distinguished, unlike a blue lotus that can be (marked out from a red one).

Answer: No, there is nothing wrong, since the adjectives are used by way of definition (also).

Objection: How?

Answer: Since the adjectives (here) bear only a predominatingly defining sense and not a predominatingly qualifying sense.

Objection: What again is the difference between the two relations-(1) that existing between the definition and the thing defined; and (2) that between the quality and the thing qualified? The answer is: An adjective distinguishes a noun from things of its own class, whereas a definition marks it out from everything else, as for instance, (the definition-) akasa is that which provides space. And we said that the sentence (under discussion) stands for a definition. The words satya etc. are unrelated among themselves, since they subserve something else; they are meant to be applied to the substantive only.

Accordingly, each of the attributive words is related with the word 'Brahman', independently of the others thus: satyam brahma,

jnanam brahma, anantam brahma. As for satya a thing is said to be satya, true, when it does not change the nature that is ascertained to be its own; and a thing is said to be unreal when it changes the nature that is ascertained to be its own. Hence a mutable thing is unreal, for in the text, 'All transformation has speech as its basis, and it is name only. Earth as such is the reality' (Ch. VI.i.4), it has been emphasised that, that alone is true that exists (Ch.VI.ii.1). So the phrase satyam brahma (Brahman is truth) distinguishes Brahman from mutable things. From this it may follow that (the unchanging) Brahman is the (material) cause (of all subsequent changes); and since a material cause is a substance; it can be an accessory as well, thereby becoming insentient like earth. Hence it is said that Brahman is jnanam. Jnana means knowledge, consciousness. The word jnana conveys the abstract notion of the verb (jna, to know); and being an attribute of Brahman along with truth and infinitude, it does not indicate the agent of knowing. If Brahman be the agent of knowing, truth and infinitude cannot justly be attributed to It. For as the agent of knowing, It becomes changeful; and, as such, how can It be true and infinite? That, indeed, is infinite which is not separated from anything. If it be the agent of knowing, It becomes delimited by the knowable and the knowledge, and hence there cannot be infinitude, in accordance with another Vedic text: 'The Infinite is that where one does not understand anything else. Hence, the finite is that where one understands something else' (Ch. VII.xxiv.1).

Objection: From the denial of particulars in the (above) statement, 'One does not understand anything else', it follows that one knows the Self.

Answer: No, for the sentence is intended to enunciate a definition of the Infinite. The sentence, 'in which one does not see anything else' etc., is devoted wholly to the presentation of the distinguishing characteristics of Brahman. Recognizing the

wellknown principle that one sees something that is different from oneself, the nature of the Infinite is expressed in that text by declaring that the Infinite is that in which that kind of action does not exist. Thus, since the expression, 'anything else', is used (in the above sentence) for obviating the recognized fact of duality, the sentence is not intended to prove the existence of action (the act of knowing) in one's self. And since there is no split in one's Self, cognition is impossible (in It). Moreover, if the Self be a knowable, there will remain no one else (as a knower) to know It, since the Self is already postulated as the knowable.

Objection: The same self can exist both as the knower and the known.

Answer: No, this cannot be simultaneously, since the Self is without parts. A featureless (indivisible) thing cannot simultaneously be both the knower and the known. Moreover, if the Self can be cognized in the sense that a pot is, (scriptural) instruction about Its knowledge becomes useless. For if an object is already familiar, just as a pot for instance is, the (Vedic) instruction about knowing it can have no meaning. Hence if the Self be a knower, It cannot reasonably be infinite. Besides, if It has such distinctive attributes as becoming the agent of knowing, It cannot logically be pure existence. And pure existence is truth, according to another Vedic text, 'That is Truth' (Ch. VI.viii.7). Therefore the word jnana (knowledge), having been used adjectivally along with truth and infinitude, is derived in the cognate sense of the verb, and it is used to form the phrase, jnanam brahma (Brahman is knowledge), in order to rule out (from Brahman) any relationship between noun and verb as that of an agent etc., as also for denying non-consciousness like that of earth etc. From the phrase, jnanam brahma, it may follow that Brahman

is limited, for human knowledge is seen to be finite. Hence, in order to obviate this, the text says, anantam, infinite.

Objection: Since the words, satya, (truth) etc., are meant only for negating such qualities as untruth, and since the substantive Brahman is not a well-known entity like a lotus, the sentence beginning with satya has nothing but a non-entity as its content, just as it is the case with the sentence, 'Having bathed in the water of the mirage, and having put a crown of sky flowers on his head, there goes the son of a barren woman, armed with a bow made of a hare's horn.'

Answer: No, for the sentence is meant as a definition. And we said that even though satya etc. are attributive words, their chief aim is to define. Since a sentence, stating the differentia of a non-existing substantive, is useless, and since the present sentence is meant to define, it does not, in our opinion, relate to a nonentity. Should even satya etc. have an adjectival sense, they certainly do not give up their own meanings.

['Etymologically, the word satya indicates an existing entity that is not sublated; the word jnana means the self-revealing cognition of things; and the word ananta is used with regard to something pervasive, as (in the expression) "the sky is infinite", etc. Hence they negate opposite ideas by the very fact of their imparting their own meanings to the substantives. Therefore they cannot be reduced to mere negation.'-A.G.]

If the words satya etc. mean a non-entity, they cannot logically distinguish their substantive. But if they are meaningful, as having the senses of truth etc., they can justifiably differentiate their substantive Brahman from other substantives that are possessed of opposite qualities. And the word Brahman, too, has its own

individual meaning. [Derived from the root brh, having the sense of growth, vastness, Brahman is that which is not limited by time, space or causation. Thus the word has its own positive import and cannot refer to a void.] Among these words, the word ananta becomes an adjective by way of negating finitude; whereas the words satya and jnana become adjectives even while imparting their own (positive) senses (to the substantive). Since in the text, 'From that Brahman indeed which is this Self, (was produced this space)' (Il. i. 1), the word Self (atma) is used with regard to Brahman Itself, it follows that Brahman is the Self of the cognizing individual; and this is supported by the text, 'He attains this Self made of bliss' (Il. viii. 5), where Brahman is shown to be the Self. Moreover, it is Brahman which has entered (into men); the text, 'having created that, (He) entered into that very thing' (Il. vi), shows the entry of that very Brahman into the body as the individual soul. Hence the cognizer, in his essential nature, is Brahman.

Objection: If thus Brahman be the Self, It becomes the agent of cognition, since it is a well-known fact that the Self is a knower. And from the text, 'He desired' (Il. vi), it stands established that the one who desires is also an agent of cognition. Thus, Brahman being the cognizer, it is improper to hold that Brahman is consciousness. Besides, that (later conclusion) leads to Its impermanence. For even if it be conceded that jnana (cognition) is nothing but consciousness, and thus Brahman has (only) the cognate sense (- knowledge-) of the verb (to know, and not the verbal sense of knowing), It (Brahman) will still be open to the charge of impermanence and dependence. For the meanings of verbs are dependent on the (grammatical) cases (of the nouns). And knowledge is a sense conveyed by a root (dependent on a

noun). Accordingly, Brahman becomes impermanents as well as dependent.

Answer: No, since without implying that knowledge is separable from Brahman, it is referred to as an activity by way of courtesy.

To explain: Knowledge, which is the true nature of the Self, is inseparable from the Self, and so it is everlasting. Still, the intellect, which is the limiting adjunct (of the Self) becomes transformed into the shape of the objects while issuing out through the eyes etc. (for cognizing things). These configurations of the intellect in the shape of sound etc., remain objectively illumined by the Consciousness that is the Self, even when they are in an incipient state; and when they emerge as cognitions, they are still enlightened by that Consciousness. Hence these semblances of Consciousness- a Consciousness that is really the Self are imagined by the non-discriminating people to be referable by the word knowledge bearing the root meaning (of the verb to know); to be attributes of the Soul Itself; and to be subject to mutation. But the Consciousness of Brahman is inherent in Brahman and is inalienable from It, just as the light of the sun is from the sun or the heat of fire is from fire. Consciousness is not dependent on any other cause (for its revelation), for it is by nature eternal (light). And since all that exists is inalienable from Brahman in time or space, Brahman being the cause of time, space, etc., and since Brahman is surpassingly subtle, there is nothing else whether subtle or screened or remote or past, present or future which can be unknowable to It. Therefore Brahman is omniscient. Besides, this follows from the text of the mantra: 'Though He is without hands and feet, still He runs and grasps; though He is without eyes, still He sees; though He is without ears, still He hears. He knows the knowable, and of Him there is no knower. Him they called the first, great Person' (Sv. III. 19). There are also such Vedic texts as: 'For the knower's function of knowing can never be lost,

because It is immortal; but (It does not know, as) there is not that second thing, (separated from It which It can know)' (Br. IV. iii. 30).

Just because Brahman's nature of being the knower is inseparable and because there is no dependence on other accessories like the sense-organs, Brahman, though intrinsically identical with knowledge, is well known to be eternal. Thus, since this knowledge is not a form of action, it does not also bear the root meaning of the verb. Hence, too, Brahman is not the agent of cognition. And because of this, again, It cannot even be denoted by the word jnana (knowledge). Still Brahman is indicated, but not denoted, by the word knowledge which really stands for a verisimilitude of consciousness as referring to an attribute of the intellect; for Brahman is free from such things as class etc., which make the use of the word (knowledge) possible. Similarly, Brahman is not denoted even by the word satya (truth), since Brahman is by nature devoid of all distinctions. In this way, the word satya, which means external reality in general, can indirectly refer to Brahman (in such expressions) as 'Brahman is truth', but it cannot denote It. Thus the words truth etc., occurring in mutual proximity, and restricting and being restricted in turn by each other, distinguish Brahman from other objects denoted by the words, truth etc., and thus become fit for defining It as well. So, in accordance with the Vedic texts, 'Failing to reach which (Brahman), words, along with the mind turn back' (Il. iv. 1), and '(Whenever an aspirant gets fearlessly established in this changeless, bodiless,) inexpressible, and unsupporting Brahman' (Il. vii), it is proved that Brahman is indescribable, and that unlike the construction of the expression, 'a blue lotus', Brahman is not to be construed as the import of any sentence. Yajurveda, anyone who knows-that Brahman, described before; as nihitam, (hidden) existing; parama vyoman (i.e. vyomni), in the

supreme space (which permeates its own effect, the intellect)-in the space which is called the Unmanifested (i.e. Maya), that, indeed, being the supreme space in accordance with the Vedic text, 'By this Immutable (Brahman), O Gargi, is the (Unmanifested) space (akasa, i.e. Maya) pervaded' (Br. III. viii. 11), where akasa occurs in the proximity of aksara (Immutable) guhayam, in the intellect. Guha, being derived from the root guha in the sense of hiding, means the intellect, because in that intellect are hidden the categories, viz knowledge, knowable and knower; or because in this intellect are hidden the two human objectives, enjoyment and liberation. Or, from the apposition (of guha and vyoma) in the expression, guhayam vyomni, the Unmanifested space (Maya) itself is the guha (cavity); for in that, too are hidden all things during the three periods (of creation, existence, and dissolution), it being their cause as well as more subtle. In that (Maya) is hidden Brahman. It is, however, reasonable to accept the space circumscribed by the cavity of the heart as the supreme space, for the text wants to present space here as a part of knowledge. The space within the heart is well known as the supreme space from the other Vedic texts: 'The space that is outside the individual (Ch. III. xii. 7) ... is the same as the space within the individual (Ch. III. xii. 8) (and that again) is the same as the space within the heart' (Ch. III. xii. 9). (Thus the meaning of the sentence is:) Within the cavity that is the intellect, which is within the space defined by the heart, is nihitam, lodged, placed, Brahman; in other words, Brahman is perceived clearly through the function of that intellect; for apart from this perception, Brahman can have no connection, (in the sense of being lodged in), with any particular time or space, Brahman being all-pervasive and beyond all distinctions.

Sah, he, one who has known Brahman thus-what does he do?

The answer is-asnute, he enjoys; sarvan, all without any exception; kaman, desires, i.e. all enjoyable things. Does he enjoy the sons, heavens, etc. in sequence as we do? The text says: No; he enjoys all the desirable things, which get focussed into a single moment, saha, simultaneously through a single perception which is eternal like the light of the sun, which is nondifferent from Brahman Itself, and which we called 'truth, knowledge, infinite'.

That very fact is described here as brhamana saha, in identification with Brahman. The man of knowledge, having become Brahman, enjoys as Brahman, all the desirable things simultaneously; and he does not enjoy in sequence the desirable things that are dependent on such causes as merit etc. and such sense-organs as the eyes etc., as does an ordinary man identified with the wordly self which is conditioned by limiting adjuncts, and which is a reflection (of the supreme Self) like that of the sun on water. How then does he enjoy? As identified with the eternal Brahman which is omniscient, all-pervasive, and the Self on all, he enjoys simultaneously, in the manner described above, all the desirable things that are not dependent on all such causes as merit etc., and that are independent of the organs like the eyes etc. This is the idea. Vipascita means 'with the intelligent One, (i.e.) with the Omniscient; for, that indeed is true intelligence which is omniscience. The idea is that, he enjoys in his identity with that all-knowing Brahman. The word iti is used to indicate the end of the mantra.

The entire purport of the chapter is summed up in the sentence, 'The knower of Brahman attains the highest', occurring in the brahmana portion. And that pithy statement (aphorism) is briefly explained by the mantra (the Rk verse). Since the meaning of that very statement has to be elaborately ascertained again, the

succeeding text, *tasmad va etasmat* etc., is introduced as a sort of a gloss to it. As to that, it has been said at the beginning of the mantra that Brahman is truth, knowledge, and infinite. As to that, there are three kinds of infinitude—from the standpoint of space, time, and objects. To illustrate: The sky is unlimited from the point of view of space, for it is not limited in space. But the sky is not infinite as regards time or as regards (other) objects. Why? Since it is a product. Brahman is not thus limited in time like the sky, since It is not a product. For, a created thing is circumscribed by time, but Brahman is not created. Hence It is Infinite from the point of view of time as well. Similarly, too, from the point of view of objects. How, again, is established Its infinitude from the point of view of objects? Since It is non-different from the point of view of objects? Since It is non-different from everything. A thing that is different acts as a limitation to another. Indeed, when the intellect gets occupied with something, it becomes detached from something else. That (idea), because of which another idea becomes circumscribed, acts as limit to the (latter) idea. To illustrate: The idea of cowhood is repelled by the idea of horsehood; hence horsehood debars cowhood, and the idea (of cowhood) becomes delimited indeed. That limitation is seen in the case of distinct objects. Brahman is not differentiated in this way. Hence It has infinitude even from the standpoint of substances.

How, again is Brahman non-different from everything?

The answer is: Because It is the cause of everything. Brahman is verily the cause of all things—time, space, etc.

Objection: From the standpoint of objects, Brahman is limited by Its own effects.

Answer: No, since the objects that are effects are unreal. For apart from the cause, there is really no such thing as an effect by which the idea of the cause can become delimited. This fact is borne out by another Vedic text which says that 'All transformation has speech as its basis, and it is name only. Earth (inhering in its modifications), as such, is the reality' (Ch. VI. 1. 4); similarly, existence (i.e. Brahman that permeates everything) alone is true (Ch. VI. ii. 1). Brahman, then is spatially infinite, being the cause of space etc. For space is known to be spatially infinite; and Brahman is the cause of that space. Hence it is proved that the Self is spatially infinite. Indeed, no all-pervading thing is seen in this world to originate from anything that is not so. Hence the spatial infinitude of Brahman is absolute. Similarly, temporally, too, Brahman's infinitude is absolute, since Brahman is not a product. And because there is nothing different from Brahman, It is infinite substantially as well. Hence Its reality is absolute. By the word *tasmat*, from that, is called to mind the Brahman that was aphoristically stated in the first sentence; and by the word *etasmāt*, from this, is called to memory the Brahman just as It was defined immediately afterwards in the mantra. *Atmanah*, from the Self-from Brahman that was enunciated in the beginning in the words of the *brahmana* portion, and that was defined immediately afterwards as truth, knowledge, infinite (in the mantra); (i.e.) from that Brahman which is called the Self, for It is the Self of all, according to another Vedic text, 'It is truth, It is the Self' (Ch. VI. vii-xvi). Hence Brahman is the Self. From that Brahman which is identical with the Self, *akasa*, space; *sambhūtaḥ*, was created. *Akasa* means that which is possessed of the attribute of sound and provides space for all things that have forms. *Akasaḥ*, from that space; *vāyuh*, air-which has two attributes, being possessed of its own quality, touch, and the quality, sound, of its cause (*akasa*). The verb, 'was created', is understood. *Vayāḥ*, from that

air; was created agnih, fire-which has three attributes, being possessed of its own quality, colour, and the two earlier ones (of its cause, air). Agneh, from fire; was produced, apah, water-with four attributes, being endowed with its own quality, taste, and the three earlier ones (of fire). Adbhyah, from water; was produced prthivi, earth-with five attributes, consisting of its own quality, smell, and the four earlier qualities (of its cause, water). Prthivyah, from the earth; osadhayah, the herbs. Osadhibhyah, from the herbs; annam, food. Annat, from food, transformed into human seed; (was created), purusah, the human being, possessed of the limbs-head, hands etc. Sah vai esah purusah, that human being, such as he is; annarasamayah, consists of the essence of food, is a transformation of the essence of food. Since the semen, the seed, emerging as it does as the energy from all the limbs, is assumed to be of the human shape, therefore the one that is born from it should also have the human shape; for in all classes of beings, the offsprings are seen to be formed after the fathers.

Objection: Since all beings without exception are modifications of the essence of food and since all are equally descendants of Brahma, why is man alone specified?

Answer: Because of his pre-eminence.

Objection: In what, again, does the pre-eminence consist?

Answer: In his competence for karma and knowledge. For man alone, who is desirous (of results) and possessed of learning and capacity, is qualified for rites and duties as also for knowledge, by virtue of his ability, craving (for results), and non-indifference (to results). (This is proved) by the evidence of another Vedic text: 'In man alone is the Self most manifest, for he is the best endowed with intelligence. He speaks what he knows, he sees what he knows; he knows what will happen tomorrow; he knows the higher and lower worlds; he aspires to achieve immortality

through mortal things. He is thus endowed (with discrimination), while other beings have consciousness of hunger and thirst only' (Ai. A. II. iii. 2.5) etc. The intention here is to make that very human being enter into the inmost Brahman through knowledge. But his intellect, that thinks of the outer particular forms, which are not selves, as selves, cannot without the support of some distinct object, be suddenly made contentless and engaged in the thoughts of the inmost indwelling Self. Therefore, on the analogy of the moon on the bough, the text takes the help of a fiction that has an affinity with the identification of the Self and the perceived body; and leading thereby the intellect inward, the text says, *tasya idam eva sirah*: *tasya*, of that human being who is such and who is an modification of the essence of food, *idam eva sirah*, this is verily the head-that is well known. The text, 'This is verily the head', is stated lest somebody should think that the head is to be imagined here just as it is in the case of the vital body etc., where things that are not heads are imagined to be so. Similar is the construction in the case of the side etc. *Ayam*, this, the right hand of a man facing east. is the *daksinah paksah*, the southern side. *Ayam*, this-the left hand; is the *uttarah paksah*, the northern side. *Ayam*, this-the middle portion (trunk) of the body; is the *atma*, self, soul of the limbs, in accordance with the Vedic text, 'The middle of these limbs is verily their soul'. *Idam*, this-the portion of the body below the navel; is the *puccham pratistha*, the tail that stabilizes. *Pratistha* derivatively means that by which one remains in position. The *puccha* (here) is that which is comparable to a tail, on the analogy of hanging down, as does the tail of a cow. On this pattern is established the symbolism in the case of the succeeding vital body etc., just as an image takes its shape from molten copper poured into a crucible. *Tat api*, as to that also, illustrative of that very idea contained in the *brahmana* portion; *esah bhavati slokah*, here occurs a verse- which presents the self made of food.

annādvai prajāḥ prajāyante . yāḥ kāśca pṛthivīm śritāḥ . atho
annenaiva jīvanti . athainadapi yantantataḥ . annam hi bhūtānām
jyeṣṭham . tasmātsarvauṣadhamucyate . sarvaṃ vai
te'nnamāpnuvanti . ye'nnam brahmopāsate . annam hi bhūtānām
jyeṣṭham . tasmātsarvauṣadhamucyate . annādbhūtāni jāyante .
jātānyannena vardhante . adyate'tti ca bhūtāni . tasmādannam
taducyata iti . tasmādvā etasmādannarasamayāt . anyo'ntara ātmā
prāṇamayaḥ . tenaiṣa pūrṇaḥ . sa vā eṣa puruṣavidha eva . tasya
puruṣavidhatām . anvayaṃ puruṣavidhaḥ . tasya prāṇa eva śiraḥ .
vyāno dakṣiṇaḥ pakṣaḥ . apāna uttaraḥ pakṣaḥ . ākāśa ātmā .
pṛthivī pucchaṃ pratiṣṭhā . tadapyeṣa śloko bhavati .. 1 ..

annāt rasādibhāvapariṇatāt , vai iti smaraṇārthaḥ, prajāḥ
sthāvarajaṅgamātmakāḥ, prajāyante . yāḥ kāśca aviśiṣṭāḥ pṛthivīm
śritāḥ pṛthivīmāśritāḥ, tāḥ sarvā annādeva prajāyante . atho api,
jātāḥ annenaiva jīvanti prāṇāndhārayanti, vardhanta ityārthaḥ .
atha api, enat annam , apiyanti apigacchanti, api śabdaḥ
pratiśabdārthe, annam prati līyanta ityārthaḥ ; antataḥ ante
jīvanalakṣaṇāyā vṛtteḥ parisamāptau . kasmāt ? annam hi yasmāt
bhūtānām prāṇinām jyeṣṭham prathamajam . annamayādīnām hi
itareṣām bhūtānām kāraṇamannam ; ataḥ annaprabhavā
annajīvanā annapralayāśca sarvāḥ prajāḥ . yasmāccaivam , tasmāt
sarvauṣadham sarvapraṇinām
dehadāhapraśamanamannamucyate ..
annabrahmavidāḥ phalamucyate - sarvaṃ vai te
samastamannajātam āpnuvanti . ke ? ye annam brahma yathoktam
upāsate . katham ? annajo'nnātmānnapralayo'ham , tasmādannam
brahma iti . kutaḥ punaḥ
sarvānnaprāptiphalamannātmopāsanamiti, ucyate - annam hi
bhūtānām jyeṣṭham bhūtebhyaḥ pūrvamutpannatvājijyeṣṭham hi
yasmāt , tasmātsarvauṣadhamucyate ; tasmādupapannā
sarvānnātmopāśakasya sarvānnaprāptiḥ . annādbhūtāni jāyante,

jātānyannena vardhante iti upasaṃhārārthaṃ punarvacanam .
 idānīmannaśabdanirvacanamucyate - adyate bhujiyate caiva
 yadbhūtaiḥ atti ca bhūtāni svayam , tasmāt
 bhūtairbhujiyamānatvādbhūtabhoktṛtvācca annaṃ tat ucyate . iti
 śabdaḥ prathamakośaṃ parisamāptyarthaḥ . annamayādibhya
 ānandamayāntebhya ātmabhyaḥ abhyantarataṃ brahma
 vidyayā pratyagātmavinaididarsāyīṣu śāstram
 avidyākṛtapañcakośāpanayanena
 anekatuṣakodravavituṣīkaraṇeneva taṇḍulān prastauti - tasmādvā
 etasmādannarasamayādityādi . tasmādvai etasmāt yathoktāt
 annarasamayātpiṇḍāt anyāḥ vyatiriktaḥ antaraḥ abhyantaraḥ ātmā
 piṇḍavadeva mithyāparikalpita ātmavinaididarsāyīṣu śāstram
 vāyuh, tanmayah, tatprāyah . tena prāṇamayena eṣaḥ
 annarasamaya ātmā pūrṇah, vāyuneva dṛtiḥ . sa vai eṣa prāṇamaya
 ātmā puruṣavidha eva puruṣākāra eva śiraḥpakṣādibhiḥ . kiṃ svata
 eva ? netyāha - prasiddham tāvadannarasamayasyātmanah
 puruṣavidhatvam ; tasya annarasamayasya puruṣavidhatām
 puruṣākāratām anu ayam prāṇamayaḥ puruṣavidhaḥ
 mūṣāniṣiktapratimāvat , na svata eva . evaṃ pūrvasya pūrvasya
 puruṣavidhatā ; tāmanu uttarottaraḥ puruṣavidho bhavati, pūrvah
 pūrvaścottarottareṇa pūrṇah . katham punah puruṣavidhatā asyeti,
 ucyate - tasya prāṇamayasya prāṇa eva śiraḥ prāṇamayasya
 vāyuvikārasya prāṇah mukhanāsikāniḥsaraṇo vṛttiviśeṣah śira iti
 kalpyate, vacanāt . sarvatra vacanādeva pakṣādikalpanā . vyānah
 vyānavṛttiḥ dakṣiṇah pakṣah . apānah uttarah pakṣah . ākāśa ātmā,
 ya ākāśastho vṛttiviśeṣah samānākhyah, sa ātmeva ātmā
 prāṇavṛttyadhikārāt . madhyasthatvāditārāḥ paryantā vṛttirapekṣya
 ātmā ; ‘madhyam hyeṣāmaṅgānāmātmā’ iti prasiddham
 madhyasthasyātmavinaididarsāyīṣu śāstram
 pṛthivī pucchaṃ pratiṣṭhā . pṛthivīti
 pṛthivīdevatā ādhyātmikasya prāṇasya dhārayitrī sthitihetutvāt .
 ‘saiṣa puruṣasyāpānamavaṣṭabhya’ (pra. u. 3 . 8) iti hi
 śrutyantaram . anyathā udānavṛttyā ūrdhvagamanaṃ

gurutvātpatanaṃ vā syāccharīrasya . tasmātpṛthivī devatā
pucchaṃ pratiṣṭhā prāṇamayasya ātmanaḥ . tat tasminnevārthe
prāṇamayātmaviṣaye eṣa śloko bhavati

II-ii-1: All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all, those who worship food as Brahman acquire all the food. Food was verily born before all creatures; therefore it is called the medicine for all. Creatures are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, it is called food. As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. This Self is also of the human form. Its human form takes after the human form of that (earlier one). Of this, Prana is the head, Vyana is the southern side, Apana is the northern side, space is the self, the earth is the tail that stabilises. Pertaining to that is this (following) verse:

Annat, from food-transformed into the state of chyle etc.; prajah, the living beings moving or stationary; prajayante, take birth; (the living beings) yah kah ca, whichever (they be)-without distinction; who, pṛthivim sritah, rest on, have taken as their resort, the earth- all of them are verily born from food. The word vai is used for calling up to memory (something mentioned earlier). Atho, moreover, when born; annenaeva, by food, indeed; they jivanti, live- preserve their lives, i.e. grow. Atha, besides; antatah, at the end, at the conclusion of the growth that is indicative of life; apiyanti, (they) move towardsthe prefix api being used in the sense of towards; enat, it, i.e. food; the idea is that they get absorbed advancing in the direction of food, (and culminating in

food). Why? Hi, since; annam, food; is jyestham, the first born; bhutanam, of all beings. Since food is the source of all the other creatures beginning with those made of food, therefore all living beings originate from food, live on food, and merge into food. Since this is so, tasmāt, therefore; food is vcyate, called; sarvausadham, a medicine for all, a curative that alleviates the bodily discomfort of all creatures. The goal achieved by the knower of food as Brahman is being stated: Te, they; apnuvanti, acquire; sarvam vai annam, all the food. Who? Ye, those who; upasate, meditate on; annam brahma, food as Brahman- as shown earlier.

