ÍŚĀVĀSYŌPANISHAD
(WITH THE COMMENTARY OF SRI S'ANKARĀCHARYA)

TRANSLATION
(WITH INTRODUCTION, NOTES, APPENDIX AND AN INDEX)

BY
SWAMI SATCHIDANANDENDRA SARASWATI

ADHYATMA PRAKASHA KARYALAYA
HOLENARSIPUR,
(HASSAN DISTRICT, MYSORE STATE)
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(IN ENGLISH)

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(See the inside of the back cover)
Adhyatma Granthavali

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ADHYATMA PRAKASHA KARYALAYA
HOLENARSIPUR.
(IIASSAN District, Mysore State.)
PUBLISHER'S NOTE

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

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

Y. NARASAPPA
Chairman,
Adhyatma Prakasha Karyalaya.

Holenarsipur.
25-3-72
INTRODUCTION

The Place of the Upanishad in the Vedas

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

One Bhashya ascribed to Saṅkarācārya, on the Īṣa or the Īṣāvāsya Upanishad forming the fortieth chapter of the kāṇva version, is being studied by the followers of the Saṅkarādvaita school. It is also known as the Samhitopanishad, because it forms part of Samhita, the collection of the Mantras of the Karma-kāṇḍa (Ritual Portion) of that Veda, while the other Upanishads commented upon by Saṅkara are mostly to be found in the Āraṇyakas of the Brāhmaṇa portion of the various Vedas.

Subject-matter of the Upanishad

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

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

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

Some of the mantras in the Upanishad, are explained in a different way in other Bhāṣyamas (on the Aitareya, Taittiriya, Gaṇḍapada Kārikā and the Brahma-Sūtras), and they make use of the Madhyandina version and not the Kaṇṭha version. We find
no explanation for this difference of interpretation. Some critics therefore doubt whether Ādi-Saṅkaracārya may be rightly regarded as the genuine author of this Bhāshya. The Appendix would be of some help to the critical student in coming to his own decision in the matter.

AUTHOR.
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<tr>
<td>Bhg.</td>
<td>The Bhagavadgītā.</td>
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<td>Br.</td>
<td>The Brhadāraṇyaka-Upanishad.</td>
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<td>Śaṅkara’s Bhāṣya on Brhadāraṇyaka Upanishad.</td>
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<tr>
<td>G. Bh</td>
<td>&quot;&quot; &quot;&quot; the Bhagavadgītā.</td>
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<td>The Katha Upanishad.</td>
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<tr>
<td>Kā.</td>
<td>Kāthaka, the same as Katha.</td>
</tr>
<tr>
<td>M.</td>
<td>Mantra, the verse in this Upanishad.</td>
</tr>
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<td>M. N.</td>
<td>The Mahānārāyaṇa Upanishad.</td>
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<td>Manu.</td>
<td>The Manusmṛti.</td>
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<tr>
<td>Ms.</td>
<td>Mokṣhadyarma of Śaṁtiparvam.</td>
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S'AVASYOPANISHAD
(WITH SRI S'ANKARA'S COMMENTARY)

S'RI S'ANKARA'S INTRODUCTION

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

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

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

3. Free from Avidyā.

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

5. Non-dual.


7. This will be further explained in the next para.
2. **Why Atman is not subservient to Karma:**

It is evident that the real nature of Atman of this description, is not (something) to be produced, to be transformed, to be reached, or to be purified, or of the nature of an agent and experiencer, in which case it would be subservient to some acts. Further this is so because all the Upanishads exclusively aim at examining and determining this real nature of Atman. And the Gitas and Mokshadharas purport to teach this Reality (alone).

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

1. Things subservient to Karma are known to be of four kinds: (1) To be produced (*Utpadya*) like the *purodasa* (sacrificial cake); (2) to be got by transformation (*Vikarya*) like curds; (3) to be reached (*prapyya*), as for instance: a village; (4) to be ceremonially purified (*Saṅskarya*) like paddy. Jiva or the individual soul is the agent who performs Karma, reaps and experiences the fruit of his action (*Karti, Bhakti*) and is therefore necessarily subservient to Karma. SBh. 1-1-4; Br. Bh. 3-3-1; Tai. Bh. 1-12.

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

3. The seven hundred s'lokas of Vyāsa which are now collectively known by the title Bhagavadgita. Saṅkarācārya uses the plural form while referring to them.

4. The teachings of Bhishma addressed to Yudhishthira.
by the common view1. For those that know the truth about the qualification (necessary for the performance of karma), tell (us)2 that whoever is desirous of the fruit of karma seen here such as the spiritual splendour of a Brahma, and (fruit) unseen8 such as heaven, and thinks of himself thus ‘I am a twice-born one and do not suffer from any disqualifying defect such as being one-eyed, hump-backed etc., – such a one (alone) is qualified for karmas.8

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

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

2. See ‘Śabara Bhāṣya’ on 6-1-25 up to 42.

3. To be enjoyed after death.


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

6. Prevailing before one seriously enquires into the real nature of Atman. The reading ‘Śvābhāvikam ajñānam’ is preferable to ‘svābhāvika-karma-vijñānam’.

7. These evils are only due to the mistaken transference of properties of the not-self to the Real Atman who is ever-free from them.
4. So we shall briefly explain these mantras, since they satisfy as stated above, (the requisite preliminary considerations for a commentary, to wit), the person qualified (to study), the subject-matter, relation, and the fruit (of enquiry).

