

KENOPANISHAD PADA BHASYAM

Upanishad mantra, anvaya, Shankara bhasyam, word meaning of mantra and bhasyam in English, explanation in English, Grammatical analysis of all words in the mantra and bhasyam are given.

by Praveen R. Bhat

DISCLAIMER

The following notes, including पदच्छेद, विभक्ति, English translation, etc, on Kenopanishad along with Shankarabhashya, are as per the understanding gathered from the classes taught by Swami Sadatmananda Sarasvati (Chief Acharya of the Gurukula) during the long term residential course 2014-17 at Arsha Vidya Gurukulam, Anaikatti, Coimbatore. These notes have not been verified by Acharyaji and does not in any way mean that Acharyaji has endorsed the same. The only intention of sharing these notes is to assist others in learning Vedanta and to some extent, even Sanskrit. Whatever is good and beneficial in the notes is owed to my Vedanta and Sanskrit teachers and all faults lie with me alone.

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KENOPANISHAD

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Since no one else has proof-read the notes, whatever errors have gone unnoticed may kindly be sent to bhatpraveen at gmail dot com.

गुरुपादुकाभ्याम्

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Abbreviations used in the text:

- The numbers x/y represents the विभक्ति/वचन in case of a noun, eg. 3/1 means तृतीया एकवचन।
- The number x/ y where x is a roman number represents पुरुष/वचन in case of a verb. eg. II/3 means मध्यमपुरुष/ बहुवचन।
- For compounds,
 - BV = बहुव्रीहिः समासः। Numbers before indicate पद विभक्ति connections.
 - TP = तत्पुरुषः समासः। Number indicates विभक्ति।
 - UTP = उपपदतत्पुरुषः समासः।
 - MPL = मध्यमपदलोपः समासः।
 - KD = कर्मधारयः समासः।
 - MV = मयूरव्यंसककर्मधारयः समासः।

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

- ॐ आप्यायन्तु (छान्दस A, लोट्) III/1 let them grow मम 6/1 my अङ्गानि 1/3 limbs वाक् 1/1 organ of speech प्राणः 1/1 vital air चक्षुः 1/1 organ of sight श्रोत्रम् 1/1 organ of hearing अथो 0 and बलम् ¹1/1 strength इन्द्रियाणि 1/3 senses च 0 and सर्वाणि 1/3 all सर्वम् 1/1 everything ब्रह्म 1/1 brahman उपनिषदं (उपनिषत्प्रतिपाद्यम् अण्।) 1/1 revealed by Upanishad मा 0 - अहं 1/1 - ब्रह्म 2/1 - निराकुर्याम् (निर्+आ+कृ+वि.लि.) I/1 may I not reject brahman मा 2/1 me मा 0 - ब्रह्म 1/1 - निराकरोत् (लङ् = लोट्) III/1 may brahman/ Guru not reject अनिराकरणम् 1/1 non-rejection अस्तु III/1 may be there अनिराकरणं 1/1 non-rejection मे 6/1 my अस्तु III/1 may be there तत् 2/1 that आत्मनि 7/1 in that brahman which is me निरते III/1 is committed ये 1/3 which उपनिषत्सु 7/3 [revealed] in Upanishads धर्माः 1/3 dharmas ते 1/3 those मयि 7/1 in me सन्तु III/1 let them be ते 1/3 they मयि 7/1 in me सन्तु III/ let them be.
- *Let my limbs, organs of speech, sight, hearing, vital air and all sense organs grow. Everything is brahman revealed by the Upanishad. May I not reject brahman. May brahman/ Guru not reject me. Let there be non-rejection [of brahman by me]. Let there be my non-rejection [by brahman]. Let the qualities which are revealed in the Upanishads be in me, who is committed to that (brahman). Let there be peace centered around all three types of obstacles*
- केनोपनिषत् belongs to the सामवेद तलवकारशाखा also known as जैमिनीयशाखा। The ब्राह्मण has 9 chapters (in some versions, 10 chapters).
- The first 8 chapters talk of कर्म and उपासन, while the 9th chapter is Vedanta. The सम्बन्धभाष्य connects the two

1 Bhagavatpada says in Brihad 3.5.1 commentary so-- बलं नाम आत्मविद्यया अशेषविषयदृष्टितिरस्करणम्।

parts, with the first part being useful for the 2nd.

‘केनेषितम्’ इत्याद्योपनिषत्परब्रह्मविषया वक्तव्येति नवमस्याध्यायस्यारम्भः ।

- ‘केनेषितम्’ इत्याद्या starting with these words उपनिषत् Upanishad परब्रह्मविषया dealing with higher brahman वक्तव्या should be taught इति therefore नवमस्य - अध्यायस्य of the 9th chapter आरम्भः beginning.
- *The Upanishad starting with the words केनेषितम् dealing with higher brahman should be taught, therefore there is beginning of the 9th chapter.*

प्रागेतस्मात्कर्माण्यशेषतः परिसमापितानि, समस्तकर्माश्रयभूतस्य च प्राणस्योपासनान्युक्तानि, कर्माङ्गसामविषयाणि च ।

- प्राक् earlier एतस्मात् 5/1 from/ to this 9th chapter कर्माणि 1/3 actions अशेषतः 03ad exhaustively परिसमापितानि 1/3 covered/ completed/ dealt with, समस्तकर्माश्रयभूतस्य 6/1 basis of all activities च and प्राणस्य 6/1 of/ on Hiranyagarbha उपासनानि 1/3 meditation उक्तानि 1/3 taught, कर्माङ्गसामविषयाणि ² 1/3 dealing with Sama which is part of action च 0 and.
- *Before this chapter, actions were exhaustively covered and meditation on Hiranyagarbha, the basis of all activities, and mediation dealing with Sama which is limb of the action was taught.*

अनन्तरं च गायत्रसामविषयं दर्शनं वंशान्तमुक्तं कार्यम् ।

- अनन्तरं thereafter, after talking about these actions and meditations च and गायत्रसामविषयं (KD, 116BV) dealing with Gayatra-Sama दर्शनं meditation वंशान्तम् 2ad/1 description of the lineage of the teachers उक्तं told कार्यम् ³ to be done.
- *And thereafter, meditation to be done dealing with Gayatra Sama, (and) description of the lineage of the teachers was told.*

सर्वमेतद्यथोक्तं कर्म च ज्ञानं च सम्यगनुष्ठितं निष्कामस्य मुमुक्षोः सत्त्वशुद्ध्यर्थं भवति ।

- सर्वम् all एतत् this यथोक्तं as taught कर्म action च and ज्ञानं meditation च and सम्यक् well/ properly अनुष्ठितं performed निष्कामस्य - मुमुक्षोः for a seeker of freedom who doesn't want material benefit सत्त्वशुद्ध्यर्थं for the purpose of purification of the mind भवति becomes.
- *All these action and meditation performed properly as taught becomes the means for purification of the*

2 The उपासन which is not independent, but where the activity itself is a limb. e.g., meditation on नाचिकेताग्नि अस् विराट्, or आदित्य, etc, on 5/7 parts of साम।

3 Some commentators say this word is a mistake of the copywriter.

mind for the [materially] desireless seeker of freedom.

सकामस्य तु ज्ञानरहितस्य केवलानि श्रौतानि स्मार्तानि च कर्माणि दक्षिणमार्गप्रतिपत्तये पुनरावृत्तये च भवन्ति ।

- सकामस्य (SBV) for one endowed with material desires तु however ज्ञानरहितस्य of one bereft of meditation केवलानि mere श्रौतानि Shrutu-based स्मार्तानि Smriti-based च and कर्माणि actions दक्षिणमार्गप्रतिपत्तये for the attainment of southern path (leading to higher worlds) पुनरावृत्तये for return च and भवन्ति become.
- *However, for one endowed with material desires, bereft of meditation, mere Shrutu- and Smriti-based actions become the means for the attainment of higher world (southern path) and for return (to this kind or lower births).*

स्वाभाविक्या त्वशास्त्रीयया प्रवृत्त्या पश्चादिस्थावरान्ता अधोगतिः स्यात् ।

- स्वाभाविक्या F3H/1 due to instinctual तु 0 whereas अशास्त्रीयया F3/1 due to non-scriptural, prohibited प्रवृत्त्या F3/1 due to tendency-driven पश्चादिस्थावरान्ता F1/1 starting with animals to plants अधोगतिः F1/1 lower birth स्यात् III/1 would be.
- *Whereas due to instinctual tendency-driven, prohibited actions, there would be lower birth such as animal, plants, etc.*

‘अथैतयोः पथोर्न कतरेणचन तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानम्’ (छा. उ. ५-१०-८) इति श्रुतेः ;

- ‘अथ thereafter (Shukla or Krishna paths) एतयोः - पथोः of these two paths न do not [travel] कतरेणचन any one तानि they इमानि these क्षुद्राणि insignificant असकृद् many times आवर्तीनि revolving/returning भूतानि living beings भवन्ति become जायस्व (लोट-> लट् III/1 जायन्ते) II/1 born म्रियस्व II/1 die इत्येत in this manner तत् that तृतीयं third स्थानम् state’ (छा. उ. ५-१०-८) इति 0 - श्रुतेः 5H/1 due to this Shrutu statement;
- *“Those who do not travel by any of these two paths”, they become these insignificant living beings [such as insects] who return many times, they take birth and die. In this manner, that is the third state” due to this Shrutu statement.*

‘प्रजा ह तिस्रोऽत्यायमीयुः’ (ऐ. आ. २-१-१), (ऋ. मं. ८-१०१-१४) इति च मन्त्रवर्णात् ।

- ‘प्रजाः people ह तिस्रः three types अत्यायम् different lot ईयुः (इण् गतौ+लिट्) attained ’ (ऐ. आ. २-१-१), (ऋ. मं. ८-१०१-१४) इति thus च and मन्त्रवर्णात् due to mantra statement.

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- *And due to the mantra statement thus—“The three types⁴ of people attained different lot”.*

विशुद्धसत्त्वस्य तु निष्कामस्यैव बाह्यादनित्यात्साध्यसाधनसम्बन्धादिहकृतात्पूर्वकृताद्वा संस्कारविशेषोद्भवाद्विरक्तस्य प्रत्यगात्मविषया जिज्ञासा प्रवर्तते ।

- विशुद्धसत्त्वस्य 6/1 for one with a pure mind तु 0 however निष्कामस्य 6/1 for a desireless person एव 0 only बाह्यात् 5/1 from external objects अनित्यात् 5/1 from temporary karmaphala साध्यसाधनसम्बन्धात् (ID, 117BV) 5/1 from that having a goal and means relationship इह 0 here कृतात् 5H/1 due to that which is done पूर्वकृतात् 5H/1 due to that which was done earlier वा 0 or संस्कारविशेषोद्भवात् 5H/1 due to the rise of specific (discriminative) impressions विरक्तस्य 6/1 for a person who is detached प्रत्यगात्मविषया F1/1 innermost self जिज्ञासा F1/1 desire to know प्रवर्तते III/1 arises.
- *However, only for a desireless person with a pure mind, who is detached from external objects, from karmaphala, having a goal and means relationship, desire for knowledge of the innermost self arises, due to the rise of specific (discriminative) impressions from those (actions) done here in this life, or which was done earlier.*

तदेतद्वस्तु प्रश्नप्रतिवचनलक्षणया श्रुत्या प्रदर्श्यते 'केनेषितम्' इत्याद्यया ।

- तत् 1/1 that well-known एतत् 1/1 this वस्तु 1/1 fact (mentioned above)/ reality in the form of inner-self प्रश्नप्रतिवचनलक्षणया F3/1 by that which is in the form of question and answer श्रुत्या F3/1 by Shruti प्रदर्श्यते III/1 is shown 'केनेषितम् 1/1' इत्याद्यया (116BV=इति आद्यं यस्याः श्रुत्याः सा श्रुतिः। तथा।) F3/1 by this mantra, etc.
- *That above, this fact/ real inner-self, shown by Shruti in the form of question and answer.*

काठके चोक्तम् 'पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन । कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्' (क. उ. २-१-१) इत्यादि ।

- काठके in Kathopanishad च and उक्तम् said 'पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन । कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ... Some rare person desiring to know this immortality, saw this inner-self' (क. उ. २-१-१) इत्यादि by this mantra, etc.

4 अण्डज , स्वेदज, उद्भिज्ज।

- *And it is said in Kathopanishad by this mantra— “The self-existent Lord (as-if) destroyed the extroverted senses organs, therefore (one) doesn't perceive the inner-self. Someone rare, whose eyes are turned away from outwardness, desiring immortality, perceives the innermost self”, etc.*

‘परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्’ (मु. उ. १-२-१२)
इत्याद्याथर्वणे च ।

- ‘परीक्ष्य 0 having examined लोकान् 2/3 worldly objects कर्मचितान् 2/3 ब्राह्मणः 1/1 निर्वेदम् 2/1 आयात् III/1 न 0 - अस्ति III/1 is not there अकृतः 1/1 non-product कृतेन 3/1 by action. तद्विज्ञानार्थं सः गुरुम् 2/1 teacher एव 0 indeed/ alone अभिगच्छेत् III/1 should approach समित्पाणिः 1/1 one having samit in his hands श्रोत्रियं 2/1 learned ब्रह्मनिष्ठम् 2/1 one having abidance in brahman’ (मु. उ. १-२-१२) इत्याद्याथर्वणे 7/1 in Atharvana by this mantra, etc च 0 and.
- *And in Atharvana's Mundaka Upanishad by this mantra— “having experienced the fields of experience, a सात्त्विकब्राह्मण would/should arrive at dispassion— the (attainment of) limitless non-product is not there by (actions) done. Indeed, for the purpose of knowing, he having samit firewood in his hand, should approach a learned teacher, abiding in brahman”, etc.*

एवं हि विरक्तस्य प्रत्यगात्मविषयं विज्ञानं श्रोतुं मन्तुं विज्ञातुं च सामर्थ्यमुपपद्यते, नान्यथा ।

- एवं in this manner हि indeed विरक्तस्य for a dispassionate person प्रत्यगात्मविषयं that teaching about inner-self विज्ञानं knowledge श्रोतुं to listen मन्तुं to reflect/ contemplate विज्ञातुं to meditate च and सामर्थ्यम् capacity उपपद्यते is possible, न not अन्यथा⁵ not otherwise.
- *In this manner, the capacity to listen, contemplate and meditate on knowledge, that teaching about inner-self, is possible only for a dispassionate person, not otherwise.*

एतस्माच्च प्रत्यगात्मब्रह्मविज्ञानात्संसारबीजमज्ञानं कामकर्मप्रवृत्तिकारणमशेषतो निवर्तते,

- एतस्मात् from this च and प्रत्यगात्मब्रह्मविज्ञानात् (KD, 6TP) due to the knowledge of brahman which is the inner-self संसारबीजम् cause for bondage अज्ञानं ignorance कामकर्मप्रवृत्तिकारणम् cause for the rise of desire and activity अशेषतः 03ad completely निवर्तते is destroyed,
- *And due to this knowledge of brahman which is the inner-self, ignorance which is the cause for bondage, cause for the rise of desire and activity, is completely removed.*

5 Comm—Otherwise there will be no desire to know the inner-self and even if there is a desire, it will not result in fruition.