How? Thus: 'I am born of food, am identical with food, and merge in food. Therefore food is Brahman.' How, again, does the meditation on food, as identical with oneself, result in the acquisition of all the food? The answer is: Hi annam jyestham bhutanam, since food is the first born of all beings-since it is the eldest, being born before all the creatures; tasmāt sarvausadham ucyate (see ante). Therefore it is logical that one who worships all food as identical with oneself should acquire all food. The repetition of 'annat bhutani jayante, from food originate all creatures; jatani annena vardhante, when born they grow through food' is for the sake of summing up. The etymology of the word anna is now being shown. Since food is adyate, eaten, by creatures; and itself atti, eats; bhutani, the creatures; tasmāt, therefore-by virtue of being eaten by creatures and of eating the creatures; tat annam ucyate, it is called food. The word iti is to indicate the end of the first sheath. The scripture starts with the text tasmāt va etasmāt annarasamayāt etc., with a view to revealing, through knowledge, Brahman-which is the inmost of all the selves beginning from the physical sheath and ending with the blissful one-as the indwelling Self, by following a process of

eliminating the five sheaths just as rice is extracted from the grain called kodrava that has many husks. Tasmat vai etasmat, as compared with this body made of the essence of food, as described above; there is anyah, another, separate atma, self; antarah, which is inside, (which is) imagined through ignorance to be a self, just as the physical body is; (which latter self is) pranamayah: prana is air (vital force), and pranamaya means constituted by air, possessed predominantly of air. Tena, by that airy (vital) self; purnah, is filled; esah, this one-the self constituted by the essence of food, just as a bellow is filled with air. Sah vai esah, that (self) which is this-the vital self. is purusavidhah eva, also of a human form- possessing a head,sides, etc. Is it so naturally? The text says, no. Now then, the self constituted by the essence of food is well known to have a human shape; anu, in accordance with; purusavidhatam tasya, the human shape to that self, constituted by the essence of food; ayam, this, (the self) constituted by air; is purusavidhah, humanly shaped-like an image cast in a crucible, but not naturally. Similarly, the succeeding selves become human in shape in accordance with the human shapes of the preceding ones; and the earlier ones are filled up by the succeeding ones. How, again, is constituted its human form? The answer is tasya, of him, of the self constituted by the vital force, which is a transformation of air; pranah eva, the special function of exhaling through the mouth and nostrils; is imagined, on the authority of the text, as sirah, head. The imagination of the sides etc., at every turn, is only on scriptural authority. Vyanah, the function called vyana (pervading the whole body); is daksinah paksah, the right side. apanah, apana (the function of inhaling); is uttarah paksah, the left side. Akasah, space, i.e. the function (of air) existing in space as samana; is atma, the self-being comparable of the Self. (Akasa means samana), for it is the context of the functions of the vital force, and it is the self, being in the middle as

compared with the other functions that are in the periphery. The one that exists in the middle is recognized as the self in the Vedas, in accordance with the text, 'The middle (i.e. the trunk) of these limbs is verily their soul'. Prthivi puccham pratistha: prthivi means the deity of the earth; and this deity supports the physical vital force, since this deity is the cause of its stability according to another Vedic text, 'That deity favours by attracting the apana in a man' (Pr. III. viii). Else the body would ascend upwards because of the action of the vital function called udana, or there would be falling down because of its weight. Therefore the deity of the earth is the stabilizing tail of the vital self. Tat, pertaining to that very idea-with regard to the vital self; here is esah slokah, this verse:

prāṇam devā anu prāṇanti . manuṣyāḥ paśavaśca ye . prāṇo hi
bhūtānāmāyuh . tasmātsarvāyusaṃmucyate . sarvameva ta āyuryanti
. ye prāṇam brahmopāsate . prāṇo hi bhūtānāmāyuh .
tasmātsarvāyusaṃmucyata iti . tasyaiṣa eva śārīra ātmā . yaḥ
pūrvasya . tasmādvā etasmātpṛāṇamayāt . anyo'ntara ātmā
manomayaḥ . tenaiṣa pūrṇaḥ . sa vā eṣa puruṣavidha eva . tasya
puruṣavidhatām . anvayaṃ puruṣavidhaḥ . tasya yajureva śiraḥ .
ṛgdakṣiṇaḥ pakṣaḥ . sāmottaraḥ pakṣaḥ . ādeśa ātmā .
atharvāṅgiraṣaḥ puccham pratiṣṭhā . tadapyeṣa śloko bhavati .. 1 ..

prāṇam devā anu prāṇanti . agnyādayaḥ devāḥ prāṇam
vāyvātmānam prāṇanaśaktimantam anu tadātmabhūtāḥ santaḥ
prāṇanti prāṇanakarma kurvanti, prāṇanakriyayā kriyāvanto
bhavanti . adhyātmādhikārāt devāḥ indriyāṇi prāṇamanu prāṇanti .
mukhyapṛāṇamanu ceṣṭanta iti vā . tathā manuṣyāḥ paśavaśca ye,
te prāṇanakarmaṇaiva ceṣṭāvanto bhavanti . ataśca
nānnamayenaiva paricchinnātmanā ātmavantaḥ prāṇinaḥ . kiṃ
tarhi ? tadantargatapṛāṇamayenāpi sādharmaṇenaiva
sarvapiṇḍavyāpinā ātmavanto manuṣyādayaḥ . evaṃ

manomayādibhiḥ pūrvapūrvavyāpibhiḥ uttarottaraiḥ sūkṣmaiḥ
 ānandamayāntairākāśādibhūtārabdhairavidyākṛtaiḥ ātmavantaḥ
 sarve prāṇinaḥ ; tathā, svābhāvikenāpyākāśādikāraṇena
 nityenāvikṛtena sarvagatena satyajñānāntalakṣaṇena
 pañcakośātigena sarvātmanā ātmavantaḥ ; sa hi paramārthata
 ātmā sarveṣāmityetadapyarthāduktam bhavati . prāṇam devā anu
 prāṇantītyādyuktam ; tatkaśmādityāha - prāṇaḥ hi yasmāt
 bhūtānām prāṇinām āyuh jīvanam , 'yāvaddhyasmiñśarīre prāṇo
 vasati tāvadevāyuh' (kau. u. 3 . 2) iti śrutyantarat . tasmāt
 sarvāyusam , sarveṣāmāyuh sarvāyuh, sarvāyureva sarvāyusam
 ityucyate ; prāṇāpagame maraṇaprasiddheḥ . prasiddham hi loke
 sarvāyusṭvam prāṇasya . ataḥ
 asmādbāhyādasādhāraṇādannamayādātmano'pakramya antaḥ
 sādhāraṇam prāṇamayamātmānam brahma upāsate ye 'ahamasmi
 prāṇaḥ sarvabhūtānāmātmā āyuh, jīvanahetutvāt' iti, te sarvameva
 āyuh asmiṃloke yanti ; nāpamṛtyunā mriyante prākprāptādāyusa
 ityarthah . śataṃ varṣāṇīti tu yuktam , 'sarvamāyureti' (chā. u. 2 .
 11 . 2)(chā. u. 4 . 11 . 2) iti śrutiprasiddheḥ . kiṃ kāraṇam ? - prāṇo
 hi bhūtānāmāyuh tasmātsarvāyusamucyata iti . yo yadguṇakam
 brahmopāste, sa tadguṇabhāgbhavatīti
 vidyāphalaprāpterhetvartham punarvacanam - prāṇo hītyādi .
 tasya pūrvasya annamayasya eṣa eva śarīre annamaye bhavaḥ
 śārīraḥ ātmā . kaḥ ? ya eṣa prāṇamayah . tasmādvā
 etasmādityādyuktārthamanyat . anyo'ntara ātmā manomayah .
 mana iti saṅkalpavikalpātmakamantaḥkāraṇam , tanmayo
 manomayah ; so'yaṃ prāṇamayasyābhyanantara ātmā . tasya
 yajureva śīraḥ . yajuriti aniyatākṣarapādāvasāno mantraviśeṣah ;
 tajjātīyavacano yajuḥśabdaḥ ; tasya śīrastvam , prādhānyāt .
 prādhānyam ca yāgādaḥ saṃnipatyopakāraṇatvāt yajuṣā hi
 havirdīyate svāhākārādina ..
 vācanikī vā śīraādikalpanā sarvatra . manaso hi
 sthānaprayatnanādasvaravarṇapadavākyaviṣayā tatsaṅkalpātmikā

tadbhāvitā vṛttiḥ śrotrakaraṇadvārā yajuḥsaṅketena viśiṣṭā
 yajurityucyate . evaṃ ṛk ; evaṃ sāma ca . evaṃ ca manovṛttitve
 mantrāṇām , vṛttireva āvartyata iti mānaso japa upapadyate .
 anyathā aviṣayatvānmanthro nāvartayitum śakyaḥ ghaṭādivat iti
 mānaso japo nopapadyate . mantrāvṛttiścodyate bahuśaḥ
 karmasu . akṣaraviṣayasmrṭyāvṛtṭyā mantrāvṛttiḥ syāt iti cet , na ;
 mukhyārthāsambhavāt . 'triḥ prathamāmanvāha triruttamām' iti
 ṛgāvṛttiḥ śrūyate . tatra ṛcaḥ aviṣayatve tadviṣayasmrṭyāvṛtṭyā
 mantrāvṛttau ca kriyamāṇāyām 'triḥ prathamāmanvāha' iti
 ṛgāvṛttirmukhyo'rthaścoditaḥ parityaktaḥ syāt .
 tasmānmanovṛtṭyupādhiparicchinnam
 manovṛttiniṣṭhamātmacaitanyamanādinidhanam
 yajuḥśabdavācyam ātmavijñānam mantrā iti . evaṃ ca
 nityatvopapattirvedānām . anyathāviṣayatve rūpādivadanityatvam
 ca syāt ; naitadyuktam . 'sarve vedā yatraikaṃ bhavanti sa
 mānasīna ātmā' iti ca śrutiḥ nityātmanaikatvam bruvantī ṛgādīnām
 nityatve samañjasā syāt . 'ṛco'kṣare parame vyomanyasmindevā
 adhi viśve niṣeduh' (śve. u. 4 . 8) iti ca mantravarṇaḥ . ādeśaḥ atra
 brāhmaṇam , ādeṣṭavyaviśeṣānādiśatīti . atharvaṇāṅgirasā ca dṛṣṭā
 mantrā brāhmaṇam ca
 śāntikapauṣṭikādipratiṣṭhāhetukarmaप्रadhānatvāt puccham
 pratiṣṭhā . tadapyeṣa śloko bhavati manomayātmaprakāśakaḥ
 pūrvavat

II-iii-1: The senses act by following the vital force in the mouth; all
 human beings and animals that are there act similarly; since on
 the vital force depends the life of all creatures, therefore it is
 called the life of all; those who worship the vital force as Brahman,
 attain the full span of life; since on the vital force depends the life
 of all, it is called the life of all. Of the preceding (physical) one, this
 one, indeed, is the embodied self. As compared with this vital

body, there is another internal self constituted by mind. By that one is this one filled up. That self constituted by mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the Yajur-mantras are the head. The Rig-mantras are the right side, the Sama-mantras are the left side, the Brahmana portion is the self (trunk), the mantras seen by Atharvangiras are the stabilising tail. Pertaining to this there is a verse:

Devah, the gods-Fire etc.; prananti, perform the act of breathing-become active through the functioning of the vital force; anu pranam, after the self that is constituted by air; that is to say, the gods perform the vital functions by becoming identified with that which possesses the power of sustaining life. Or, because this is the context of the physical body, devah means the sense-organs; (they) pranam anu prananti, become active by following the function of breathing that subsists in the mouth. Similarly, ye manusyah pasavah ca, those that are human beings and animals, they become active through the function of breathing. Hence, also, it is not simply by possessing the limited self in the form of the body built up by food that creatures become dowered with selves.

What then? Human beings and others are endowed with their selves by virtue of possessing a vital body within each physical body, which former is common to, and pervades, each physical body as a whole. Similarly, all creatures are possessed of their selves by virtue of being provided with the bodies beginning with the mental and ending with the blissful, which successively pervade the preceding ones and which are made up of the elements counting from akasa that are the creations of ignorance.

So also are they blessed with their selves by the Self that is common to all, self-existent, the source of space etc., everlasting, unchanging, all-pervading, defined as 'truth, knowledge, and infinite', and beyond the five sheaths. And by implication it is also said that this is the Self of all in the real sense. It has been said that the senses act by following the activity of the vital force. How is that so? This is being answered: Hi, since, according to another Vedic text, 'Life lasts so long as the vital force resides in the body' (Kau. III. 2); pranah, the vital force; is ayuh, the life; bhutanam, of creatures; therefore, it (the vital force) is ucyata, called; sarvayusam. Sarvayuh, means the life of all; sarvayuh is the same as sarvayusam, the life of all. Since death is a known consequence of the departure of the vital force, the latter is universally recognized as the life of all. Hence those who, after detaching themselves from this external, personal, physical self, meditate on the inner, common vital self as Brahman with the idea, 'I am the vital force that is the self of all beings and their life-being the source of life', get verily the full span of life in this world, i.e. they do not meet with any accidental death before the ordained span of life. The word sarvayuh, (full span of life), should, however, properly mean one hundred years, in accordance with the well-recognized fact in the Vedic text, 'He gets a full span of life' (Ch. II. xi-xx, IV. xi-xiii). What is the reason (of attaining the full life)? Pranah hi bhutanam ayuh tasmāt sarvayusam ucyate (see ante). The repetition of the expression pranah, hi etc., is to indicate the logic of the attainment of the fruit of meditation, to wit: Anyone who worships Brahman as possessed of certain qualities, himself shares in them. Tasya purvasya, of the physical body described above; esah eva, this verily is; the sarirah atma, the self existing in the body made of food. Which is it? Yah esah that which is this one-constituted by the vital force. The rest beginning with tasmāt vai etasmāt is to be construed as before. Anyah

antarah atma, there is another inner self; manomayah, constituted by mind. Manah means the internal organ comprising volition etc. That which is constituted by mind is manomaya, just as in the case of annamaya. This that is such is the inner self of the vital body. Tasya, of that (mental body); yajuh eva sirah, the Yajurmantras are the head. Yajuh means a kind of mantra in which the number of letters and feet, and length (of lines) are not restricted; the word yajuh denotes (prose) sentences of that class. It is the head because of its preeminence, and the pre-eminence is owing to its subserving a sacrifice directly, for an oblation is offered with a Yajur-mantra uttered along with a svaha etc. Or the imagination of the head etc., everywhere, is only on the authority of the text. (Yajuh is a constituent of the mental sheath) since yajuh is that state of the mind which is related to organs (of utterance), effort (involved in utterance), sound (produced thereby), intonation, letters, words, and sentences; which consists of a volition with regard to these factors; which is pre-occupied with their thoughts; which has the organs of hearing etc. for its communication; and which has the characteristics of the Yajur-mantras. Thus are (to be understood) the Rg-mantras, and thus also the Samamantras. In this way, when the mantras are considered as mental states, their mental repetition (japa) becomes possible, since that implies that those states alone are continued in the mind. Else, mental repetition of a mantra would not be possible, since the mantra would then be outside the mind just as much as pot etc., are. But, as a matter of fact, the repetition of mantras has to be undertaken (since it) is enjoined variously in connection with rites.

Objection: The (mental) repetition of a mantra can be accomplished by the repetition of the memory of letters (constituting it).

Answer: No, since (on that assumption) there is no possibility of repetition in the primary sense. The repetition of Rg-mantra is enjoined in the text, 'The first Rg-mantra is to be repeated thrice and the last Rg-mantra is to be repeated thrice.' That being so, if the Rg-mantras themselves be not made the objects of repetition, and if the repetition of their memory be undertaken, the repetition of the Rg-mantra, in the primary sense, which is enjoined in 'the first Rg-mantra is to be repeated thrice', will be discarded. Hence the (Yajur)mantras are (in the last analysis) nothing but the knowledge of the Self, which is identical with the beginningless and eldless Consciousness that is the Self lodged in and conditioned by the mental functions referred to as Yajus that act as its limiting adjuncts. Thus is the eternality of the Vedas justifiable. Else, If they are objects like colour etc., they will be impermanent. This is not correct. And the Vedic text, 'where all the Veda get united is the Self in the mind, (Cit. XI.1, Tai.A. III.ii.1), which declares the identity of the Rgmantras etc., with the eternal Self, can be reconciled only if the mantras are eternal. And there is also the mantra text, 'The Rg-mantras exist in that undecaying and supreme space (Brahman) where all the gods reside' (Sv. IV. 8). Adesah here (means the brahmana portion of the Vedas, since (in consonance with the etymological meaning of adesa, command) the brahmana, portion inculcates all that has to be enjoined. Atharvangirasah, the mantra and the brahmana portions seen by Atharvangirasah; the mantra and the brahmana portions seen by Atharvangiras; are puccham pratistha, the stabilizing tail, since they are chiefly concerned with rites performed for acquiring peace, prosperity, etc., which bring about stability. Pertaining to this is a verse, just as before, which reveals the self that is constituted by the mind.

yato vāco nivartante I aprāpya manasā saha I ānandaṃ brahmaṇo
vidvān I na bibhethi kadācaneti I tasyaiṣa eva śārīra ātmā I yaḥ

pūrvasya I tasmādvā etasmānmanomayāt I anyo'ntara ātmā
vijñānamayaḥ I tenaiṣa pūrṇaḥ I sa vā eṣa puruṣavidha eva I tasya
puruṣavidhatām I anvayaṃ puruṣavidhaḥ I tasya śraddhaiva śiraḥ
I ṛtaṃ dakṣiṇaḥ pakṣaḥ I satyamuttaraḥ pakṣaḥ I yoga ātmā I
mahaḥ pucchaṃ pratiṣṭhā I tadapyeṣa śloko bhavati II 1 II

yato vāco nivartante aprāpya manasā sahetādi . tasya pūrvasya
prāṇamayasya eṣa eva ātmā śārīraḥ śārīre prāṇamaye bhavaḥ
śārīraḥ . kaḥ ? ya eṣa manomayaḥ . tasmādvā etasmādi pūrvavat .
anyo'ntara ātmā vijñānamayaḥ manomasyābhyantaro
vijñānamayaḥ . manomayo vedātmā uktaḥ . vedārthaviṣayā
buddhirniścayātmikā vijñānam ,
taccādhyavasāyalakṣaṇamantaḥkaraṇasya dharmāḥ, tanmayaḥ
niścayavijñānaiḥ pramāṇasvarūpairnirvartitaḥ ātmā vijñānamayaḥ
pramāṇavijñānapūrvako hi yajñādiḥ tāyate . yajñādihetutvaṃ ca
vakṣyati ślokena . niścayavijñānavato hi kartavyeṣvartheṣu pūrvam
śraddhā upapadyate . sā sarvakartavyānām prāthamyāt śira iva
śiraḥ . ṛtasatye yathāvyākhyāte eva . yogaḥ yuktiḥ samādhānam
ātmaiva ātmā . ātmavato hi yuktasya samādhānavataḥ aṅgānīva
śraddhādīni yathārthapratipattikṣamāṇi bhavanti .
tasmātsamādhānam yoga ātmā vijñānamayasya . mahaḥ pucchaṃ
pratiṣṭhā . maha iti mahattattvaṃ prathamajam , 'mahadyakṣam
prathamajam veda' (br. u. 5 . 4 . 1) iti śrutyantarāt , pucchaṃ
pratiṣṭhā kāraṇatvāt . kāraṇam hi kāryānām pratiṣṭhā, yathā
vṛkṣavīrudhām pṛthivī . sarvavijñānānām ca mahattattvaṃ kāraṇam
. tena tadvijñānamasyātmanāḥ pratiṣṭhā . tadapyeṣa śloko
bhavati pūrvavat . yathā annamayādīnām brāhmaṇoktānām
prakāśakāḥ ślokāḥ, evaṃ vijñānamasyāpi

II-iv-1: One is not subjected to fear at any time if one knows the
Bliss that is Brahman failing to reach which, words, along with the
mind, turn back. Of that preceding (vital) one, this (mental) one is

verily the embodied self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk); (the principle, called) Mahat, is the stabilising tail. Pertaining to this, here is a verse

Yatah vacah nivartante etc., (For commentary see II. ix). Tasya purvasya, of that preceding one-of the one constituted by the vital force; esah eva atma, this one is verily the self; sarirah, existing in the body-the vital body. Which? yah esah manomayah, that which is constituted by mind. 'Tasmad vai etasmat, as compared with this one' etc.-is to be explained as before-; anyah antarah atma, there is another self that is internal; the intelligence-self exists within the mental-self. It has been mentioned that the mental self consists of the Vedas.

The wisdom about the contents of the Vedas, amounting to certitude, is vijñāna; and that (vijñāna), again, in the form of certitude is a characteristic of the internal organ. Vijñānamayah is the self consisting of such vijñāna, and it is constituted by well-ascertained knowledge that is authoritative by nature. For sacrifice etc. are undertaken where there exists knowledge arising from a valid source. And the (next) verse will declare that it is the source of sacrifices. In one who is possessed of well-ascertained knowledge, there arises first śraddhā, faith, with regard to the things to be performed. Since that faith precedes all duties, it is the sarirah, head, i.e. comparable to a head. Rta and satya, righteousness and truth, are as they have been explained before (I. ix). Yogah is conjunction, concentration. It is the atma, self (the

middle part), as it were. Faith etc., like the limbs of a body, become fit for the acquisition of valid knowledge in a man who is possessed of a self by virtue of his concentration.