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

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DEVOTION TO JNANA

ॐ श्रेष्ठशाश्मिदः सावं परिक्ष्य जगता जगत्।
तेन त्यक्ते भूलीदा मा गुधः कस्यिद् धनम्।

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

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

1. As compared with the pseudo-selves like the body etc., with which ignorant people identify themselves. (Bh. 13-22.

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

3. The word Jagat (moving) is illustrative and includes the creatures not-moving such as plants.
immovable, should be enveloped by the real Atman\textsuperscript{1}, the really real\textsuperscript{2}, in His nature. Just as the circumstantial bad odour of sandal, \textit{agaru} etc., due to moisture\textsuperscript{9} etc., produced by the contact of water or other (liquids), is covered up (and overwhelmed) by their own real sweet smell (manifesting) through the process of rubbing them. In the same manner, indeed, the world of duality of the nature of agents and experiencers etc. superimposed upon one's Atman by natural ignorance\textsuperscript{4}. The word \textit{jagatyām} means on the earth; and that word being used illustratively (includes all the world), and so should be covered by Reality. The meaning is that all this bundle of effects, known as \textit{name}, \textit{form}, and \textit{action}\textsuperscript{9} could be renounced by contemplating on the really real Atman.\textsuperscript{6} One who is thus engaged in the contemplation of the \textit{iśvaratman}, can resort only to the renunciation of the three desires\textsuperscript{7} of son etc. and not to karmas.\textsuperscript{8}

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

2. In contrast to the seemingly real world.

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

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

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

6. Renunciation consists in seeing the apparent world as essentially one with the real Atman, its substrate. This real Atman is the same as \textit{iśvaratman} in the next sentence.

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

8. Karmas are for those who have the three desires.
6. Therefore, (protect yourself) by *tyakta*, that is, by renunciation. For, a son abandoned or dead, or a servant (so abandoned) cannot protect one, since he is not related to one. Hence, the only meaning (possible) is by renunciation, ‘Bhunjithah’ means protect (thyself).

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

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

### DEVOTION TO KARMAS

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

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

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

3. Ātman is protected only when one has renounced all external desires, and taken one’s stand in un-interrupted devotion to self-knowledge.
Atman after renouncing the three-fold desire, (the desire) for a son etc. And now for the other who is pre-occupied with the not-self and therefore unable to know the Atman, the (next) mantra teaches this:

कुर्वेश्वेह कर्मोऽणि जिज्ञतिविक्षतं समाःः।
एवं त्यं नान्यथेतोऽसि न कर्म लिप्यते नरे॥ २ ॥

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

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

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

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

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

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

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

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

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

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

3. ‘Karma’ according to a reading.

4. Obviously this cannot be meant for one who should perform karma throughout one’s life. For karmas have been enjoined for one who aspires for longevity, while for those who are desirous of release, renunciation of desires alone has been recommended.
and one should never return from thence (?). In these words sannyāsa has been enjoined. Besides the difference in the results of the two (paths) will be stated (in the sequel). ‘Only these two paths have come out; first the path of action alone, and afterwards, renunciation of the three desires by way of nivṛtti (beating back or renunciation).’ Of the two, sannyāsa alone is to be preferred (?). ‘Nyāsa alone outsrtipped the other’ (M.N. 21-2) is the text in Taittirīyaka. By the revered Vyāsa, teacher of the Vedas (also), has been taught this final conclusion to his son (Sūka) after (a long) critical review in this and other (ślokas). ‘Now these are the two paths on which the Vedas have taken their stand, Dharma (duty) of the nature of Pravṛtti (engagement in action), and Nivṛtti (of retreat) as an alternative.’ (Mo. 241-6). The distinction between the two, we are going to show (in the sequel) also.

THE REAL NATURE OF ATMAN

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

1. This quotation has not been traced out by us. The reading in the Sutra-Bhāṣya is श्रापितविदितिः च पदमु । ततो न पुनरायक्ष्युपनितन || (Sbh. 3-4-40, p. 452) has been adopted (omitting ‘हुपितनितं’) ||

2. See Verses 7, 10.

3. This same quotation, untraced, is to be found in Br. Bh. 4-5-15. This is perhaps from some Śrutī, only the drift of the text being given in the Bhāṣya. The tīkā explains ‘anunishkrāntatarau’ in two different ways in these Upanishads.
3. Those worlds Asuryaḥ (fit for asuras), are enveloped by blinding darkness. Whosoever are those that kill the Ātman, they go to those (worlds) after departing.

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

13. (Question :- ) Who are they?
(Answer :- ) Those (janāḥ) men who are ignorant (of Ātman).

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

2. Asuras as contrasted with devas, are so called because they are always selfish. ‘Asuṣu samantāś iti’ (they delight in their sense-enjoyments) is the derivation of the word.

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

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

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

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

(This is) answered (below) :-

अनेजदेर्क मनसो जवीयो
नैनेद्वा आसुवच पूष्कर्षितः

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

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

3. “Every ignorant man, veils the real directly known Ātman, and takes the not-self to be his self and kills that newly accepted ātman also through the performance of good and bad deeds, and takes up another new ātman. He kills this ātman again and accepts another and so on. So every ignorant person is a killer of his ātman. So far as the really real Ātman is concerned, even this One is killed as it were in every way through ignorance; for the perceptible result of His existence is not available.” GBh. 13–28.
4. It is unshaking, one, (yet) faster than mind. The devas could not overtake this; for it went (even) before (them). Standing as it does, it outruns (all) other runners. In it, Matarisvan allot(s or supports) waters (activities).

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

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

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

2. Or in itself One without a second, the Absolute.
3. The word Manas is used in two senses; 'that aspect of the mind which wills.' or 'the mind as a whole.'
4. Appears to move, just like the reflection of the moon in a shaking wave of water.
It is well known to all that mind is the fastest, since even while it is within the body here, it can reach in a moment to such distant regions as the Brahmaloka by a single act of volition. Now when this manas quickly reaches regions like the Brahmaloka, the reflection of the consciousness of Atman strikes one as if it had already arrived there earlier. Hence it is said that Atman is faster than mind.

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

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

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

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

3. It is only Atman’s semblance or reflection in the mind that is fleeter than the senses. Atman Himself being all-pervading is already there of course where the senses have not yet reached. For the nature of Īdābhāsa See SBh. 2-3-50.