'तत्र को मोहः कः शोक एकत्वमनुपश्यतः' (ई. उ. ७) इति मन्त्रवर्णात्,

- 'तत्र को मोहः कः शोक एकत्वम् अनुपश्यतः there, what delusion, what sorrow for one who sees oneness' (ई. उ. ७) इति - मन्त्रवर्णात् due to the statement of the mantra.
- *And due to the statement of the mantra "there, what delusion, what sorrow is there for one who sees oneness!"*

'तरति शोकमात्मवित' (छा. उ. ७-१-३) 'भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे' (मु. उ. २-२-८) इत्यादिश्रुतिभ्यश्च ।

- 'तरति शोकमात्मवित' (छा. उ. ७-१-३) 'भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे' (मु. उ. २-२-८) इत्यादिश्रुतिभ्यः due to these Shruti statements, etc च and.
- *And due to these Shruti statements "The knower of the self crosses over sorrow", "When the brahman is known (as oneself), for this person, the knot of the heart is shattered, all doubts are removed and karmas are dissolved", etc.*

कर्मसहितादपि ज्ञानादेतत्सिद्ध्यतीति चेत्,

- (Opponent) कर्मसहितात् due to that along with action अपि even ज्ञानात् due to knowledge एतत् this result in the form of removal of ignorance सिद्ध्यति is accomplished इति - चेत् is this is the question,
- *"(Opponent) This (freedom) is accomplished due to knowledge along with action" if this is the question?*

न ; वाजसनेयके तस्यान्यकारणत्ववचनात् ।

- (Reply) न not so; वाजसनेयके (वाजसनेः सूर्यस्य शिष्यः याज्ञवल्क्यः। तस्य सम्बन्धि वाजसनेयकः। तस्मिन् बृहदारण्यके उपनिषत्।) in Vajasaneyaka तस्य of that अन्यकारणत्ववचनात् due to the Br. Up. Shruti statement of its having the status of cause/means for other result.
- *(Reply) Not so. Due to the statement of status of cause/means for other result of that karma in Vajasaneyaka.*

'जाया मे स्यात्' (बृ. उ. १-४-१७) इति प्रस्तुत्य 'पुत्रेणायं लोको ज्यो नान्येन कर्मणा, कर्मणा पितृलोको विद्यया देवलोकः' (बृ. उ. १-५-१६)

इत्यात्मनोऽन्यस्य लोकत्रयस्य कारणत्वमुक्तं वाजसनेयके ।

- 'जाया wife मे for me स्यात् let there be' (बृ. उ. १-४-१७) इति thus प्रस्तुत्य having started 'पुत्रेण by son अयं this लोकः world/ human birth जय्यः (जि+यत् ६.१.७८ क्षय्यजय्यौ शक्यार्थे।) is attained/ won न not अन्येन - कर्मणा by other action, कर्मणा by action पितृलोकः world of manes विद्यया by meditation देवलोकः Brahmaloka;' (बृ. उ. १-५-१६) इति thus आत्मनः than the self अन्यस्य for something other लोकत्रयस्य for the three worlds कारणत्वम् status of cause उक्तं said वाजसनेयके in Vajasaneyaka.
- *Having started thus— "let there be wife for me" in Vajasaneyaka, it is said "this world is won by son, not by other action, the world of manes by action and Brahmaloka by meditation", status of being the means for the three worlds, other than the self/ freedom.*

तत्रैव च पारिव्राज्यविधाने हेतुरुक्तः 'किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोकः' (बृ. उ. ४-४-२२) इति ।

- तत्र in that Upanishad एव च and पारिव्राज्यविधाने w.r.t. the injunction of renunciation हेतुः reason उक्तः mentioned 'किं what प्रजया by progeny करिष्यामः will we do येषां for whom न not उ indeed अयम् this आत्मा Paramatma अयं this लोकः (लोक्यते अर्थ्यते प्रार्थ्यते इति।) world' (बृ. उ. ४-४-२२) इति thus.
- *In Brihad, the reason for w.r.t. the injunction of renunciation is mentioned "What will we, for whom this Paramatma is this world, do by progeny?"*

तत्रायं हेत्वर्थः — प्रजाकर्मतत्संयुक्तविद्याभिर्मनुष्यपितृदेवलोकत्रयसाधनैरनात्मलोकप्रतिपत्तिकारणैः किं करिष्यामः ।

- तत्र 0 there अयं 1/1 this हेत्वर्थः 1/1 (6TP=हेतोः हेतुवाक्यस्य अर्थः) explanation of reason — प्रजाकर्मतत्संयुक्तविद्याभिः by progeny, action and meditation combined with it/ action मनुष्यपितृदेवलोकत्रयसाधनै 3/3 by the means to three worlds of human, manes and Brahmaloka अनात्मलोकप्रतिपत्तिकारणैः 3/3 by the means to the attainment of the worlds which are non-self किं 0 what करिष्यामः (लट्) I/3 will we do?
- *There, this is the explanation of reason— "what will we do by progeny, action and meditation combined with it/ action, means to three worlds of human, manes and Brahmaloka, which are the means to the attainment of the worlds which are non-self?"*

न चास्माकं लोकत्रयमनित्यं साधनसाध्यमिष्टम्, येषामस्माकं स्वाभाविकोऽजोऽजरोऽमृतोऽभयो न वर्धते कर्मणा नो कनीयान्नित्यश्च लोक इष्टः ।

- न 0 not च 0 and अस्माकं 6/3 for us लोकत्रयम् 1/1 three worlds अनित्यं 1/1 (HGV) impermanent साधनसाध्यम्

1/1 ⁶attainable through means इष्टम् 1/1 desirable, येषाम् 6/3 for whom अस्माकं 6/3 for us स्वाभाविकः 1/1 in the form of the very nature अजः 1/1 unborn अजरः 1/1 ageless अमृतः 1/1 immortal अभयः 1/1 fearless न 0 - वर्धते III/1 does not grow कर्मणा N3/1 by action न 0 not उ 0 indeed कनीयान् decrease नित्यः 1/1 permanent च 0 and लोकः 1/1 world इष्टः 1/1 desired.

- *For us, for whom, the impermanent three worlds are not desirable, because they are attainable through means, that permanent world in the form of the very nature, unborn, ageless, immortal, fearless, that does not grow by action and does not indeed decrease, is desired.*

स च नित्यत्वान्नाविद्यानिवृत्तिव्यतिरेकेणान्यसाधननिष्पाद्यः ।

- सः 1/1 that world/ goal च 0 and नित्यत्वात् 5H/1 due to being permanent न 0 not अविद्यानिवृत्तिव्यतिरेकेण 3ad/1 except by removal of ignorance अन्यसाधननिष्पाद्यः 1/1 acquired through any other means.
- *That world/ goal, being permanent, is not acquired by other means, except by removal of ignorance.*

तस्मात्प्रत्यगात्मब्रह्मविज्ञानपूर्वकः सर्वेषणासंन्यास एव कर्तव्य इति ।

- तस्मात् 5/1 therefore प्रत्यगात्मब्रह्मविज्ञानपूर्वकः ⁷(KD, KD, 6TP, 116/5BV) 1/1 that which is preceded by the (indirect) knowledge of innermost self which is brahman सर्वेषणासंन्यासः (KD, 6TP) 1/1 renunciation of all desires एव 0 indeed कर्तव्यः 1/1 should be done इति 0 thus.
- *Therefore, renunciation of all desires (for progeny, wealth and worlds), which is preceded by the (indirect) knowledge of innermost self, should indeed be done.*

कर्मसहभावित्वविरोधाच्च प्रत्यगात्मब्रह्मविज्ञानस्य ।

- कर्मसहभावित्वविरोधात् 5H/1 due to contradiction of co-existence with action च 0 and प्रत्यगात्मब्रह्मविज्ञानस्य 6/1 of the knowledge of brahman as the innermost self.
- *And due to the contradiction of coexistence of the knowledge of brahman as the innermost self with action.*
- After giving two Shruti based reasons, here logical reasoning to refute ज्ञानकर्मसमुच्चय is given.

न द्युपात्तकारकफलभेदविज्ञानेन कर्मणा प्रत्यस्तमितसर्वभेददर्शनस्य प्रत्यगात्मब्रह्मविषयस्य सहभावित्वमुपपद्यते,

6 All things achievable through means have three दोषः सातिशयत्वम्, अतृप्तिकरम्, बन्धकत्वम् ।

7 The renunciation preceded by प्रतिबद्धज्ञान/ परोक्षज्ञान knowledge lacking निष्ठा/ indirect knowledge.

- न 0 not हि 0 because उपात्तकारकफलभेदविज्ञानेन (उप+दा+क्त। 117BV=यस्मिन् कर्मणि तत्) 3/1 with that in which knowledge of the difference between accessories and results is accepted कर्मणा 3/1 with action प्रत्यस्तमितसर्वभेददर्शनस्य 6/1 of that in which perception of all differences/ divisions is negated प्रत्यगात्मब्रह्मविषयस्य 6/1 of that dealing with brahman as the innermost self सहभावित्वम् 1/1 coexistence उपपद्यते III/1 is possible,
- *Because coexistence with action, in which the knowledge of difference between accessories and results is accepted, of that in which perception of all differences/ divisions is negated, dealing with brahman as the innermost self, is not possible.*
- In knowledge, there is negation of भेदज्ञान, while there is acceptance of the same in action.
- An objection is raised यत्र विधिविषयत्वं, तत्र भेदम् wherever there is an injunction, there are differences. The reply is that ज्ञान is not विधिविषय, since it is वस्तुतन्त्रम्।

वस्तुप्राधान्ये सति अपुरुषतन्त्रत्वाद्ब्रह्मविज्ञानस्य ।

- वस्तुप्राधान्ये ⁸(116BV) 7SS/H/1 when that which has predominance upon the object of knowledge (and its means) सति 7/1 being अपुरुषतन्त्रत्वात् (117BV=पुरुषः तन्त्रं प्रधानं यस्मिन् तत्। न पुरुषतन्त्रम्। तस्य भावः। तस्मात्।) 5H/1 due to the status of not being dependent on will of a person ब्रह्मविज्ञानस्य 6/1 of the knowledge of brahman.
- *Since being that which has predominance upon the object of knowledge (as it is), due to not being dependent on will of a person of the knowledge of brahman.*
- This is dealt with in Br. Su. 1.1.4 so: when there is विधि for ज्ञान, it will culminate into its ज्ञानसाधनविधि, its means. That is, there should be focus on the means of knowledge, withdrawn from all other means. The choice is only to bring the means of knowledge in contact with the object of knowledge; thereon, the knowledge takes place on its own.

तस्माद्दृष्टदृष्टेभ्यो बाह्यसाधनसाध्येभ्यो विरक्तस्य प्रत्यगात्मविषया ब्रह्मजिज्ञासेयम् 'केनेषितम्' इत्यादिश्रुत्या प्रदर्श्यते ।

- तस्मात् 5/1 therefore दृष्टदृष्टेभ्यः 5/1 from visible and invisible बाह्यसाधनसाध्येभ्यः from external means and ends विरक्तस्य 6/1 for one detached प्रत्यगात्मविषया F1/1 subject of innermost self ब्रह्मजिज्ञासा F1/1 desire and inquiry for knowledge इयम् F1/1 this 'केनेषितम्' 1/1 "prompted by what?" इत्यादिश्रुत्या F3/1 by this Shrutu, etc प्रदर्श्यते III/1 is revealed.

केनोपनिषद्भाष्यम्

- *For one detached from visible and invisible means and ends, subject of innermost self, desire and inquiry for knowledge, is revealed by this Shruti "prompted by what?", etc.*

शिष्याचार्यप्रश्नप्रतिवचनरूपेण कथनं तु सूक्ष्मवस्तुविषयत्वात्सुखप्रतिपत्तिकारणं भवति ।

- शिष्याचार्यप्रश्नप्रतिवचनरूपेण 3/1 by that in the form of question and answer between disciple and teacher कथनं 1/1 presentation तु 0 because सूक्ष्मवस्तुविषयत्वात् 5H/1 due to being the subject matter of subtle vastu सुखप्रतिपत्तिकारणं (3TP, 6TP) 1/1 the cause of easy understanding भवति III/1 becomes.
- *Because the presentation [of the subject matter] by that [Upanishad which is] in the form of question and answer between disciple and teacher becomes the cause for easy understanding, due to being the subject matter of subtle वस्तु!*

केवलतर्कागम्यत्वं च दर्शितं भवति ॥

- केवलतर्कागम्यत्वं (KD, 3TP=केवलतर्केण अगम्यः) 1/1 that having the status not being known through mere logic च 0 and दर्शितं comprehensible 1/1 भवति III/1 becomes.
- *And that having the status not being known through mere logic becomes comprehensible. ॥ Introduction ॥*

‘नैषा तर्केण मतिरापनेया’ (क. उ. १-२-९) इति श्रुतेश्च ।

- ‘न 0 not एषा F1/1 this तर्केण 3/1 by logic मतिः F1/1 understanding आपनेया F1/1 attainable’ (क. उ. १-२-९) इति 0 thus श्रुतेः 5H/1 due to Shruti statement च 0 and.
- *Due to this Shruti statement "this understanding is not attainable through mere logic".*

‘आचार्यवान्पुरुषो वेद’ (छा. उ. ६-१४-२) ‘आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापदिति’ (छा. उ. ४-९-३) ‘तद्विद्धि प्रणिपातेन’ (भ. गी. ४-३४)

इत्यादिश्रुतिस्मृतिनियमाच्च

- ‘आचार्यवान् 1/1 पुरुषः 1/1 वेद III/1 one having a good teacher knows’ (छा. उ. ६-१४-२) ‘आचार्यात् from teacher ह indeed एव alone विद्या F1/1 knowledge विदिता F1/1 attained साधिष्ठं (बाढ+इष्टन= साध +इष्टन। ५.३.६३ अन्तिक...) 2/1 quality of being the most effective प्राप्त III/1 attained=attains इति 0 thus’ (छा. उ. ४-९-३) ‘तत् 2/1 that विद्धि III/1 may you know प्रणिपातेन 3/1 by proper attitude’ (भ. गी. ४-३४) इत्यादिश्रुतिस्मृतिनियमात् 5H/1 due to these Shruti and Smriti च 0 and

कश्चिद्गुरुं ब्रह्मनिष्ठं विधिवदुपेत्य प्रत्यगात्मविषयादन्यत्र शरणमपश्यन्नभयं नित्यं शिवमचलमिच्छन्प्रच्छेति कल्प्यते — केनेषितमित्यादि ।