Therefore, yogah, concentration, is the self (i.e. the trunk) of the body constituted by knowledge. Mahah puccham pratistha: Mahah means the principle called Mahat-the first born, in accordance with another Vedic text, '(He who knows) this Mahat (great), adorable, first-born being (as the Satya-Brahman) (Br. V. iv. 1). It is puccham pratistha, the supporting tail, since it is the cause (of the intelligence-self). For the cause is the support of the effects, as for instance, the earth is of trees and creepers. The principle called Mahat is the cause of all intellectual cognitions. Thereby it becomes the support of the cognitive self (consisting of intelligence). Pertaining to that there occurs this verse, just as before. Just as there are verses expressive of the physical self etc., that are mentioned in the brahmana portion, so also is there a verse with regard to the cognitive one.

vijñānaṃ yajñaṃ tanute . karmāṇi tanute'pi ca . vijñānaṃ devāḥ
sarve . brahma jyeṣṭhamupāsate . vijñānaṃ brahma cedveda .
tasmāccenna pramādyati . śārīre pāpmano hitvā .
sarvāṅkāmaṁsamasnuta iti . tasyaiṣa eva śārīra ātmā . yaḥ pūrvasya
. tasmādvā etasmādvijñānamayāt . anyo'ntara ātmānandamayāḥ .
tenaiṣa pūrṇaḥ . sa vā eṣa puruṣavidha eva . tasya puruṣa
vidhatām . anvayaṃ puruṣavidhaḥ . tasya priyameva śiraḥ . modo
dakṣiṇaḥ pakṣaḥ . pramoda uttaraḥ pakṣaḥ . ānanda ātmā .
brahma pucchaṃ pratiṣṭhā . tadapyeṣa śloko bhavati .. 1 ..

vijñānaṃ yajñaṃ tanute, vijñānavānhi yajñaṃ tanoti
śraddhāpūrvakam ; ato vijñānasya kartṛtvaṃ tanuta iti . karmāṇi ca
tanute . yasmādvijñānakartṛkaṃ sarvam , tasmādyuktaṃ

vijñānamaya ātmā brahmeti . kiñca, vijñānaṃ brahma sarve devāḥ
 indrādayaḥ jyeṣṭham , prathamajatvāt ; sarvavṛttināṃ vā
 tatpūrvakatvātprathamajaṃ vijñānaṃ brahma upāsate dhyāyanti,
 tasminvijñānamaye brahmaṇyabhimānaṃ kṛtvā upāsata ityārthaḥ .
 tasmātte mahato brahmaṇa upāsanāt jñānaiśvaryavanto bhavanti .
 tacca vijñānaṃ brahma cet yadi veda vijānāti ; na kevalaṃ
 vedaiva, tasmāt brahmaṇaḥ cet na pramādyati ;
 bāhyeṣvanātmāsavātmā bhāviṭaḥ ; tasmātprāptaṃ vijñānamaye
 brahmaṇyātmabhāvanāyāḥ pramadanaṃ ; tannivṛttiyarthamucyate
 - tasmāccenna pramādyatīti . annamayādiṣvātmabhāvaṃ hitvā
 kevale vijñānamaye brahmaṇyātmatvaṃ bhāvayannāste
 cedityārthaḥ . tataḥ kiṃ syāditi, ucyate - śārīre pāpmano hitvā ;
 śārīrabhimānanimittā hi sarve pāpmānaḥ ; teṣāṃ ca vijñānamaye
 brahmaṇyātmabhīmānāt nimittāpāye hānamupapadyate ;
 chatrāpāya iva cchāyāyāḥ . tasmāt śārīrabhimānanimittānsarvān
 pāpmanaḥ śārīraprabhavān śārīre eva hitvā
 vijñānamayabrahmasvarūpāpannaḥ tatsthān sarvān kāmān
 vijñānamayenaivātmanā samaśnute samyagbhūṅkte ityārthaḥ .
 tasya pūrvasya manomayasya ātmā eṣa eva śārīre manomaye
 bhavaḥ śārīraḥ . kaḥ ? ya eṣa vijñānamayaḥ . tasmādvā
 etasmādiyuktārtham . ānandamaya iti kāryātmapratiṭiḥ, adhikārāt
 mayaṭśabdācca . annādimayā hi kāryātmāno bhautikā ihādhikṛtāḥ .
 tadadhikārapatitaścāyamānandamayaḥ . mayaṭ cātra vikārārthe
 dṛṣṭaḥ, yathā annamaya ityatra . tasmātkāryātmā ānandamayaḥ
 pratyetyavyaḥ . saṅkramaṇācca .
 'ānandamayamātmānamupasaṅkrāmatī' iti vakṣyati . kāryātmanāṃ
 ca saṅkramaṇamannātmanāṃ dṛṣṭam . saṅkramaṇakarmatvena ca
 ānandamaya ātmā śrūyate, yathā
 'annamayamātmānamupasaṅkrāmatī' iti . na ca ātmana
 evopasaṅkramaṇam , adhikāravirodhāt . asambhavācca . na
 hyātmanaiva ātmana upasaṅkramaṇam sambhavati, svātmani
 bhedaḥbhāvāt ; ātmabhūtaṃ ca brahma saṅkramituḥ .

śiraādikalpanānupapatteśca . na hi yathoktalakṣaṇe ākāśādikāraṇe
 akāryapatite śiraādyavayavarūpakalpanā upapadyate .
 'adṛśye'nātmeye'nirukte'nilayane' (tai. u. 2 . 7 . 1)
 'asthūlamanāṇu' (br. u. 3 . 8 . 8) 'neti netyātmā' (br. u. 3 . 9 . 26)
 ityādiviśeṣāpohaśrutibhyaśca . mantrodāharaṇānupapatteśca . na
 hi, priyaśiraādyavayavaviśiṣṭe pratyakṣato'nubhūyamāne
 ānandamaye ātmani brahmaṇi nāsti brahmetyāśaṅkābhāvāt
 'asanneva sa bhavati asadbhrameti veda cet' (tai. u. 2 . 6 . 1) iti
 mantrodāharaṇamupapadyate . 'brahma pucchaṃ pratiṣṭhā' ityapi
 cānupapannaṃ pṛthagbrahmaṇaḥ pratiṣṭhātvena grahaṇam .
 tasmātkāryapatita evānandamayaḥ, na para evātmā . ānanda iti
 vidyākarmaṇoḥ phalam , tadvikāra ānandamayaḥ . sa ca
 vijñānamayādāntaraḥ,
 yajñādihetorvijñānamayādasyāntaratvaśruteḥ . jñānakarmaṇorhi
 phalaṃ bhoktrarthatvādāntaratamaṃ syāt ; āntaratamaśca
 ānandamaya ātmā pūrvebhyaḥ . vidyākarmaṇoḥ
 priyādyarthatvācca . priyādiprayukte hi vidyākarmaṇī ;
 tasmātpriyādīnāṃ phalarūpāṇāmātmasaṃnikarṣāt
 vijñānamayādasyābhyantaratvamupapadyate ;
 priyādivāsanānirvartito hyātmā ānandamayo vijñānamayāśritaḥ
 svapne upalabhyate . tasya ānandamayasātmanāḥ
 iṣṭaputrādidarśanajaṃ priyaṃ śira iva śiraḥ, prādhānyāt . moda iti
 priyalābhanimitto harṣaḥ . sa eva ca prakṛṣṭo harṣaḥ pramodaḥ .
 ānanda iti sukhāsāmānyam ātmā priyādīnāṃ sukhāvayavānām ,
 teṣvanusyūtāt . ānanda iti paraṃ brahma ; taddhi
 śubhakarmaṇā pratyupasthāpyamāne
 putramitrādiviṣayaviśeṣopādḥau antaḥkaraṇavṛttiviśeṣe tamasā
 apracchādyamāne prasanne abhivyajyate . tadviṣayasukhamiti
 prasiddhaṃ loke . tadvṛttiviśeṣapratyupasthāpakasya
 karmaṇo'navasthitatvāt sukhasya kṣaṇikatvam .
 tadyadantaḥkaraṇaṃ tapasā tamoghnena vidyayā brahmacaryeṇa
 śraddhayā ca nirmalatvamāpadyate yāvat , tāvat vivikte prasanne

antaḥkaraṇe ānandaviśeṣa utkr̥ṣyate vipulībhavati . vakṣyati ca -
 'raso vai saḥ, rasaṃ hyevāyaṃ labdhvānandī bhavati, eṣa
 hyevānandayāti' (tai. u. 2 . 7 . 1) 'etasyaivānandasyānyāni bhūtāni
 mātṛāmupajīvanti' (br. u. 4 . 3 . 32) iti śrutyantarāt . evaṃ ca
 kāmopaśamotkarṣāpekṣayā śataguṇottarottarotkarṣaḥ ānandasya
 vakṣyate . evaṃ ca utkr̥ṣyamāṇasya ānandamayasyātmanah
 paramārthabrahmavijñānāpekṣayā brahma parameva yatprakṛtaṃ
 satyajñānānantalakṣaṇam , yasya ca pratipattiyarthaṃ pañca
 annādimayāḥ kośā upanyastāḥ, yacca tebhya ābhyantaram , yena
 ca te sarve ātmavantaḥ, tat brahma pucchaṃ pratiṣṭhā . tadeva ca
 sarvasyāvidyāparikalpitasya dvaitasya avasānabhūtam advaitaṃ
 brahma pratiṣṭhā, ānandamayasya ekatvāvasānatvāt . asti
 tadekamavidyākalpitasya dvaitasyāvasānabhūtamadvaitaṃ
 brahma pratiṣṭhā puccham . tadetasminnapyartho eṣa śloko
 bhavati

II-v-1: Knowledge actualises a sacrifice, and it executes the duties as well. All the gods meditate on the first-born Brahman, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things. Of that preceding (mental) one this (cognitive one) is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the right side, hilarity is the left side; bliss is the self (trunk). Brahman is the tail that stabilises. Apropos of this here is a verse:

Vijnanam yajnam tanute, knowledge actualizes a sacrifice; for a man of knowledge executes it with faith etc. Hence knowledge is presented as the doer in (the expression) 'Knowledge actualizes the sacrifice'. Ca, and; karmani tanute, it executes the duties (as well).

Since everything is accomplished by knowledge, it is reasonable to say that the cognitive self is Brahman. Moreover, sarve devah, all the gods, Indra and other; upasate, meditate on; vijnanam brahma, Brahman as conditioned by cognition; (which is) jyestham, the first born-since it was born before all or because all actions presuppose it. That is to say, they meditate on that knowledge Brahman, by identifying themselves with it. Hence, through the worship of the Mahat-Brahman (Hiranyagarbha), they become possessed of knowledge and glory. Cet, if; veda, one knows; that vijnanam brahma, Brahman as conditioned by cognition; and not only does one know, but also, cet, if; na pramadyati tasmāt, one does not err about that Brahman-does not deviate from that Brahman-. Since one is prone to thinking the external non-Selves as the Self, there arises the possibility of swerving from the thought of the knowledge-Brahman as identified with one's Self; in order to bar out that possibility, the text says, 'If one does not err about that Brahman', that is to say, if one has eschewed all ideas of identity of the physical selves etc. with his own Self and goes on thinking of the knowledge-Brahman only as his Self-. What will happen thereby? The answer is: sarire papmanah hitva, abandoning all sins in the body-.

All sins are verily caused by the identification of oneself with the body. And on the analogy of the removal of the shade, on the removal of the umbrella, their eradication is possible when their cause is removed as a result of the identification of oneself with

the knowledge-Brahman. Therefore, having abandoned in the body itself, all the sins which arise from the body, which are caused by the identification of oneself with the body, and becoming identified with the knowledge-Brahman (i.e. Hiranyagarbha), one samasnute, fully attains, i.e. fully enjoys, through the cognitive self itself; sarvan kaman, all the desirable things that there are in the knowledge Brahman. Tasya purvasya, of that preceding one, of the mental self; esah eva atma, this is verily the self, that is lodged in the mental sarira, body, and is hence the sarirah, embodied. Which? Yah esah, that which is this; vijnanamayah, the cognitive one. Tasmait vai etasmat etc. is as already explained. From the context and from the use of the suffix, mayat (made of), it is to be understood that a conditioned self is implied by the word anandamayah (made of bliss). Indeed, the conditioned selves-made of food etc.- which are material, are dealt with here. And this self made of bliss also is included in that context. Besides, the suffix mayat is used here in the sense of transmutation (and not abundance) as in the case of annamaya. Hence the anandamaya is to be understood as a conditioned self. This also follows from the fact of samkramana (attaining). The text will say, 'He attains the self made of bliss' (II. viii. 5). And the conditioned selves that are not the Self are seen to be attained.

Moreover, the self made of bliss is mentioned in the text as the object of the act of attaining, just as it is in the text, annamayam atmanam upasamkramati, he attains the self made of food (II. viii. 5). Besides, the (unconditioned) Self Itself is not attainable, since such an attainment is repugnant to the trend of the passage and it is impossible. For the (unconditioned) Self cannot be attained by the Self Itself, inasmuch as there is no division within the Self, and Brahman (the goal) is the Self of the attainer. Moreover, (on the supposition that the unconditioned Self is spoken of), the fancying

of head etc., becomes illogical. For such imagination of limbs, head, etc., is not possible in that (Self) which has the characteristics mentioned earlier, which is the cause of space etc., and which is not included in the category of effects. And this is borne out by such Vedic texts, denying distinctive attributes in the Self, as the following: '(Whenever an aspirant gets fearlessly established) in this unperceivable, bodiless, inexpressible, and unsupported (Brahman)' (Il. vii), 'it is neither gross nor minute' (Br. III. viii. 8), 'The Self is that which has been described as "not this", "not this"' (Br. III. ix. 26). This also follows from the illogicality (otherwise) of quoting the (succeeding) mantra; surely, the quotation of the mantra, 'If anyone knows Brahman as non-existing, he himself becomes non-existent' (Il. vi. 1), cannot be justified, since the doubt that 'Brahman does not exist' cannot arise with regard to Brahman which is directly perceived as the self made of bliss and possessed of such limbs as joy for its head and so on. Besides, it is unjustifiable to refer separately to Brahman as the stabilizing tail in, 'Brahman is the stabilizing tail'. So the anandamaya (made of bliss, or blissful) (atma, self) belongs to the category of effects; it is not the supreme Self. Ananda (bliss) is an effect of meditation and rites, and anandamaya is constituted by that bliss. And this self is more internal than the cognitive self, since it has been shown by the Upanisad to be indwelling the cognitive self which is the cause of sacrifices etc. Inasmuch as the fruit of meditation and rites is meant for the enjoyer, it must be the inmost of all; and the blissful self is the inmost as compared with the earlier ones. Further, this follows from the fact that meditation and rites are meant for the acquisition of joy etc.; indeed, meditation and rites are prompted by (the desire for) joy etc.

Thus since joy etc., which are the fruits (of rites and meditation), are nearer to the Self, it is logical that they should be within the

cognitive self; for the blissful self, revived by the impression of joy etc., is perceived in dream to be dependent on the cognitive self. Tasya, of him, of the self made of bliss; the priyam, joy-arising from seeing such beloved objects as a son; is the sirah, head-comparable to a head, because of its preeminence. Modah, enjoyment, means the happiness that follows the acquisition of an object of desire. When that enjoyment reaches its acme it is pramodah, exhilaration. Anandah, Bliss-pleasure in general, is the soul (trunk) of the different limbs, (i.e. expressions) of happiness in the form of joy etc., for this ananda, (i.e. common Bliss) permeates them all. Ananda (Bliss) is supreme Brahman; for it is Brahman which manifests itself in the various mental modifications, when such limiting adjuncts as the particular objects like a son, a friend, etc. are presented by the (past) good deeds and the mind, freed from tamas (gloom, darkness, etc.), becomes placid. And this is well known in the world as objective happiness. This happiness is momentary, since the result of past deeds that brings about those particular modifications of the mind is unstable. That being so, in proportion as that mind becomes purified through meditation, continence, and faith, so much do particular joys attain excellence and gain in volume in that calm and free mind.

And this Upanisad will say, 'That is verily the source of joy; for one becomes happy by coming in contact with that source of joy. This one, indeed, enlivens people' (Il. vii). There is also this other Vedic text to the point, 'On a particle of this very Bliss other beings live' (Br. IV. iii. 32). Thus, too, it will be said that bliss increases a hundredfold in every successive stage, in proportion to the perfection of detachment from desires (Il. viii). Thus, speaking from the standpoint of the knowledge of the Supreme Brahman, Brahman is certainly the highest as compared with the blissful self that attains excellence gradually. The Brahman under discussion-

which is defined as 'Truth, knowledge, infinite' (II. i), for whose realization have been introduced the five sheaths, commencing with the one made of food, which is the inmost of them all, and by which they become endowed with their selves (being)-that brahma, Brahman; is puccham pratistha, the tail that stabilizes. Again, that very nondual Brahman, which is the farthest limit of all negation of duality superimposed by ignorance, is the support (of the blissful self), for the blissful self culminates in unity. (It follows, therefore, that) there does exist that one, non-dual Brahman, as the farthest limit of the negation of duality called up by ignorance, and this Brahman supports (the duality) like a tail. Illustrative of this fact, too, here is a verse:

asanneva sa bhavati I asadbrahmeti veda cet I asti brahmeti
cedveda I santamena ntato viduriti I tasyaiṣa eva śārīra ātmā I yaḥ
pūrvasya I athāto'nupraśnāḥ I utāvidvānamuṃ lokaṃ pretya I
kaścana gacchatī 3 I āho vidvānamuṃ lokaṃ pretya I
kaścitsamaśnutā 3 u I so'kāmayata I bahu syāṃ prajāyeyeti I sa
tapo'tapyata I sa tapastaptvā I idaṃ sarvamasṛjata I yadidaṃ
kiñca I tatsṛṣṭvā I tadevānuprāviśat I tadanupraviśya I sacca
tyaccābhavat I niruktaṃ cāniruktaṃ ca I nilayanaṃ cānilayanaṃ
ca I vijñānaṃ cāvijñānaṃ ca I satyaṃ cāṇṛtaṃ ca satyamabhavat I
yadidaṃ kiñca I tatsatyamityācakṣate I tadapyeṣa śloko bhavati II
1 II

asanneva asatsama eva, yathā asan apuruṣārthasambandhī, evaṃ
saḥ bhavati apuruṣārthasambandhī . ko'sau ? yaḥ asat
avidyamānaṃ brahma iti veda vijānāti cet yadi . tadviparyayeṇa
yatsarvavikalpāspadaṃ sarvapravṛttibījaṃ
sarvaviśeṣapratyastamitamapi, asti tat brahma iti veda cet , kutaḥ
punarāśaṅkā tannāstitve ? vyavahārātītatvaṃ brahmaṇa iti brūmaḥ

. vyavahāraṇi hi vācārambhaṇamātre astitvabhāvitabuddhiḥ
tadviparīte vyavahārātīte nāstitvamapi pratipadyate . yathā
'ghaṭādirvyavahāraṇyatayopapannaḥ san , tadviparītaḥ asan' iti
prasiddham , evaṃ tatsāmānyādihāpi syādbrahmaṇo nāstitvam
pratyāśaṅkā . tasmāducyate - asti brahmeti cedvedeti . kiṃ punaḥ
syāttadastīti vijānataḥ ? tadāha - santaṃ vidyamānaṃ
brahmasvarūpeṇa paramārthasadātmāpannam enaṃ evaṃvidam
viduḥ brahmavidaḥ . tataḥ tasmāt astitvavedanāt saḥ anyeṣāṃ
brahmavadvijñeyo bhavatītyarthaḥ . athavā yo nāsti brahmeti
manyate, sa sarvasyaiva sanmārgasya
varṇāśramādivyavasthālakṣaṇasya nāstitvam pratipadyate ;
brahmapratipattiyarthatvāttasya . ataḥ nāstikaḥ saḥ asan
asādhurucyate loka . tadviparītaḥ san yaḥ asti brahmeti cedveda,
sa tadbrahmapratipattihetuṃ sanmārgam
varṇāśramādivyavasthālakṣaṇam śraddadhānatayā
yathāvatpratipadyate yasmāt , tataḥ tasmāt santaṃ
sādhumārgastham enaṃ viduḥ sādhabaḥ . tasmādestītyeva
brahma pratipattavyamiti vākyārthaḥ . tasya pūrvasya
vijñānamayasya eṣa eva śarīre vijñānamaye bhavaḥ śarīraḥ ātmā .
ko'sau ? ya eṣa ānandamayaḥ . taṃ prati nāstyāśaṅkā nāstitve .
apoḍhasarvaviśeṣatvāttu brahmaṇo nāstitvam pratyāśaṅkā yuktā ;
sarvasāmyācca brahmaṇaḥ . yasmādevam , ataḥ tasmāt atha
anantaram śrotuḥ śiṣyasya anupraśnāḥ ācāryoktimanu ete praśnāḥ
. sāmānyam hi brahma ākāśādikāraṇatvāt viduṣaḥ aviduṣaśca ;
ataḥ aviduṣo'pi brahmaprāptirāśaṅkyate - uta api avidvān amuṃ
lokaṃ paramātmānam itaḥ pretya kaścana, canaśabdaḥ apyarthē,
avidvānapi gacchati prāpnoti ? 'kiṃ vā na gacchati ? 'iti dvitīyo'pi
praśno draṣṭavyaḥ, anupraśnā itī bahuvacanāt . vidvāṃsam
pratyanyau praśnau - yadyavidvānsāmānyam kāraṇamapi brahma
na gacchati, ato viduṣo'pi brahmāgamanamāśaṅkyate ; atastaṃ
prati praśnaḥ - āho vidvāniti . ukāram ca
vakṣyamānamadhastādapakṣya takāram ca

pūrvasmādutaśabdādvyāsajya āho ityetasmtātpūrvamutaśabdaṃ
 saṃyojya pṛcchati - utāho vidvāniti . vidvān brahmaavidapi kaścit
 itaḥ pretya amuṃ lokam samaśnute prāpnoti . samaśnute u
 ityevaṃ sthite, ayādeśe yalope ca kṛte, akārasya plutih - samaśnutā
 3 u iti . vidvānsamaśnute amuṃ lokam ; kiṃ vā, yathā avidvān ,
 evaṃ vidvānapi na samaśnute ityaparaḥ praśnaḥ . dvāveva vā
 praśnau vidvadavidvadviṣayau ; bahuvacanaṃ tu
 sāmartyaprāptapraśnāntarāpekṣayā ghaṭate . 'asad brahmeti
 veda cet' 'asti brahmeti cedveda' iti śravaṇādasti nāstīti saṃśayaḥ .
 tataḥ arthaprāptaḥ kimasti nāstīti prathamo'nupraśnaḥ .
 brahmaṇaḥ apakṣapātītvāt avidvāngacchati na gacchatīti dvitīyaḥ .
 brahmaṇaḥ samatve'pi aviduṣa iva viduṣo'pyagamanamāśaṅkya
 kiṃ vidvānsamaśnute na samaśnute iti tṛtīyo'nupraśnaḥ ..
 eteṣāṃ prativacanārtha uttaro grantha ārabhyate . tatra
 astitvameva tāvaducyate . yaccoktam 'satyaṃ jñānamanantaṃ
 brahma' iti, tatra ca kathaṃ satyatvamityetadvaktavyamiti
 idamucyate . sattvoktyaiva satyatvamucyate . uktaṃ hi sadeva
 satyamiti ; tasmātsattvoktyaiva satyatvamucyate .
 kathamevamarthatā avagamyate asya granthasya ? śabdānugamāt
 . anenaiva hyarthenānvitāni uttaravākyaṇi -
 'tatsatyamityācakṣate' (tai. u. 2 . 6 . 1) 'yadeṣa ākāśa ānando na
 syāt' (tai. u. 2 . 7 . 1) ityādīni . tatra asadeva brahmetyāśaṅkyate .
 kasmāt ? yadasti, tadviśeṣato gṛhyate ; yathā ghaṭādi . yannāsti,
 tannopalabhyate ; yathā śaśaviṣāṇādi . tathā nopalabhyate
 brahma ; tasmādvīśeṣataḥ agrahaṇānnāstīti . tanna,
 ākāśādikāraṇatvādbrahmaṇaḥ . na nāsti brahma . kasmāt ? ākāśādi
 hi sarvaṃ kāryaṃ brahmaṇo jātaṃ gṛhyate ; yasmācca jāyate
 kiñcit , tadastīti dṛṣṭaṃ loke, yathā ghaṭāṅkurādikāraṇaṃ
 mṛdbījādi ; tasmādākāśādikāraṇatvādasti brahma . na cāsato
 jātaṃ kiñcidgṛhyate loke kāryam . asataścennāmarūpādi kāryam ,
 nirātmakatvānnopalabhyeta ; upalabhyate tu ; tasmādasti
 brahma . asataścetkāryaṃ gṛhyamāṇamapi asadanvitameva syāt ;