4. Though in fact there is but one Atman free from saṁsāra in all bodies. See GBh. 13-14.
eyes of the ignorant, to undergo all the changes incidental to saṁsāra, due to limiting associates, and to be diverse' in respect of the individual bodies. This (the sequel of the mantra) now relates:

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

18. In It, while the essence of Ātman, of the nature of eternal' consciousness is, Matarisvan's Vāyu, so-called because He moves in mid-regions (Matarī antarikshe svayati) who is of the nature of the activity of all living creatures, by whom are supported all bodies and senses and in whom they are woven as warp and woof, and who is called by the name of Sūtra4, is the supporter of all the universe— that mātarīśvan allots

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

2. That Ātman is really changeless.

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

4. Prāṇa (Apara Brahma) is called Vāyu or Sūtrakāra in His capacity of presiding over activity while in His aspect of consciousness He is called Hiraṇyagarbha. See Br. 3-7-2.
the waters', movements of living beings like Agni, Aditya and Parjanya – functions such as blazing up, burning, shining and raining. Or dadhāti may mean 'supports'. For there are Srutis such as "The wind blows in fear of this 'Ātman' (Tai. 2-8)." The purport is that all movements of bodies and senses, take place only while the substrate of all, of the nature of Eternal Consciousness is (present).

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

तद्वृज्जिति तदवृज्जिति तहःरे तद्व्रनिके ।
तदन्तरस्य सर्वेष तदृ सर्वेषाय बाह्यतः ॥ ५ ॥

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

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

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

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

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

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

5. Because of a conditioning associate.
far off; appears as though It were far off, for It cannot be reached even in a period of hundreds of crores of years by the ignorant.¹ ('Tadvantike' is to be split up into) 'tat' 'u' 'antike'. That very (Brahman) is quite near² to the knowing, for (It is their very) self. Since the Sruti says, 'That which is the inmost Self of all' (Br. 3-4-1). It is not only far and near; It is within, inside all this universe consisting of name, form and action. And It is also outside all this, for It is all-pervading like the ether. Being unsurpassingly subtle, It is within; It is without any interstice since the teaching is 'He is Consciousness through and through' (Br. 4-5-13).

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

21. That mendicant who wishes to be released²;

1. For, they have an extrovert outlook.
2. Mu. Bh. 3-1-7.
4. Being super-sensuous. That which can be objectified by the senses is gross. There is nothing subtler than Atman. Ka. 3-11.
5. Pure Consciousness of Atman is not interposed by anything anywhere in its essence; for It is the All.
6. Why this epithet is inserted here is not intelligible for, it is the enlightened person alone that sees the same Atman in every being and not one who wishes to be released (Mumukshu).
sees (*anupasyati*)

all beings from *Avyakta* down to unmovning (creatures) in *Atman* alone, that is to say, does not see them as distinct from *Atman* — and in those very beings (sees) *Atman* (thus) — 'in the same way as I am the self of this body', the aggregate of body and senses, I, the Witness of all modifications of the mind, conscious, alone, attributeless — in this very form I myself am the Self (of all beings) from *Avyakta* down to the unmovning (creatures) — he who thus sees the *Atman* without specific features in all beings, he does not thence, by virtue of that vision, despise; does not feel revulsion.

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

1. The word 'anupasyati' is usually explained by *Saṅkara* elsewhere as 'sees in accordance with the teaching of the Sāstra and the teacher.'

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

3. This word could be omitted since it is already comprehended by the term 'Kāryakarana-saṅghāta'.

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

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

6. This is the necessary result which follows from enlightenment. This enlightenment is pointed as the consequence of *Dhyāna-Yoga* in the *Bhagavadgītā* 6-29.
Another mantra also says the same thing:

यस्मिन सर्वाणि भूतान्यत्तैवाभूद्विजानतः ।
तत्र को मोहः कः शोकः एकत्वमुपशयतः ॥ ७ ॥

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

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

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

1. That an enlightened person has no saṃsāric defects.

2. This points out that the result follows simul-
taneously with the dawn of enlightenment.

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

4. From Āvyakta down to unmoving beings.

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

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

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

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

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

स पर्यन्तात्रुभ्रूसऽक्ययमाः

मर्गस्वरूपा सऽनयुगमुः।

कबिर्नीपि परिशुः सऽनयुगः

याष्टात्वाऽक्षोर्येन व्यथाचाच्छाद्यतीम्यः सामायः।

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

26. ‘He’, the Ātman, spoken of already, has pervaded all (pari-all round, agūt-has gone). That is to say, He is all-pervading like ether. Sukrūm, white; Akṣyām means bodiless, that is to say, having no linga-saṁra (subtle body); avraṇam with no wound, scatheless. Anśavirām without sinewes; ‘ānśavirām’ is to be dissolved into ‘snavaḥ na vidyate yasmin’ (in whom sinews do not exist). ‘Has no wounds, has no sinews’ - these two negate the sthūla-saṁra (gross body). Pure, without dirt, free from the dirt of ignorance - this negates karaṇa-saṁra (causal body). Apavāviddhām unaffected by the sin of

1. Mōha itself has been interpreted to mean avidyā in Br. Bh. 3-5-1, p. 812.
2. The term ‘Karaṇa-saṛīra’ (meaning avidyā) is not to be found anywhere else in Bhāshyas ascribed to Sāṅkara.
right and wrong deeds etc. 'Sukram' and other words should be converted into the masculine form, because of the beginning (with the masculine) 'sa paryagat' and the conclusion with 'kavih, manishi' etc.

Kavih means seeing beyond, all-seeing; for the Sruti says 'There is no seer other than this (Antaryamin)’ (Br. 3-7-23). Manishi (wise) should be dissolved into ‘Manasah Isita’ controller of the mind, meaning the omniscient Lord of the mind. Paribhā. (He is) Paribhā because He is above (‘pari’) all. He himself is the all—both those above whom He is, and He who is above—and therefore He is called svayambhu. That Lord, ever-free, yathatathyo tathā (duly); being omniscient. ‘Yathatathyam’ is dissolved into Yathathatha bhavah (everything as it should be, so); just according to action, their results and means. Has ordained; artho—things, that is, their respective duties; has distributed as appropriate to each, to the eternal ‘years’, that is, among the Prajāpātis called Sa-ivaśataras (years). This is the meaning.