- कश्चित् 0 some qualified disciple गुरुं 2/1 teacher ब्रह्मनिष्ठं 2/1 विधिवत् 0 as per procedure उपेत्य 0 having approached प्रत्यगात्मविषयात् 5/1 than the knowledge of innermost self अन्यत्र 0 in anything else शरणम् 2/1

shelter/ refuge अपश्यन् 1/1 not seeing अभयं 2/1 fearless नित्यं 2/1 permanent शिवम् 2/1 auspicious अचलम् 2/1 unchanging इच्छन् 1/1 desiring पप्रच्छ III/1 asked इति 0 thus कल्प्यते III/1 is imagined/ inferred — केनेषितमित्यादि 1/1 “prompted by what?”, etc

- *Some qualified disciple, having approached the teacher abiding in brahman [and well-versed in scriptures] as per the stipulations, not seeing refuge in anything else other than the knowledge of innermost self, desiring [to know] the fearless, permanent, auspicious, unchanging, asked “prompted by what?”, etc. Thus is inferred [by us].*

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुःश्रोत्रं क उ देवो युनक्ति ॥ १.१ ॥

- केन 3K/1 by whom/ what इषितं (छान्दस् इष्टम्) 1/1 willed/ blessed/ directed/ prompted पतति III/1 goes to its object प्रेषितं (छान्दस् प्रेष्यम्) N1/1 as if ⁹ pushed मनः ¹⁰N1/1 inner-instrument केन 3/1 by whom प्राणः 1/1 vital air प्रथमः 1/1 the foremost प्रैति III/1 moves about युक्तः 1/1 endowed. केन 3/1 by whom इषितां F2/1 blessed वाचम् F2/1 speech इमां F2/1 this वदन्ति III/3 speak चक्षुःश्रोत्रं N2/1 eye and ear कः 0 who उ 0 well-known देवः 1/1 effulgent being युनक्ति III/1 unites. ॥ १.१ ॥
- केन इषितं प्रेषितं मनः पतति? केन युक्तः [सन्] प्रथमः प्राणः प्रैति? केन इषितां [जनाः] इमां वाचं वदन्ति? कः उ देवः चक्षुःश्रोत्रं युनक्ति?
- *Directed and blessed by whom does the mind goes to its fields? Endowed with what is does the foremost vital air move about? Blessed by whom do people speak this speech? Who is that well-known effulgent being who unites eye and ear [with their objects]?*
- Is the mind directed actively or passively, hence इषितम् and प्रेषितम्।

भाष्यम्

9 “As if” is added by Bhashyakara in the वाक्यभाष्यम्।

10 साधारणकारण for all perceptions, emotions, etc.

केन इषितं केन कर्त्रा इषितम् इष्टमभिप्रेतं सत् मनः पतति गच्छति स्वविषयं प्रतीति सम्बध्यते ।

- केन 3/1 by whom इषितं (इष्टुं इच्छायाम्) 1/1 willed/ directed =केन 3/1 -कर्त्रा 3/1 by which agent इषितम् 1/1 =इष्टम् 1/1 willed =अभिप्रेतं 1/1 blessed सत् 1/1 being मनः 1/1 mind पतति III/1 falls =गच्छति III/1 goes स्वविषयं 2/1 its objects प्रति 0 towards इति 0 thus सम्बध्यते III/3 are connected.
- *"Being blessed by whom, by which agent, the mind goes towards its objects?" thus the words are connected.*

इषेराभीक्ष्यार्थस्य गत्यर्थस्य चेहासम्भवादिच्छार्थस्यैवैतद्रूपमिति गम्यते ।

- इषेः 6/1 of the "root इष्" आभीक्ष्यार्थस्य (116BV) 6/1 of that which has the meaning "to repeat" गत्यर्थस्य 6/1 of that having the meaning "to go" च 0 and इह 0 here असम्भवात् 5H/1 due to the impossibility इच्छार्थस्य 6/1 of that which has the meaning "to desire" एव 0 only एतत् 2/1 this रूपम् 2/1 form इति 0 thus गम्यते III/1 is understood.
- *It is understood that this form here is only of the root इष् which has the meaning "to desire" due to the impossibility of that which has the meaning "to repeat" and of that having the meaning "to go".*
- The root occurs in three conjugations—
 - 4th as "to go" (इषति)
 - 6th as "to desire" (इच्छति) and
 - 9th as "to repeat" (इष्णाति)

इषितमिति इद्रयोगस्तु च्छान्दसः ।

- "इषितम्" इति 0 thus इद्रयोगः 1/1 usage with "इट् आगम" तु 0 however च्छान्दसः 1/1 is Vedic.
- *However, the usage with "इट् आगम" thus "इषितम्" (instead of इष्टम्) is Vedic.*

तस्यैव प्रपूर्वस्य नियोगार्थं प्रेषितमित्येतत् ।

- तस्य 6/1 of that एव 0 alone प्रपूर्वस्य 6/1 of that having *pra* as prefix नियोगार्थं 7VS/1 in the meaning of directing "प्रेषितम् 1/1 directed" इति 0 thus एतत् 1/1 this.
- *Of that (root with the meaning "to desire") alone, preceded by the affix प्र in the meaning of directing, "प्रेषितम् directed" is the form.*

तत्र प्रेषितमित्येवोक्ते प्रेषयित्प्रेषणविशेषविषयाकाङ्क्षा स्यात् —

- तत्र 0 there in the mantra प्रेषितम् 1/1 directed इति 0 thus एव 0 alone उक्ते 7SS/1 when said प्रेषयित्प्रेषणविशेषविषयाकाङ्क्षा (D[6TP],[6TP], 7TP) F1/1 expectancy regarding particular director and particular type of direction स्यात् III/1 would be—

- *There, when/ if the word "directed" alone was used, there would be expectancy of director and way of direction—*

केन प्रेषयितुविशेषेण, कीदृशं वा प्रेषणमिति ।

- केन 3/1 by what प्रेषयितुविशेषेण 3/1 by particular director, कीदृशं 2/1 what type वा 0 or प्रेषणम् 2/1 direction इति 0 thus.
- *"by which particular director or which type of direction".*

इषितमिति तु विशेषणे सति तदुभयं निवर्तते, कस्येच्छामात्रेण प्रेषितमित्यर्थविशेषनिर्धारणात् ।

- "इषितम्" 2/1 इति 0 the word "directed" is used तु 0 whereas विशेषणे 7SS/1 - सति 7SS/1 but when the specification तदुभयं 1/1 both of those expectation निवर्तते III/1 goes away, कस्य 6/1 of whom इच्छामात्रेण 3/1 by wish/ mere presence alone प्रेषितम् 2/1 directed इत्यर्थविशेषनिर्धारणात् 5H/1 because of the ascertainment of this particular meaning.

यद्येषोऽर्थोऽभिप्रेतः स्यात्, केनेषितमित्येतावतैव सिद्धत्वात्प्रेषितमिति न वक्तव्यम् । अपि च शब्दाधिक्यादार्थाधिक्यं युक्तमिति इच्छया कर्मणा वाचा वा केन प्रेषितमित्यर्थविशेषोऽवगन्तुं युक्तः ।

- (Opponent) यदि 0 if एषः 1/1 this अर्थः 1/1 meaning अभिप्रेतः 1/1 intended स्यात् III/1 would be, "केनेषितम् 2/1" इति 0 thus एतावता F1/1 so much एव 0 alone सिद्धत्वात् 5H/1 since it is accomplished "प्रेषितम् 1/1" इति 0 the word न 0 - वक्तव्यम् 1/1 should not be said. अपि 0 also च 0 and "शब्दाधिक्यात् 5H/1 due to excess of words अर्थाधिक्यं 1/1 excess of meaning युक्तम् 1/1 tenable" इति 0 so इच्छया F3/1 through desire कर्मणा N3/1 through action वाचा N3/1 through speech वा 0 or केन 3/1 through whose प्रेषितम् 1/1 is directed/ prompted इति 0 thus अर्थविशेषः 1/1 particular meaning अवगन्तुं 0 to understand युक्तः 1/1 logical.
- *(Opponent) If this meaning was intended, so much " केन इषितम् directed by whom" alone would be enough, since it (what you say) is accomplished, "प्रेषितम्" should not be said. And also due to the (law) "due to extra words, extra meaning is tenable", to understand the particular meaning so— "through whose desire, action or speech, the mind is prompted" is logical.*

न, प्रश्नसामर्थ्यात् ;

- (Reply) न 0 not so, प्रश्नसामर्थ्यात् 5H/1 due to the strength (of the context) of the question;
- *Not so, due to the strength of the context of the question;*

देहादिसंघातादनित्यात्कर्मकार्याद्विरक्तः अतोऽन्यत्कूटस्थं नित्यं वस्तु बुभुत्समानः पृच्छतीति सामर्थ्यादुपपद्यते ।

- देहादिसंघातात् 5/1 from body-mind complex अनित्यात् 5/1 from temporary कर्मकार्यात् 5/1 from product of action विरक्तः 1/1 dispassionate person अतः 0 since अन्यत् 0 different कूटस्थं 2/1 changeless नित्यं 2/1 permanent वस्तु 2/1 entity बुभुत्समानः (बुध् 4A+सन+मुक्+शानच्) 1/1 one desirous to know पृच्छति III/1 asking इति 0 therefore सामर्थ्यात् 5H/1 due to the strength of the context उपपद्यते III/1 is tenable.

- *Since a dispassionate person desirous to know the changeless, permanent entity, different from temporary body-mind complex, product of action, is asking the question" therefore due to the strength of the context, this is tenable.*

इतरथा इच्छावाक्कर्मभिर्देहादिसंघातस्य प्रेरयितृत्वं प्रसिद्धमिति प्रश्नोऽनर्थक एव स्यात् ।

- इतरथा F1/1 otherwise इच्छावाक्कर्मभिः 3/3 through desire, speech and action देहादिसंघातस्य 6/1 of the body-mind complex प्रेरयितृत्वं 1/1 directorship प्रसिद्धम् 1/1 is well-known इति 0 thus प्रश्नः 1/1 question अनर्थकः 1/1 meaningless एव 0 certainly स्यात् III/1 would be.
- *Otherwise, the directorship of body-mind complex through desire, speech and action being well-known, the question would be certainly meaningless.*
- Especially since the question is being asked by a disciple who has gone through karmayoga, etc.

एवमपि प्रेषितशब्दस्यार्थो न प्रदर्शित एव ।

- (Opponent) एवम् 0 if so अपि 0 even प्रेषितशब्दस्य 6/1 of the word "प्रेषित" अर्थः 1/1 meaning न 0 not प्रदर्शितः 1/1 shown एव 0 indeed.
- *(Opponent) Even so, the meaning of the word "प्रेषित" is definitely not shown (by you).*

न ; संशयवतोऽयं प्रश्न इति प्रेषितशब्दस्यार्थविशेष उपपद्यते ।

- (Reply) न 0 not so; संशयवतः (संशय+मतुष) 6/1 of one who has a doubt अयं 1/1 this प्रश्नः 1/1 question इति therefore प्रेषितशब्दस्य 6/1 of the word "प्रेषित" अर्थविशेषः 1/1 special meaning उपपद्यते III/1 is tenable.
- *(Reply) Not so. This question is of one who has a doubt. Therefore, the special meaning of the word "प्रेषित" is tenable.*

किं यथाप्रसिद्धमेव कार्यकरणसंघातस्य प्रेषयितृत्वम्, किं वा संघातव्यतिरिक्तस्य स्वतन्त्रस्येच्छामात्रेणैव मनआदिप्रेषयितृत्वम्, इत्यस्यार्थस्य प्रदर्शनार्थं केनेषितं पतति प्रेषितं मन इति विशेषणद्वयमुपपद्यते ।

- किं 0 whether यथाप्रसिद्धम् 1/1 as well-known एव 0 indeed कार्यकरणसंघातस्य 6/1 of body-sense complex प्रेषयितृत्वम् 1/1 directorship, किं 0 whether वा 0 or संघातव्यतिरिक्तस्य of that different from complex 6/1 स्वतन्त्रस्य 6/1 of that independent इच्छामात्रेण ¹¹ 3/1 through will एव 0 only मनआदिप्रेषयितृत्वम् 1/1 directorship of the mind, etc, इति 0 therefore अस्य 6/1 - अर्थस्य 6/1 of this (two-fold) idea प्रदर्शनार्थं 1/1 for the purpose of presentation "केन 3/1 - इषितं 1/1 directed by whom पतति III/1 goes about प्रेषितं 1/1 prompted मनः 1/1 mind" इति 0 thus विशेषणद्वयम् 1/1 two-fold specification उपपद्यते III/1 is tenable.
- *Whether, the well-known directorship is indeed of body-mind complex or whether directorship of the*

11 Comm— सन्निधिमात्रेण एव। This is analyzed in other Upanishad.

mind, etc, is of that which is independent and different, just through (his) will, therefore for the presentation of this idea, the two-fold specification thus— “directed by whom, the mind goes about?” is tenable.

ननु स्वतन्त्रं मनः स्वविषये स्वयं पततीति प्रसिद्धम् ; तत्र कथं प्रश्न उपपद्यते इति,

- (Opponent) ननु 0 Objection स्वतन्त्रं (HGV) 1/1 being independent मनः 1/1 mind स्वविषये 7/1 unto its own objects स्वयं 2/1 on its own पतति III/1 goes इति 0 thus प्रसिद्धम् 1/1 well-known; तत्र 0SS that being so कथं 0 how प्रश्नः 1/1 question उपपद्यते III/1 is tenable इति 0 thus,
- *(Opponent) The mind being independent, goes about unto its own objects on its own, thus is well-known. That being so, how is this question tenable?*

उच्यते — यदि स्वतन्त्रं मनः प्रवृत्तिनिवृत्तिविषये स्यात्, तर्हि सर्वस्यानिष्टचिन्तनं न स्यात् । अनर्थं च जानन्संकल्पयति ।

- (Reply) उच्यते III/1 is being answered—यदि 0 if स्वतन्त्रं 1/1 independent मनः 1/1 mind प्रवृत्तिनिवृत्तिविषये 7/1 w.r.t. subject of engagement and withdrawal/ disengagement स्यात् III/1 were to be, तर्हि 0 then सर्वस्य 6/1 of everyone अनिष्टचिन्तनं 1/1 undesirable thinking न 0 - स्यात् III/1 would not be. अनर्थं 2/1 harmful च 0 even जानन् 1/1 knowing संकल्पयति III/1 thinks.
- *(Reply) This is being answered—If the mind were to be independent w.r.t. subject of engagement and disengagement, then there would not be undesirable thinking for everyone. Even knowing [it to be] harmful, [everyone] thinks.*
- The answer to the question being tenable is so—
 - The Vedantic answer, that the mind being insentient, it cannot be functioning independently, will be given in the next few mantras.
 - However, here, the answer is based on dharma that the mind is helpless in thinking on things based on tendencies from earlier lives.
 - It is also a matter of common experience.