na caivam ; tasmā dasti brahma . tatra 'katham asataḥ
sajjāyeta' (chā. u. 6 . 2 . 2) iti śrutyantaram asataḥ
sajjanmā sambhavam anvācaṣṭe nyāyataḥ . tasmātsadeva brahmeti
yuktam . tadyadi mṛdbījādivat kāraṇaṃ syāt , acetanaṃ tarhi . na ;
kāmayitṛtvāt . na hi kāmayitracetanamasti loke . sarvajñaṃ hi
brahmetyavocāma ; ataḥ kāmayitṛtvopapattiḥ .
kāmayitṛtvā dasmadādivadanāptakāmamiti cet , na ; svātantryāt .
yathā anyānparavaśīkṛtya kāmādidoṣāḥ pravartayanti, na tathā
brahmaṇaḥ pravartakāḥ kāmāḥ . katham tarhi ?
satyajñānalakṣaṇāḥ svātmabhūtāt tvādvīśuddhāḥ . na tairbrahma
pravartyate ; teṣāṃ tu tatpravartakaṃ brahma
prāṇikarmāpekṣayā . tasmātsvātantryaṃ kāmeṣu brahmaṇaḥ ; ato
na anāptakāmaṃ brahma . sādhanāntarānapekṣatvācca . yathā
anyeṣāmanātmabhūtā dharmādinimittāpekṣāḥ kāmāḥ
svātmavyatiriktakāryakaraṇasādhanāntarāpekṣāśca, na tathā
brahmaṇaḥ . kiṃ tarhi ? svātmano'nanyāḥ . tadetadāha -
so'kāmayata . saḥ ātmā yasmādākāśaḥ sambhūtaḥ, akāmayata
kāmitavān . katham ? bahu prabhūtaṃ syāṃ bhavyam .
kathamekasyārthāntarānanupraveśe bahutvaṃ syāditi, ucyate -
prajāyeya utpadyeya . na hi putrotpatterivārthāntaraviṣayaṃ
bahubhavanam . katham tarhi ?
ātmasthānabhivyaktanāmarūpābhivyaktyā . yadā ātmasthe
anabhivyakte nāmarūpe vyākriyete, tadā
ātmavarūpā parityāgenaiva brahmaṇaḥ apravibhaktadeśakāle
sarvāvasthāsu vyākriyete . tadetannāmarūpavyākaraṇaṃ
brahmaṇo bahubhavanam . nānyathā niravayavyasya brahmaṇo
bahutvāpattirupapadyate alpatvaṃ vā, yathā ākāśasyālpatvaṃ
bahutvaṃ ca vastvantarakṛtameva . ataḥ taddvāreṇaivātmā bahu
bhavati . na hyātmano'nyadanātmabhūtaṃ
tatpravibhaktadeśakālaṃ sūkṣmaṃ vyavahitaṃ viprakṛṣṭaṃ
bhūtaṃ bhavadbhaviṣyadvā vastu vidyate . ataḥ nāmarūpe
sarvāvasthe brahmaṇaivātmavati . na brahma tadātmakam . te

tatpratyākhyāne na sta eveti tadātmake ucyete . tābhyāṃ ca
 upādhibhyāṃ
 jñātṛjñeyajñānaśabdārthādisarvasaṃvyavahārabhāgbrahma . saḥ
 ātmā evaṃkāmaḥ san tapaḥ atapyata . tapa iti jñānamucyate,
 'yasya jñānamayaṃ tapaḥ' (mu. u. 1 . 1 . 8) iti śrutyantarāt .
 āptakāmatvācca itarasya asambhava eva tapasaḥ . tattapaḥ
 atapyata taptavān ,
 sṛjyamānajagadracanādiviṣayāmālocanāmakarodātmetyarthaḥ .
 saḥ evamālocya tapaḥ taptvā prāṇikarmādinimittānurūpam idaṃ
 sarvaṃ jagat deśataḥ kālataḥ nāmnā rūpeṇa ca yathānubhavaṃ
 sarvaiḥ prāṇibhiḥ sarvāvasthairanubhūyamānam asṛjata sṛṣṭavān .
 yadidaṃ kiñca yatkiñcedamaviśiṣṭam , tat idaṃ jagat sṛṣṭvā,
 kimakaroditi, ucyate - tadeva sṛṣṭam jagat anuprāviśaditi ..
 tatraitaccintyam - kathamānuprāviśaditi . kim , yaḥ sraṣṭā, sa
 tenaivātmanānuprāviśat , uta anyeneti ? kiṃ tāvadyuktam ?
 ktvāpratyayaśravaṇāt , yaḥ sraṣṭā, sa evānuprāviśaditi . nanu na
 yuktam mṛdvaccetkāraṇaṃ brahma, tadātmakatvātkāryasya,
 kāraṇameva hi kāryātmanā pariṇamate ; ataḥ apraviṣṭasyaiva
 kāryotpatterūrdhvaṃ pṛthakkāraṇasya punaḥ
 praveśo'nupapannaḥ . na hi ghaṭapariṇāmavyatirekeṇa mṛdo
 ghaṭe praveśo'sti . yathā ghaṭe cūrṇātmanā mṛdo'nupraveśaḥ,
 evamanena ātmanā nāmarūpakārye anupraveśa ātmanaḥ iti cet ,
 śrutyantarācca 'anena jīvenātmanānupraviśya' (chā. u. 6 . 3 . 2) iti ;
 naivaṃ yuktam , ekatvādbrahmaṇaḥ . mṛdātmanastvanekatvāt
 sāvayavatvācca yukto ghaṭe mṛdaścūrṇātmanānupraveśaḥ,
 mṛdaścūrṇasya apraviṣṭadeśatvācca . na tvātmana ekatve sati
 niravayavatvādapraviṣṭadeśābhāvācca praveśa upapadyate ;
 katham tarhi praveśaḥ syāt ? yuktaśca praveśaḥ, śrutatvāt -
 'tadevānuprāviśat' iti . sāvayavamevāstu ; tarhi sāvayavatvāt mukho
 hastapraveśavat nāmarūpakārye jīvātmanānupraveśo yukta eveti
 cet , na ; aśūnyadeśatvāt . na hi kāryātmanā pariṇatasya
 nāmarūpakāryadeśavyatirekeṇa ātmaśūnyaḥ pradeśo'sti, yaṃ

praviṣejjīvātmanā . kāraṇameva cetpraviṣet , jīvātmatvaṃ jahyāt ,
 yathā ghaṭo mṛtpraveśe ghaṭatvaṃ jahāti . 'tadevānuprāviṣat' iti ca
 śruterna kāraṇānupraveśo yuktaḥ . kāryāntarameva syāditi cet -
 tadevānuprāviṣaditi jīvātmarūpaṃ kāryaṃ nāmarūpapariṇataṃ
 kāryāntarameva āpadyata iti cet , na ; virodhāt . na hi ghaṭo
 ghaṭāntaramāpadyate, vyatirekaśrutivirodhācca . jīvasya
 nāmarūpakāryavyatirekānuvādinyaḥ śrutayo virudhyeran ;
 tadāpattau mokṣāsambhavācca . na hi yato mucyamānaḥ, tadeva
 āpadyate . na hi śṛṅkhalāpattiḥ baddhasya taskarādeḥ .
 bāhyāntarbhedenā pariṇatamiti cet - tadeva kāraṇaṃ brahma
 śarīrādyādhāratvena tadantarjīvātmanā ādheyatvena ca
 pariṇatamiti cet , na ; bahiṣṭhasya praveśopapatteḥ . na hi yo
 yasyāntaḥsthaḥ sa eva tatpraviṣṭa ucyate . bahiṣṭhasyānupraveśaḥ
 syāt , praveśaśabdārthasyaivaṃ dṛṣṭatvāt - yathā gṛhaṃ kṛtvā
 prāviṣaditi . jalasūryakādipratibimbavat praveśaḥ syāditi cet , na ;
 aparicchinnatvādamūrtatvācca . paricchinnasya mūrtasyānyasya
 anyatra prasādasvabhāvake jalādaḥ sūryakādipratibimbodayaḥ
 syāt , na tvātmanaḥ ; amūrtatvāt , ākāśādikāraṇasya ātmanaḥ
 vyāpakatvāt .
 tadviprakṛṣṭadeśapratibimbādhāravastvantarābhāvācca
 pratibimbavatpraveśo na yuktaḥ . evaṃ tarhi naivāsti praveśaḥ ; na
 ca gatyantaramupalabhāmahe, 'tadevānuprāviṣat' iti śruteḥ .
 śrutiśca no'tīndriyaviṣaye vijñānotpattau nimittam . na
 cāsmādvākyāt yatnavatāmapi vijñānamutpadyate . hanta
 tarhyanarthakatvādapohyametaadvākyam 'tatsṛṣṭvā
 tadevānuprāviṣat' iti ; na, anyārthatvāt . kimarthamasthāne carcā ?
 prakṛto hyanyo vivakṣito'sya vākyārthaḥ asti ; sa smartavyaḥ -
 'brahmavidāpnoti param' (tai. u. 2 . 1 . 1) 'satyaṃ jñānāmanantaṃ
 brahma' (tai. u. 2 . 1 . 1) 'yo veda nihitaṃ guhāyām' (tai. u. 2 . 1 . 1)
 iti . tadvijñānaṃ ca vivakṣitam ; prakṛtaṃ ca tat .
 brahmasvarūpāvagamāya ca ākāśādyannamayāntaṃ kāryaṃ
 pradarśitam ; brahmāvagamaśca ārabdhaḥ . tatra

annamayādātmano'nyo'ntara ātmā prāṇamayah ;
 tadantarmanomayo vijñānamaya iti vijñānaguhāyām praveśitaḥ ;
 tatra ca ānandamayo viśiṣṭa ātmā pradarśitaḥ . ataḥ
 paramānandamayaliṅgādhigamadvāreṇa ānandavivṛddhyavasāna
 ātmā . brahma pucchaṃ pratiṣṭhā sarvavikalpāspado
 nirvikalpo'syāmeva guhāyāmadhigantavya iti tatpraveśaḥ
 prakalpyate . na hyanyatropalabhyate brahma, nirviśeṣatvāt ;
 viśeṣasambandho hyupalabdhiheturdr̥ṣṭaḥ - yathā
 rāhoścandrār̥kaviśeṣasambandhaḥ .
 evamantaḥkaraṇaguhātmasambandho brahmaṇa
 upalabdhihetuḥ, saṃnikarṣāt , avabhāsātmakatvācca
 antaḥkaraṇasya . yathā ca ālokaviśiṣṭaghaṭādyupalabdhiḥ, evaṃ
 buddhipratyayālokaviśiṣṭātmopalabdhiḥ syāt , tasmāt
 upalabdhihetau guhāyām nihitamiti prakṛtameva . tadvṛttisthānīye
 tviha punastatsṛṣṭvā tadevānuprāviśadityucyate ..
 devedamākāśādikāraṇaṃ kāryaṃ sṛṣṭvā
 tadanupraviṣṭamivāntarguhāyām buddhau draṣṭṛ śroṭṛ manṭṛ
 vijñātrityevaṃ viśeṣavadupalabhyate . sa eva tasya praveśaḥ ;
 tasmādaṣṭi tatkāraṇaṃ brahma . ataḥ
 astitvādaṣṭītevopalabdhavyaṃ tat . tat kāryamanupraviśya ; kim ?
 sacca mūṛtaṃ tyacca amūṛtaṃ abhavat . mūṛtāmūrte
 hyavyākṛtanāmarūpe ātmasthe antargatena ātmanā vyākriyete
 mūṛtāmūrtaśabdavācye . te ātmanā tvaprabhaktadeśakāle iti
 kṛtvā ātmā te abhavadityucyate . kiṃ ca, niruktaṃ cāniruktaṃ ca,
 niruktaṃ nāma niṣkṛṣya samānāsamānajātīyebhyaḥ
 deśakālaviśiṣṭatayā idaṃ tadityuktaṃ ; aniruktaṃ tadviparītaṃ ;
 niruktānirukte api mūṛtāmūrtayoreva viśeṣaṇe . yathā sacca tyacca
 pratyakṣaparokṣe, tathā nilayanaṃ cānilayanaṃ ca . nilayanaṃ
 nīḍam āśrayaḥ mūrtasyaiva dharmah ; anilayanaṃ tadviparītaṃ
 amūrtasyaiva dharmah . tyadaniruktānilayanāni
 amūrtadharmatve'pi vyākṛtaviśayāṇyeva,
 sargottarakālabhāvaśravaṇāt . tyaditi prāṇādyaniruktaṃ

tadevānilayanam ca . ato viśeṣaṇāni amūrtasya
 vyākṛtaviṣayāṇyevaitāni . vijñānam cetanam ; avijñānam
 tadrahitamacetanam pāṣāṇādi . satyam ca vyavahāraṇi ,
 adhikārāt ; na paramārthasatyam ; ekameva hi paramārthasatyam
 brahma . iha punaḥ vyavahāraṇi māpekṣikaṁ satyam ,
 mṛgaṭṛṣṇikādyanṛtāpekṣayā udakādi satyamucyate . anṛtaṁ ca
 tadviparītam . kiṁ punaḥ ? etatsarvamabhavat , satyam
 paramārthasatyam ; kiṁ punastat ? brahma, 'satyam
 jñānamanantaṁ brahma' iti prakṛtatvāt . yasmāt , sattyadādikaṁ
 mūrtāmūrtadharmajātaṁ yatkiñcedaṁ sarvamaviśiṣṭaṁ
 vikārajātamekameva sacchabdavācyaṁ brahmābhavat ,
 tadvyatirekeṇābhāvānnāmarūpavikārasya, tasmāt tat brahma
 satyamityācakṣate brahmavidaḥ . asti nāstīyanupraśnaḥ prakṛtaḥ ;
 tasya prativacanaviṣaye etaduktam - 'ātmākāmayata bahu syām'
 iti . sa yathākāmaṁ ca ākāśādikāryaṁ sattyadādilakṣaṇaṁ sṛṣṭvā
 tadanupraviśya paśyañśṛṇvanmanvāno vijānan bahvabhavat ;
 tasmāt tadevedamākāśādikāraṇaṁ kāryasthaṁ parame vyoman
 hṛdayaguhāyām nihitaṁ
 tatpratyaṇyāvabhāsaṇopapalabhyamānamastītyevaṁ
 vijānīyādityuktaṁ bhavati . tat etasminnarthe brāhmaṇokte eṣaḥ
 ślokaḥ mantraḥ bhavati . yathā
 pūrveṣvannamayādyātmaprakāśakāḥ pañcasvapi, evaṁ
 sarvāntaratamātmāstitvaparakāśako'pi mantraḥ kāryadvāreṇa
 bhavati

II-vi-1: If anyone knows Brahman as non-existing, he himself
 becomes non-existent. If anyone knows that Brahman does exist,
 then they consider him as existing by virtue of that (knowledge).
 Of that preceding (blissful) one, this one is the embodied self.
 Hence hereafter follow these questions: After departing (from
 here) does any ignorant man go to the other world (or does he

not) ? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not) ? He (the Self) wished, "Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth. Pertaining to this, there occurs this verse:

asanneva asatsama eva, yathā asan apuruṣārthasambandhī, evaṃ saḥ bhavati apuruṣārthasambandhī . ko'sau ? yaḥ asat avidyamānaṃ brahma iti veda vijānāti cet yadi
He becomes non-existing indeed-like something non-existent; just as a nonentity has no relation with any human objective, similarly, he remains dissociated from the human objective (viz liberation). Who is that? He who, perchance knows Brahman as non-existing.

tadviparyayeṇa yatsarvavikalpāspadaṃ sarvapravṛttibījaṃ sarvaviśeṣapratyastamitamapi, asti tat brahma iti veda cet
As opposed to that, if he known; That-that Brahman, which is the basis of all diversification and the seed of all activity, though in Itself It is devoid of all distinctions does exist, (then the knowers of Brahman consider him as existing).

kutaḥ punarāśaṅkā tannāstitve ?

Why, again, should there be any apprehension of Its non-existence?

vyavahārātītatvaṃ brahmaṇa iti brūmaḥ

We say that (this is so, because) Brahman is beyond all empirical relationships.

vyavahāraṇi hi vācārambhaṇamātre astitvabhāvitabuddhiḥ
tadviparīte vyavahārātīte nāstitvamapi pratipadyate . yathā
'ghaṭādirvyavahāraṇi tatayopapannaḥ san , tadviparītaḥ asan' iti
prasiddham , evaṃ tatsāmānyādhīhāpi syādbrahmaṇo nāstitvaṃ
pratyāśaṅkā

The intellect that is prone to think of existence with regard to only the empirical objects having speech alone as their substance, may assume nonexistence with regard to anything that is opposed to this and is transcendental. For instance, it is well-known that a pot, comprehended as a thing that man can deal with, is true, while anything of an opposite nature is false. Thus, by a parity of reasoning, there may arise here also an apprehension of the non-existence of Brahman.

tasmāducyate - asti brahmeti cedvedeti

Therefore it is said, 'If anyone knows that Brahman does exist'.

kiṃ punaḥ syāttadastīti vijānataḥ ?

What again, will happen to one who knows Brahman as existing?

tadāha - santaṃ vidyamānaṃ brahmasvarūpeṇa
paramārthasadātmāpannam enam evaṃvidaṃ viduḥ
brahmavidaḥ . tataḥ tasmāt astitvavedanāt saḥ anyeṣāṃ
brahmavadvijñeyo bhavatītyarthaḥ . athavā yo nāsti brahmeti
manyate, sa sarvasyaiva sanmārgasya
varṇāśramādivyavasthālakṣaṇasya nāstitvaṃ pratipadyate ;
brahmapratipattiyarthatvāttasya

That is being answered: Tataḥ, because of that realization of existence; the knowers of Brahman viduḥ, know; enam, this one-

who has this realization; as santam, existing- identified with the Self that is absolutely real,-, by virtue of his having become one with the Brahman that exists. The idea is that he becomes worthy to be known by others, just as Brahman is. Or (the alternative meaning is): If a man thinks, 'Brahman is nonexistence', then that man, because of his faithlessness the entire righteous path consisting of the scheme of castes, stages of life, etc., becomes non-existent inasmuch as that path is not calculated to lead him to Brahman.

ataḥ nāstikaḥ saḥ asan asādhurucyate loke

Hence this atheist is called asat, unrighteous-in this world.

tadviparītaḥ san yaḥ asti brahmeti cedveda, sa

tadbrahmapratipattihetum sanmārgam

varṇāśramādivyavasthālakṣaṇam śraddadhānatayā

yathāvatpratipadyate yasmāt , tataḥ tasmāt santam

sādhumārgastham enam viduḥ sādhave . tasmādestītyeva

brahma pratipattavyamiti

As opposed to such a man, if anyone knows that 'Brahman does exist', then, he, because of his faith, accepts properly the righteous path comprising the scheme of castes, stages of life, etc. and leading to the realization of Brahman. Since this is so, tataḥ, therefore; the good people know this one as santam, treading the righteous path. The purport of the sentence is: Because of this fact, Brahman is to be accepted as surely existing.

tasya pūrvasya vijñānamayasya eṣa eva śarīre vijñānamaye bhavaḥ
śārīraḥ ātmā . ko'sau ? ya eṣa ānandamayaḥ

Tasya purvasya, of the preceding one-of the cognitive one; esah eva, this one, indeed; is sarirah atma, the self existing in the body

made of knowledge. Which is that? That which is this one-the self made of bliss.

taṃ prati nāstyāśāṅkā nāstitve . apodhasarvaviśeṣatvāttu
brahmaṇo nāstitvaṃ pratyāśāṅkā yuktā ; sarvasāmyācca
brahmaṇaḥ

As to this self there is no apprehension of non-existence. But Brahman's non-existence may be suspected, since It is devoid of all distinctions, and since it is common to all.

yasmādevam , ataḥ tasmāt atha anantaraṃ śrotuḥ śiṣyasya
anupraśnāḥ ācāryoktimanu ete praśnāḥ . sāmānyaṃ hi brahma
ākāśādikāraṇatvāt viduṣaḥ aviduṣaśca

Since this is so, atah, therefore; atha, afterwards; there are these anuprasnah: prasnah means questions, by the disciple who is the hearer, and anu means after; the questions after what the teacher has spoken are the anuprasnah. Brahman, being the cause of space etc., is equally common to the man of knoweldge and the ignorant.

ataḥ aviduṣo'pi brahmaprāptirāśāṅkyate - uta api avidvān amuṃ
lokaṃ paramātmānam itaḥ pretya kaścana, canaśabdaḥ apyarthē,
avidvānapi gacchati prāpnoti ? 'kiṃ vā na gacchati ? 'iti dvitīyo'pi
praśno draṣṭavyaḥ, anupraśnā iti bahuvacanāt . vidvāṃsaṃ
pratyanyau praśnau - yadyavidvānsāmānyaṃ kāraṇamapi brahma
na gacchati, ato viduṣo'pi brahmāgamanamāśāṅkyate ; atastaṃ
prati praśnaḥ - āho vidvāniti . ukāraṃ ca
vakṣyamāṇamadhastādapakṛṣya takāraṃ ca
pūrvasmādutaśabdādvyāsajya āho ityetasmātpūrvamutaśabdaṃ
saṃyojya pṛcchati - utāho vidvāniti . vidvān brahmavidapi kaścit
itaḥ pretya amuṃ lokaṃ samaśnute prāpnoti

Therefore, it may be suspected that the ignorant. Therefore, it may be suspected that the ignorant man, too, reaches Brahman. Uta has the meaning of api (used in introducing a question). Cana is used in the sense of api (implying even). Pretya, departing, from here; does kah cana avidvan, even one who is ignorant; gacchati, reach; amum lokam, that world-the supreme Self? The question, 'Or does he not go?' is implied because of the use of the plural number in 'anuprasnah, questions put after the teacher's instruction.' The remaining two questions are with regard to the enlightened man. If the ignorant man fails to reach Brahman, though It is the common source of all, then the attainment of Brahman by an enlightened man may as well be doubted. Hence with regard to him is the question: Aho vidvan etc. Does someone; who is a vidvan, an enlightened man, a knower of Brahman; pretya, departing, from here; amum lokam samasnute, reach the other world?

samaśnute u ityevaṃ sthite, ayādeśe yalope ca kṛte, akārasya plutiḥ - samaśnutā 3 u iti . vidvānsamaśnute amuṃ lokam ; kiṃ vā, yathā avidvān , evaṃ vidvānapi na samaśnute ityaparaḥ praśnaḥ
In the expression samasnute u, the e (in te) is replaced by ay, of which the y having been dropped out, the a becomes lengthened, and the expression becomes samasnuta u. And the letter u, occurring later, should be transferred from the bottom and the letter ta should be detached from uta, occurring earlier, (to form a new word uta). Placing this (new) uta before the word aho, the question is being put: 'Uta aho vidvan.... Or does the enlightened man attain the other world?' The other question is: 'Or does the enlightened man not attain it, just as the ignorant man does not?'

dvāveva vā praśnau vidvadaavidvadvīṣayau

Alternatively, there are only two questions relating to the enlightened and the unenlightened men.

bahuvacanaṃ tu sāmāthyapṛāptapraśnāntarāpekṣayā ghaṭate .
'asad brahmeti veda cet' 'asti brahmeti cedveda' iti śravaṇādasti
nāstīti saṃśayaḥ . tataḥ arthapṛāptaḥ kimasti nāstīti
prathamo'nupraśnaḥ .