1. It is not known what this ‘etc.’ signifies.

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

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

4. He is not to become free after undergoing sādhanas.

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

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

7. See Prasna 1-9; Br. 1-5-14 for the reason accounting for this epithet.
JNĀNA-NISHTHĀ AND KARMA-NISHTHĀ DISTINGUISHED

27. Here Jnāna-nishthā (devotion to Jñāna) after renunciation of all əs shyās (desires) stated in the first mantra ‘All this has to be enveloped by the ruler .... Covet not anybody’s wealth’, is the first Vedic teaching. Since Jñāna-nishtha is not possible for the ignorant who wish to live on, karma-nishtha; devotion to karma as declared by) ‘only doing karma here one should wish to live’, is the second Vedic teaching. This (marked) division of these two (branches of) devotedness, has been set forth in the Brhadāraṇyaka text also1, beginning with “He desired ‘may I have a wife!’” (Br. 1-4-17) (where it has been shown) “hat for an ignorant man given to desire Karmas (are the means). From the statement beginning with Mind alone is his ātman, and speech his wife,’ (Br. 1-4-17)2 it is to be concluded that ignorance and proneness to desire are the sure (concomitants) of one who is devoted to karmas. Accordingly, the fruit of that devotion is the creation of the sevenfold food (Br. 1-5-2)3, one’s remaining in one’s nature as identified with them4. (Moreover), for those that

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

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

3. The seven foods are: Food common to all, huta and prahuta (oblations) or dārśa-pūrṇa māsa; mind, speech, and praṇa (for enjoyment), and milk. These are explained in Br. 1-5-2.

4. Here for ātmasvarūpāvastham, the reading ‘anātmasvarūpāvastham’ would have been a better reading, for that is what is meant by the context.
have known the Ātman by renouncing the three-fold desires such as wife etc., staying in the nature of Ātman alone has been pointed out as opposed to devotion to karmas, by the Sūruti beginning with 'What shall we do with offspring, for to us, this is the (real) Ātman, this is the loka' (Br. 4-4-22).

RELATION OF THE SEQUEL TO THE PREVIOUS PART

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

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

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

2. 'ātyāsravamibhyah' may also mean those that have crossed all the stages of life; that is, paramahamsas, who are above the four āstras; (those of the celebate) of the house-holder, ascetic and those who have renounced all the three in order to meditate).
29. (Question :-) But how is it known that this is so, that it is not (addressed) to all ?

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

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

2. In mantra 11.

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

4. This is what is called nahi-ninda-nyāya. What is disparaged is not for the sole purpose of disparagement, but only to recommend the practice of what has been praised.
is stated in the Srutis 1: 'By vidyā they ascend to it' (Sa.Bha. 10-5-4-16), 'By vidyā is attained the world of the gods' (Br. 1-5-15), 'Those (going) through the southern path do not arrive there' (Sa. Bhā. 10-5-4-6), 'By karma the world of the manes (is reached)' (Br. 1-5-16). For nothing enjoined in the Sāstra can really become unfit for performance.

THE COMBINED PRACTICE OF KARMA AND MEDITATION

अन्य तन्त्रः प्रविष्टार्थि वेदविद्यामुपासते ।
ततो भूय इव ततो य उ विद्यायां रताः ॥ ९ ॥

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

30. Here:—

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

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

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

3. The meaning of the negative particle ै is opposition, since work is opposed to knowledge.
such darkness. And into even greater darkness than that blinding darkness, \((bhīya \text{ iva}=bhūya \text{ eva})\). Who? Who, however, take delight in - are engaged in - vidyā alone, the knowledge of gods alone.

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

अन्यदेवाद्विंदिव्याः न्यदृहुरविद्याः ॥
हि शुभम धीरानां ये नलद्विचक्षिते ॥ १० ॥

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

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

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

3. ‘Angāṅgītaṁ jaṁitaiva syāt’ is a better reading than ‘angāṅgītaива syāt’. For if each of the two has its own individual fruit, combination would be of greater effect, and this would justify what is stated in the next mantra. But not so if only one of them has a result, for in that case, the combination alone is possible and there would be no occasion to condemn the separate performance of either.
32. One distinct—altogether separate—effect, is produced by vidyā, they say, declare. For the Sūruti says, ‘Through vidyā, is the world of gods, to be won’ (Br. 1-5-16), ‘Through vidyā they ascend to it’ (S'a.Br. 10-5-4-16). (And quite) another, effect, they say, is produced by avidyā, karma. For the Sūruti says ‘Through karma is the world of the manes attained ’ (Br. 1-5-16).

So have we heard the teaching of the wise, of those who know the truth, of those teachers who have explained it, that is, (both) karma and knowledge, to us. This agama1 (traditional teaching) has come down through a succession (of teachers and disciples).

33. Inasmuch as this is so,

विद्यां चाविद्यां च यस्तदेवभवस सह ।
अविद्याय सत्यं तत्तवं विषयायम् सत्यम् भुवते ॥ ३३ ॥

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

34. ‘Vidyā and avidyā’ that is, meditation2 on gods and karma; whoever knows these together, —knows these as meant for combined practice by one and the same person—to him alone who thus combines both in practice, one and the same3 goal of life,

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

2. The word ‘Jñāna’ in the Bhaṣhya, here means meditation, not the knowledge of the Self.

3. The reading ‘ekā-purushārtha’ is preferable to ‘ekaika purushārtha’. The meaning is that the goal of oneness with the god meditated upon, is attained in two steps. See Br.4-1-2.
could become attainable gradually. This is going to be stated now: Having crossed, having got over death, that is both natural action and (natural) knowledge denoted by the word death, through avidya, *i.e.*, by karma, such as *agnihotra*, by *vidya*, knowledge of gods, he attains immortality or oneness with the gods. For this attainment of identity with gods, is called immortality.