अभ्यग्रदुःखे च कार्यं वार्यमाणमपि प्रवर्तते एव मनः ।

- अत्युग्रदुःखे/ अभ्यग्रदुःखे (117BV=अभ्यग्रं दुःखं यस्मिन् कार्यं तत्) 7/1 in which there is perpetual sorrow च 0 and कार्यं 7/1 in action वार्यमाणम् 2/1 advised to stop अपि 0 even प्रवर्तते I/1 engaged एव 0 definitely मनः 1/1 mind.
- *The mind is engaged in action in which there is perpetual sorrow, even when advised to stop.*

तस्माद्युक्त एव केनेषितमित्यादिप्रश्नः ।

- तस्मात् 5/1 therefore युक्तः 1/1 legitimate एव 0 indeed केनेषितमित्यादिप्रश्नः 1/1 question “prompted by whom”, etc.

- *Therefore, indeed, the question "prompted by whom?", etc is legitimate.*

केन प्राणः युक्तः नियुक्तः प्रेरितः सन् प्रैति गच्छति स्वव्यापारं प्रति ।

- केन 3/1 by whom प्राणः 1/1 युक्तः 1/1 =नियुक्तः 1/1 =प्रेरितः 1/1 सन् 1/1 प्रैति III/1 =गच्छति III/1 स्वव्यापारं 2/1 प्रति 0 towards.
-

प्रथम इति प्राणविशेषणं स्यात्, तत्पूर्वकत्वात्सर्वेन्द्रियप्रवृत्तीनाम् ।

- प्रथमः 1/1 इति 0 the word "प्रथम" प्राणविशेषणं (6TP) adjective to "प्राण" स्यात् III/1 would be, तत्पूर्वकत्वात् 5H/1 - सर्वेन्द्रियप्रवृत्तीनाम् 6/3 since all the activities of all organs are preceded by that.
- *The word "प्रथम" would be an adjective to "प्राण", since all the activities of all organs are preceded by that.*

केन इषितां वाचम् इमां शब्दलक्षणां वदन्ति लौकिकाः ।

- केन 3/1 by whom इषितां F2/1 blessed वाचम् (वच+क्विप्) उणा० no सम्प्रसारणम्। उच्यते इति) F2/1 speech इमां F2/1 this =शब्दलक्षणां F2/1 in the form of words वदन्ति III/3 speak लौकिकाः 1/1 people.
- *Blessed by whom do the people speak this speech in the form of words?*

तथा चक्षुः श्रोत्रं च स्वे स्वे विषये क उ देवः द्योतनवान् युनक्ति नियुङ्क्ते प्रेरयति ॥

- तथा 0 similarly चक्षुः 2/1 eye श्रोत्रं 2/1 ear च 0 and स्वे 7/1 स्वे 7/1 विषये 7/1 in their own fields कः 1/1 who उ 0 well-known देवः 1/1 =द्योतनवान् 1/1 one endowed with effulgence युनक्ति III/1 =नियुङ्क्ते III/1 directs = प्रेरयति III/1 prompts.
- *Similarly, who is the well-known effulgent being, who directs, prompts the eye and ear in their own fields. ॥1.1॥*

एवं पृष्टवते योग्यायाह गुरुः ।

- एवं 0 in this manner पृष्टवते 4/1 one who had asked the question योग्याय 4/1 to the eligible आह III/1 answered गुरुः 1/1 teacher.
- *In this manner, the teacher answered to the eligible disciple who had asked the question.*

शृणु यत् त्वं पृच्छसि, मनआदिकरणजातस्य को देवः स्वविषयं प्रति प्रेरयिता कथं वा प्रेरयतीति ।

- शृणु II/1 may you listen यत् 2/1 which त्वं 1/1 you पृच्छसि II/1 ask, "मनआदिकरणजातस्य (6TP) of the group of instruments, mind, etc, N6/1 कः 1/1 who देवः 1/1 effulgent being स्वविषयं 2/1 own field प्रति 0 towards प्रेरयिता 1/1 director कथं 0 how वा 0 and प्रेरयति III/1 directs" इति 0 thus.
- *May you listen which you ask "who is the effulgent being of the group of instruments, mind, etc and how the director directs it towards own field?"*

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ १.२ ॥

- श्रोत्रस्य 6/1 of the ear श्रोत्रं 1/1 ear मनसः 6/1 of the mind मनः 1/1 mind यत् 1/1 which वाचः 6/1 of the speech ह 0 indeed वाचं 2/1 speech सः 1/1 that उ 0 indeed प्राणस्य 6/1 of the vital air प्राणः 1/1 vital air चक्षुषः 6/1 of the eye चक्षु 1/1 eye अतिमुच्य 0 having given up धीराः 1/3 discriminative people प्रेत्य 0 having departed अस्मात् 5/1 from this लोकात् 5/1 from the world अमृताः 1/3 immortals भवन्ति III/3 become. ॥ १.२ ॥
- यत् (यस्मात्) श्रोत्रस्य श्रोत्रं मनसः मनः, वाचः ह वाचं (वाक्), प्राणस्य प्राणः चक्षुषः चक्षु, सः उ त्वया पृष्टा देवता भवति। [एवं (तस्मात्) तत्/तम् ज्ञात्वा तेषु आत्मभावम्]अतिमुच्य, अस्मात् लोकात् प्रेत्य, धीराः अमृताः भवन्ति।
- *Indeed that which is the ear of the ear, mind of the mind, speech of the speech, that indeed is vital air of the vital air, eye of the eye. [Having understood in this manner and having given up [the identification unto those], the discriminative people become immortals, having departed from this world.*
- The mantra has two parts:
 - The answer to the question asked
 - All 6th cases represent the senses organs/ instruments, while all 1st cases represent the वस्तु। The वस्तु is what makes the ear, etc, what it is, by making it capable of hearing, etc.
 - That is not its inherent nature, the effect is by its mere presence.
 - The insentient ear, etc, becomes as if sentient due to which, is necessarily of the nature of consciousness.
 - The mantra also means that the existence of all listed, and thereby everything else too, is due to the वस्तु।
 - It pervades all organs without becoming any one of them.
 - That वस्तु is the आत्मा, the self.
 - The result of the knowledge.
- The world is नाम, रूप and कर्म, which is why the above sense organs are talked about.

भाष्यम्

श्रोत्रस्य श्रोत्रं शृणोत्यनेनेति श्रोत्रम्, शब्दस्य श्रवणं प्रति करणं शब्दाभिव्यञ्जकं श्रोत्रमिन्द्रियम्, तस्य श्रोत्रं सः यस्त्वया पृष्टः 'चक्षुःश्रोत्रं क उ देवो युनक्ति' (के. उ. १-१) इति ।

- श्रोत्रस्य 6/1 of the ear श्रोत्रं (श्रु+ उणा० ऋ) 1/1 ear =शृणोति III/1 listens अनेन 3/1 by which इति 0 thus =श्रोत्रम् 1/1, शब्दस्य 6/1 of sound श्रवणं 1/1 hearing प्रति 0 towards करणं 1/1 instrument शब्दाभिव्यञ्जकं (6TP) 1/1 revealer of sound श्रोत्रम् 1/1 इन्द्रियम् 1/1 organ, तस्य 6/1 of that श्रोत्रं 1/1 ear सः 1/1 that यः 1/1 which त्वया S3/1 by you

पृष्ठः 1/1 asked 'चक्षुःश्रोत्रं 2/1 eye and ear क 1/1 who उ 0 well-known देवो 1/1 effulgent being युनक्ति III/1 unites' (के. उ. १-१) इति 0 thus.

- *"That by which one listens" thus "ear of the ear", instrument towards the hearing of sound, revealer organ of sound, ear of that is that which was asked by you thus: "who is that well-known effulgent being which unites the eye and ear with its objects?"*

असावेवंविशिष्टः श्रोत्रादीनि नियुङ्क्ते इति वक्तव्ये, नन्वेतदननुरूपं प्रतिवचनं श्रोत्रस्य श्रोत्रमिति ।

- (Opponent) "असौ 1/1 that एवंविशिष्टः 1/1 endowed with these attributes श्रोत्रादीनि 2/3 ears, etc नियुङ्क्ते III/1 directs" इति 0 thus वक्तव्ये III/1 should have been said, ननु 0 objection एतत् 1/1 this अननुरूपं 1/1 inappropriate प्रतिवचनं 1/1 answer "श्रोत्रस्य 6/1 of the ear श्रोत्रम् 1/1 ear" इति 0 thus.
- *Objection, "that which is endowed with these attributes such as ears, etc" should have been said, so this answer "ear of the ear" is inappropriate.*

नैष दोषः, तस्यान्यथा विशेषानवगमात् ।

- (Reply) न 0 not एषः this दोषः 1/1 defect, तस्य 6/1 of that अन्यथा 0 otherwise, any other method विशेषानवगमात् 5H/1 because of special qualities not being known
- *This type of answer is not a defect. Because of any other method, of special qualities not being known*

यदि हि श्रोत्रादिव्यापारव्यतिरिक्तेन स्वव्यापारेण विशिष्टः श्रोत्रादिनियोक्ता अवगम्येत दात्रादिप्रयोक्तृवत्, तदेदमननुरूपं प्रतिवचनं स्यात् ।

- यदि 0 if हि 0 because श्रोत्रादिव्यापारव्यतिरिक्तेन 3/1 with that different from activity of ears, etc स्वव्यापारेण 3/1 with his own activity विशिष्टः 1/1 endowed श्रोत्रादिनियोक्ता 1/1 director of the ear, etc अवगम्येत III/1 is understood दात्रादिप्रयोक्तृवत् 0 like director/ wielder of sickle, ladle, etc, तदा 0 then इदम् 1/1 this अननुरूपं 1/1 inappropriate प्रतिवचनं 1/1 answer स्यात् III/1 would be.
- *Because, if the director of the ear, etc, is understood endowed his own activity with that different from activity of the ears, etc, like the wielder of the sickle, ladle, etc, then this answer would be inappropriate.*

न त्विह श्रोत्रादीनां प्रयोक्ता स्वव्यापारविशिष्टो लवित्रादिवदधिगम्यते ।

- न 0 not तु 0 but इह 0 here श्रोत्रादीनां 6/3 of ears, etc प्रयोक्ता 1/1 director स्वव्यापारविशिष्टः 1/1 being endowed with his own activities लवित्रादिवत् (लुनाति इति) 0 like the harvester, etc अधिगम्यते III/1 is not found.
- *But the director of ears, etc, is not found being endowed with his own activities, like the harvester, etc.*

श्रोत्रादीनामेव तु संहतानां व्यापारेणालोचनसङ्कल्पाध्यवसायलक्षणेन फलावसानलिङ्गेनावगम्यते — अस्ति हि श्रोत्रादिभिरसंहतः, यत्प्रयोजनप्रयुक्तः

श्रोत्रादिकलापः गृहादिवदिति ।

- श्रोत्रादीनाम् 6/3 of ear, etc एव 0 तु 0 whereas संहतानां 6/3 of the combined व्यापारेण 3/1 by activities

आलोचनसङ्कल्पाध्यवसायलक्षणेन 3/1 by those (activities) in the form of seeing, volition, decision फलावसानलिङ्गेन (116BV=फले ज्ञाने अवसानम् एव लिङ्गं यस्य व्यापारस्य सः) 3/1 by indicator in the form of culmination of rise of knowledge अवगम्यते III/1 is understood/ discerned— अस्ति III/1 there is हि 0 indeed श्रोत्रादिभिः 3/3 with ear, etc असंहतः 1/1 non-combined, यत्प्रयोजनप्रयुक्तः (6TP, 3TP) 1/1 activated for whose purpose श्रोत्रादिकलापः 1/1 group of ear, etc गृहादिवत् 0 like house, etc इति 0 thus.

- *This fact “indeed, there is a non-combined entity, group of ear, etc, is activated for whose purpose, like house, etc” is understood by the activities in the form of seeing, volition, decision, by indicator in the form of culmination of rise of knowledge of ear, etc, which are assembled,*
- These are the five characteristics of non-self: सगुण, दृश्य, सविकार, आगमापायि, पाञ्चभौतिक ।
- One more characteristic/ reason can be added as संहत to mean part of assemblage and assemblage itself, that which is combined. Anything that is put together is जड, because of the व्याप्ति— यत्र यत्र संहतत्वं तत्र तत्र जडत्वम् । However, here although श्रोत्र, etc, are insentient experientially it is seen as चेतन, so its चैतन्य is due to something else different from it.
- Perceptual knowledge → activity of organs → presence

संहतानां परार्थत्वादवगम्यते श्रोत्रादीनां प्रयोक्ता ।

- संहतानां 6/3 of the assembled परार्थत्वात् (116BV=परस्मै इमे/ परः अर्थः येषां ते) 5H/1 due to their being meant for someone else अवगम्यते III/1 is understood श्रोत्रादीनां 6/3 of ear, etc प्रयोक्ता 1/1 director.
- *Due to the purpose of the assembled being for someone else, director of ear, etc, is understood.*

तस्मादनुरूपमेवेदं प्रतिवचनं श्रोत्रस्य श्रोत्रमित्यादि ।

- तस्मात् 5/1 therefore अनुरूपम् 1/1 in keeping with एव 0 indeed इदं 1/1 this प्रतिवचनं 1/1 answer “श्रोत्रस्य 6/1 of the ear श्रोत्रम् 1/1 ear” इत्यादि 1/1 this, etc.
- *Therefore, this answer “ear of the ear”, etc, is indeed appropriate.*

कः पुनरत्र पदार्थः श्रोत्रस्य श्रोत्रमित्यादेः ? न ह्यत्र श्रोत्रस्य श्रोत्रान्तरेणार्थः, यथा प्रकाशस्य प्रकाशान्तरेण ।

- (Opponent) कः 1/1 what पुनः 0 again अत्र 0 here पदार्थः 1/1 meaning of the words “श्रोत्रस्य 6/1 of the ear श्रोत्रम् 1/1 ear” इत्यादेः 6/1 of this, etc? न 0 not हि 0 indeed अत्र 0 here श्रोत्रस्य 6/1 of the ear श्रोत्रान्तरेण 3/1 with another ear अर्थः 1/1 purpose, यथा 0 just as प्रकाशस्य 6/1 of the light प्रकाशान्तरेण 3/1 by another light.
- *(Opponent) Again, what is the meaning of the words “ear of the ear”, etc, here, in this mantra. Indeed, here, there is no purpose of an ear with another ear, just as (there is no purpose) of light with another light.*
- This will lead to अनवस्था दोषः and अनवस्था कार्यनाशिनि । However, the example given is inappropriate, since the example of the light is befitting the self alone, not non-self.