But the plural occurs with reference to other questions that may crop up by implication. From hearing, 'If one knows Brahman, as nonexisting', and 'If one knows that Brahman does exist', the doubt arises as to whether It exists or does not exist. From that, by implication, crops up this first question after the teacher's instruction: 'Does Brahman exist or does It not?'

brahmaṇaḥ apakṣapātītvāt avidvāṅgacchati na gacchatīti dvitīyaḥ
brahmaṇaḥ samatve'pi aviduṣa iva viduṣo'pyagamanamāśaṅkya
kiṃ vidvānsamaśnute na samaśnute iti tṛtīyo'nupraśnaḥ

The second one is: 'Since Brahman is impartial, does the unenlightened man reach It or does he not?' Even if Brahman is equal to all, Its non-attainment in the case of the enlightened man can be suspected as much as much as in the case of the unenlightened one; and hence the third question following on the teacher's instruction, is, 'Does the man of knowledge attain or does he not?'

eteṣāṃ prativacanārtha uttaro grantha ārabhyate . tatra
astitvameva tāvaducyate . yaccoktam 'satyaṃ jñānamanantaṃ
brahma' iti, tatra ca kathaṃ satyatvamityetadvaktavyamiti
idamucyate . sattvoktyaiva satyatvamucyate . uktaṃ hi sadeva
satyamiti ; tasmātsattvoktyaiva satyatvamucyate .

kathamevamarthatā avagamyate asya granthasya ? śabdānugamāt
. anenaiva hyarthenānvitāni uttaravākyaṇi -

'tatsatyamityācakṣate' (tai. u. 2 . 6 . 1) 'yadeṣa ākāśa ānando na syāt' (tai. u. 2 . 7 . 1) ityādīni

The succeeding text is introduced for answering these questions. Apropos of this, existence is being first spoken of. It remains to be explained as to what kind of truth is meant in the assertion that was made thus: 'Brahman is truth, knowledge, infinite'. Hence it is being said: Brahman's truth is affirmed by speaking of Its existence; for it has been asserted that the existing is the true (an echo of Ch. VI. ii. 1). Therefore, the very affirmation of existence amounts to an avowal of reality. How is it known that this text bears such as import? From the trend of the words of this text. For the succeeding sentences such as, 'They call that (Brahman) Truth' (II. vi), '(Who indeed will inhale and who exhale) if this Bliss (Brahman) be not there in the supreme space (within the heart)?', are connected with this very purport.

tatra asadeva brahmetyāśaṅkyate . kasmāt ? yadasti, tadviśeṣato gr̥hyate ; yathā ghaṭādi . yannāsti, tannopalabhyate ; yathā śaśaviṣāṇādi . tathā nopalabhyate brahma ; tasmādvīṣeṣataḥ agrahaṇānnāstīti

Objection: While on this topic, the suspicion arises that Brahman is surely non-existent. Why? Because whatever exists is perceived as possessed of distinctive attributes, as for instance a pot etc. Whatever is nonexistent is not perceived, as for instance the horn of a hare etc. Similarly, Brahman is not perceived. So It does not exist, since It is not perceived as possessed of distinguishing attributes.

tanna, ākāśādikāraṇatvādbrahmaṇaḥ . na nāsti brahma ākāśādi hi sarvaṃ kāryaṃ brahmaṇo jātaṃ gr̥hyate

Answer: This is not tenable, since Brahman is the cause of space etc. It is not a fact that Brahman does not exist.

Why? Since all the products issuing from Brahman, such as space etc., are perceived.

yasmācca jāyate kiñcit , tadastīti dṛṣṭaṃ loke, yathā
ghaṭāṅkurādikāraṇaṃ mṛdbījādi ; tasmādākāśādikāraṇatvādasti
brahma . na cāsato jātaṃ kiñcidgrhyate loke kāryam .
asataścennāmarūpādi kāryam , nirātmakatvānnopalabhyeta ;
upalabhyate tu ; tasmādasti brahma . asataścetkāryaṃ
grhyamāṇamapi asadanvitameva syāt ; na caivam ; tasmādasti
brahma . tatra 'kathamasataḥ sajjāyeta' (chā. u. 6 . 2 . 2) iti
śrutyantaramasataḥ sajjanmāsambhavamānvācaṣṭe nyāyataḥ .
tasmātsadeva brahmeti yuktam

It is a matter of common experience in this world that any thing from which something is produced does exist, as for instance, earth, seed, etc., which are the causes of a pot, a sprout, etc. So Brahman does exist, since It is the cause of space etc. And, no effect is perceived in this world as having been produced from a nonentity. If such effects as name and form had originated from a nonentity, they should not have been perceived since they have no reality. But they are perceived. Hence Brahman exists. Should any effect originate from a nonentity, it should remain soaked in unreality even while being perceived. But facts point otherwise. Therefore Brahman exists. Pertaining to this another Vedic text - 'How can a thing that exists come out of a thing that does not?' (Ch. VI. ii. 2)-points out logically the impossibility of the creation of something out of nothing. Therefore, it stands to reason that Brahman is verily a reality.

tadyadi mṛdbījādivat kāraṇaṃ syāt , acetanaṃ tarhi

Objection: Should that Brahman be a cause like earth, seed, etc., It will be insentient.

na ; kāmayaṭṭvāt . na hi kāmayaṭṭracetanamasti loke . sarvajñaṃ hi brahmetyavocāma ; ataḥ kāmayaṭṭvopapattiḥ

Answer: No, since It is capable of desiring. Certainly it is not a matter of experience that one who can desire can be insentient. We have said that Brahman is indeed omniscient; and so it is but reasonable that It should be capable of desiring.

kāmayaṭṭvādasmadādivadanāptakāmamiti cet

Objection: Since Brahman has desires, It has unfulfilled desires like ourselves.

na ; svātantryāt . yathā anyānparavaśīkṛtya kāmādidoṣāḥ pravartayanti, na tathā brahmaṇaḥ pravartakāḥ kāmāḥ . katham tarhi ? satyajñānalakṣaṇāḥ svātmabhūtatvādviśuddhāḥ . na tairbrahma pravartyate ;

Answer: Not so, for It is independent. Such defects as desire cannot impel Brahman (to action) just as they do others by subjecting them to their influence. What then are these (desires of Brahman)? They are by nature truth and knowledge, and they are pure by virtue of their identity with Brahman. Brahman is not impelled to action by them.

teṣāṃ tu tatpravartakaṃ brahma prāṇikarmāpekṣayā tasmātsvātantryaṃ kāmeṣu brahmaṇaḥ ; ato na anāptakāmaṃ brahma

But Brahman ordains them in accordance with the results of actions of the creatures. Therefore, Brahman has dependence with regard to desires. So Brahman has no want.

sādhanaṅtarānapekṣatvācca . yathā anyeṣāmanātmabhūtā dharmādinimittāpekṣāḥ kāmāḥ

svātmavyatiriktakāryakaraṇasādhanaṅtarāpekṣāśca, na tathā
brahmaṇaḥ

And this follows also from the fact of Brahman's non-dependence on any other means. Further, Brahman has no dependence on accessories etc., as others have whose desires are not identified with themselves but are dependent on such causes as righteousness, and require the extraneous body and senses as their instruments.

kiṃ tarhi ? svātmano'nanyāḥ

How do they exist then (in Brahman)? They are non-different from Itself.

tadetadāha - so'kāmayata . saḥ ātmā yasmādākāśaḥ sambhūtaḥ,
akāmayata kāmītavān . katham ? bahu prabhūtaṃ syāṃ bhavyam
That fact is stated in sah akamayata: sah, the Self from which
space originated; akamayata, desired. How? Bahu syam: syam, I
shall become; bahu, many.

kathamekasyārthāntarānanupraveśe bahutvaṃ syāditi

Objection: How can the One become many, unless It enters into something else?

ucyate - prajāyeya utpadyeya . na hi

putrotpatterivārthāntaraviṣayaṃ bahubhavanam . katham tarhi ?
ātmasthānabhivyaktanāmarūpābhivyaktyā

The answer is, 'prajāyeya, I shall be born'. The multiplication here does not refer to becoming something extraneous as one does by begetting a son. How then? Through the manifestation of name and form that are latent in Itself.

yadā ātmasthe anabhivyakte nāmarūpe vyākriyete, tadā
ātmavarūpāparityāgenaiva brahmaṇaḥ apravibhaktadeśakāle
sarvāvasthāsu vyākriyete

When name and form existing latently in the Self get manifested,
they evolve-by retaining their intrinsic nature as the Self under all
conditions-in time and space which are inseparable from
Brahman.

tadetannāmarūpavyākaraṇaṁ brahmaṇo bahubhavanam .
nānyathā niravayavyasya brahmaṇo bahutvāpattirupapadyate
alpatvaṁ vā, yathā ākāśasyālpatvaṁ bahutvaṁ ca
vastvantarakṛtameva . ataḥ tadvāreṇaivātmā bahu bhavati . na
hyātmano'nyadanātmabhūtaṁ tatpravibhaktadeśakālaṁ
sūkṣmaṁ vyavahitaṁ viprakṛṣṭaṁ bhūtaṁ bhavadbhaviṣyadvā
vastu vidyate.

Then that evolution of name and form is (what is called) the
appearance of Brahman as the many. In no other way is it possible
for the partless Brahman to become either multiple or finite; as for
instance, the finitude and plurality of space are surely the
creations of extraneous factors. Hence the Self becomes multiple
through these alone. For no such subtle, disconnected and
remote thing exists as a non-Self, in the past, present, or future,
which is different from the Self and separated from It by time or
space.

ataḥ nāmarūpe sarvāvasthe brahmaṇaivātmavatī . na brahma
tadātmakam . te tatpratyaṅkhyāne na sta eveti tadātmake ucyete .
tābhyāṁ ca upādhibhyāṁ
jñātr̥jñeyajñānaśabdārthādisarvasaṁvyavahārabhāgbrahma . saḥ
ātmā evaṁkāmaḥ san tapaḥ atapyata . tapa iti jñānamucyate,
'yasya jñānamayaṁ tapaḥ' (mu. u. 1 . 1 . 8) iti śrutyantarat
āptakāmatvācca itarasya asambhava eva tapasaḥ

Therefore, it is only because of Brahman that name and form have their being under all circumstances, but Brahman does not consist of them. They are said to be essentially Brahman, since they cease to exist when Brahman is eliminated. And, conditioned by these two limiting adjuncts, Brahman becomes a factor in all empirical dealings involving such words as knower, knowable and knowledge, as also their implications etc. Having such a desire, sah, He-that Self; tapah, atapyata: by tapah is meant knowledge since another Vedic text says, 'He whose tapah consists of knowledge' (Mu.I.i.9), and since the other kind of tapah (austerity) is out of place in one in whom all desires remain fulfilled.

tattapaḥ atapyata taptavān ,

sṛjyamānā jagad racanā diviṣayā māloca nāmakarod ātmetyarthaḥ .

sah eva mālocya tapaḥ taptvā prāṇikarmādinimittānurūpam idaṃ

sarvaṃ jagat deśataḥ kālataḥ nāmnā rūpeṇa ca yathānubhavaṃ

sarvaiḥ prāṇibhiḥ sarvāvasthairanubhūyamānam asṛjata sṛṣṭavān .

yadidaṃ kiñca yatkiñcedamaviśiṣṭam , tat idaṃ jagat sṛṣṭvā

kimakaroditi, ucyate - tadeva sṛṣṭam jagat anuprāviśaditi

That kind of tapah, knowledge; he atapyata, practised. The idea is that the Self reflected on the plan etc. of the world being created.

Sah tapaḥ taptva, He, having reflected thus; asṛjata, created, in

consonance with such contributory factors as the results of actions

of creatures; idaṃ sarvaṃ, all this; yat idaṃ kim ca, whatever there

is, without any exception-this universe, together with space, time,

name, and form as He perceived it, and as it is perceived by all

beings under various circumstances. Brahman, sṛstva, having

created; tat, that, this world; -what did He do? the answer is- tat

eva, into that very world, which had been created; anupravisat, He

entered.

tatraitaccintyam - kathamanuprāviśaditi . kim , yaḥ sraṣṭā, sa tenaivātmanānuprāviśat , uta anyeneti ? kiṃ tāvadyuktam ?
With regard to this, it is a matter for consideration as to how He entered. Did the Creator enter in that very form of His or in some other form? Which is the reasonable position?

ktvāpratyaśravaṇāt , yaḥ sraṣṭā, sa evānuprāviśaditi
Pseudo-Vedantin: From the use of the suffix ktva(-ing), it follows that the Creator Himself entered.

nanu na yuktaṃ mṛdvaccetkāraṇaṃ brahma,
tadātmakatvātkāryasya, kāraṇameva hi kāryātmanā pariṇamate ;
ataḥ apraviṣṭasyaiva kāryotpatterūrdhvaṃ pṛthakkāraṇasya punaḥ praveśo'nupapannaḥ .

na hi ghaṭapariṇāma vyatirekeṇa mṛdo ghaṭe praveśo'sti
Objection: Is that not illogical, since on the supposition that Brahman is a (material) cause in the same sense as clay is (of pot etc.), the effects are non-different from Brahman? For it is the cause that becomes transformed into the effect. Hence it is illogical that, after the production of the effect, the cause should enter over again into the effect as a separate entity, as though it had not done so already. Apart from being shaped into a pot, the clay has no other entry into the pot, to be sure.

yathā ghaṭe cūrṇātmanā mṛdo'nupraveśaḥ, evamanena ātmanā nāmarūpakārye anupraveśa ātmanaḥ iti cet , śrutyantarācca 'anena jīvenātmanānupraviśya' (chā. u. 6 . 3 . 2) iti

Pseudo-Vedantin: Just as earth, in the form of dust, enters into a pot (made of earth), similarly, the Self can enter into name and form under some other guise. And this also follows from another Vedic text, 'By entering in the form of the soul of each individual being....' (Ch. VI. iii. 2).

naivam yuktaṃ , ekatvādbrahmaṇaḥ . mṛdātmanastvanekatvāt
sāvayavatvācca yukto ghaṭe mṛdaścūrṇātmanānupraveśaḥ,
mṛdaścūrṇasya apraviṣṭadeśatvācca . na tvātmana ekatve sati
niravayavatvādapraviṣṭadeśābhāvācca praveśa upapadyate

Objection: This is not proper, since Brahman is one. In the case of earth, however, it is possible to enter into a pot in the form of dust, since lumps of earth are many and have parts, and since powder of earth has places still unoccupied by it. In the case of the Self, however, there cannot possibly be any entry, since It is one at the same time that It has no dimension and has nowhere to enter into.

kathaṃ tarhi praveśaḥ syāt ? yuktaśca praveśaḥ, śrutatvāt -
'tadevānuprāviśat' iti . sāvayavamevāstu ;
tarhi sāvayavatvāt mukho hastapraveśavat nāmarūpakārye
jīvātmanānupraveśo yukta eveti cet

Pseudo-Vedantin: What kind of entry will it be then? And, the fact of entry has to be upheld in view of the Upanisadic statement: 'He entered into that very thing.' That being so, Brahman may as well have dimensions, and having dimensions, it is but proper that Brahman's entry in the form of an individual soul into name and form should be like that of a hand into the mouth.

na ; aśūnyadeśatvāt . na hi kāryātmanā pariṇatasya
nāmarūpakāryadeśavyatirekeṇa ātmaśūnyaḥ pradeśo'sti, yaṃ
praviśejjīvātmanā . kāraṇameva cetpraviśet , jīvātmatvaṃ jahyāt ,
yathā ghaṭo mṛtpraveśe ghaṭatvaṃ jahāti . 'tadevānuprāviśat' iti ca
śruterna kāraṇānupraveśo yuktaḥ . kāryāntarameva syāditi cet

Objection: No, since there is no empty space. For Brahman, which has become transformed into effects, has no other space-apart from that occupied by the effects, consisting of name and form- which is devoid of It and into which It can enter as an individual

soul. Should It (i.e. Brahman as the individual soul) enter into the cause (viz Brahman as name and form), It will cease to be an individual soul, just as a pot ceases to be a pot on entering into (i.e. on being reduced to) earth. Hence the text, 'He entered into that very thing', cannot justifiably imply into the cause.

tadevānuprāviśaditi jīvātmarūpaṃ kāryaṃ nāmarūpapariṇataṃ
kāryāntarameva āpadyata iti cet

Pseudo-Vedantin: Let (the entry be into) another effect. The text, 'He entered into that very thing', means that one effect, viz the individual soul, entered into another effect made of name and form.

na ; virodhāt . na hi ghaṭo ghaṭāntaramāpadyate,
vyatirekaśrutivirodhācca . jīvasya
nāmarūpakāryavyatirekānuvādinyaḥ śrutayo virudhyeran ;
tadāpattau mokṣāsambhavācca . na hi yato mucyamānaḥ, tadeva
āpadyate . na hi śṛṅkhalāpattiḥ baddhasya taskarādeḥ

Objection: No, since this involves a contradiction; for a pot does not become merged into another pot. Besides, this runs counter to the Vedic texts that speak of their distinction; so, the Vedic texts that reaffirm the difference of the individual soul from the effect, name and form, will be contradicted. Furthermore, if the soul merges into name and form, liberation will be impossible. It does not stand to reason that one merges into what one tries to get freed from. A chained thief does not enter into fetters.

bāhyāntarbhedenā pariṇatamiti cet - tadeva kāraṇaṃ brahma
śarīrādyādhāratvena tadantarjīvātmanā ādheyatvena ca
pariṇatamiti cet

Pseudo-Vedantin: Suppose Brahman is transformed into two parts, external and internal. To explain, that very Brahman which is

the cause, has become diversified as the receptacle in the shape of body etc., and as the thing contained in the shape of the embodied soul.

na ; bahiṣṭhasya praveśopapatteḥ . na hi yo yasyāntaḥsthaḥ sa eva tatpraviṣṭa ucyate . bahiṣṭhasyānupraveśaḥ syāt ,
praveśaśabdārthasyaivaṃ dṛṣṭatvāt - yathā grhaṃ kṛtvā prāviśaditi
Objection: No, for entry is possible only for what is outside. Not that a thing which is (naturally) contained within another is said to have entered there. The entry should be of something that is outside, for the word entry (pravesa) is seen to carry that sense, as for instance in the sentence, 'He entered into the house after erecting it.'

jalasūryakādipratibimbavat praveśaḥ syāditi cet

Pseudo-Vedantin: The entry may be like that of the reflections of the sun etc. in water.

na ; aparicchinnatvādamūrtatvācca . paricchinnasya mūrtasyānyasya anyatra prasādasvabhāvake jalādau sūryakādipratibimbodayaḥ syāt , na tvātmanaḥ ; amūrtatvāt , ākāśādikāraṇasya ātmanaḥ vyāpakatvāt .

tadviprakṛṣṭadeśapratibimbādhāravastvantarābhāvācca pratibimbavatpraveśo na yuktaḥ . evaṃ tarhi naivāsti praveśaḥ ; na ca gatyantaramupalabhāmahe, 'tadevānuprāviśat' iti śruteḥ . śrutiśca no'tīndriyaviṣaye vijñānotpattaū nimittam . na cāsmādvākyāt yatnavatāmapī vijñānamutpadyate . hanta tarhyanarthakatvādapohyametadvākyam 'tatsṛṣṭvā tadevānuprāviśat' iti

Objection: No, since Brahman is not limited, and since It has no configuration. A distinct thing that is limited and has features can be a production of reflection on something else which is by nature

transparent, as for instance, the sun etc. can be reflected on water; but of the Self there can be no reflection, since It has no form. Moreover, the entry of the Self in the form of a reflection is not possible, since the Self is all-pervasive, being the cause of space etc., and since there is no other substance which can hold the Self's reflection by being placed somewhere unconnected with the Self. This being so, there is no entry whatsoever. Nor do we find any other interpretation possible for the text, 'He entered into that very thing.' And a Vedic text is meant to enlighten us about supersensuous realities. But from this sentence, not even diligent people can derive any enlightenment. Well, then, this sentence, 'Having created it, He entered into that very thing,' has to be discarded, since it conveys no meaning.

na, anyārthatvāt . kimarthamasthāne carcā ? prakṛto hyanyo
vivakṣito'sya vākyaṛthaḥ asti ; sa smartavyaḥ - 'brahma vidāpnoti
param' (tai. u. 2 . 1 . 1) 'satyaṃ jñānamantaṃ brahma' (tai. u. 2 .
1 . 1) 'yo veda nihitaṃ guhāyām' (tai. u. 2 . 1 . 1) iti . tadvijñānaṃ ca
vivakṣitaṃ ; prakṛtaṃ ca tat

Vedantin's answer: No, (it need not be discarded). As the sentence bears a different meaning, why should there be this discussion that is out of context? You should remember the other meaning which is implied in this sentence and which is the subject under discussion here, as stated in the text: 'The knower of Brahman attains the highest.....Brahman is truth, knowledge and infinite....He who knows (that Brahman) as existing in the intellect (lodged in the supreme space in the heart)' (II. i). The knowledge of that Brahman is sought to be imparted, and that is also the topic under discussion.

brahmasvarūpāvagamāya ca ākāśādyannamayāntaṃ kāryaṃ
pradarśitaṃ ; brahmāvagamaśca ārabdhaḥ . tatra

annamayādātmano'nyo'ntara ātmā prāṇamayah ;
tadantarmanomayo vijñānamaya iti vijñānaguhāyām praveśitaḥ ;
tatra ca ānandamayo viśiṣṭa ātmā pradarśitaḥ . ataḥ
paramānandamayaliṅgādhigamadvāreṇa ānandavivṛddhyavasāna
ātmā . brahma pucchaṃ pratiṣṭhā sarvavikalpāspado
nirvikalpo'syāmeva guhāyāmadhigantavya iti tatpraveśaḥ
prakalpyate

And the effects, beginning with space and ending with the body made of food, have been introduced with a view to acquiring the knowledge of the nature of that Brahman, and the topic started with is also the knowledge of Brahman. Of these, the self made of the vital force indwells and is different from the self made of food; within that is the self made of mind and the self made of intellect. Thus (by stages) the Self has been made to enter into the cavity of the intellect. And there, again, has been presented a distinct self that is made of bliss. After this, through the comprehension of the blissful self which acts as a pointer (to the Bliss-Brahman), one has to realize, within this very cavity (of the heart), that Self as the culmination of the growth of bliss, which is Brahman (conceived of) as the stabilizing tail (of the blissful self), which is the support of all modifications and which is devoid of all modifications it is with this idea that the entry of the Self is imagined.

na hyanyatropalabhyate brahma, nirviśeṣatvāt ; viśeṣasambandho
hyupalabdhiheturdrṣṭaḥ - yathā
rāhoścandrārka viśeṣasambandhaḥ

Inasmuch as Brahman has no distinctive attribute, It cannot be realized anywhere else. It is a matter of experience that knowledge of a thing is dependent on its particular associations. Just as the knowledge of Rahu arises from its associations with the distinct entities, the sun, and the moon, [Rahu is a mythological being that has no limb except a head. During eclipses it swallows

the sun or the moon, and then alone we are conscious of its existence]

evamantaḥkaraṇaguḥātmasambandho brahmaṇa
upalabdhihetuḥ, samnikarṣāt , avabhāsātmakatvācca
antaḥkaraṇasya

similarly, the association of the Self with the cavity of the internal organ causes the knowledge of Brahman, for the internal organ has proximity (to the Self) and the nature of illumination.

yathā ca ālokaviśiṣṭaghaṭādyupalabdhiḥ, evaṃ
buddhipratyayālokaviśiṣṭātmopalabdhiḥ syāt , tasmāt
upalabdhihetau guhāyāṃ nihitamiti prakṛtameva

Just as pot etc. are perceived when in contact with light, so also the Self is perceived when in contact with the light of intellectual conviction. Hence, it suits the context to say that the Self is lodged in the cavity of the intellect which is the cause of Its experience.

tadvṛttisthānīye tviha punastatsṛṣṭvā tadevānuprāviśadityucyate
In the present passage, however, which is a sort of elaboration of that theme, the same idea is repeated in the form, 'Having created it, He entered into that very thing.'

devedamākāśādikāraṇaṃ kāryaṃ sṛṣṭvā
tadanupraviṣṭamivāntarguhāyāṃ buddhau draṣṭṛ śroṭṛ manṭṛ
vijñātrityevaṃ viśeṣavadupalabhyate . sa eva tasya praveśaḥ ;
tasmādasti tatkāraṇaṃ brahma

Tat, that very Brahman Itself-which is the cause of space; and which, sṛstva, after creating the effect, has entered into the creation, as it were, is perceived within the cavity of intellect, as possessed of such distinctions as being a seer, a hearer, a thinker,

a knower, etc. That, indeed, is Its entry. Hence Brahman, as the cause of this (phenomenon), must exist.

ataḥ astitvādaśtīyevopalabdavyaṁ tat . tat kāryamanupraviśya ;
kim ? sacca mūrtaṁ tyacca amūrtaṁ abhavat . mūrtaṁ mūrte
hyavyākṛtanāmarūpe ātmasthe antargatena ātmanā vyākriyete
mūrtaṁ mūrtaśabdavācye . te ātmanā tvaprabhaktadeśakāle iti
kṛtvā ātmā te abhavadityucyate

Accordingly, just because It exists, It should surely be apprehended as such. What did It do after entering the creation? It abhavat, became; sat ca, the formed (gross); tyat ca, and the formless (subtle). The formed and the formless, existing in the Self in their state of unmanifested name and form, are manifested by the indwelling Self; and even when manifested and known as the formed and the formless, they still continue to be inseparable from the Self in time and space. Having this fact in view, it is said that the Self became these two.

kiṁ ca, niruktaṁ cāniruktaṁ ca, niruktaṁ nāma niṣkṛṣya
samānāsamānajātīyebhyaḥ deśakālaviśiṣṭatayā idaṁ tadyuktaṁ ;
aniruktaṁ tadviparītaṁ ; niruktānirukte api mūrtaṁ mūrtayoreva
viśeṣaṇe

Moreover, the (Self became) niruktaṁ and aniruktaṁ ca, the definable and the undefinable. Nirukta is that which is definable as 'this is that', by distinguishing it from things of its own class as also from things of other classes, and by associating it with a certain time and space. Anirukta is its opposite. Nirukta and anirukta, too, are but attributes of the formed and the formless.