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

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

अन्धे तम: प्रविशान्ति येंकृम्भूतिः पुत्रामः ।
ततो भूय इत्व ते तमो य उ सम्भूतः रताः ॥ १२ ॥

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

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

1. In two steps - First the removal of obstacle, and then attainment of the goal.
2. Naive, in the empirical field.
3. Not absolute immortality or final release. See Appendix for the various interpretations of this mantra by different writers.
cause, avidyā called avyākṛta. Those who meditate on that asambhūti called avyākṛta, prakṛti, cause, ignorance,¹ the seed² of desire and action, of the nature of not seeing (the truth), they enter into blinding darkness—corresponding to the very nature of that (meditation)—of the nature of not seeing (the truth). And even greater darkness, than that⁴, they enter, who delight in sambhūti, that is in Kurṣa-brahma⁴ (The Effect Brahman) called Hiranyagarbha.

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

अन्येद्वाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम शीरणां षे नल्लकाच्यशिरे ॥ १३ ॥

13. One distinct (effect), they say, (is produced) by sambhāva and (quite) another, they say, by asambhāva. So

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

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

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

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

5. For if any one meditation had one effect, it would be a single meditation as per argument in the case of Vidyā and avidyā.
have we heard (the teaching) of the wise who have explained it to us.

38. One distinct effect, they say, (is produced) from *sambhava* that is (from) *sambhūti*. They have explained that (attainment of) *aṇimag* (becoming extremely subtle) and other such supernormal powers\(^1\), is the effect of the meditation of the Effect Brahman. And likewise, they say, (quite another) is the effect of (the meditation of) *asambhava*, *asambhūti*, the undifferentiated (that is) of meditation on the Undifferentiated; which (result) has been stated (in the mantras) ' Into blinding darkness do they enter' (mantra 9), and is called 'Prakṛti-śaya'\(^2\) (absorption into primordial seed) by the *Paurəṇikas*. So, to this effect, have we heard the teaching of the wise who have unfolded (*vicacakṣiras*), explained 'it' to us, the effect of the meditations on the differentiated and the undifferentiated.

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

1. *Aṇimag* (becoming extremely subtle), *mahimag* (becoming very great), *garimag* (becoming extremely heavy), *laghimag* (becoming extremely light), *prapti* (reaching the most distant object), *prakamya* (accomplishing anything desired), *rsitvam* (lording over anything), *vasitvam* (influencing anything) – these are the eight supernormal powers attained by Yogins.

2. One of the four dissolutions when everything is set at rest as in sound sleep. See *Vishnu Purana* 1-7-41.
1. Sambhūti and Vināsa—whosoever knows both these together, he crosses death by Vināsa and attains immortality by Sambhūti.

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

RELATION OF THE SEQUEL TO THE PREVIOUS PORTION

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

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

2. ‘Human wealth’ is cattle etc. needful for Kārmās, and ‘divine wealth’ is meditation. See Br. 1-4-17.
fruit of Jnana-nishtha (devotion to jeana, which presupposes) renunciation of all eshaças (desires), to wit, oneness with the Self which is the All as indicated before (in the mantra) '(All beings) have become Atman a: ne to the knower' (M. 7). Thus has been revealed here the two-fold Vedic teaching of the Veda, of the nature of engagement in karma and retirement (from empirical life). Of these two the Brahmana ending in Pravargya has been utilized to explain the whole of the Vedic teaching of Pravṛtti (engagement in karma) of the nature of injunction and prohibition. And after that, the Brhadāraṇyaka has been utilized to explain the Vedic teaching of Nivṛtti (retirement from activity)"

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

1. In the Satapatha Brāhmaṇa these sixteen Kāndas ending with Pravargya, two chapters of which deal with karma.
2. See footnote above.
3. The third chapter of the Pravargya is the first chapter of the Brhadāraṇyaka. Hence forward begins the treatment of Nivṛtti Dharma.
4. See Manu. 2-16 about these rites.
5. Karma in conjunction with the meditation of Hiraṇya garbha leads to Brabmaloka.
6. This route called Uttarayana or Devayana is now going to be explained in the next mantra.
PRAYER AT THE TIME OF DEATH
BY THE PRACTICIAN OF
KARMA AND MEDITATION

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

\begin{quote}
हिरण्ययेन पात्रं सत्यस्यापितं गुहम्
ततवं पुष्पमप्रवर्त्य सत्यधर्मर्य हृदये
\end{quote}

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

43. 'With a golden disk'—here 'golden' means as though made of gold; disk is a vessel serving as a lid. (With that) is closed, is shut, covered, the mouth or entrance into Satya (Truth). Open it, remove it, then O Pūshan, for this Satya-dharma (devotee of Truth) — I am Satya-dharma because I have Truth as the object of devotion; to me, who am meditating upon (that). This amounts to saying that it is full of (dazzling) light. Or (Satya-dharm\textit{ā}ya may mean) for the sake of the practician of true Dharma just as enjoined. Drs\textit{t}aye, so that vision or realization of Thee, Satya-\textit{tna} (the Self of Truth) may be possible.

1. Satya or Brahman called Truth, is concealed by the lid of sun's disk.
16. "O Puṣhan, Ekarshi, Yama, Sūrya, Prājāpatya, take away (thy) rays, gather up the dazzling light. May I behold that most lovely form which is thine. That Purusha, who is well-known, I am He."

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

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

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

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

3. The power of activity and the power of intelligence are the twin attributes of Hiranyagarbha.
17. (Let my) vāyu (be merged in) the deathless Anila! And then let this body be reduced to ashes. Om! Oh kratu, remember! Remember my (past) deed. O mind, remember! Remember my (past) deed.

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

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

1. Here 'Puh' (fortress) refers to the body or the heart within it.
2. Linga or the subtle body should depart and go with the dying person to reap the fruit of any act.
3. Brahman has been meditated upon with Om as its substitute. See SBh. 1-3-13.
for it, has come. Therefore recollect what I have continuously meditated upon till now. O Agni, please remember also what has been done, whatever karma has been performed by me from my boyhood. 'O kratu, remember, remember my past deed'. This repetition is for the sake of (expressing) solicitude.

46. He begs for passage again through another mantra:

अपे नय सुपथा राघे असान विधानि देव वयुनानि विद्वान्।
युगोष्णस्यज्जुह्राणसने भूधिष्टः ते नम उच्च विषेषः॥ १८॥

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

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

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

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

3. By which performers of karma (exclusively) go.
Moreover, (yuyodhi) remove, or destroy, from us all crooked, deceitful sin; the meaning is, (remove or destroy sin) so that we may become purified, and attain what we desire.