नैष दोषः । अयमत्र पदार्थः —

- (Reply) न 0 not एषः 1/1 this दोषः 1/1 defect. अयम् 1/1 this अत्र 0 here पदार्थः 1/1 meaning of the words—
- *This is not a defect. This is the meaning of the words here—*

श्रोत्रं तावत्स्वविषयव्यञ्जनसमर्थं दृष्टम् ।

- श्रोत्रं 1/1 ear तावत् 0 first of all स्वविषयव्यञ्जनसमर्थं 2ad/1 capable of revealing its own object दृष्टम् 1/1 seen
- *First of all, the ear is seen to be capable of revealing its own object*

तत्तु स्वविषयव्यञ्जनसामर्थ्यं श्रोत्रस्य चैतन्ये ह्यात्मज्योतिषि नित्येऽसंहते सर्वान्तरे सति भवति, न असति इति ।

- तत् 1/1 that तु 0 however स्वविषयव्यञ्जनसामर्थ्यं 1/1 capacity to reveal its own object श्रोत्रस्य 6/1 of the ear चैतन्ये 7/1 when there is consciousness हि indeed आत्मज्योतिषि 7/1 when there is light of the self नित्ये 7/1 when there is permanent असंहते 7/1 when there is that which is not assembled सर्वान्तरे 7/1 when there is that which is in everyone सति 7/1 when there is the presence भवति III/1 is possible, न 0 not असति 7/1 in the absence इति 0 thus.
- *However, indeed that capacity of the ear to reveal its own object is possible in the presence of (=when there is) unassembled, permanent, consciousness, light of the self, which is inside everyone, not in the absence. Thus (is the meaning).*

अतः श्रोत्रस्य श्रोत्रमित्याद्युपपद्यते ।

- अतः 0 therefore श्रोत्रस्य 6/1 of the ear श्रोत्रम् 1/1 ear इत्यादि 1/1 this, etc उपपद्यते III/1 is tenable/ justifiable.
- *Therefore, "ear of the ear", etc, is justifiable.*

तथा च श्रुत्यन्तराणि — 'आत्मनैवायं ज्योतिषास्ते' (ब्र. उ. ४-३-६) 'तस्य भासा सर्वमिदं विभाति' (मु. उ. २-२-१०) 'येन सूर्यस्तपति तेजसेद्धः' (तै. ब्रा. ३-१२-९-७) इत्यादीनि ।

- तथा 0 accordingly च 0 and श्रुत्यन्तराणि 1/3 other Shruti statements— 'आत्मना M3H/1 due to the self एव 0 indeed अयं 1/1 this ज्योतिषा 3H/1 due to the light आस्ते III/1 remains' (ब्र. उ. ४-३-६) 'तस्य 6/1 of that भासा F3/1 by light सर्वम् 1/1 all इदं 1/1 this विभाति III/1 shines' (मु. उ. २-२-१०) 'येन 3/1 by which सूर्यः 1/1 sun तपति III/1 heats तेजसा N3/1 by light इद्धः 1/1 lit' (तै. ब्रा. ३-१२-९-७) इत्यादीनि 1/3
- *And accordingly there are other Shruti statements— "due to the self, which is the light, sits (sits, goes, acts, returns)", "by His light alone, all this shines", "sun is lit/ kindled by which light", etc.*

'यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।' (भ. गी. १५-१२) 'क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत' (भ. गी. १३-३३) इति च गीतासु ।

- 'यत् 1/1 which आदित्यगतं 1/1 - तेजः 1/1 sunlight जगत् 2/1 world भासयते III/1 illumines अखिलम् 2/1 entire' (भ. गी. १५-१२) 'क्षेत्रं field/ body क्षेत्री 1/1 knower of the field/ body तथा 0 similarly कृत्स्नं 1/1 complete प्रकाशयति III/1 illumines भारत 1S/1 O Bharata' (भ. गी. १३-३३) इति 0 thus च 0 and गीतासु 7/3 in Gita shlokas.

- *And thus— “which sunlight illumines the entire world”, “similarly, O Bharata, the self illumines complete field”, in Gita shlokas.*

काठके च 'नित्यो नित्यानां चेतनश्चेतनानाम्' (क. उ. २-२-१३) इति ।

- काठके 7/1 in Kathaka च 0 and 'नित्यः 1/1 permanence नित्यानां 6/3 of permanent things चेतनः 1/1 consciousness चेतनानाम् 6/3 of all conscious beings' (क. उ. २-२-१३) इति 0 thus.
- *And in Kathaka thus— “permanence of permanent things, consciousness of all conscious beings”.*

श्रोत्राद्येव सर्वस्यात्मभूतं चेतनामिति प्रसिद्धम् ; तदिह निवर्त्यते ।

- श्रोत्रादि 1/1 ear, etc (subtle body) एव 0 alone सर्वस्य 6/1 of all आत्मभूतं 1/1 as the self चेतनाम् 6/3 of conscious beings इति 0 thus प्रसिद्धम् (wrongly) well-known; तत् 1/1 that wrong notion इह 0 here निवर्त्यते III/1 is negated.
- *The ear, etc, subtle body, alone is well-known as the self of all conscious beings. That wrong notion is negated here.*

अस्ति किमपि विद्वद्बुद्धिगम्यं सर्वान्तरतमं कूटस्थमजमजरममृतमभयं श्रोत्रादेरपि श्रोत्रादि तत्सामर्थ्यनिमित्तम् इति प्रतिवचनं शब्दार्थश्रोपपद्यत एव ।

- अस्ति III/1 exists/ is there किम् 0 - अपि 0 something विद्वद्बुद्धिगम्यं (6TP, 3TP) 1/1 comprehensible through the intellect of discriminative/ wise people सर्वान्तरतमं (6TP) 1/1 innermost essence of all कूटस्थम् 1/1 changeless/ steady अजम् 1/1 unborn अजरम् 1/1 decayless/ ageless अमृतम् 1/1 immortal अभयं 1/1 fearless श्रोत्रादे 6/1 of ear, etc अपि 0 even श्रोत्रादि 1/1 ear, etc तत्सामर्थ्यनिमित्तम् 1/1 source of/ basis for capacity of that इति 0 therefore प्रतिवचनं 1/1 answer शब्दार्थः 1/1 meaning of the words च 0 and उपपद्यते III/1 appropriate एव 0 certainly.
- *Something exists that is comprehensible through the intellect of discriminative people, which is the innermost essence of all, changeless, unborn, decayless, immortal, fearless, therefore, the answer “ear, etc of the ear, etc” and meaning of the words, basis for capacity of that (ear, etc) is certainly appropriate.*

तथा मनसः अन्तःकरणस्य मनः ।

- तथा 0 similarly मनसः 6/1 of the mind अन्तःकरणस्य 6/1 of the inner-instrument =मनः 1/1 mind.
- *Similarly, mind of the mind, inner-instrument.*

न ह्यन्तःकरणम् अन्तरेण चैतन्यज्योतिषो दीधितिं स्वविषयसङ्कल्पाध्यवसायादिसमर्थं स्यात् ।

- न 0 not हि 0 because अन्तःकरणम् 1/1 inner-instrument अन्तरेण 0 without [चैतन्यज्योतिषा 3/1 by the light of consciousness दीपितं 2/1 illumined] चैतन्यज्योतिषः 6/1 of light of consciousness दीधितिं 2/1 radiance स्वविषयसङ्कल्पाध्यवसायादिसमर्थं 1/1 volition, deciding, remembering, etc, w.r.t. its object स्यात् III/1 would be.
- *Because the inner-instrument would not be capable of doing its job in the form of volition, deciding,*

remembering, etc, w.r.t. its object without the radiance of the light of consciousness.

तस्मान्मनसोऽपि मन इति ।

- तस्मात् 5/1 therefore मनसः 6/1 of the mind अपि 0 even मनः 1/1 mind इति 0 thus.
- *Therefore, even mind of the mind.*

इह बुद्धिमनसी एकीकृत्य निर्देशो मनस इति ।

- इह 0 here बुद्धिमनसी 2/2 intellect and mind एकीकृत्य 0 having made one निर्देशः 1/1 usage मनसः 6/1 of the mind इति 0 thus.
- *Here, the usage "of the mind" is having made "intellect and mind" one.*

यद्वाचो ह वाचम् ;

- यत् 1/1/ 0H which/ since वाचः 6/1 of the organ of speech ह 0 indeed वाचम् 1/1 speech;
- *Indeed, which is the speech of the organ of speech.*

यच्छब्दो यस्मादर्थे श्रोत्रादिभिः सर्वैः सम्बध्यते — यस्माच्छ्रोत्रस्य श्रोत्रम्, यस्मान्मनसो मन इत्येवम् ।

- यच्छब्दः (KD) 1/1 the word "यत्" यस्मादर्थे 7/1 in the meaning of "यस्माद्/ since" श्रोत्रादिभिः 3/3 with ear, etc सर्वैः 3/3 with all सम्बध्यते III/1 is connected— "यस्मात् 5/1 since श्रोत्रस्य 6/1 of the ear श्रोत्रम् 1/1 ear, यस्मात् 5/1 since मनसः 6/1 of the mind मनः 1/1 mind" इत्येवम् 1/1 in this manner.
- *The word "यत्" in the meaning of "यस्मात्" is connected with all, with ear, etc— in this manner "since it is ear of the ear, mind of the mind".*

वाचो ह वाचमिति द्वितीया प्रथमात्वेन विपरिणम्यते, प्राणस्य प्राण इति दर्शनात् ।

- वाचः 6/1 of the speech ह 0 indeed वाचम् 2/1 speech इति 0 this द्वितीया 2/1 second case प्रथमात्वेन 3^{ad}/1 as first case विपरिणम्यते III/1 modified, प्राणस्य 6/1 of the vital air प्राणः 1/1 vital air इति 0 thus दर्शनात् 5/1 due to being seen.
- *"Indeed, speech of the speech" this second case is to be modified as first case, due to "vital air of the vital air" being seen (in first case).*

वाचो ह वाचमित्येतदनुरोधेन प्राणस्य प्राणमिति कस्माद्वितीयैव न क्रियते ?

- (Opponent) वाचः 6/1 of the speech ह 0 indeed वाचम् 1/1 speech इति 0 thus एतदनुरोधेन 3^{ad}/1 in conformity प्राणस्य 6/1 of the vital air प्राणम् 1/1 vital air इति 0 thus कस्मात् 5/1 why द्वितीया 2/1 second case एव 0 alone न 0 not क्रियते III/1 is done?
- (Opponent) *Why the 2nd case (conversion) is not done thus "प्राणम् vital air of the vital air" in conformity with "वाचम् speech of the speech"?*

न ; बहुनामनुरोधस्य युक्तत्वात् ।

- (Reply) न 0 not so; बहुनाम् 6/3 to majority अनुरोधस्य 6/1 of conformation युक्तत्वात् 5H/1 because of

appropriateness.

- *(Reply) Not so, due to appropriateness of conformation to majority.*

वाचमित्यस्य वागित्येतावद्वक्तव्यं स उ प्राणस्य प्राण इति शब्दद्वयानुरोधेन ;

- वाचम् 2/1 speech इति 0 thus अस्य 6/1 for thisवाक् 1/1 speech इति 0 thus एतावत् 1/1 in this way वक्तव्यं 1/1 should be said सः 1/1 that उ 0 indeed प्राणस्य 6/1 of the vital air प्राणः 1/1 vital air इति 0 thus शब्दद्वयानुरोधेन 3H/1 due to conformity to two words [in first case];
- *Due to conformity to two words [in first case], "indeed, सः that is प्राणः vital air of the vital air", "वाचः speech of the speech" should be said in this way for "वाचम् speech".*

एवं हि बहूनामनुरोधो युक्तः कृतः स्यात् ।

- एवं 0 in this manner हि 0 because बहूनाम् 6/3 to majority अनुरोधः 1/1 conformity युक्तः 1/1 proper कृतः 1/1 done स्यात् III/1 would be.
- *Because, conformity to majority done in this manner would be proper.*

पृष्ठं च वस्तु प्रथमयैव निर्देष्टुं युक्तम् ।

- पृष्ठं 1/1 asked च 0 and वस्तु 1/1 thing प्रथमया F3/1 through first case एव 0 alone निर्देष्टुं 1/1 mention युक्तम् 1/1 proper.
- *And it is proper to mention the asked thing through first case alone.*

स यस्त्वया पृष्ठः प्राणस्य प्राणाख्यवृत्तिविशेषस्य प्राणः, तत्कृतं हि प्राणस्य प्राणनसामर्थ्यम् ।

- सः 1/1 that =यः 1/1 who त्वया T3/1 by you पृष्ठः 1/1 asked प्राणस्य 6/1 of vital air प्राणाख्यवृत्तिविशेषस्य (वृत्तिनां विशेषः। प्राणः इति आख्या यस्य वृत्तिविशेषस्य। प्राणाख्या च सः वृत्तिविशेषः च) 6/1 of a particular type of function (breathing) called vital air प्राणः 1/1 vital air, तत्कृतं (3TP =तेन वस्तुना कृतम् ।) 1/1 accomplished by that हि 0 because प्राणस्य 6/1 of vital air प्राणनसामर्थ्यम् 1/1 capacity of enlivening/ sustenance/ breathing.
- *That who was asked [about] by you is vital air of the vital air, of a particular type of function called (five-fold) vital air, because the capacity of breathing is accomplished by that (self).*

न ह्यात्मनानधिष्ठितस्य प्राणनमुपपद्यते,

- न 0 not हि 0 because आत्मना 3/1 by the self अनधिष्ठितस्य 6/1 of that which is not presided प्राणनम् 1/1 breathing function of vital air/ sustaining life उपपद्यते III/1 is possible,
- *Because breathing function of vital air which is not presided by the self is not possible.*

‘को ह्येवान्यात्कः प्राण्याद्यदेष आकाश आनन्दो न स्यात्’ (तै. उ. २-७-१) ‘ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति’ (क. उ. २-२-३) इत्यादिश्रुतिभ्यः ।

- कः 1/1 who हि 0 indeed अवान्यात् (विधिलिङ्) III/1 inhales कः 1/1 who प्राण्यात् III/1 breathes यदि 0 if एषः 1/1 this आकाशः 1/1 self आनन्दः 1/1 that which is of nature of happiness न 0 - स्यात् III/1 would not be’ (तै. उ. २-७-

१) 'ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति' (क. उ. २-२-३) इत्यादिश्रुतिभ्यः 5H/1 due to this Shruti statement, etc.