yathā sacca tyacca pratyakṣaparokṣe, tathā nilayanaṁ
cānilayanaṁ ca . nilayanaṁ nīḍam āśrayaḥ mūrtasyaiva dharmāḥ ;
anilayanaṁ tadviparītaṁ amūrtasyaiva dharmāḥ .

tyadaniruktānilayanāni amūrtadharmatve'pi vyākṛtaviṣayāṇyeva,
sargottarakālabhāvaśravaṇāt

Just as the formed and the formless are the visible and invisible, so also are the nilayanam ca anilayanam ca, the sustaining and the non-sustaining. Nilayana means a nest, that which supports; and this is an attribute of the formed. Anilayana, a non-supporting thing-is opposed to that (nilayana) and is an attribute of the formless. Though 'invisible', 'undefinable', and 'nonsupporting' are the attributes of the formless, they relate only to the manifested state, for they are referred to in the Vedas as occurring after creation.

tyaditi prāṇādyaniruktaṃ tadevānilayanam ca . ato viśeṣaṇāni
amūrtasya vyākṛtaviṣayāṇyevaitāni . vijñānam cetanam ; avijñānam
tadrahitamacetanam pāṣāṇādi . satyam ca vyavahāraṇi ,
adhikārāt ; na paramārthasatyam ; ekameva hi paramārthasatyam
brahma

By tyat, the formless, are meant the vital force etc. which are inexpressible, and it is non-sustaining as well. So, all these adjectives belonging to the formless, relate to the manifested (created). Vijnanam is sentient, and avijnanam is devoid of that (sentience), insentient stone etc. It follows from the context that satyam is truth falling within the range of the empirical, and not absolute truth. For the absolute truth is only one, which is Brahman.

iha punaḥ vyavahāraṇi satyam ,
mṛgaṭṛṣṇikādyanṛtāpekṣayā udakādi satyamucyate . anṛtaṃ ca
tadviparītaṃ . kiṃ punaḥ ? etatsarvamabhavat , satyam
paramārthasatyam

But here the relative truth, as found in the empirical world, is referred to; as for instance, water is said to be true in comparison

with the water in a mirage which is false. Anrtam, untruth, is the opposite of that. Again, what is it that abhavat, became, all this? That which is satyam, the absolute truth.

kiṃ punastat ? brahma, 'satyaṃ jñānamantaṃ brahma' iti prakṛtatvāt

What is that, again? It is Brahman; for it is Brahman that has been introduced as the topic of discussion by the sentence, 'Brahman is truth, knowledge, infinite.'

yasmāt , satyadādikam mūrtāmūrtadharmajātaṃ yatkiñcedaṃ sarvamaviśiṣṭaṃ vikārajātamekameva sacchabdavācyaṃ brahmābhavat , tadvyatirekeṇābhāvānnāmarūpavikārasya, tasmāt tat brahma satyamityācakṣate brahmavidaḥ

The knowers of Brahman acaksate, call it; satyam, truth; because it is the one Brahman, called satya, truth, that abhavat, became; yat kim ca idam, all this that there is-all modifications, without any exception, starting with the visible and the invisible, all of which are the features of the formed and the formless-, there being no existence for any of these modifications of name and form apart from that Brahman.

asti nāstīyanupraśnaḥ prakṛtaḥ ; tasya prativacanaviśaye etaduktam - 'ātmākāmayata bahu syām' iti . sa yathākāmaṃ ca ākāśādikāryaṃ satyadādilakṣaṇaṃ sṛṣṭvā tadanupraviśya paśyañśṛṇvanmanvāno vijānan bahvabhavat

The question that was mooted after the teacher's instruction concerned existence and nonexistence. As an answer to this, it has been said that the Self desired, 'I shall become many.' After creating, in accordance with His wish, such products as space etc. which are characterized as the visible and invisible etc., and then

entering into them, He became many through His acts of seeing, hearing thinking, and knowing.

tasmāt tadevedamākāśādikāraṇaṃ kāryasthaṃ parame vyoman
hṛdayaguhāyāṃ nihitaṃ
tatpratyaayāvabhāsaviśeṣeṇopalabhyamānamastītyevaṃ
vijānīyādityuktaṃ bhavati . tat etasminnarthe brāhmaṇokte eṣaḥ
ślokaḥ mantraḥ bhavati . yathā
pūrveṣvannamayādyātmaprakāśakāḥ pañcasvapi, evaṃ
sarvāntaratamātmāstitvaparakāśako'pi mantraḥ kāryadvāreṇa
bhavati

Hence it is implied thereby that this Self must be accepted as existing, since It is the cause of space etc., exists in this creation, is lodged in the supreme space within the cavity of the heart, and is perceived through Its diverse reflections on the mental concepts. Tat, pertaining to this-concerning this idea expressed in the brahmana portion; occurs this verse. Just as in the preceding five chapters occurred verses expressive of the selves, counting from the one constituted by food, so, too, is there this verse which indicates through Its effects the existence of the Self as the inmost of all.

asadvā idamagra āsīt I tato vai sadajāyata I tadātmānaṃ
svayamakuruta I tasmāttatsukṛtamucyata iti I yadvai tatsukṛtaṃ I
raso vai saḥ I rasaṃ hyevāyaṃ labdhvānandī bhavati I ko
hyevānyātkāḥ prāṇyāt I yadeṣa ākāśa ānando na syāt I eṣa
hyevānandayāti I yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nīlayane'bhayaṃ pratiṣṭhāṃ
vindate I atha so'bhayaṃ gato bhavati I yadā hyevaiṣa
etasminnudaramantaraṃ kurute I atha tasya bhayaṃ bhavati I

tattveva bhayaṃ viduṣo'manvānasya । tadapyeṣa śloko bhavati ॥
1 ॥

asadvā idamagra āsīt . asaditi

vyākṛtanāmarūpaviśeṣaviparītarūpam avyākṛtaṃ brahma ucyate ;
na punaratyantamevāsat . na hyasataḥ sajjanmāsti . idam iti
nāmarūpaviśeṣavadvyākṛtaṃ jagat ; agre pūrvaṃ prāgutpatteḥ
brahmaiva asacchabdavācyaṃ āsīt . tataḥ asataḥ vai sat
pravibhaktanāmarūpaviśeṣam ajāyata utpannam . kiṃ tataḥ
pravibhaktaṃ kāryamiti - pituriva putraḥ ? netyāha . tat
asacchabdavācyaṃ svayameva ātmānameva akuruta kṛtavat .
yasmādevam , tasmāt tat brahmaiva sukṛtaṃ svayaṃ kartṛ ucyate .
svayaṃ kartṛ brahmeti prasiddhaṃ loke sarvakāraṇatvāt .
yasmādvā svayamakarotsarvaṃ sarvātmanā,
tasmātpuṇyarūpeṇāpi tadeva brahma kāraṇaṃ sukṛtam ucyate .
sarvathāpi tu phalasambandhādikāraṇaṃ sukṛtaśabdavācyaṃ
prasiddhaṃ loke . yadi puṇyaṃ yadi vā anyat sā prasiddhiḥ nitye
cetanakāraṇe sati upapadyate, tasmādasti brahma,
sukṛtaprasiddheriti . itaścāsti ; kutaḥ ? rasatvāt . kuto
rasatvaprasiddhirbrahmaṇa ityata āha - yadvai tatsukṛtaṃ raso vai
saḥ . raso nāma tṛptihetuḥ ānandakaro madhurāmlādiḥ prasiddho
loke . rasameva hi ayaṃ labdhvā prāpya ānandī sukhī bhavati .
nāsata ānandahetutvaṃ dṛṣṭaṃ loke . bāhyānandasāadhanarahitā
api anīhā nireṣaṇā brāhmaṇā bāhyarasalābhādiva sānandā
dṛśyante vidvāṃsaḥ ; nūnaṃ brahmaiva rasasteṣāṃ . tasmādasti
tatteṣāṃānandakāraṇaṃ rasavadbrahma . itaścāsti ; kutaḥ ?
prāṇanādikriyādarśanāt . ayamapi hi piṇḍo jīvataḥ prāṇena prāṇiti
apānena apāniti . evaṃ vāyavīyā aindriyakāśca ceṣṭāḥ saṃhataiḥ
kāryakāraṇairnirvartyamānā dṛśyante . taccaikārthavṛttitvena
saṃhananaṃ nāntareṇa cetanamasaṃhataṃ sambhavati,
anyatrādarśanāt . tadāha - yat yadi eṣaḥ ākāśe parame vyomni
guhāyāṃ nihita ānando na syāt na bhavet , ko hyeva loke anyāt

apānaceṣṭāṃ kuryādityarthaḥ . kaḥ prāṇyāt prāṇanaṃ vā kuryāt ;
 tasmādasti tadbrahma, yadarthāḥ kāryakaraṇaprāṇanādiceṣṭāḥ ;
 tatkr̥ta eva ca ānando lokasya . kutaḥ ? eṣa hyeva para ātmā
 ānandayāti ānandayati sukhayati lokam dharmānurūpam . sa
 evātmā ānandarūpo'vidyayā paricchinno vibhāvyate
 prāṇibhīrityarthaḥ . bhayābhaya hetutvādvidvadaviduṣorasti
 tadbrahma . sadvastvāśrayaṇena hi abhayaṃ bhavati ;
 nāsvastvāśrayaṇena bhayanivṛttirupapadyate .
 kathamabhaya hetutvamiti, ucyate - yadā hyeva yasmāt eṣaḥ
 sādhaḥ etasmin brahmaṇi - kiṃviśiṣṭe ? adṛśye dṛśyaṃ nāma
 draṣṭavyaṃ vikāraḥ, darśanārthatvādvikārasya ; na dṛśyaṃ
 adṛśyaṃ , avikāra ityarthaḥ . etasminnadṛśye avikāre'viśayabhūte,
 anātmnye aśarīre, yasmādadṛśyaṃ tasmādanātmnyam ,
 yasmādanātmnyam tasmādaniruktam ; viśeṣo hi nirucyate ;
 viśeṣaśca vikāraḥ ; avikāraṃ ca brahma, sarvavikārahetutvāt ;
 tasmāt aniruktam . yata evam , tasmādanilayanaṃ nilayanaṃ nīḍa
 āśrayaḥ na nilayanaṃ anilayanaṃ anādhāraṃ tasmin etasmin
 adṛśye'nātmnye'nirukte'nilayane sarvakāryadharmavilakṣaṇe
 brahmaṇīti vākyārthaḥ . abhayamiti kriyāviśeṣaṇam . abhayāmiti vā
 līṅgāntaraṃ pariṇamyate . pratiṣṭhāṃ sthitimātmabhāvaṃ vindate
 labhate . atha tadā saḥ tasminnānātvasya
 bhaya hetoravidyākṛtasyādarśanādabhayaṃ gato bhavati .
 svarūpapraṭiṣṭho hyasau yadā bhavati, tadā nānyatpāśyati
 nānyacchṛṇoti nānyadvijānāti . anyasya hyanyato bhayaṃ bhavati,
 na ātmana eva ātmano bhayaṃ yuktaṃ ; tasmāt ātmaiva ātmanaḥ
 abhayakāraṇam . sarvato hi nirbhayā brāhmaṇā dṛśyante satsu
 bhaya hetuṣu ; taccāyuktamasati bhayatrāṇe brahmaṇi .
 tasmātteṣāmbhayadarśanādasti tadabhayaḥ brahmeti .
 kadā asau abhayaṃ gato bhavati sādhaḥ ? yadā nānyatpāśyati
 ātmani ca antaraṃ bhedaṃ na kurute, tadā abhayaṃ gato
 bhavatītyabhiprāyaḥ . yadā punaravidyāvasthāyāṃ hi yasmāt eṣaḥ
 avidyāvān avidyayā pratyupasthāpitaṃ vastu

taimirikadvitīyacandravatpaśyatyātmani ca etasmin brahmaṇi, uta
 api, aram alpamapi, antaram chidram bhedadarśanam kurute ;
 bhedadarśanameva hi bhayakāraṇam ; alpamapi bhedaṃ
 paśyatītyarthaḥ . atha tasmādbhedadarśanāddhetoḥ tasya
 bhedadarśinaḥ ātmano bhayaṃ bhavati . tasmādātmaivātmano
 bhayakāraṇamaviduṣaḥ ; tadetadāha - tat brahma tveva bhayaṃ
 bhedadarśino viduṣaḥ īśvaro'nyo mattaḥ ahamanyaḥ
 saṃsārītyevamviduṣaḥ bhedadṛṣṭamīśvarākhyam tadeva brahma
 alpamapyantaram kurvataḥ bhayaṃ bhavati ekatvena
 amanvānasya . tasmāt vidvānapyavidvānevāsau,
 yo'yamekamabhinnamātmatattvaṃ na paśyati .
 ucchedahetudarśanāddhyucchedyābhimatasya bhayaṃ bhavati ;
 anucchedyo hyucchedahetuḥ ; tatra asatyucchedahetau ucchedye
 na taddarśanakāryaṃ bhayaṃ yuktam . sarvaṃ ca
 jagadbhayaavaddṛśyate . tasmājjagato bhayadarśanādgamyate -
 nūnam tadasti bhayakāraṇamucchedaheturanucchedyātmakam ,
 yato jagadbibhetīti . tat etasminnapyathe eṣaḥ ślokaḥ bhavati

II-vii-1: In the beginning all this was but the Unmanifested
 (Brahman). From that emerged the manifested. That Brahman
 created Itself by Itself. Therefore It is called the self-creator.
 That which is known as the self-creator is verily the source of joy;
 for one becomes happy by coming in contact with that source of
 joy. Who, indeed, will inhale, and who will exhale, if this Bliss be
 not there in the supreme space (within the heart). This one,
 indeed, enlivens (people). For whenever an aspirant gets
 fearlessly established in this un-perceivable, bodiless,
 inexpressible, and un-supporting Brahman, he reaches the state
 of fearlessness. For, whenever the aspirant creates the slightest
 difference in It, he is smitten with fear. Nevertheless, that very

Brahman is a terror to the (so-called) learned man who lacks the unitive outlook. Illustrative of this is this verse here:

Asat vai idam agre asit, in the beginning all this was but the unmanifested (Brahman). By the word "asat" is meant the unmanifested state of Brahman as contrasted with the state in which distinctions of name and form become manifested. Not that absolute non-existence (the root meaning of the word, asat) is meant, for the existent cannot come out of the non-existent. Idam, this standing for the manifested world possessed of the distinctions of name and form; agre, in the beginning-before creation; asit asat, was but Brahman that could be called asat. Tatah, from that-from that Unmanifested; vai, indeed; sat, that which is distinguished by manifested name and form; ajayata, was born. Is the effect entirely separate from that (cause), just as a son is from the father? The answer is being given negatively: Tat, that which is called the Unmanifested (Brahman); svayam, Itself; akuruta, created; atmanam, Itself. Since this is so, tasmāt, therefore; tat, that Brahman Itself; ucyate, is called. the sukrtam, self-creator. [Sukrtam (standing for svakṛta) should mean 'self-created'. But Sankara takes it as a Vedic licence for 'self-creator'.- A.G.] By virtue of being the cause of everything, Brahman is well recognized in this world as the self-creator. Or, since Brahman Itself created everything by virtue of Its being everything, therefore that very Brahman, which is the cause from the standpoint of virtue as well, is called sukṛta (merit). At all events, whether the meaning of sukṛta be 'merit' or it be the other one (self-creator), that cause which brings (one) into association etc. with a result is familiarly known in the world as sukṛta. That well known fact is possibly only if there is an eternal consciousness acting as the cause. Hence, from the well known fact of sukṛta, it follows that Brahman exists.

It exists because of this further reason. Of which reason?
Since It is the source of joy. How is Brahman well known as the source of joy? The answer is: Yat vai tat sukrtaṁ, that which is known as the self-creator; rasah vai saḥ, is verily the rasah, (a source of joy). Rasah stands for anything that is a means for satisfaction, i.e. a source of joy, such as sweet and sour things which are well known to be so in the world. Rasam labdhva, getting a thing of joy; ayam bhavati, one becomes; anandi, happy. A nonentity is not seen in this world to be a cause of happiness. Inasmuch as those Brahmanas who have realized Brahman are seen to be as happy as one is from obtaining an external source of joy-though, in fact, they do not take help of any external means of happiness, make no effort, and cherish no desire-, it follows, as a matter of course, that Brahman is, indeed, the source of their joy. Hence there does exist that Brahman which is full of joy and is the spring of their happiness.

Brahman exists because of this additional reason. Of which?
Since such actions as exhaling are seen. This body, too, of a living being, exhales through that function of the vital force called prana and inhales through that other called apana. Thus are the body and senses, in their association, seen to perform their vital and organic functions. This coming into association for serving a common purpose is not possible unless there is a sentient being which is not a part of this conglomeration. For such is not the case anywhere else. That fact is being stated: yat, if; esaḥ anandah this Bliss; na syat, should not be there; akase, in the (supreme) space that is lodged in the cavity of the heart; then in this world, kaḥ hi eva, who indeed; anyat, would inhale, i.e. perform the function of apana; or kaḥ pranyat, who would exhale, i.e. perform the function of prana? Therefore that Brahman, for whose purpose there are

such activities of the body and senses, as exhaling etc., does exist; and the happiness of people is caused by That itself. How? Esah hi eva, this one, this supreme Self, indeed; anandayati (i.e. anandayati), enlivens-people, in accordance with their merit. The idea is this: That very Self, which is Bliss by nature, is thought of as limited and diversified by people because of their ignorance.

The Brahman exists as the cause of fear and fearlessness of the men of ignorance and knowledge (respectively). For fearlessness comes as a result of taking refuge in something that exists, whereas fear cannot cease by resorting to some thing that does not exist. How does Brahman become the cause of fearlessness? The answer is: Hi, since; yada eva, at the very time; that esah, this one-an aspirant; etasmin, in this one-in Brahman-. (In Brahman) of what kind? Adrsye: drsya is anything that is meant to be seen, that is to say, any modification; for a modification is meant to be perceived; what is not a drsya is adrsya, i.e. changeless. In this adrsye, changeless, that which is not an object of cognition. Anatmye, in the unembodied. Since It is imperceptible, It is incorporeal. Since It is incorporeal, It is aniruktam, inexpressible. Anything possessed of attributes can alone be expressed in words, and anything possessed of attributes is mutable, whereas Brahman is changeless, It being the source of all modifications. Hence, It is inexpressible. That being so, It is anilayanam: nilayana is a nest, refuge; anilayana is the opposite of that; It is without support. The meaning of the sentence is: (When) in that entity which is this changeless, unembodied, inexpressible, unsustaining Brahman, which is distinct from all the attributes of a product, (the aspirant) vindate, gets; pratistham, stability, Self-absorption; abhayam, in a fearless way-. The word abhayam (fearlessly) is used adverbially (to modify the verb vindate, gets); or it has to be changed in gender to abhayam (fearless) to qualify the noun

(pratistham, stability). (When the aspirant gets this fearless stability in Brahman) atha, then; since he does not see diversity which is the creation of ignorance and the cause of fear, therefore, sah, he; abhayam gatah bhavati, becomes established in fearlessness. When he becomes established in his true nature, then he does not see anything else, does not hear anything else, does not know anything else. Someone gets afraid of someone else, but it is not logical that the Self should be afraid of the Self. Hence the Self is the source of fearlessness for the Self. In spite of the existence of the cause of fear, there are Brahmanas to be found who are indeed free of fear from all quarters. This would be unjustifiable if Brahman, the protector from fear were not there. Therefore, from the fact of noticing their fearlessness, it follows that Brahman exists as the source of that intrepidity. When does that aspirant reach fearlessness? When he does not perceive anything else and does not create any antaram, difference, in the Self, then he attains fearlessness. This is the idea.

On the contrary, hi, since; yada, when, in the state of ignorance; esah, this one, the ignorant man; sees in the Self something presented by nescience, like the vision of a second moon seen by a man suffering from the eye-disease called timira; and etasmin, in this, in Brahman; kurute, he perceives; ut aram, even a slight; antaram, hole, difference-since the perception of difference is the cause of fear, it means that even if he sees the slightest difference-; atha, then, because of that seeing of difference; bhayam bhavati, fear crops up for this soul that perceives difference. So the Self alone is the cause of fear to the self in the case of an ignorant man. The Upanisad states that very fact here: Tu nevertheless; tat eva, that very Brahman; is bhayam, a terror; vidusah, to the man of (apparent) learning, who perceives difference; that very Brahman, when perceived through (a sense

of) duality and called God, becomes a terror for the (apparently) learned man who knows thus, 'God is different from me, and I am a wordly creature different from God', and who creates the slightest difference. (It becomes a terror) amanvanasya, for him who does not view from the stand point of unity. Accordingly, the man who does not realize the reality that is the Self, which is one and undifferentiated, is surely unenlightened, though he may be learned. Anyone who considers oneself destructible becomes struck with fear at the very sight of a destructive agency. A destroyer (in the ultimate analysis) can be so, only if it is itself indestructible. Now, if there be no cause of destruction, there should be no such fear in the destructible as issues from a perception of a destroyer. The whole world, however, is seen to be sticken with fear. Therefore, from the perceived fact of fear in the world, it follows that there does exist a terrifying thing which is by nature an indestructible agent of destruction, because of which the world shudders. Expressive of this idea, too, there is this verse:

bhīṣāsmādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣāsmādagniścendraśca | mṛtyurdhāvati pañcama iti |
saiṣānandasya mīmāṃsā bhavati | yuvā syātsādhuyuvādhyāyakaḥ
| āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ | tasyeyam pṛthivī sarvā vittasya
pūrṇā syāt | sa eko mānuṣa ānandaḥ | te ye śataṃ mānuṣā
ānandāḥ || 1 ||

sa eko manuṣyagandharvāṇāmānandaḥ | śrotriyasya
cākāmahatasya | te ye śataṃ manuṣyagandharvāṇāmānandāḥ |
sa eko devagandharvāṇāmānandaḥ | śrotriyasya cākāmahatasya |
te ye śataṃ devagandharvāṇāmānandāḥ | sa ekaḥ pitṛṇām
ciralokalokānāmānandaḥ | śrotriyasya cākāmahatasya | te ye

śataṃ pitṛṇāṃ ciralokalokānāmānandāḥ I sa eka ājānājānāṃ
devānāmānandāḥ II 2 II

śrotriyasya cākāmahatasya I te ye śatamājānājānāṃ
devānāmānandāḥ I sa ekaḥ karmadevānāṃ devānāmānandāḥ I
ye karmaṇā devānapiyanti I śrotriyasya cākāmahatasya I te ye
śataṃ karmadevānāṃ devānāmānandāḥ I sa eko
devānāmānandāḥ I śrotriyasya cākāmahatasya I te ye śataṃ
devānāmānandāḥ I sa eka indrasyānandāḥ II 3 II

śrotriyasya cākāmahatasya I te ye śatamindrasyānandāḥ I sa eko
bṛhaspaterānandāḥ I śrotriyasya cākāmahatasya I te ye śataṃ
bṛhaspaterānandāḥ I sa ekaḥ prajāpaterānandāḥ I śrotriyasya
cākāmahatasya I te ye śataṃ prajāpaterānandāḥ I sa eko
brahmaṇa ānandāḥ I śrotriyasya cākāmahatasya II 4 II

bhīṣā bhayena asmāt vātaḥ pavate . bhīṣodeti sūryaḥ . bhīṣā asmāt
agniścendraśca . mṛtyurdhāvati pañcama iti . vātādayo hi
mahārḥāḥ svayamīśvarāḥ santaḥ pavanādikāryeṣvāyāsabahuleṣu
niyatāḥ pravartante ; tadyuktaṃ praśāstari sati ; yasmāt niyamena
teṣāṃ pravartanam , tasmādasti bhayakāraṇaṃ teṣāṃ praśāstr
brahma . yataste bhṛtyā iva rājñāḥ asmāt brahmaṇaḥ bhayena
pravartante tacca bhayakāraṇamānandaṃ brahma . tasya asya
brahmaṇaḥ ānandasya eṣā mīmāṃsā vicāraṇā bhavati .
kimānandasya mīmāṃsyamiti, ucyate - kimānando
viṣayaviṣayisambandhajanitaḥ laukikānandavat , āhosvit
svābhāvikāḥ, ityevameṣā ānandasya mīmāṃsā ..
tatra laukika ānando bāhyādhyātmikasādhanaśampattinimitta
utkr̥ṣṭaḥ . saḥ ya eṣa nirdiśyate brahmānandānugamārtham .
anena hi prasiddhena ānandena vyāvṛttaviṣayabuddhigamya
ānando'nugantuṃ śakyate . laukiko'pyānandāḥ

brahmānandasyaiva mātṛā ; avidyayā tiraskriyamāṇe vijñāne
utkr̥ṣyamāṇāyāṃ ca avidyāyāṃ brahmādibhiḥ karmavaśāt
yathāvijñānaṃ viśayādisādhanaśambandhavaśācca
vibhāvya mānaśca loke'navasthito laukikaḥ sampadyate ; sa eva
avidyākāmakarmāpakarṣeṇa
manuṣyagandharvādyuttarottarabhūmiṣu
akāmahatavidvacchrotriyapratyakṣo vibhāvya
śataguṇottarottarotkarṣeṇa yāvaddhiraṇyagarbhasya brahmaṇa
ānanda iti ..