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

A DISCUSSION ABOUT COMBINATION OF VIDYA AND AVIDYA

48. Some raise a doubt on hearing the texts 'He crosses death by avidyā, and attains immortality by vidya (M. II); (and) 'He crosses death by vaisākha and attains immortality through asambhāti' (M. 14*). Hence we shall have recourse to a brief discussion in order to remove that (doubt).

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

1. See Appendix and Introduction with regard to these two mantras and the Bhāshya thereon.
2. A doubt is possible only if there be two alternatives. Where are the alternatives here?
3. Vidya and amrtatvam have two meanings, knowledge and release respectively on the one hand, and meditation and oneness with the god meditated upon, on the other. Why not take the primary meaning itself? This is the reason for the doubt.
(Vedántin :) Since there is opposition between the knowledge of Paramātman as described and karmas, the combination (of the two) is impossible (And so this impossibility itself is the reason for the doubt.)

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

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

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

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

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

4. And on the authority of the Sruti, combination of karma and knowledge, may be possible, since the Sruti enjoins it. (It will be noted that the objector here takes the Sruti as the sole authority in all supersensuous matters).
If it be said that there is no (mutual) opposition because of the text 'Vidyä and avidyä' ('M. 11'), we say 'no', for there is opposition as regards the cause, nature and the effect (of the two); and, moreover, opposition and absence of opposition cannot be alternately presumed at will.

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

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

(Objection :-) Vidyä and avidyä can both exist in succession.

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

51. In the texts 'amrtam' asrute' ('M. 11, 14')

1. 'Amrtam' (immortality) refers to both the passages connected with the combination of vidyä and avidyä, and sambhûti and asambhûti.
immortality is only relative. If the knowledge of Paramātman be taken to be denoted by the word vidyā, the prayer for an entrance of path etc. in the text beginning with Hiranyamayena (‘with the golden disk’) etc. becomes meaningless. There the practice enjoined is in conjunction with meditation and not with the knowledge of Paramātman. So, we close the discussion at this point, since the purport of the mantras (has been shown to be) as we have interpreted them.

Here ends the Bhāshya of the Vājasaneyya-Samhitopanishad, by Śrī Saṅkara Bhagavatpāda, the Paramahamsa-parivrājakācārya, the disciple of revered Govinda Bhagavatpāda.

Oṃ Tat Sat

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

(ACCORDING TO THE BHĀSHYA)

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

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

9-14. The combined practice of both karma and meditation, yields a more beneficial result than each of them practised singly. For those who practise them in conjunction, cross death— that is, overcome the evil effects of natural activity and knowledge— and attain oneness with the god whom they meditate upon. Brahman to be meditated upon, is two-fold—differentiated and undifferentiated. Those that meditate upon both these together, cross death—that is, get over the limitations of power &c. — and attain the immortality of dissolution into prakṛti and get beyond pleasure and pain.
Thus far is the goal that can be reached in empirical life. To go beyond this, one should have recourse to the knowledge of Brahman already explained and attain final release.

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

Release is two-fold—relative release attained through combined practice of devotion and karma, and final absolute Release attained through the right knowledge of Brahman as it is.
THE IS'AVÄSYÖPANISHAD
(Mädhyandina Recension)

The Bhäṣṭya on the Is'a Upanishad ascribed to Saṅkara, according to the Käsya-Recension. But elsewhere, śāṣṭikas ascribed to Saṅkara, explain the eleventh mantra the nineteenth according to Madhyandina) according to the order of the mantras in the Mädhyandina version only. We give below the Mädhyandina version for comparison:-

[Translation]

The Is'āvasya Upanishad ascribed to Saṅkara, according to the Kasya-Recension. But elsewhere, Satikas ascribed to Saṅkara, explain the eleventh mantra the nineteenth according to Madhyandina) according to the order of the mantras in the Mādhyandina version only. We give below the Mādhyandina version for comparison:-

* Variant readings are composed in antique.
अन्य तम: प्रविष्णति वेदव्युत्पादते।
ततो भूय इव ते तमो य उ सम्भुवः रतः।

अन्यदेवादुः सम्भवाद्वद्वदातुसम्भवात्।
इति शुद्धम प्रीरणां वे नत्तिर्चचक्षृरे।

सम्भूति च च विनाशं च वत्स्तदेरथ्यं सह।
विनाशेन गुरुम् तीव्राः सम्भुवायुश्चतंतरे।

अन्य तम: प्रविष्णति वेदविधायुपासते।
ततो भूय इव ते तमो य उ विधाय रतः।

अन्यदेवाहुक्तिवाय अन्यदाहुविष्ण्याहा।
इति शुद्धम प्रीरणां वे नत्तिर्चचक्षृरे।

विद्यां चारियां च वत्स्तदेरथ्यं सह।
अविधाया गुरुन् तीव्राः विधायुश्चतंतरे।

बायुरिभुतमस्तमयेदं भस्मान्तं शारीरम्।
भो कतो सर बिच्छे सर हरं हर।

भोस्म सुवं रचया अभसां विवाणि देव वेदनां विवाणि विवाणि।
युष्मोथसज्जहुरमेनो भूणिं ते नमं जरियं विण्म | 16 |

हिरण्यसेन शरीरन सत्सापिशितं मुखम।
योहिष्ठाविते पुरात: लोकावधम। भोंं छं महां। 17 |

[‘Om’ is the name, ‘kham’ is the form. One should meditate upon Brahman as all-pervading like the ether, eternal and the All.]
The Bhāshya on Śū. 3-4-13 agrees with the Bhāshya here given and says that the language of the mantra is general enough, and there is nothing which restricts karma to the enlightened person. The next Sūtra and the Bhāshya thereon, however, gives an alternative interpretation to the mantra:

देवतमूलविद्या || सू. ३-४-१३.