- *Due to Shruti statements—“Who indeed would inhales, who breathes if this which is of the nature of happiness would not be there”, “lifts the vital air up, pushes the vital air down”, etc.*

इहापि च वक्ष्यते 'येन प्राणः प्रणीयते तदेव ब्रह्म त्वं विद्धि' (के. उ. १-८) इति ।

- इह 0 here अपि 0 also च 0 and वक्ष्यते III/1 will be said 'येन 3/1 by which प्राणः 1/1 breathing प्रणीयते III/1 activated तत् 2/1 that एव 0 alone ब्रह्म 2/1 brahman त्वं 1/1 you विद्धि II/1 may you know' (के. उ. १-८) इति ।
- *And here also it will be said “May you know that alone to brahman by whom this vital air is activated”.*

श्रोत्रादीन्द्रियप्रस्तावे घ्राणस्येव प्राणस्य न तु युक्तं ग्रहणम् ।

- (Opponent) श्रोत्रादीन्द्रियप्रस्तावे ¹²7SS/1 when the sense organs such as ear, etc, is talked about घ्राणस्य 6/1 of olfactory organ एव 0 alone प्राणस्य 6/1 of vital air न 0 not तु 0 but युक्तं 1/1 is proper ग्रहणम् 1/1 grasping.
- *(Opponent) It is proper to understand grasping of olfactory organ alone but not of vital air.*
- प्राण also stands for ten organs, especially घ्राण, in a secondary sense. The

सत्यमेवम् ।

- (Reply) सत्यम् 1/1 correct एवम् 0 in this manner.
- *(Reply) (The interpretation) in this manner, is correct.*

प्राणग्रहणेनैव तु घ्राणस्य ग्रहणं कृतमेव मन्यते श्रुतिः ।

- प्राणग्रहणेन 3/1 by understanding as five-fold vital air एव 0 itself तु 0 but घ्राणस्य 6/1 of the olfactory organ ग्रहणं 2/1 grasping कृतम् 2/1 done एव 0 indeed मन्यते III/1 considers श्रुतिः 1/1 Shruti.
- *However, Shruti indeed considers understanding of the olfactory organ as done by understanding as five-fold vital air itself.*
- Inhalation as one of the functions of five-fold vital air covers function of smell as well.

सर्वस्यैव करणकलापस्य यदर्थप्रयुक्ता प्रवृत्तिः, तद्वहेति प्रकरणार्थो विवक्षितः ।

- सर्वस्य 6/1 of entire एव 0 alone करणकलापस्य 6/1 of group of organs यदर्थप्रयुक्ता (6TP, 7TP) F1/1 that for whose purpose प्रवृत्तिः F1/1 activity, तत् 1/1 that ब्रह्म 1/1 brahman इति 0 thus प्रकरणार्थः 1/1 meaning of the section विवक्षितः 1/1 intended.
- *For whose purpose alone, the activity of entire group of organs is done, that is brahman, thus is the intended meaning of the section.*

तथा चक्षुषश्चक्षुः रूपप्रकाशकस्य चक्षुषो यद्वूपग्रहणसामर्थ्यं तदात्मचैतन्याधिष्ठितस्यैव ।

12 (Obj) Here, the sense organs such as ear, etc, are being talked about. So olfactory sense organ is a better fit than vital air.

- तथा 0 similarly चक्षुषः 6/1 of the eye चक्षुः 1/1 eye रूपप्रकाशकस्य 6/1 of that which illumines colour and form चक्षुषः 6/1 of the eye यत् 1/1 which रूपग्रहणसामर्थ्यं 1/1 capacity to grasp the colour and form तत् 1/1 that आत्मचैतन्याधिष्ठितस्य 6/1 of the basis of consciousness which is the self एव 0 only.
- *Similarly, eye of the eye, of that which cognises colour and form; that capacity of to grasp colour and form is only of that which has consciousness of the self as its basis.*

अतश्चक्षुषश्चक्षुः ।

- अतः 0 therefore चक्षुषः 6/1 of the eye चक्षुः 1/1 eye.
- *Therefore, eye of the eye.*

प्रष्टुः पृष्टस्यार्थस्य ज्ञातुमिष्टत्वात् श्रोत्रादेः श्रोत्रादिलक्षणं यथोक्तं ब्रह्म 'ज्ञात्वा' इत्यध्याहियते ;

- प्रष्टुः 6/1 for a questioner पृष्टस्य 6/1 of the question/ that which is asked अर्थस्य 6/1 of the meaning ज्ञातुम् 0 to know इष्टत्वात् 5H/1 due to it being desired श्रोत्रादेः 6/1 of the ear, etc श्रोत्रादिलक्षणं 1/1 that in the form of ear, etc यथोक्तं 1/1 as it has been talked about ब्रह्म 2/1 brahman 'ज्ञात्वा 0 having known' इति 0 thus अध्याहियते III/1 is to be supplied;
- *Due to the meaning of that which was asked is desirable for the questioner, "having known" brahman as it has been talked about thus "that in the form of ear, etc, of the ear, etc" is to supplied.*

अमृता भवन्ति इति फलश्रुतेश्च ।

- "अमृताः 1/3 immortal भवन्ति III/3 become" इति 0 thus फलश्रुतेः 5H/1 because of Shruti statement of the result being there च 0 and.
- *And due to the Shruti statement of the result as "they become immortals".*

ज्ञानाच्चमृतत्वं प्राप्यते ।

- ज्ञानात् 5H/1 due to knowledge हि because अमृतत्वं 1/1 immortality प्राप्यते III/1 is attained.
- *Because immortality is attained due to knowledge [alone].*

ज्ञात्वा अतिमुच्य इति सामर्थ्यात् श्रोत्रादिकरणकलापमुज्झित्वा —

- ज्ञात्वा 0 having known "अतिमुच्य 0 having given up completely" इति 0 thus सामर्थ्यात्¹³ 5H/1 due to capability/ appropriateness श्रोत्रादिकरणकलापम् 2/1 [identification with the] group of senses such as ear, etc उज्झित्वा 0 having given up—
- *Having known, due to appropriateness thus "having given up", having given up [identification with the] group of senses such as ear, etc.*

श्रोत्रादौ ह्यात्मभावं कृत्वा, तदुपाधिः सन्, तदात्मना जायते म्रियते संसरति च ।

- श्रोत्रादौ 7/1 w.r.t. ear, etc हि 0 because आत्मभावं 2/1 I-notion/ identification कृत्वा 0 having made, तदुपाधिः ¹⁴(116BV=तत् श्रोत्रादिः उपाधिः यस्य आत्मनः सः आत्मा) 1/1 that which has the adjunct of that सन् 1/1 being, तदात्मना (116BV=तत् श्रोत्रादिः आत्मा यस्य ब्रह्मणः / आत्मनः सः) 3H/1 due to being identified with the adjunct-self जायते III/1 is born म्रियते III/1 dies संसरति III/1 wanders in bondage च 0 and.
- *Because having made the I-notion w.r.t. ear, etc, being that which has the adjunct of ear, etc, being that which is identified with the adjunct-self, one is born, dies and wanders in bondage.*

अतः श्रोत्रादेः श्रोत्रादिलक्षणं ब्रह्मात्मेति विदित्वा, अतिमुच्य श्रोत्राद्यात्मभावं परित्यज्य —

- अतः 0 therefore "श्रोत्रादेः 6/1 of ear, etc श्रोत्रादिलक्षणं 1/1 in the form of ear, etc ब्रह्म 1/1 brahman आत्मा 1/1 I am/ self" इति 0 thus विदित्वा 0 having known, अतिमुच्य 0 having given up श्रोत्राद्यात्मभावं (7TP=श्रोत्रादौ आत्मभावम्) 2/1 identification with ear, etc परित्यज्य 0 having given up completely—
- *Therefore, having known thus: "I am brahman in the form of ear, etc of ear, etc", having completely given up the identification with ear, etc,—*

ये श्रोत्राद्यात्मभावं परित्यजन्ति, ते धीराः धीमन्तः ।

- ये 1/3 those who श्रोत्राद्यात्मभावं 2/1 I-notion w.r.t. the ear, etc परित्यजन्ति III/1 give up completely, ते 1/3 they धीराः 1/3 discriminative people =धीमन्तः 1/3 endowed with wisdom.
- *Those who completely give up the I-notion w.r.t. ear, etc, those discriminative people are ones endowed with wisdom.*

न हि विशिष्टधीमत्त्वमन्तरेण श्रोत्राद्यात्मभावः शक्यः परित्युक्तम् ।

- न 0 not हि 0 because विशिष्टधीमत्त्वमन्तरेण 3/1 without status of being endowed with extraordinary intelligence श्रोत्राद्यात्मभावः (7TP) 1/1 I-notion w.r.t. the self शक्यः 1/1 possible परित्युक्तम् 0 to give up completely.
- *Because it is not possible to completely give up the I-notion w.r.t. the self, without being endowed with extraordinary intelligence.*

प्रेत्य व्यावृत्य अस्मात् लोकात् पुत्रमित्रकलत्रबन्धुषु ममाहंभावसंव्यवहारलक्षणात्, त्यक्तसर्वेषणा भूत्वेत्यर्थः ।

- प्रेत्य 0 having departed =व्यावृत्य 0 having withdrawn अस्मात् 5/1 - लोकात् 5/1 from this world =पुत्रमित्रकलत्रबन्धुषु 7/3 w.r.t. sons, friends, wife, relatives ममाहंभावसंव्यवहारलक्षणात् ¹⁵5H/1 from that characterized by involved

14 उप समीपे आद्धत्ते इति उपाधिः ।

15 The transactions are mainly of four types:

- अभिज्ञा thinking/ disposition/ mindset,
- अभिवदन talking about it

transaction in the form of the notion of I and mine, त्यक्तसर्वेषणाः (113BV= त्यक्ताः सर्वाः एषणाः यैः ते) 1/3 those by whom all desires have been given up भूत्वा 0 having become इत्यर्थः 1/1 this is the meaning.

- *Having departed, having withdrawn from this world, from that characterized by involved transaction in the form of the notion of I and mine, w.r.t. [world of] sons, friends, wives and relatives; having become those by whom all desires have been given up, this is the meaning.*

अमृताः अमरणधर्माणः भवन्ति ।

- अमृताः 1/3 immortals =अमरणधर्माणः (अमरणं धर्माः येषां ते) 1/3 those who are free from death/ all modifications/ bondage भवन्ति III/3 become.
- *They become immortals, those who are free from death/ all modifications/ bondage.*

‘न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः’ (तै. ना. २८) ‘पराञ्चि खानि व्यतृणत . . . आवृत्तचक्षुरमृतत्वमिच्छन्’ (क. उ. २-१-१) ‘यदा सर्वे प्रमुच्यन्ते . . . अत्र ब्रह्म समश्नुते’ (क. उ. २-३-१४) इत्यादिश्रुतिभ्यः ।

- ‘न 0 not कर्मणा N3/1 by action न 0 not प्रजया 3/1 by progeny धनेन 3/1 by wealth त्यागेन 3/1 by renunciation एके 1/3 some अमृतत्वम् 2/1 immortality आनशुः (अशु व्याप्तौ छान्दस् आनशिरे) III/3 attain’ (तै. ना. २८) ‘पराञ्चि 1/3 outgoing खानि 1/3 senses व्यतृणत /1 destroyed. . . आवृत्तचक्षुः 1/1 one with eye turned inward अमृतत्वम् 2/1 immortality इच्छन् 1/1 desiring’ (क. उ. २-१-१) ‘यदा 0 when सर्वे 1/3 all प्रमुच्यन्ते III/3 fall off. . . अत्र 0 here ब्रह्म 2/1 brahman समश्नुते III/1 attains’ (क. उ. २-३-१४) इत्यादिश्रुतिभ्यः 5H/3 due to these Shruti statements, etc.
- *Due to these Shruti statements: “Some attain immortality by renunciation not by action, not by progeny, not by wealth”, “The self-existent Lord (as-if) destroyed the extroverted senses organs, therefore (one) doesn't perceive the inner-self. Someone rare, whose eyes are turned away from outwardness, desiring immortality, perceives the innermost self.”, “when all desires drop off, then he becomes immortal and here itself, attains brahman”, etc.*

अथवा, अतिमुच्येत्यनेनैवैषणात्यागस्य सिद्धत्वात् अस्माल्लोकात्प्रेत्य अस्माच्छरीरादपेत्य मृत्वेत्यर्थः ॥

- अथवा 0 or, अतिमुच्येति III/1 =अनेन 3/1 by this एव 0 itself एषणात्यागस्य 6/1 of giving up of all desires सिद्धत्वात् 5H/1 due to establishment अस्मात् 5/1 - लोकात् 5/1 from this world प्रेत्य 0 having departed =अस्मात् 5/1 - शरीरात् 5/1 from this body अपेत्य 0 =मृत्वा 0 having died इत्यर्थः 1/1 this is the meaning.
- *Or, due to establishment of giving up of all desires, having departed from this body by this word “having given up” itself, “having died” is the meaning.*
- अतिमुच्यति indicates जीवन्मुक्ति while अस्माल्लोकात्प्रेत्य indicates विदेहमुक्ति ॥ 1.2 ॥

-
- हान giving up
 - उपादान taking

यस्माच्छ्रोत्रादेरपि श्रोत्राद्यात्मभूतं ब्रह्म, अतः

- यस्मात् 5/1 since श्रोत्रादे 6/1 of ear, etc अपि 0 even श्रोत्रादि 1/1 ear, etc आत्मभूतं 1/1 inner-essence ब्रह्म 1/1 brahman, अतः 0 therefore
- *Since brahman is the ear, etc, inner-essence, of even the ear, etc, therefore*

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विद्यो न विजानीमो यथैतदनुशिष्यात् ॥ १.३ ॥

- न 0 does not तत्र 0 there चक्षुः 1/1 eye गच्छति III/1 goes न 0 not वाक् 1/1 speech/ organ of speech गच्छति III/1 goes न not उ indeed मनः 1/1 mind न 0 - विद्यः I/3 we do not know न 0 - विजानीमः I/3 we do not know यथा 0 how एतत् 2/1 this brahman अनुशिष्यात् III/1 one would teach. ॥ १.३ ॥
- *तत्र चक्षुः न गच्छति, वाक् न गच्छति, मनः नो गच्छति। [एतत् ब्रह्म कथम् अनुशिष्यात्] [वयं] न विद्यः, यथा [कश्चित् आचार्यः] एतत् [ब्रह्म] अनुशिष्यात्, [तं प्रकारं वयं] न विजानीमः।*
- *There, the eye does not go, the speech does not go, not indeed the mind. We do not know [that brahman is like this/ any method other than this negation to teach brahman], nor do we know how [other teacher] would teach this brahman.*
- The eye doesn't go to ब्रह्म because that it doesn't have form and colour. What can be described has to have one or more of the following:
 - जाति species/ class.
 - घटत्वजाति = घटत्वजातिमान् पदार्थः। There is no ब्रह्मत्वजाति।
 - गुण quality.
 - The locus has to be objectified for quality such as colour to be perceived.
 - क्रिया activity.
 - ब्रह्म has no क्रिया, अविक्रियत्वात्।
 - सम्बन्ध
 - सत्य and मिथ्या cannot have real सम्बन्ध and so ब्रह्म cannot be described using it.