niraste tvavidyākṛte viśayaviśayivibhāge, vidyayā svābhāvikaḥ
paripūrṇaḥ ekaḥ ānandaḥ advaitaḥ bhavatītyetamarthaṃ
vibhāvayaṣyannāha - yuvā prathamavayāḥ ; sādhu yuveti
sādhucāsau yuvā ceti yūno viśeṣaṇam ; yuvāpyasādhurbhavati
sādhurapyayuvā, ato viśeṣaṇam yuvā syātsādhuyuveti ;
adhyāyakaḥ adhītavedaḥ . āśiṣṭhaḥ āśāstr̥tamaḥ ; dṛḍhiṣṭhaḥ
dṛḍhatamaḥ ; baliṣṭhaḥ balavattamaḥ ;
evamādhyātmikasādhanaśampannaḥ . tasyeyaṃ pṛthivī urvī sarvā
vittasya vittenopabhogasādhanena dṛṣṭārthenādr̥ṣṭārthena ca
karmasādhanena śampannā pūrṇā rājā pṛthivīpatirityarthaḥ . tasya
ca ya ānandaḥ, saḥ ekaḥ mānuṣaḥ manuṣyāṇāṃ prakṛṣṭaḥ eka
ānandaḥ . te ye śataṃ mānuṣā ānandāḥ, sa eko
manuṣyagandharvāṇāmānandaḥ ; mānuṣānandāt
śataguṇenotkr̥ṣṭaḥ manuṣyagandharvāṇāmānandaḥ bhavati .
manuṣyāḥ santaḥ karmavidyāviśeṣāt gandharvatvaṃ prāptā
manuṣyagandharvāḥ . te hyantardhānādisaktisampannāḥ
sūkṣmakāryakaraṇāḥ ; tasmātpratighātālpatvaṃ teṣāṃ
dvandvapratighātaśaktisādhanaśampattiśca . tataḥ
apratihanyamānasya pratikāravataḥ manuṣyagandharvasya
syāccittaprasādaḥ . tatprasādaviśeṣātsukhaviśeṣābhivyaktiḥ . evaṃ
pūrvasyāḥ pūrvasyā bhūmeruttarasyāmuttarasyāṃ bhūmau
prasādaviśeṣataḥ śataguṇena ānandotkarṣa upapadyate .
prathamam tu akāmahatāgrahaṇam

manuṣya viṣaya bhogakāmānabhihataṣya śrotriyaṣya
manuṣyānandāt śataguṇena ānandotkarṣaḥ manuṣyagandharveṇa
tulyo vaktavya ityevamarthaṁ . sādhu yuvā adhyāyaka iti
śrotriyatvāvṛjinate grhyete . te hyaviśiṣṭe sarvatra .
akāmahatatvaṁ tu viṣayotkarṣāpakarṣataḥ sukhotkarṣāpakarṣāya
viśeṣyate . ataḥ akāmahatagrahaṇam , tadviśeṣataḥ
śataguṇasukhotkarṣopalabdheḥ akāmahatatvasya
paramānandaprāptisādhanatvavidhānārthaṁ . vyākhyātamanyat .
devagandharvā jātita eva . ciralokalokānāmiti pitṛṇām viśeṣaṇam .
cirakālasthāyī loko yeṣāṁ pitṛṇām , te ciralokalokā iti . ājāna iti
devalokaḥ tasminnājāne jātā ājānajā devāḥ , smārtakarmaviśeṣato
devasthāneṣu jātāḥ . karmadevā ye vaidikena karmaṇā
agnihotrādinā kevalena devānapiyanti . devā iti
trayastrimśaddhavirbhujāḥ ; indrasteṣāṁ svāmī ; tasya ācāryo
bṛhaspatiḥ . prajāpatiḥ virāṭ trailokyaśārīro brahmā
samaṣṭivyaṣṭirūpaḥ saṁsāramaṇḍalavyāpī . yatraite ānandabhedā
ekatām gacchanti , dharmaśca tannimittāḥ jñānaṁ ca tadviṣayam
akāmahatatvaṁ ca niratiśayaṁ yatra , sa eṣa hiraṇyagarbho
brahmā , tasyaiṣa ānandaḥ śrotriyeṇa avṛjineṇa akāmahatena ca
sarvataḥ pratyakṣamupalabhyate . tasmādetāni trīṇi
sādhanānītyavagamyate . tatra śrotriyatvāvṛjinate niyate
akāmahatatvaṁ tu utkr̥ṣyata iti prakṛṣṭasādhanatā avagamyate .
tasya akāmahatatvaprakarṣataścopalabhyamānaḥ
śrotriyapratyakṣo brahmaṇa ānandaḥ yasya paramānandasya
mātrā ekadeśaḥ , 'etasyaivānandasyānyāni bhūtāni
mātrāmupajīvanti' (bṛ. u. 4 . 3 . 32) iti śrutyantarāt . sa eṣa ānandaḥ
- yasya mātrā samudrāmbhasa iva vipruṣaḥ pravibhaktāḥ
yatraikatām gatāḥ - sa eṣa paramānandaḥ svābhāvikaḥ , advaitāt ;
ānandānandinośca avibhāgo'tra
tadetanmīmāṃsāphalamupasamhriyate

II-viii-1-4: Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire, as also Indra, and Death, the fifth. This, then, is an evaluation of that Bliss:

Suppose there is a young man – in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there lies this earth for him filled with wealth. This will be one unit of human joy. If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is everlasting, and so also of a follower of the Vedas unaffected by desires. If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one joy of those that are born as gods in heaven, and so also of a follower of the Vedas untouched by desires. If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so also of a follower of the Vedas unaffected by desires. If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so also of a follower of the Vedas untarnished by desires. If the joy of the gods be increased a hundred times, it is one joy of Indra, and so also of a follower of the Vedas unaffected by desires. If the joy of Indra be multiplied a hundredfold, it is one joy of Brihaspati and so also of a follower of the Vedas unaffected by desires. If the joy of Brihaspati be increased a hundred times, it is one joy of Virat, and so also of a follower of the Vedas untarnished by desires. If the joy of Virat be multiplied a hundred times, it is one joy of Hiranyagarbha, and so also of a follower of the Vedas unsullied by desire.

Bhisa, through fear; asmat, of Him; vatah pavate, (the god of) Wind blows. Bhisa, through fear; udeti, rises; suryah, the Sun. Bhisa asmat, through fear of Him; dhavati, runs; agnih ca indrah ca, Fire as also Indra; (and) mrtyuh pancamah, Death, the fifth.

Since Wind etc., greatly adorable and lordly though they themselves are, engage regularly in such highly strenuous works as blowing, it is reasonable to conclude that this is possible on the supposition of a ruler different from them, because of whom they have their disciplined activity. Since they engage (in their duties) out of fear of this Brahman, just as servants do out of fear of a king, therefore, Brahman does exist as their ruler as a terrifying entity. And that Brahman, the source of fear, is Bliss. Esa bhavati, this is; mimamsa, an evaluation; anandasya, of Bliss, of the aforesaid Brahman. What is there to be assessed about Bliss? The answer is: Bliss can be studied thus from this point of view- whether It arises from the contact of subject and object, as is the case with worldly happiness, or whether It is natural.

As to that, the worldly bliss attains excellence owing to a concurrence of external and internal means. The bliss, thus attained, is being instanced here as an approach to the Bliss that is Brahman; for through this familiar bliss can be approached the Bliss that is comprehensible by an intellect free from objective thought. Even worldly bliss is particle of the Bliss that is Brahman, which becomes transmuted into impermanent worldly bliss, consequent on knowledge becoming covered up by ignorance, and ignorance becoming successively thicker accordingly as the individuals, starting with Hiranyagarbha, think diversely of this

Bliss under the impulsion of the result of their past actions and in conformity with their past contemplations, and under the influence of contact with accessories like objects etc. That very Bliss which is visualized by one who is learned, versed in the Vedas and free from passion, appears diversely as increasing more and more-a hundredfold each time in the planes starting with that of man-Gandharvas till the bliss of Hiranyagarbha, Brahma, is reached-, in accordance with the attenuation of ignorance, desire and action. But when the division of subject and object, created by ignorance is eliminated by elightenment, there is only the intrinsic all pervading Bliss that is one without a second. In order to impart this idea, the text says: yuva syat, etc. Yuva, a youth-one in the prime of life. Sadhu-yuva is an adjective of the youth, and means one who is both young and good. Even a youth may be bad, and even a good man may not be young. Hence the specification, 'Suppose there is a young man who is a good youth.' Adhyayakah is one who has studied the Vedas. Asisthah, the best ruler (or, 'the quickest in action'). Drdhisthah, most hardy (i.e. having all the senses intact). Balisthah, strongest. (suppose the youth is) blessed with such physical accessories. (And let there be) tasya, for him; iyam sarva prthivi, this whole earth; purna, filled; vittasya, (should rather be vittena), with wealth meant for enjoyment, and with the means of karmas leading to seen and unseen results. The idea is that he is a king ruling over the earth. Sah, the joy that he has; is ekah manusah anandah, a single human bliss, one unit of the highest human bliss. Te Ye satam manusah anandah, that human bliss multiplied a hundredfold; is sah ekah manusya-gandharvanam anandah, one unit of the bliss of the man-Gandharvas. The happiness of man-Gandharvas becomes a hundred times better than that of man. Man-Gandharvas are those human beings who become Gandharvas through some special karmas and meditations. As they are

possessed of the power of disappearance etc., being endowed with subtle bodies and senses, so obstacles in their way are few, and they are endowed with the power and means of resisting dualities (such as heat and cold, etc.). Therefore, a man-Gandharva will have mental tranquillity inasmuch as he remains unopposed and can withstand duality. From that excellence of tranquillity follows an abundant expression of Bliss. Thus it stands to reason that in proportion to the abundance of tranquillity on the succeeding planes as compared with that on the preceding ones, the excellence of bliss also progresses a hundredfold. However, the man free from desire has not been taken into consideration at the initial stage with a view to showing that the bliss of one, who observes Vedic duties and is untouched by desire and enjoyment of human objects, is a hundred times higher than the human bliss and is comparable to that of a man-Gandharva. Devotion to Vedic duties and sinlessness (Br. IV. iii. 33) are implied by the two terms 'learned' and 'young and good'.

These two qualities are, indeed, common to all (the planes). But desirelessness has been treated distinctively in order to point out that increase of bliss is independent of the superiority or inferiority of objects. Thus since happiness is seen to improve a hundredfold, proportionately with the advance of desirelessness, it is treated here with a view to enjoining dispassionateness as a means for the attainment of supreme Bliss. The rest has been already explained. Deva-Gandharvah, the divine-Gandharvas, are so from their very birth. The term *ciralokalokanam*, of those whose world lasts for ever, is an adjective of *pitṛnam*, of the manes, the manes being so qualified since their world lasts (relatively) for ever. *Ajāna* is the world of the gods; those who are born there-born in the regions of gods as a result of special rites prescribed by the *Smṛtis*-are the *Ajanaja* gods. The *karmadevah* are those

who reach the gods by mere Vedic Karma, such as Agnihotra etc. The devah, gods, are those who are thirtythree in number and receive oblations. Indra is their lord. His preceptor is Brhaspati. Prajapati is Virat who has the three worlds (earth, heaven, and intermediate space) as his body. Brahma pervades the whole universe in the form of the cosmic and individual persons. This Brahma is Hiranyagarbha in whom all these varieties of bliss become unified, and in whom resides virtue which is the cause of that bliss, consciousness of that bliss, and dispassionateness of the highest order. This bliss of His is directly experienced everywhere by one who is versed in the Vedas, free from sin and unsullied by desire. Hence it is understood that these three qualities are the means (for the attainment of Bliss). Of these, Vedic learning and sinlessness are invariable (in all the planes), whereas desirelessness increases; and hence the last is known to be the best means. The bliss of Brahma, experienced on the perfection of desirelessness and also open to the direct vision of one who follows the Vedas, is a particle or bit of the supreme Bliss, in accordance with the Vedic text, 'On a particle of this very Bliss other beings live' (Br. IV. iii. 32). This bliss (of Brahma and others) is a particle of that Supreme Bliss that is natural, from which it has separated like spray from the sea and into which it merges again. In It (the supreme Bliss) there is no bifurcation of the joy and the enjoyer, since It is non-dual. The result of this evaluation is being concluded here:

a yaścāyaṃ puruṣe I yaścāsāvāditye I sa ekaḥ I sa ya evaṃvit I
asmāḷlokātpretya I etamannamayamātmānamupasañkrāmati I
etaṃ prāṇamayamātmānamupasañkrāmati I etaṃ
manomayamātmānamupasañkrāmati I etaṃ
vijñānamayamātmānamupasañkrāmati I

etamānandamayamātmānamupasañkrāmati I tadapyeṣa śloko
bhavati II 5 II

sa yaścāyaṃ puruṣa iti . yaḥ guhāyāṃ nihitaḥ parame vyomni
ākāśādikāryaṃ sṛṣṭvā annamayāntam , tadevānupraviṣṭaḥ, saḥ ya
iti niścīyate . ko'sau ? ayaṃ puruṣe . yaścāsāvāditye yaḥ
paramānandaḥ śrotriyapratyakṣo nirdiṣṭaḥ, yasyaikadeśaṃ
brahmādīni bhūtāni sukhārhan̐yupajīvanti, saḥ yaścāsāvāditye iti
nirdiśyate . sa ekaḥ bhinnapradeśaghaṭākāśākāśaikatvavat . nanu
tannirdeśe sa yaścāyaṃ puruṣa ityaviśeṣato'dhyātmāṃ na yukto
nirdeśaḥ ; yaścāyaṃ dakṣiṇe'kṣanniti tu yuktaḥ, prasiddhatvāt . na,
parādhikārāt . paro hyātmā atra adhikṛtaḥ
'adṛśye'nātmye' 'bhīṣāsmādvātaḥ pavate' 'saiṣānandasya
mīmāṃsā' iti . na hi akasmādaprakṛto yukto nirdeṣṭum ;
paramātmavijñānaṃ ca vivakṣitam . tasmāt para eva nirdiśyate - sa
eka iti . nanvānandasya mīmāṃsā prakṛtā ; tasyā api
phalamupasamhartavyam . abhinnaḥ svābhāvikaḥ ānandaḥ
paramātmaiva, na viṣayaviṣayasambandhajanita iti . nanu
tadanurūpa eva ayaṃ nirdeśaḥ - 'sa yaścāyaṃ puruṣe
yaścāsāvāditye sa ekaḥ' iti bhinnādhikaraṇasthaviśeṣopamardena .
nanvevamapyādityaviśeṣagrahaṇamanarthakam ; na anarthakam ,
utkarṣāpakarṣāpohārthatvāt . dvaitasya hi yo
mūrtāmūrtalakṣaṇasya para utkarṣaḥ savitrabhyantargataḥ sa
cetpuruṣagataviśeṣopamardena paramānandamapekṣya samo
bhavati, na kaścidutkarṣo'pakarṣo vā tāṃ gatim
gatasyetyabhayaṃ pratiṣṭhāṃ vindata ityupapannam ..
asti nāstīyanupraśno vyākhyātaḥ .
kāryarasalābhaprāṇanābhayapratīṣṭhābhayadarśanopapattibhyo's
tyeva tadākāśādikāraṇaṃ brahmetyapākṛtaḥ anupraśna ekaḥ ;
dvāvanyānupraśnau vidvadaviduṣorbrahmaprāptyaprāptiviṣayau ;
tatra vidvānsamaśnute na samaśnuta ityanupraśno'ntyah ;
tadapākaraṇāyocyate . madhyamo'nupraśnaḥ antyāpākaraṇādeva

apākṛta iti tadapākaraṇāya na yatyate . sa yaḥ kaścit evaṃ
 yathoktaṃ brahma utsrjyotkarṣāpakarṣamadvaitaṃ satyaṃ
 jñānamanantasmaṃityevaṃ vettīti evaṃvit ; evaṃśabdasya
 prakṛtaparāmarśārthatvāt . sa kim ? asmāḷlokātpretya
 dr̥ṣṭādr̥ṣṭeṣṭaviśayasamudāyo hi ayaṃ lokaḥ,
 tasmādasmaḷlokātpretya pratyāvṛtya nirapekṣo bhūtvā etaṃ
 yathāvyākhyātaṃ annamayamātmānamupasaṅkrāmati
 viśayajātamannamayātpiṇḍātmano vyatiriktaṃ na paśyati, sarvaṃ
 sthūlabhūtamannamayamātmānaṃ paśyatītyarthaḥ . tataḥ
 abhyantarametaṃ prāṇamayam
 sarvānnamayātmasthamavibhaktam . athaitaṃ manomayam
 vijñānamayamānandamayamātmānamupasaṅkrāmati .
 athādr̥ṣye'nātmye'nirukte'nilayane'bhayaṃ pratiṣṭhāṃ vindate ..
 tatra itaḥ cintyam - ko'yamevaṃvit , kathaṃ vā saṅkrāmatīti ; kiṃ
 parasmādātmano'nyaḥ saṅkramaṇakartā pravibhaktaḥ, uta sa
 eveti . kiṃ tataḥ ? yadyanyaḥ syāt , śrutivirodhaḥ - 'tatsṛṣṭvā
 tadevānuprāviśat' (tai. u. 2 . 6 . 1) 'anyo'sāvanyo'hamasmīti . na sa
 veda' (bṛ. u. 1 . 4 . 10) 'ekamevādvitīyam' (chā. u. 6 . 2 . 1)
 'tattvamasi' (chā. u. 6 . 8 . 16) iti . atha sa eva
 ānandamayamātmānamupasaṅkrāmatīti,
 karmakartṛtvānupapattiḥ . parasyaiva ca saṃsāritvaṃ parābhāvo
 vā . yadyubhayathā prāpto doṣo na parihartuṃ śakyata iti, vyarthā
 cintā . atha anyatarasminpakṣe doṣāprāptiḥ tṛtīye vā pakṣe aduṣṭe,
 sa eva śāstrārtha iti vyarthaiva cintā ; na, tannirdhāraṇārthatvāt .
 satyaṃ prāpto doṣo na śakyaḥ parihartumanyatarasmin tṛtīye vā
 pakṣe aduṣṭe avadhṛte vyarthā cintā syāt ; na tu so'vadhṛta iti
 tadavadhāraṇārthatvādarthavatyevaiśā cintā . satyamarthavatī
 cintā, śāstrārthāvadhāraṇārthatvāt . cintayasi ca tvam , na tu
 nirṇeṣyasi ; kiṃ na nirṇetavyamiti vedavacanam ? na ; kathaṃ tarhi
 ? bahupratipakṣatvāt ; ekatvavādī tvam , vedārthaparatvāt ;
 bahavo hi nānātvavādinō vedabāhyāḥ tvatpratipakṣāḥ ; ato
 mamāśaṅkā - na nirṇeṣyasīti . etadeva me svastyayanam -

yanmāmekayoginamanekayogibahupratipakṣamāttha . ato
 jeṣyāmi sarvān ; ārabhe ca cintām ..
 sa eva tu syāt , tadbhāvasya vivakṣitatvāt . tadvijñānena
 paramātmabhāvo hi atra vivakṣitaḥ - 'brahmavidāpnoti param' iti .
 na hi anyasya anyabhāvāpattirupapadyate . nanu tasyāpi
 tadbhāvāpattiranupapannaiva . na, avidyākṛtānātmāpohārthatvāt .
 yā hi brahmavidyayā svātmaprāptirupadiśyate, sā avidyākṛtasya
 annādiviśeṣātmanah ātmatvenādhyāropitasya anātmanah
 apohārthā . kathamevamarthatā avagamyate ?
 vidyāmātropadeśāt . vidyāyāśca dṛṣṭam kāryamavidyānivṛttiḥ ;
 tacceha vidyāmātramātmaprāptau sādhanamupadiśyate .
 mārgavijñānopadeśavaditi cet , tadātmatve
 vidyāmātrasādhanopadeśo'hetuḥ . kasmāt ? deśāntaraprāptau
 mārgavijñānopadeśadarśanāt . na hi grāma eva ganteti cet , na ;
 vaidharmyāt . tatra hi grāmaviṣayaṃ nopadiśyate,
 tatprāptimārgaviṣayamevopadiśyate vijñānam ; na tatheha
 brahmavijñānavyatirekeṇa sādhanāntaraviṣayaṃ
 vijñānamupadiśyate . uktakarmādisādhanāpekṣam
 brahmavijñānaṃ paraprāptau sādhanamupadiśyata iti cet , na ;
 nityatvānmokṣasyetyādinā pratyuktatvāt . śrutiśca 'tatsṛṣṭvā
 tadevānuprāviśat' iti kāryasya tadātmatvaṃ darśayati .
 abhayapraṭiṣṭhōpapatteśca . yadi hi vidyāvān svātmano'nyanna
 paśyati, tataḥ abhayaṃ praṭiṣṭhāṃ vindata iti syāt , bhayahetoḥ
 parasya anyasya abhāvāt . anyasya ca avidyākṛtatve vidyayā
 avastutvadarśanopapattiḥ ; taddhi dvitīyasya candrasya asattvam ,
 yadataimirikeṇa cakṣuṣmatā na gṛhyate ; naivaṃ na gṛhyata iti
 cet , na ; suṣuptasamāhitayoragrahaṇāt .
 suṣupte'grahaṇamanyāsaktavaditi cet , na ; sarvāgrahaṇāt .
 jāgratsvapnayoranyasya grahaṇātsattvameveti cet , na ;
 avidyākṛtatvāt jāgratsvapnayoḥ ; yadanyagrahaṇam
 jāgratsvapnayoḥ, tadavidyākṛtam , vidyābhāve abhāvāt . suṣupte
 agrahaṇamapi avidyākṛtami cet , na ; svābhāvikatvāt . dravyasya

hi tattvamavikriyā, parānapekṣatvāt ; vikriyā na tattvam ,
 parāpekṣatvāt . na hi kārakāpekṣaṃ vastunastattvam ; sato viśeṣaḥ
 kārakāpekṣaḥ, viśeṣaśca vikriyā ; jāgratsvapnayośca grahaṇaṃ
 viśeṣaḥ . yaddhi yasya nānyāpekṣaṃ svarūpam , tattasya tattvam ;
 yadanyāpekṣam , na tattattvam ; anyābhāve abhāvāt . tasmāt
 svābhāvikatvāt jāgratsvapnavat na suṣupte viśeṣaḥ . yeṣāṃ
 punarīśvaro anya ātmanaḥ, kāryaṃ ca anyat , teṣāṃ bhayānivṛttiḥ,
 bhayasya anyanimittatvāt ; sataśca anyasya ātmahānānupapattiḥ .
 na ca asata ātmalābhaḥ . sāpekṣasya anyasya bhayahetutvamiti cet
 , na ; tasyāpi tulyatvāt . yaddharmādyanusahāyībhūtaṃ
 nityamanityaṃ vā nimittamapekṣya anyadbhayakāraṇaṃ syāt ,
 tasyāpi tathābhūtasya ātmahānābhāvāt bhayānivṛttiḥ ; ātmahāne
 vā sadasatoritaretarāpattau sarvatra anāśvāsa eva . ekatvapakṣe
 punaḥ sanimittasya saṃsārasya avidyākalpitatvādoṣaḥ .
 taimirikadṛṣṭasya hi dvitīyacandrasya na ātmalābho nāśo vā asti .
 vidyāvidyayoḥ taddharmatvamiti cet , na ; pratyakṣatvāt .
 vivekāvivēkau rūpādivat pratyakṣāvupalabhyete antaḥkaraṇasthau
 . na hi rūpasya pratyakṣasya sato draṣṭṭadharmatvam . avidyā ca
 svānubhavena rūpyate - mūḍho'ham aviviktaṃ mama vijñānam
 iti . tathā vidyāviveko anubhūyate . upadiśanti ca anyebhya
 ātmano vidyāṃ budhāḥ . tathā ca anye avadhārayanti . tasmāt
 nāmarūpapakṣasyaiva vidyāvidye nāmarūpe ca ; na ātmadharmau,
 'nāmarūpayornirvahitā te yadantarā tadbrahma' (chā. u. 8 . 14 . 1)
 iti śrutyantarāt . te ca punarnāmarūpe savitaryahorātre iva kalpite ;
 na paramārthato vidyamāne . abhede
 'etamānandamayamātmānamupasaṅkrāmatī' (tai. u. 2 . 8 . 5) iti
 karmakartṛtvānupapattiriti cet , na ; vijñānamātratvāt
 saṅkramaṇasya . na jalūkādivat saṅkramaṇamihopadiśyate ; kiṃ
 tarhi, vijñānamātraṃ saṅkramaṇaśruterarthaḥ . nanu mukhyameva
 saṅkramaṇaṃ śrūyate - upasaṅkrāmatīti iti cet , na ; annamaye
 adarśanāt . na hi annamayamupasaṅkrāmataḥ bāhyādasmaḥlokāt
 jalūkāvat saṅkramaṇaṃ dṛśyate, anyathā vā . manomayasya

bahirnirgatasya vijñānamayasya vā punaḥ pratyāvṛtṭyā
 ātmasaṅkramaṇamiti cet , na ; svātmani kriyāvirodhāt .
 anyo'nnamayamanyamupasaṅkrāmatīti prakṛtya manomayo
 vijñānamayo vā svātmānamevopasaṅkrāmatīti virodhaḥ syāt . tathā
 na ānandamayasya ātmasaṅkramaṇamupapadyate . tasmāt na
 prāptiḥ saṅkramaṇam ; nāpi annamayādīnāmanyatamakartṛkaṁ
 pāriśeṣyādannamayādyānandamayāntātmavyatirikṭakartṛkaṁ
 jñānamātraṁ ca saṅkramaṇamupapadyate . jñānamātratve ca
 ānandamayāntaḥsthasyaiva sarvāntarasya ākāśādyannamayāntaṁ
 kāryaṁ sṛṣṭvā anupraviṣṭasya
 hṛdayaguhābhisambandhādannamayādiṣu anātmasu
 ātmavibhramaḥ saṅkramaṇātmakavivekavijñānotpattyā vinaśyati .
 tadetasminnavidyāvibhramanāśe saṅkramaṇaśabda upacaryate ;
 na hi anyathā sarvagatasya ātmanaḥ saṅkramaṇamupapadyate .
 vastvantarābhāvācca . na ca svātmana eva saṅkramaṇam . na hi
 jalūkā ātmānameva saṅkrāmati . tasmāt satyaṁ jñānāmanantaṁ
 brahmeti yathoktalakṣaṇātmāpratipattiyarthameva
 bahubhavanasargapraveśarasalābhābhayaṣaṅkramaṇādi
 parikalpyate brahmaṇi sarvavyavahāraṇi ; na tu paramārthato
 nirvikalpe brahmaṇi kaścīdapi vikalpa upapadyate . tametaṁ
 nirvikalpamātmānam evaṁ krameṇopasaṅkramya veditvā na
 bibheti kutaścana abhayaṁ pratiṣṭhāṁ vindata ityetasminnarthe'pi
 eṣaḥ ślokaḥ bhavati . sarvasyaiva asya prakaraṇasya
 ānandavallyarthasya saṅkṣepataḥ prakāśanāya eṣa mantro bhavati