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

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

Bṛhadāraṇyaka Bhāshya on verse 9

In the Bhāshya on Br. 4-4-10, verse 9 of the Isā occurs as a verbatim reproduction. But the meaning given is different: ‘Into blinding darkness, darkness that does not allow perception of truth and restricts one to mundane life they enter, they attain – Who?"
Those who are devoted to *avidya*, who follow what is distinct from *vidya*, what is of the nature of ends and means. Into (darkness) greater than that, as it were, they enter. Who? Those who delight in, take delight in Vedic *vidya*, in the *vidya*, *Vidyā* alone which treats of things created by ignorance, dealing with *karma*; that is to say, those who think that the Vedas purport to teach injunctions and prohibitions alone, and that there is nothing beyond that.

[Compare Gītā-Bhāṣya on 2-41.]

EXPLANATION OF THE ELEVENTH VERSE
IN OTHER BHĀSHYAS

Advaita-Prakaraṇa (25th Karika):–

"It is certainly true that the condemnation of the exclusive meditation of *sambhuti*, aims at the injunction of the combined practice of the meditation upon the deity (*Hiraṇyagarbha*) with *karma* (ritual) called *vināśa*. Yet the combined practice of the meditation upon the deity and *karma*, is (also) for the result of purifying the aspirant transcending death in the same way as the practice of *karma* called *vināśa* is for transcending death of engagement in action due to innate *avidya*. (This present combination is for transcending) death of the nature of the two *śaṅgas* (desires) of the means and ends. For a man would be purified (only) when he is free from the death of the nature of the two desires. Hence, the *Avidya* of the form of combined practice of meditation upon the deity and *karma*, is for the purpose of transcending death. It is only in a person who has crossed the death of ignorance of the nature
of desires, and has become dispassionate, that *Vidya* (knowledge) of the unity of Brahmatman necessarily dawns, if he is intent upon enquiry into the meaning of the Upanishat Sāstra. And the Brahmavidya which comes subsequent to the previous avidya to one and the same person, is in this sense said to be 'combined' with avidya. Hence the condemnation of sambhiiti, is to be regarded as meant for condemnation only with reference to Brahma-vidya, the means of immortality (final release), although it is the means of removing impurity in so far as it is subordinate to another context."

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

**Aitareya Bhashya :—**

*(Introduction to आयर्य भाष्य)*

"As for the mantra 'विद्या विद्यां न वध्वेदं दर्शय सह' (whoever knows both vidya and avidya together), it is not to be interpreted as teaching that avidya also coexists with the vidya - (knowledge) of one who is enlightened – but only as implying that these two can never exist simultaneously in one and the same person, just as both the notions of nacre and pearl, cannot co-exist in one and the same person. For we find it taught in the *Kathakā* 'Far distant from each other, and moving in opposite directions, are these two, that which is called avidya, and (that which is known) as vidya(Ka. 1–2–4). Therefore, vidya being there, it is not possible for avidya to thrive. For there is the
sruti (text) beginning with ‘Know Brahman through tapas’ (Tai. 3–2). The means of the dawn of vidyā such as tapas and karma like approaching the teacher is called avidyā, because it is the product of avidyā. Having produced vidyā by that means, one crosses death, that is desire. The one who has got rid of desires (eshaṇās, attains immortality through Brahmaidya. It is to point out this fact that the verse says ‘Having crossed over death by avidyā, one attains immortality by vidyā.’ 

Taittirīya Bhāshya (on 1–11)

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

From the three extracts from the Upanishad Bhāshyas, we learn that in the first passage avidyā means the combined practice of meditation and karma; in the second, the means of right knowledge such as tapas, is avidyā; while in the third, karma performed for the purification of the mind is avidyā. It is clear that in all these passages avidyā is the means and Brahmaidya is the end aimed at.
The 'combination' of *vidyā* and *avidyā* according to these excerpts, is only their successive practice by one and the same person. *Avidya* is only the indirect means, while *vidya* is the direct means of final release.

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

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GLOSSARIAL INDEX
OF THE SANSKRIT TERMS IN THE BHĀSHYA

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

कर्मेऽक्षित्र—Not ancillary to Karmas (rituals) enjoined, 1.

कर्मेऽयत्र—Relation between the principal and the subservient.
No such relation is sought to be enjoined between meditation and karma or between the meditations on the differentiated and the undifferentiated (Brahman), 31.

महान—Misapprehension, 3; absence of right knowledge, 3, 12, 50.

सिद्धिः—Perfections (siddhis) which accrue from the meditation on the nature of Hiranyagarbha, 38.

पुष्प—Fruit of Vedic karma to be reaped in the other world, 1, 2.

सुलभादिकारिणी—Those who are the authorities in determining the qualifications needed for the performance of karmas, 2.

सुत्रिकाेषत्रत्व—Of the nature of the presiding deity, 45.

सुस्मु—Superimposed by ignorance, 5.

समस्तार्थिनिर्मिति—Limitation due to connection with the body, 45.

समस्यिकायप्रयोजकधर्मस्त—Disqualifying defects, 2.

साधन—Merely repeating what is already known in order to reveal its relation with the sequel; teaching nothing new, 22.

सत्यत्न—False appearance, 5.

स्मात्कारणम्—The inner psychic organ in its four aspects of manas (thinking aspect), buddhi (intellect), citta (awareness or memory), ahaṅkāra (egoity). In this Upanishad munas refers to its aspect of thinking on distant objects, 15.
The lower Brahman, 'Hiranyagarbha', 41.
The subject proposed to be taught, 4.

(1) Immortality, The Highest Goal of life, viz. release, 49. (2) Relative immortality, such as oneness with the gods or dissolution in Prakṛti, 34, 40, 48, 49.

(1) Nescience or misconception of Atman, 12, 24, 26. (2) Karma which is other than Vidya (meditation), 30, 31, 32. (3) The undifferentiated seed of the world. It is used in this last sense only in this Bhāṣyā, and nowhere else in any other Bhāṣyā ascribed to S'āṅkara, 36.

The effect of avidya such as delusion and grief, 24.
The subtle, potential state of the differentiated world; Brahman as presiding over it, 22.
The undifferentiated form of the world, anyakṛta, 35, 36, 38, 40.
Beings hampered by desires of the fruits of their karma, 12.