भाष्यम्

न तत्र तस्मिन्ब्रह्मणि चक्षुः गच्छति, स्वात्मनि गमनासम्भवात् ।

- न 0 does not तत्र 0 = तस्मिन् 7/1 - ब्रह्मणि 7/1 w.r.t. that brahman चक्षुः 1/1 eye गच्छति III/1 goes, स्वात्मनि 7/1 into/w.r.t. one's own self गमनासम्भवात् 5H/1 due to going being impossible.
- *W.r.t. that brahman, the eye does not go, objectify, due to going being impossible w.r.t. one's own self.*
- Also because ब्रह्म doesn't have रूप for eye to objectify.

तथा न वाक् गच्छति ।

- तथा 0 similarly न 0 not वाक् 1/1 speech गच्छति III/1 goes.
- *Similarly, the speech/ organ of speech doesn't go [w.r.t. brahman].*

वाचा हि शब्द उच्चार्यमाणोऽभिधेयं प्रकाशयति यदा, तदाभिधेयं प्रति वाग्गच्छतीत्युच्यते ।

- वाचा F3/1 by speech हि 0 शब्दः 1/1 word उच्चार्यमाणः 1/1 uttered अभिधेयं 2/1 object प्रकाशयति III/1 reveals यदा 0 when, तदा 0 then अभिधेयं 2/1 object प्रति 0 towards वाक् 1/1 गच्छति III/1 इति 0 उच्यते III/1.
- *When the uttered word by speech reveals the object, then it is said thus: "speech goes towards the object".*

तस्य च शब्दस्य तन्निर्वर्तकस्य च करणस्यात्मा ब्रह्म ।

- तस्य 6/1 of that च 0 and शब्दस्य 6/1 of the word तन्निर्वर्तकस्य 6/1 of the organ which is the producer of that word च 0 and करणस्य 6/1 of the organ आत्मा 1/1 inner-essence/ self ब्रह्म 1/1 brahman.
- *Brahman is the inner-essence/ self of the word and organ, which is the producer of that word.*

अतो न वाग्गच्छति ।

- अतः 0 therefore न 0 does not वाक् 1/1 speech गच्छति III/1 goes.
- *Therefore, speech does not go (speech does not denote brahman).*
- पदज्ञानम् पदार्थोपस्थितिः शक्तिग्रहः सहकारिणि।
- पदज्ञानम् (knowledge of the words) पदार्थोपस्थितिः (occurrence of the meaning of the word) शक्तिग्रहः (grasping of the connection between word and its meaning).
 - देवदत्तः ग्रामं गतवान्।
 - शाब्दबोधः = ग्रामविषयक गमनक्रियावान् देवदत्तः।

यथाग्निर्दाहकः प्रकाशकश्चापि सन् न ह्यात्मानं प्रकाशयति दहति वा, तद्वत् ।

- यथा 0 just as अग्निः 1/1 fire दाहकः 1/1 burner प्रकाशकः 1/1 illuminator च 0 and अपि 0 even though सन् 1/1 being न 0 does not हि 0 indeed आत्मानं 2/1 itself/ its self प्रकाशयति III/1 illumines दहति III/1 burns वा 0 or, तद्वत् 0 like that.
- *Just as the fire even though being burner and illuminator, indeed, does not illumine/ reveal or burn itself/ its inner-essence like that.*

नो मनः मनश्चान्यस्य सङ्कल्पयितुं अध्यवसातुं च सत् नात्मानं सङ्कल्पयत्यध्यवस्यति च, तस्यापि ब्रह्मात्मेति ।

- न 0 does not तु 0 indeed मनः 1/1 =मनः 1/1 mind च 0 and अन्यस्य 6/1 of something else सङ्कल्पयितुं N1/1 wisher/ thinker अध्यवसातुं N1/1 decider च 0 and सत् 1/1 being न 0 does not आत्मानं 2/1 inner-essence सङ्कल्पयति III/1 thinks अध्यवस्यति III/1 decides च 0 and, तस्य 6/1 of that अपि 0 even ब्रह्म 1/1 brahman आत्मा 1/1 self इति 0 therefore.

- *Indeed the mind, being the thinker and decider of something else, cannot think or decide its inner-essence, the brahman is even the inner-essence of that mind, therefore.*

इन्द्रियमनोभ्यां हि वस्तुनो विज्ञानम् ।

- इन्द्रियमनोभ्यां 3/2 through the organs and mind हि 0 because वस्तुनः 6/1 of any thing विज्ञानम् 1/1 knowledge.
- *Because, the knowledge of any thing is through the organs and the mind.*
- The mind also includes logic and other means of knowledge.

तद्गोचरत्वात् न विद्मः तद्ब्रह्म ईदृशमिति ।

- तद्गोचरत्वात् (तयो अगोचरत्वात्) 5H/1 due to brahman being outside the scope of those two न 0 not विद्मः I/3 we do not know "तत् 1/1 - ब्रह्म 1/1 that brahman ईदृशम् (अयम् इव दृश्यते इति) 1/1 is of this kind" इति 0 thus.
- *Due to brahman being outside the scope of those two, we do not know thus: "that brahman is of this kind".*

अतो न विजानीमः यथा येन प्रकारेण एतत् ब्रह्म अनुशिष्यात् उपदिशेच्छिष्यायेत्यभिप्रायः ।

- अतः 0 therefore न 0 - विजानीमः we do not know =यथा 0 how =येन 3/1 - प्रकारेण 3/1 by which method एतत् 2/1 this =ब्रह्म 2/1 brahman अनुशिष्यात् III/1 one would teach =उपदिशेत् I/3 शिष्याय 4/1 to the disciple इति 0 - अभिप्रायः 1/1 this is the idea.
- *Therefore, we do not know how, by which method, one would teach this brahman to the disciple; this is the idea.*

यद्धि करणगोचरः, तदन्यस्मै उपदेष्टुं शक्यं जातिगुणक्रियाविशेषणैः । न तज्जात्यादिविशेषणवद्ब्रह्म ।

- यत् 1/1 which हि 0 only करणगोचरं 1/1/ करणगोचरः accessible to sense organs, तत् 1/1 that अन्यस्मै 4/1 to other उपदेष्टुं 0 to be taught शक्यं 1/1 possible जातिगुणक्रियाविशेषणैः 3/3 through class, quality, activity, relation (and संज्ञा/ रूढि, name/ convention) न 0 not तत् 1/1 that जात्यादिविशेषणवत् (मतुष) 1/1 that endowed with specification such as class, etc ब्रह्म 1/1 brahman.
- *Only that which is accessible to the sense organs, that is possible to be taught to another through class, quality, activity and relation. That brahman is not that having specification such as class, etc.*
- संज्ञा is also not possible since only what can be objectified can be named.

तस्माद्विषमं शिष्यानुपदेशेन प्रत्याययितुमिति उपदेशे तदर्थग्रहणे च यत्नातिशयकर्तव्यतां दर्शयति ॥

- तस्मात् 5/1 therefore विषमं 2/1 difficult शिष्यान् 2/3 disciples उपदेशेन 3/1 through teaching/ instruction प्रत्याययितुम् (प्रति+इण् गतौ+णिच्+तुम्) 0 to communicate/ teach इति 0 thus उपदेशे 7VS/1 w.r.t. teaching तदर्थग्रहणे 7VS/1 w.r.t. grasping the meaning of the teaching च 0 and यत्नातिशयकर्तव्यतां F2/1 need for extraordinary effort दर्शयति III/1 shows.
- *Therefore, it is difficult to teach disciples through instruction, thus shows the need for extraordinary*

effort w.r.t. the teaching and grasping the meaning of the teaching.

- Especially, since the method used to communicate is अध्यारोप-अपवाद and it is possible to misunderstand the superimpositions made themselves as the truth as is in the case of the causal status of brahman, etc!
- तपःप्रभावात् देवप्रसादात् लभ्यते says Shvetashvataropaniṣad. ॥ 1.3 ॥

‘न विद्मो न विजानीमो यथैतदनुशिष्यात्’ (के. उ. १-३) इति अत्यन्तमेवोपदेशप्रकारप्रत्याख्यानं प्राप्ते तदपवादोऽयमुच्यते ।

- ‘न 0 विद्मः I/3 न 0 विजानीमः I/3 यथा 0 एतत् 1/1 अनुशिष्यात् III/1 we do not know how to teach or how other would teach’ (के. उ. १-३) इति 0 thus अत्यन्तम् 2ad/1 completely एव 0 indeed उपदेशप्रकारप्रत्याख्यानं (6TP, 6TP) 7/1 - प्राप्ते 7/1 when negation of teaching methods is attained तदपवादः (6TP) 1/1 its exception अयम् 2/1 this उच्यते III/1 is said.
- *Indeed when the negation of teaching methods is attained thus “we do not know how to teach or how other would teach”, this is said as its exception:*

सत्यमेवं प्रत्यक्षादिभिः प्रमाणैर्न परः प्रत्याययितुं शक्यः ;

- सत्यम् 1/1 true एवं 0 in this manner प्रत्यक्षादिभिः 3/3 - प्रमाणै 3/3 through the means of knowledge such as direct perception, etc न 0 not परः 1/1 highest brahman प्रत्याययितुं 0 to communicate शक्यः 1/1 possible;
- *True, it is not possible to communicate the highest brahman, thus: through the means of knowledge such as direct perception, etc.*

आगमेन तु शक्यत एव प्रत्याययितुमिति तदुपदेशार्थमागममाह —

- आगमेन (आगच्छति गुरोः शिष्यं प्रति) 3/1 with the help of traditional teaching तु 0 however शक्यते III/1 is possible एव 0 indeed प्रत्याययितुम् 0 to teach इति 0 thus तदुपदेशार्थम् 2/1 for the purpose of teaching आगमम् 2/1 Agama आह III/1 says—
- *However, it is indeed possible to teach with the help of traditional teaching, therefore, for the purpose of teaching, Shruti tells Agama—*

अन्यदेव तद्विदितादथो अविदितादधि ।

इति शुश्रुम पूर्वेषां ये नस्तद्याचक्षिरे ॥ १.४ ॥

- अन्यत् 1/1 other एव 0 indeed तत् 1/1 that विदितात् 5/1 from known (कार्यम् product) अथो 0 likewise अविदितात् 5/1 from unknown (कारणम् cause) अधि 0 above/ beyond/ different” इति 0 thus शुश्रुम (लिट्) I/3 we have heard पूर्वेषां 6/3 of earlier teachers ये 1/3 those who नः 6/3 for us तत् 2/1 that brahman व्याचक्षिरे (वि विस्पष्टम्+आ

आसमन्तात्+चक्ष+लिट्) III/3 clearly and completely explained. ॥ ३.४ ॥

- "तत् विदितात् अन्यत् एव अथो अविदितात् अधि [अस्ति]" इति [वयं] पूर्वेषां [वचनम्] शुश्रुम। ये नः तत् [ब्रह्म] व्याचक्षिरे।
- "That is different from known/ effect and different from unknown/ cause indeed" thus we have heard [the teaching] of earlier teachers, who have explained that ब्रह्म completely and clearly to us.

भाष्यम्

अन्यदेव तद्विदितादथो अविदितादधीति ।

- अन्यत् 1/1 एव 0 indeed तत् विदितात् अथो अविदितात् अधि इति ।

अन्यदेव पृथगेव तत् यत्प्रकृतं श्रोत्रादीनां श्रोत्रादीत्युक्तमविषयश्च तेषाम् ।

- अन्यत् 1/1 एव 0 =पृथक् 1/1 different एव 0 indeed तत् 1/1 that =यत् 1/1 which प्रकृतं 1/1 subject-matter under discussion "श्रोत्रादीनां 6/3 of ear, etc श्रोत्रादि N1/1 ear, etc" इति 0 in this manner उक्तम् 1/1 talked about अविषयः 1/1 not a object च 0 and तेषाम् 6/3 for them.
- That which is the subject matter under discussion, talked about as "ear, etc of the ear, etc", is indeed different and not a object for them (ear, etc).

तत् विदितात् अन्यदेव हि ।

- तत् 1/1 that विदितात् 5/1 from known अन्यत् 1/1 different एव 0 = हि 0 indeed.
- Indeed, that is different from known (object/ product).

विदितं नाम यद्विदिक्रिययातिशयेनासं विदिक्रियाकर्मभूतम् ।

- विदितं 1/1 object नाम 0 means यत् 1/1 which विदिक्रियया F3/1 by the root "to know" अतिशयेन ¹⁶3ad/1 specifically आसं 1/1 pervaded (by वृत्ति) विदिक्रियाकर्मभूतम् 1/1 that in the form of object of the process of knowing.
- That (object is) which is pervaded (by वृत्ति) specifically by the process of knowing.

क्वचित्किञ्चित्कस्यचिद्विदितं स्यादिति सर्वमेव व्याकृतं विदितमेव ; तस्मादन्यदेवेत्यर्थः ।

- क्वचित् 0 somewhere किञ्चित् 0 somewhat कस्यचित् 0 for someone विदितं 2/1 known स्यात् III/1 would be इति 0 therefore सर्वम् 2/1 entire एव 0 indeed व्याकृतं 1/1 manifested world विदितम् 1/1 known एव 0 indeed; तस्मात् 5/1 from that अन्यत् 1/1 different एव 0 indeed इत्यर्थः 1/1 this is the meaning.
- The (object) would be known somewhat, for someone, somewhere, therefore the entire manifested world is indeed known; (brahman is) indeed different from that (known manifested product/ world), this is the meaning.

16 By the process of knowing the object gets the status ज्ञातता which is an additional effect called अतिशय। Such an object which has got ज्ञातता अतिशय, unknown made known, by the विदिक्रिया, is called विदित। क्रियाजन्यफलाश्रयः कर्म in grammar. That is, that which is वृत्तिव्याप्ति- and फलव्याप्ति-विषय। However, ब्रह्म is not फलव्याप्तिविषय।

अविदितमज्ञातं तर्हीति प्राप्ते आह —

- "अविदितम् 1/1 =अज्ञातं 1/1 unknown तर्ही 0 then" इति 0 thus प्राप्ते 7SS/1 when obtained आह III/1 says—
- *When the possibility so "then, it is unknown" is obtained, Shruti says—*

अथो अपि अविदितात् विदितविपरीतादव्याकृतादविद्यालक्षणाद्व्याकृतबीजात् । अधि इति उपर्यर्थे ; लक्षणया अन्यदित्यर्थः ।

- अधि 0 =इति 0 this उपर्यर्थे (अपरि इति अर्थे) 7/1 in the meaning "above"; लक्षणया F3/1 by context अन्यत् 1/1 different इत्यर्थः 1/1 this is the meaning. अथो 0 moreover अपि 0 even अविदितात् 5/1 =विदितविपरीतात् 5/1 from that opposite to known =अव्याकृतात् 5/1 from unmanifest अविद्यालक्षणात् 5/1 from that in the form of Maya व्याकृतबीजात् 5/1 from cause, the seed of manifested. "अधि 0" इति 0 thus उपरि 7/1 - अर्थे 7/1 in the meaning of above; लक्षणया F3/1 by implied meaning अन्यत् 1/1 different इत्यर्थः 1/1 this is the meaning.
- अधि although is in the meaning "above, by context, "different" is the meaning. Moreover, even different from unknown, opposite to known, unmanifest, in the form of Maya, seed of manifested. The word "अधि" is in the sense of "above"; by implied meaning, "different" is the meaning.