II-viii-5: He that is here in the human person, and He that is there
 in the sun, are one. He who knows thus attains, after desisting
 from this world, this self made of food, attains this self made of
 vital force, attains this self made of mind, attains this self made of
 intelligence, attains this self made of bliss. Expressive of this there
 occurs this verse:

He who, after projecting all the creation-beginning with space and ending with the body made of (the essence of) food entered into it and is lodged in the supreme space within the cavity of the heart, is here indicated by the words sah yah, He who. Who is He? Ayam puruse yah ca asau aditye, He who is in the human person, and He who resides in the sun. The supreme Bliss, that has been indicated as directly perceptible to the follower of the Vedas, and on a particle of which subsist all the beings worthy of joy-counting from Brahma-, that supreme Bliss is being described as 'He who resides in the sun'. He is one in the same sense that the space in a pot, standing separately, is one with space (as such).

Objection: In the matter of describing that Bliss, the corporeal soul should not be referred to in general terms by saying, 'He that is in the human person'; rather it is proper to indicate that soul by saying, 'And He that is in the right eye' (Br.II.iii.5, IV.ii.2, V.v.2), that being better known.

Answer: No, for the discussion is here about the supreme Self. The supreme Self certainly forms the subject matter here in the texts, 'In the unperceivable, bodiless' (II.vii), 'Out of His fear the Wind blows' (II. viii. 1), 'This, then, is an evaluation of that Bliss'. It is not reasonable to refer suddenly to something out of context. And the subject sought to be taught is the knowledge of the supreme Self.

Therefore, it is verily the supreme Self that is referred to in the expression, sah, ekah, He is one.

Objection: Is not the topic started with an estimation of Bliss? The result of that estimation, too, has to be concluded by saying: 'The Bliss that is non-different and intrinsic, and not a product of the contact between the subject and the object, is the supreme Self.'

Counter-objection: Is not this indication (of the Self) by eliminating the distinctions pertaining to the different loci,-which we come across here in the sentence, 'He that is here in the human person, and He that is there is the sun, are one'-, quite in line with that?

Objection: Even so, is it not useless to single out the sun?

Answer: No, it is not useless, because it is meant for obviating (notions of) superiority and inferiority. In the sun is found the highest perfection of duality, consisting of the formed and the formless. If, from the standpoint of the supreme Bliss, that perfection can be placed on the same footing with the human personality, after eliminating the peculiarities of the latter, there will remain no superiority or inferiority for one who attains that goal; and hence it becomes reasonable to say that 'he reaches a state of fearlessness' (II. vii). The question as to whether Brahman exists or not, raised after the teacher's instruction, has been dealt with. One of these post-questions has been dismissed by saying that from the reasonings which justify the phenomena of creation, acquisition of joy, functioning of life, reaching a state of fearlessness, and experience of fear, it follows that Brahman does exist as the cause of those space etc. There are two other post-questions relating to the attainment or non-attainment of Brahman by the enlightened man and the unenlightened man. Of these, the last post-question is, 'Does the enlightened man attain or does he not?' In order to settle this, it is being said (as below).

The middle post question is settled by the answer to the last one; and hence no (separate) effort is made for solving it. Sah yah, anyone who; is evamvit, a knower of this kind; who, having discarded all ideas of superiority and inferiority, knows Brahman, described earlier, evam, in this manner, 'I am the non-dual truth, knowledge, infinity';-for the word, 'evam, thus', is used for alluding

to some topic already mooted-; what does he become?-he, pretya, (lit. after departing), desisting, without expecting anything; asmat lokat, from this world-the totality of things seen and unseen is verily indicated by the term 'this world'; without expecting anything from that world-; upasamkramati, attains; etam annamayam atmanam, this body built up by food, as explained already. The idea is that he does not perceive the totality of objects as different from the self, i.e. the body, built up by food; he sees all the gross elements as identical with the self built up by food. Then he attains etam pranamayam atmanam, this body constituted by the vital force, which is itself individed and is inside the (cosmic) body built up by all the food.

Then he attains this body made of mind, the body made of intelligence, the body made of bliss. Then he reaches the state of fearlessness in the unperceivable, bodiless, inexpressible, and unsupporting (Self) (II.vii). With regard to that, this has got to be considered: What is he who knows thus, and how does he attain? Is the attainer different from or the same as the supreme. Self? What follows from that? Should the attainer be different, the conclusion will run counter to such Vedic text as 'Having created that, He entered into that very thing' (II.vi), '(One who worships another god thinking), "He is one, I am another", he does not know' (Br. I. iv.10), 'One only, without a second' (Ch. VI.ii.1), and 'Thou art that' (Ch. VI.viii-xvi). On the contrary, if the Self itself attains the blissful self, we shall be faced with the unsoundness of the same entity being both subject and object; moreover, the supreme Self will either be reduced to a transmigratory soul or a nonentity.

Objection: This discussion is useless if the fault that arises on either assumption be unavoidable. On the other hand, if either of

the assumptions is free from defect, or if a third flawless assumption is so, then that alone is the meaning of the scripture, and hence that the discussion is uncalled for.

Answer: No, for the discussion is meant for its ascertainment. True it is that the accruing defect cannot be avoided by accepting either of the two positions, and that the discussion becomes useless if a third flawless position is ascertained; but that third alternative has not been determined. Hence this consideration is fruitful as it is calculated to lead to that ascertainment.

Objection: True it is that an investigation is fruitful so far as it culminates in the fixing of the meaning of a scripture. But in your case, you will simply cogitate without ever hitting upon any meaning.

Answer: Is it your view that there can occur any Vedic sentence whose meaning need not be determined?

Objection: No.

Counter-objection: How then (is the discussion useless)?

Objection: Because there are many opponents. You are a monist, since you follow the Vedic ideas, while the dualists are many who are outside the Vedic pale and who are opposed to you.

Therefore I apprehend that you will not be able to determine.

Answer: This itself is a blessing for me that you brand me as sworn to monism and faced by many who are wedded to plurality. Therefore I shall conquer all; and so I begin the discussion. The attainer must be the supreme Self alone, inasmuch as merger into that state is the idea implied. What is sought to be imparted here in the text, 'The knower of Brahman attains the highest' (II.i), is becoming the supreme Self through its knowledge. Surely, it is not possible that one thing can become something else.

Objection: Is it not also unsound to say that the individual soul becomes the supreme Self?

Answer: No, for the idea conveyed is that of removal of the indentity (with the body etc.) created by ignorance. The attainment of one's onw Self through the knowledge of Brahman, that is taught, is meant for the elimination of the distinct selves- such as the foodself, the products of nescience-which are really non-Selves, superimposed as Selves.

Objection: How is such a meaning understood?

Answer: Because knowledge alone is prescribed. The effect of knowledge is seen to be the eradication of ignorance; and here that knowledge alone is prescribed as the means for the attainment of the Self.

Objection: May not that be like the communicating of information about a path? So the mere prescription of knowledge as a means does not amount to showing that the supreme Self is the Self of the attainer.

Counter-objection: Why?

Oppponent: For it seen that, in the matter of reaching a different place, the information about the way is communicated. Not that the village itself can be the goer.

Answer: Not so, for the analogy is inept. In the illustration cited, the information imparted is not of the village, but the knowledge imparted there is only of the path, leading to one's arrival there. But in this case, no information about any other means apart from the knowledge of Brahman is imparted.

Objection: The knowledge of Brahman, as depending on such means as rites etc. enjoined earlier, is taught as a means for the attainment of the highest.

Answer: No, for this was refuted earlier by saying, 'Since liberation is eternal,' etc. And the text, 'Having created that, He entered into that very thing' (II. vi), shows that the Self, immanent in creation, is identical with That (Supreme Brahman). And this follows also from the logic of attaining the state of fearlessness. For if the man of enlightenment sees nothing as different from his own Self, then the statement, 'He gets established in that state of fearlessness', becomes appropriate, since (for him) nothing exists as a separate entity which can cause fear. Moreover, if duality is a creation of nescience, then only is the realization of its insubstantiality through knowledge reasonable; for (the proof of) the non-existence of a second moon consists in its not being seen by one whose eyes are not affected by the disease called timira.

Objection: But non-perception of duality is not thus a matter of experience.

Answer: No, for duality is not perceived by a person who is deeply asleep or absorbed in the Self.

Objection: The non-perception of duality in deep sleep is comparable to the nonperception by one who is preoccupied with something else.

Answer: Not so, for then (i.e. in sleep and samadhi) there is non-perception of everything (so that there can be no preoccupation with anything).

Objection: Duality has existence because of its perception in the dream and waking states.

Answer: No, for the dream and waking states are creations of ignorance. The perception of duality that occurs in the dream and waking states is the result of ignorance, because it ceases on the cessation of ignorance.

Objection: The non-perception (of duality) in sleep is also a result of ignorance.

Answer: No, for it is intrinsic. The reality of a substance consists in its not being mutable, for it does not depend on anything else. Mutability is not a reality, since that depends on other factors. The reality of a substance surely cannot be dependent on external agencies. Any peculiarity that arises in an existing substance is a result of external agencies, and a peculiarity implies change. The perceptions occurring in the dream and waking states are but modal expressions, for the reality of a thing is that which exists in its own right, and the unreality is that which depends on others, inasmuch as it ceases with the cessation of others. Hence, unlike what happens in the dream and waking states, no modality occurs in deep sleep, for the nonperception in the latter state is natural. For those, however, for whom God is different from the self, and creation, too, is distinct, there is no elimination of fear, since fear is caused by something different. And, something different that is true, cannot have its reality annihilated, nor can a non-existent emerge into being.

Objection: Something external becomes the source of fear when it is supplemented by others.

Answer: No, for that, too, stands on an equal footing. Because, that permanent or impermanent agency, in the form of demerit etc., depending on which that something else (i.e. God) becomes the cause of fear for others, cannot have self-effacement by the very fact of what that agency (adrsta) is assumed to be; or should that have self extinction, the real and the unreal will become mutually convertible, so that nobody will have any faith in anything. From the standpoint of nonduality, however, that objection has no bearing, since the world along with its cause is a superimposition through ignorance. For second moon, seen by a man afflicted by the eye-disease called timira, does not attain any reality, nor is it annihilated.

Objection: Knowledge and ignorance are qualities of the Self.

Answer: No so, for they are perceived. Discrimination (i.e. knowledge) and nondiscrimination (i.e. ignorance) are directly perceived, like colour etc., as existing in the mind. Not that colour, perceived as an object, can be an attribute of the perceiver. And ignorance is ascertained by such forms of its perception as, 'I am ignorant', 'My knowledge is indistinct'. Similarly, the distinction of knowledge (from the Self) is perceived, and the enlightened people communicate the knowledge of the Self to others; and so, too, do others grasp it. Accordingly, knowledge and ignorance are to be ranked with name and form; and name and form are not attributes of the Self, in accordance with another Vedic text, '(That which is indeed called Space) is the manifest of name and form. That in which they two exist is Brahman' (Ch. VIII.xiv.1). And those name and form are imagined to exist in Brahman like night and day in the sun, though in reality they are not there.

Objection: If (the Self and Brahman are) non-different, then there arises the absurdity of the same entity becoming the subject and object, as mentioned in the text, 'He attains this self made of Bliss' (II. viii 5).

Answer: Not so, for the attainment consists in mere enlightenment. The reaching taught here is no like that by a leech. How then? The text treating of attainment means merely realization.

Objection: Attainment in the literal sense is meant here by the expression upasamkramati.

Answer: Not so, for this is not seen in the case of the body made of food; for in the case one reaching the (cosmic) food-body (i.e. Virat), one is not seen to reach out from this external world like a leech or in any other manner.

Objection: (Attainment is possible in the sense that) the mental body or the intellectual body, when it has gone out (in dream etc.), can return to acquire its own natural state again.

Answer: No for there can be no action on one's own Self.

(Moreover), the topic raised (by you) was that somebody, different from the food-body reaches the food-body; to say now that either the mental body or the intellectual body reaches its own state involves a contradiction. Similarly, the reaching its own state by the blissful-self is not possible. Therefore, samkramana does not mean acquisition, nor does it mean 'reaching' by anyone of them beginning with the food-body. As a last resort, samkramana can reasonably consist only in the realization by some entity, other than the selves beginning with the foodself and ending with the blissful-self. If samkramana means realization alone, then through that samkramana, i.e. through the rise of knowledge about the difference of the Self (from the non-Self), is removed from that all-pervasive Self-which verily resides within the blissful-self and has entered into creation after projecting all things counting from space to food-the error of thinking of the non-Selves such as the foodbody as Itself, which (error) arises from Its association with the cavity of the heart. The word samkramana is used figuratively with regard to this eradication of error created by ignorance, for in no other way can the attainment of the all-pervading Self be justified. Moreover, there is no other thing (that can reach the Self).

Besides, the attainment cannot be of oneself; for a leech does not reach itself. Hence, it is with a view to realizing the Self, which has been defined above in the text, 'Brahman is truth, knowledge, infinity' (II.i), that becoming many, entering into creation, acquisition of bliss, fearlessness, attainment, etc. have been attributed to Brahman conceived of as the basis of all empirical dealings; but with regard to the really transcendental Brahman, beyond all conditions, there can be no such ascription. Tat api,

with regard to this also-with regard to the fact that by reaching, i.e. realizing, the unconditioned Self by stages in this way, one ceases to have any fear from anywhere, and one gets established in the state that is fearlessness-; esah slokah bhavati, there occurs this verse. This verse stands for expressing briefly the meaning of the whole topic, the gist of this Part called the Anandavalli, the Part On Bliss.

yato vāco nivartante I aprāpya manasā saha I ānandaṃ brahmaṇo
vidvān I na bibheti kutaścaneti I etaṃ ha vāva na tapati I
kimahaṃ sādhu nā karavam I kimahaṃ pāpamakaravamiti I sa ya
evaṃ vidvānete ātmānaṃ spr̥ṇute I ubhe hyevaīṣa ete ātmānaṃ
spr̥ṇute I ya evaṃ veda I ityupaniṣat II 1 II

yataḥ yasmāt nirvikalpāt yathoktalakṣaṇāt advayānandāt ātmanaḥ,
vācaḥ abhidhānāni dravyādisavikalpavastuviśayāṇi
vastusāmānyānnirvikalpe advaye'pi brahmaṇi prayokṭṛbhiḥ
prakāśanāya prayujyamānāni, aprāpya aprakāśyaiva nivartante
svasāmarthyāddhīyante . mana iti pratyayo vijñānam . tacca,
yatrābhidhānaṃ pravṛttamatīndriye'pyarthe, tadarthe ca
pravartate prakāśanāya . yatra ca vijñānam , tatra vācaḥ pravṛttiḥ .
tasmāt sahaiva vānmanasayoḥ abhidhānapratyayoḥ pravṛttiḥ
sarvatra . tasmāt brahmaprakāśanāya sarvathā prayokṭṛbhiḥ
prayujyamānā api vācaḥ
yasmādapratyayaviśayādanabhidheyādadr̥śyādiviśeṣaṇāt sahaiva
manasā vijñānena sarvaprakāśanasamarthena nivartante, taṃ
brahmaṇa ānandaṃ śrotriyasya avṛjinasya akāmahatasya
sarvaiṣaṇāvinirmuktasya ātmabhūtaṃ
viśayaviśayasambandhavinirmuktaṃ svābhāvikaṃ
nityamavibhaktaṃ paramānandaṃ brahmaṇo vidvān yathoktena
vidhinā na bibheti kutaścana, nimittābhāvāt . na hi tasmādviduṣaḥ
anyadvastvantaramasti bhinnaṃ yato bibheti . avidyayā yadā

udaramantaram kurute, atha tasya bhayam bhavatīti hi yuktaṃ .
 viduṣaśca avidyākāryasya taimirikadṛṣṭadvitīyacandravat
 nāśādbhayanimittasya na bibheti kutaścaneti yujyate . manomaye
 ca udāhṛtaḥ mantraḥ, manaso brahmavijñānasādhanatvāt . tatra
 brahmatvamadhyāropya tatstutyartham na bibheti kadācaneti
 bhayamātram pratiśiddham ; iha advaitaviṣaye na bibheti
 kutaścaneti bhayanimitameva pratiśidhyate . nanvasti
 bhayanimitam sādhvakaraṇam pāpakriyā ca . naivam . kathamiti,
 ucyate - etaṃ yathoktamevaṃvidam , ha vāva ityavadhāraṇārthau,
 na tapati nodvejayati na santāpayati . katham punaḥ
 sādhvakaraṇam pāpakriyā ca na tapatīti, ucyate - kiṃ kasmāt
 sādhu śobhanam karma nākaravaṃ na kṛtavānasmi iti
 paścātsantāpo bhavati āsanne maraṇakāle ; tathā kiṃ kasmāt
 pāpam pratiśiddham karma akaravaṃ kṛtavānasmi iti ca
 narakapatanādiduḥkhabhayāt tāpo bhavati . te ete
 sādhvakaraṇapāpakriye evamenam na tapataḥ, yathā avidvāṃsam
 tapataḥ . kasmātpunarvidvāṃsam na tapata iti, ucyate - sa ya
 evaṃvidvān ete sādhasādhanī tāpahetū iti ātmānam sprṇute
 prīṇāti balayati vā, paramātmabhāvena ubhe paśyatītyarthaḥ .
 ubhe puṇyapāpe hi yasmāt evam eṣa vidvān ete
 ātmānātmarūpeṇaiva puṇyapāpe svena viśeṣarūpeṇa śūnye kṛtvā
 ātmānam sprṇuta eva . kaḥ ? ya evaṃ veda
 yathoktamadvaitamānandam brahma veda, tasya ātmabhāvena
 dṛṣṭe puṇyapāpe nirvīrye atāpake janmāntarārambhake na
 bhavataḥ . itīyam evaṃ yathoktā asyāṃ vallyām
 brahmavidyopaniṣat , sarvābhyaḥ vidyābhyaḥ paramarahasyam
 darśitamityarthaḥ - param śreyāḥ asyāṃ niṣaṇṇamiti

II-ix-1: The enlightened man is not afraid of anything after realising
 that Bliss of Brahman, failing to reach which, words turn back
 along with the mind. Him, indeed, this remorse does not afflict:
 "Why did I not perform good deeds, and why did I perform bad

deeds ? He who is thus enlightened strengthens the Self with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.

Yatah, that from which-from the Self, which is unconditioned, has the aforesaid definition, and is non-dual and Bliss; vacah, words that stand for conditioned objects, (turn back). Though words are applied by their users even with regard to the unconditioned and non-dual Brahman, expecting to express It by taking for granted Its parity with other substances, still those words aprapya, without reaching, without expressing (that Brahman); nivartante, turn back, become despoiled of their power. The word manah stands for a notion, a cognition.

And as a word proceeds to anything, supersensuous though it be, conceptual knowledge also strives to encompass that thing for expressing it as well; and words, too, become active where there is knowledge. Hence words and ideas, speech and mind, move together everywhere.

Therefore, that Brahman which is beyond all concepts and all words, and which has such attributes as invisibility, from which words, though used by their utterers in all possible ways for expressing Brahman, return manasa saha, together with the mind-with conceptual knowledge that is able to express everything (else); the vidvan, one who has known, through the aforesaid process; the brahmanah anandam, Bliss of that Brahman-the supreme Bliss of Brahman that is the Self of the follower of the Vedas, who is sinless, unaffected by desire, and wholly free from all craving-, the Bliss that is free from the relation of subject and

object, is natural, eternal, and indivisible; (the man of knowledge) having known that Bliss, na bibheti kutascana, is not afraid of anything, for there remains no cause of fear.

There certainly does not exist anything, distinct from that man of knowledge, of which he can be afraid; for it has been said that, when anyone creates the slightest difference (in this Brahman) through ignorance, then one is subject to fear (II.vii). But since for the enlightened man the cause of fear, which is the effect of ignorance, has been removed like the second moon seen by a man with diseased eyes, it is proper that he has no fear of anything. This verse was quoted in the context of the mental self as well, because the mind is an aid to the knowledge of Brahman. But there the idea of Brahman was superimposed on the mental self, and then by saying by way of eulogy of that imaginary Brahman that 'one is not subject to fear at any time' (II.iv), fear alone was denied; but by saying, 'he is not afraid of anything', in the (present) context of the nondual (Brahman), the cause itself of fear is negated,

Objection: But causes of fear, viz omission of good deeds and commission of bad deeds, do persist (even in his case).

Answer: Not so.

Objection: How?

The answer is: (Such omission and commission) na tapati, do not worry or afflict; etam, such a man, who is a knower as aforesaid.

Ha and vava are particles implying emphasis.

Objection: How, again, omission of virtue and commission of sin do not afflict (him)?

The answer is: When death approaches, remorse comes in the form-'Kim, why; na akaravam, did I not perform; sadhu, good deeds?'

Similarly, repentance in the form-'Kim, why; akaravam, I did; papam, prohibited things?-comes to him from fear of affliction in the form of falling into hell etc. These two-omission of the good and commission of the bad-do not torment this one, as they do the ignorant man.

Objection: Why, again, do they not afflict the enlightened man? The answer is: Sah yah evam vidvan, he who knows (Brahman) thus; sprnute, delights or strengthens; ete atmanam, these two-virtue and vice, the causes of grief-which are (really) the Self. The idea is that he considers both as identified with the supreme Self, Hi, since, he who, having divested both virtue and vice of their individual distinctions; has known ete atmanam eva, these two as verily the Self. he atmanam sprnute, strengthens the Self. Who? Yah evam veda, he that knows Brahman thus-as non-dual and Bliss as described earlier. Virtue and vice, seen by him as identified with the Self, become powerless and harmless, and they do not bring about rebirth. Iti upanisat, this is the secret instruction-this is the knowledge of Brahman, called upanisad, which has been stated thus thus in this Part. The idea is that the most secret of all knowledge has been revealed; for in it is ingrained the highest consummation.