Teaching handed down by successive series of teachers and disciples, 32.
(1) Oneself, 6, 8; (2) the real self of all beings, 1, 2, 3, 5, 7, 10-12, 14, 17, 18, 20, 21, 23, 26, 27.
The reflection or semblance of the Pure Consciousness of Ātman, 15.
Being devoted to the knowledge of Ātman, 8.
The real nature of Ātman, 14, 16, 20.
Staying in the intrinsic nature of Ātman, who is one's real Self, 27.
The intuition of the absolute oneness of Ātman without a second, 3, 29.
Hiranyagarbha (Brahman) who resides in the sun, 43.
Relative immortality, not absolute release, 51.
To be reached by going; one of the four varieties of the fruit of karma, 2.
The Lord, the real Self of all, 26.

Contemplating on the real nature of everything as Ātman, 5, 7.

To be produced; one of the four varieties of the fruit of karma, (see Ānām), 2.

Conditioning associate which serves to distinguish something without being its actual characteristic, 15.

The three-fold desire which binds one to mundane life, 5, 10, 27, 41.

The characteristics of the transmigratory soul, such as being an agent and experiencer of the fruit of action, 2.

(1) Vedic ritual such as the Agnihōtra, 1, 2, 9.
(2) Any action, 34.

Devotion to the performance of Vedic karma, 10, 28.

Being subservient to karma, 1.

(1) Grief and delusion as the seed of desire and action, 24. (2) The undifferentiated prakṛti, avidyā, 36. (This equation of Prakṛti with avidyā, is not to be found in any other Bhāshya ascribed to Śaṅkara.)

The cause; another name for the undifferentiated subtle state of the world, 36.

The causal body, or avidyā, 26. (This term is not found to have been used in this sense anywhere else in Bhāshyas ascribed to Śaṅkara.)

The effect Brahman, otherwise known as aparabrahma (Lower Brahman), Hiraṇyagarbha residing in Brahma-loka, 36, 38.

The aggregate of body and senses, 21.

Change or movement of the aggregate of the body and the senses, 18.

Groups consisting of body and senses, 21.
The Gitas, slokas composed by Vyasa, containing Sri Krishna's teaching addressed to Arjuna, 2.

-knowing Atman, 21.

Semblance or reflection of the consciousness of Atman, 15.

The three-fold desire for wife etc., 27.

(1) Meditation, 30, 34. (2) Knowledge or intuition of Atman, 10, 29.

Devotion to knowledge or intuition of Atman alone, 10, 27, 28.

-Darkness, ignorance, 20, 36.

-A knower who has renounced (all) desires, 6.

-The 'southern' path, the way by which performers of karmas go to the world of the manes, 47.

-The result of karma experienced in this very life, such as spiritual splendour, 2.

-Becoming one with the deity meditated upon, 34.

-Divine wealth, meditation on some god, 29, 41.

-The world of the nature of duality, 5.

-Evil of the nature of good and bad deeds etc., 26. (Even good deeds are regarded as evil from the standpoint of Reality).

-(The bundle of effects of the prime cause, Brahman); name, form, and action, 5, 20.

-(The nature of Atman) essentially eternal Consciousness, 18.

-The Lord who is ever-free, 26.

-Free from all conditioning associates, 15.

-Attributeless (Atman), 21.

-Without any specific feature, 21.
The path of renunciation and returning to Atman, 10, 41.

(Vedic rite) beginning with impregnation and ending with funeral rites, 41.

The Supreme Atman (Self), the real Atman, 5.

The state of being the real Atman, 12.

Knowledge or intuition of the real Atman, 29, 49, 50.

Really real, 5.

The vision of the really real Atman, 23.

The highest Lord (Atman), 5.

Itinerant mendicant, 21.

The three-fold desire for son etc., 5, 6.

(1) Man, 34; (2) Hiranyagarbha, whose two powers are constituted by cosmic activity and intelligence, 44.

Goal of life, 34, 39.

Those who are versed in the lore of Purānas, 38.

The primordial matter or the undifferentiated state of the world, 38.

Absorption in the Atman conditioned by the undifferentiated state of the world, 38, 40, 41.

Creators appointed by the Lord or Supreme Self, 26.

A substitute, such as the symbol Om which is meditated upon as Brahman etc., 45.

The inner Self, 5.

Modification of the mind (witnessed by Atman), 21.

Result or the fruit aimed at; one of the four preliminary considerations which any work proposed to be written has to satisfy, 4.

Any rite or karma enjoined or prohibited, 41.

Satyaloka, the world where Hiranyagarbha resides, 15.
Human wealth, such as cattle, or karma to be performed with the aid of such possessions, 41.

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

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

The subtle body consisting of mind etc., 26.

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

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

The bundle of effects, the phenomenal world, 5.

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

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

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

To be known only through the Sästra or Veda, 41, 49.

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

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

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

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

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

Atman called Satya or 'Truth', Lower Brahman, 43.

Creation of the seven foods (results of karma), 27.
Combined practice of karma and meditation, or of the meditation of differentiated and that of the undifferentiated (Brahman), 29, 31, 34, 35, 37.

Relation, one of the four preliminary considerations which every literary work should satisfy, 4.

Witnessing Ātman who directly intuits all modifications of the mind, 21.

All creatures, animals and plants, 21, 23.

Being the Self of all creatures, the one Absolute Self, 41.

The distinction of ends and means which obtains in the field of karma, 29.

Called the Sūtra, Lower Brahman in His capacity of presiding over activity of all creatures. He is also called Prāna or Vāyu, 18.

(Ātman) conditioned by an associate, 15.

Gross body, the ordinary body consisting of hands and feet etc., as contrasted with the 'Linga-sāram' (which see), 26.

Natural. (1) Innate (ignorance), 3; (2) superimposed (by natural ignorance), such as the property of being an agent and enjoyer of the fruit of action, 6.

The 'Effect Brahman' residing in Brahma-loka, to be reached by means of meditation, 36, 40.