यद्धि यस्मादधि उपरि भवति, तत्तस्मादन्यदिति प्रसिद्धम् ।

- यत् 0 which हि 0 because यस्मात् 1/ 1 from which अधि 0 =उपरि 0 above भवति III/1 is, तत् 1/1 that तस्मात् 5/1 from that अन्यत् 1/1 different इति 0 this प्रसिद्धम् 1/1 well-known.
- *Because that which is above from whatever thing, that is different from that thing. This is well-known.*
- लक्षणाबीजम् explanation for लक्ष्यार्थं for वाच्यार्थं is given here.

यद्विदितं तदल्पं मर्त्यं दुःखात्मकं चेति हेयम् ।

- यत् 1/1 which विदितं N1/1 known/ product तत् 1/1 that अल्पं N1/1 finite/ small मर्त्यं N1/1 mortal दुःखात्मकं (116BV) N1/1 of the nature of sorrow च 0 and इति 0 therefore हेयम् (ओहाक् त्याग+यत्) 1/1 to be given up.
- *That which is known/ product, that is limited, mortal and sorrowful, therefore it is to be given up.*

तस्माद्विदितादन्यद्ब्रह्मेत्युक्ते त्वहेयत्वमुक्तं स्यात् ।

- "तस्मात् 5/1 - विदितात् 5/1 from that known अन्यत् 1/1 different ब्रह्म 1/1 brahman" इति 0 - उक्ते 7SS/1 when this is said तु 0 however अहेयत्वम् 1/1 status of being that not (which cannot) to be given up उक्तं 1/1 said स्यात् III/1 amount to saying.
- *However, when it is said thus "brahman is different from that known (to be given up)", it would amount to saying "status of being that (which can-) not to be given up" (for brahman).*

तथा अविदितादधीत्युक्तेऽनुपादेयत्वमुक्तं स्यात् ।

- तथा 0 similarly अविदितात् 5/1 from unknown अधि 0 different इत्युक्ते 7SS/1 when this is said अनुपादेयत्वम् (अनु+उप+आ+दा+यत्+त्व) 1/1 status of to be taken up उक्तं 1/1 said स्यात् III/1 amount to saying.
- *Similarly, when it is said "different from unknown", it would amount to saying "status of that which*

cannot be taken up”.

कार्यार्थं हि कारणमन्यदन्येनोपादीयते ।

- कार्यार्थं 1/1 for the purpose of the product हि 0 because कारणम् 1/1 cause अन्यत् 1/1 different अन्येन 3/1 by other उपादीयते III/1 taken up/ obtained.
- *Because that different (material) cause is taken up by other (intelligent cause) for the purpose of the product.*
- निमित्तकारणेन उपादीयते इति उपादानम् since it is taken up for the product (by the efficient/ intelligent cause), it is material cause.

अतश्च न वेदितुरन्यस्मै प्रयोजनायान्यदुपादेयं भवति

- अतः 0 therefore (since brahman is the cause different from the product) च 0 and न 0 does not वेदितु 6/1 for the knower अन्यस्मै 4/1 - प्रयोजनाय 4/1 for some/other purpose अन्यत् 1/1 different उपादेयं 1/1 to be taken up भवति III/1 becomes.
- *Therefore, brahman does not become something different (from the knower) to be taken up for other purpose for the knower.*

इत्येवं विदिताविदिताभ्यामन्यदिति हेयोपादेयप्रतिषेधेन स्वात्मनोऽनन्यत्वात् ब्रह्मविषया जिज्ञासा शिष्यस्य निर्वर्तिता / निर्वर्तिता स्यात् ।

- इति 0 -एवं 0 in this manner विदिताविदिताभ्याम् 5/2 from known and unknown अन्यत् 1/1 different इति 0 thus हेयोपादेयप्रतिषेधेन 3/1 by the negation of to be given up and to be taken up स्वात्मनः 5/1 from oneself अनन्यत्वात् 5H/1 due to being different ब्रह्मविषया F1/1 - जिज्ञासा F1/1 desire of knowing brahman शिष्यस्य 6/1 for the disciple निर्वर्तिता F1/1/ निर्वर्तिता status of being removed/ accomplished स्यात् III/1 would be.
- *In this manner, by the negation of to be given up and taken up thus “different from known and unknown”, due to being different from oneself, the desire of knowing brahman (as an object) would go away/ desire of knowing brahman would be accomplished for the disciple.*

न ह्यन्यस्य स्वात्मनो विदिताविदिताभ्यामन्यत्वं वस्तुनः सम्भवतीत्यात्मा ब्रह्मेत्येष वाक्यार्थः ;

- न 0 not हि 0 indeed अन्यस्य 6/1 of another स्वात्मनः 5/1 from oneself विदिताविदिताभ्याम् 5/2 from known and unknown अन्यत्वं 1/1 status of being different वस्तुनः 6/1 for anything सम्भवति III/1 is possible इति 0 therefore आत्मा 1/1 self ब्रह्म 1/1 brahman इति 0 thus एषः 1/1 this वाक्यार्थः 1/1 meaning of the sentence;
- *The status of being different from oneself is not possible for anything, that is different from known and unknown. Therefore, the self is brahman. Thus, this is the meaning of the sentence.*

‘अयमात्मा ब्रह्म’ (बृ. उ. ४-४-५) ‘य आत्मापहतपाप्मा’ (छा. उ. ८-७-१) ‘यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः’ (बृ. उ. ३-४-१) इत्यादिश्रुत्यन्तरेभ्यश्चेति

।

- ‘अयम् 1/1 this आत्मा 1/1 self ब्रह्म 1/1 brahman’ (बृ. उ. ४-४-५) ‘यः 1/1 one which आत्मा 1/1 self अपहतपाप्मा 1/1

free from unfavourable result' (छा. उ. ८-७-१) 'यत् 1/1 that which साक्षात् 0 direct/ by itself अपरोक्षात् 5/1=1/1 immediate, self-evident ब्रह्म 1/1 brahman यः 1/1 one who आत्मा 1/1 self सर्वान्तरः 1/1 inside/inner-self of all' (बृ. उ. ३-४-१) इत्यादिश्रुत्यन्तरेभ्यः 5H/2 due to Shruti statements like these, etc, च 0 and इति 0.

- Due to the Shruti statements like these: "Br. Up. 4.4.5: This self is brahman", "Ch. Up. 8.7.1: self which is free from पाप", "Br. Up. That which is direct and immediate, self-evident, is brahman, that which is the inner-self of all", etc.

एवं सर्वात्मनः सर्वविशेषरहितस्य चिन्मात्रज्योतिषो ब्रह्मत्वप्रतिपादकस्य वाक्यार्थस्याचार्योपदेशपरम्परया प्राप्तत्वमाह — इति शुश्रुमेत्यादि ।

- एवं 0 in this manner सर्वात्मनः 6/1 of self of all सर्वविशेषरहितस्य 6/1 for that bereft of all specific attributes चिन्मात्रज्योतिषः 6/1 for the light of consciousness ब्रह्मत्वप्रतिपादकस्य 6/1 of the revealer of status of brahman वाक्यार्थस्य 6/1 of the message of the sentence आचार्योपदेशपरम्परया (6TP, 6TP) F3/1 through the tradition of teaching from teachers प्राप्तत्वम् 2/1 attainment आह III/1 says — इति 0 so शुश्रुम् I/3 we have heard इत्यादि 0 this, etc.
- In this manner, revealer of status of brahman for light of consciousness, self of all, bereft of all specific attributes, of the message of the sentence is attained is through the tradition of teaching from teachers, so says— "we have heard", this, etc.

ब्रह्म चैवमाचार्योपदेशपरम्परयैवाधिगन्तव्यं न तर्कतः प्रवचनमेधाबहुश्रुततपोयज्ञादिभ्यश्च, इति एवं शुश्रुम् श्रुतवन्तो वयं पूर्वेषाम् आचार्याणां वचनम् ;

- ब्रह्म 2/1 brahman च 0 and एवम् 0 in this manner आचार्योपदेशपरम्परया F3/1 through the tradition of teaching from teachers एव 0 only अधिगन्तव्यं 1/1 to be understood न 0 not तर्कतः 03 through logic प्रवचनमेधाबहुश्रुततपोयज्ञादिभ्यः 5/3 from discourses, memory, listening to many other shastras, austerity, rituals, etc च 0 and, इति 0 thus एवं 0 in this manner शुश्रुम् I/3 =श्रुतवन्तः 1/3 वयं 1/3 we पूर्वेषाम् 6/3 - आचार्याणां 6/3 of earlier teachers वचनम् 1/1 statement;
- And in this manner, brahman is to be understood through the tradition of teaching from the teachers, we heard statement of earlier teachers (what is going to be said next);

ये आचार्याः नः अस्मभ्यं तत् ब्रह्म व्याचक्षिरे व्याख्यातवन्तः विस्पष्टं कथितवन्तः तेषामित्यर्थः ॥

- ये 1/3 those who =आचार्याः 1/3 teachers नः =अस्मभ्यं 4/3 to us तत् 2/1 that ब्रह्म 2/1 brahman व्याचक्षिरे I/3 =व्याख्यातवन्तः 1/3 =विस्पष्टं 2ad/1 clearly कथितवन्तः 1/3 they told तेषाम् 6/3 (we heard) their (statement) इत्यर्थः 1/1 this is the meaning.
- Those teachers clearly taught that brahman to us; their (statements we have heard), this is the meaning. ॥1.4॥

‘अन्यदेव तद्विदितादथो अविदितादधि’ (के. उ. १-४) इत्यनेन वाक्येन आत्मा ब्रह्मेति प्रतिपादिते श्रोतुराशङ्का जाता — कथं न्वात्मा ब्रह्म ।

- ‘अन्यदेव तद्विदितादथो अविदितादधि that is different from known and unknown’ (के. उ. १-४) इति 0 thus अनेन 3/1 - वाक्येन 3/1 through this statement "आत्मा 1/1 self ब्रह्म 1/1 is brahman" इति 0 thus प्रतिपादिते 7SS/1 when presented श्रोतुः 6/1 of listener आशङ्का F1/1 doubt जाता F1/1 is born — "कथं 0 how नु 0 आत्मा 1/1 self ब्रह्म 1/1 brahman?
- *Through this statement "that brahman is different from known and unknown", when "the self is brahman" is presented, a doubt of listener is born— "how is this self brahman?"*

आत्मा हि नामाधिकृतः कर्मण्युपासने च संसारी कर्मोपासनं वा साधनमनुष्ठाय ब्रह्मादिदेवान्स्वर्गं वा प्राप्तुमिच्छति ।

- आत्मा 1/1 self हि 0 because नाम 0 well-known अधिकृतः 1/1 qualified कर्मणि 7/1 in action उपासने 7/1 in meditation च 0 and संसारी (सम्+सृ+भावे घञ्) 1/1 one having bondage कर्म 2/1 action उपासनं 2/1 meditation वा 0 or साधनम् 2/1 means अनुष्ठाय 0 having practiced ब्रह्मादिदेवान् 2/1 deities such as Brahma, etc स्वर्गं 2/1 heaven वा 0 or प्राप्तुम् 0 to attain इच्छति III/1 desires.
- *Because the self is well-known to be bound, qualified in action and meditation, [who] having practiced the means in the form of action or meditation, desires to attain deities such as Brahma/ Hiranyagarbha, etc or heaven.*

तत्तस्मादन्य उपास्यो विष्णुरीश्वर इन्द्रः प्राणो वा ब्रह्म भवितुमर्हति, न त्वात्मा ; लोकप्रत्ययविरोधात् ।

- तत् 0 therefore तस्मात् 5/1 from that अन्यः 1/1 different उपास्यः 1/1 one to be meditated upon विष्णुः 1/1 Vishnu ईश्वरः 1/1 Shiva इन्द्रः 1/1 Indra प्राणः 1/1 Hiranyagarbha वा 0 or ब्रह्म 2/1 brahman भवितुम् 0 to become अर्हति III/1 can/ is worthy, न 0 not तु 0 but आत्मा 1/1 self; लोकप्रत्ययविरोधात् 5H/1 due to contradiction to popular belief/ thinking.
- *Therefore, different from that (meditator), one to be meditated upon, Vishnu, Shiva, Indra or Hiranyagarbha can be worthy to become brahman, but not the self, due to contradiction to popular thinking.*

यथान्ये तार्किका ईश्वरादन्य आत्मेत्याचक्षते, तथा कर्मिणोऽमुं यजामुं यजेत्यन्या एव देवता उपासते ।

- यथा 0 just as अन्ये 1/3 other तार्किकाः 1/3 logicians ईश्वरात् 5/1 from Ishvara अन्यः 1/1 different आत्मा 1/1 self इति 0 thus आचक्षते III/3 they say, तथा 0 similarly कर्मिणः 1/3 those involved in actions "अमुं 2/1 that यज II/1 may you worship अमुं 2/1 that यज II/1 may you worship" इति 0 thus "अन्याः F2/3 other एव 0 indeed देवताः F2/3 deities उपासते III/3 worship".

- *Just as logicians say thus "the self is different from Ishvara", similarly ritualists worship deities thus "may you worship that, worship that".*

तस्माद्युक्तं यद्विदितमुपास्यं तद्ब्रह्म भवेत्, ततोऽन्य उपासक इति ।

- तस्मात् 5/1 therefore युक्तं 1/1 (seems) reasonable यत् 1/1 which विदितम् 1/1 known उपास्यं 1/1 worshipped/ meditated upon तत् 1/1 that ब्रह्म 1/1 brahman भवेत् III/1 let it be, ततः 05 from that "अन्यः 1/1 different उपासकः 1/1 meditator" इति 0 thus.
- *Therefore, it seems reasonable: let that which is known, worshipped be brahman, thus meditator is different from that.*

तामेतामाशङ्कां शिष्यलिङ्गेनोपलक्ष्य तद्वाक्याद्वा आह — मैवं शङ्किष्ठाः ।

- ताम् F2/1 that एताम् F2/1 this आशङ्कां F2/1 doubt शिष्यलिङ्गेन 3/1 by the indicative gesture of the disciple उपलक्ष्य 0 having discerned तद्वाक्यात् 5/1 from that sentence वा 0 or आह III/1 says — "मा 0 do not एवं 0 in this manner शङ्किष्ठाः (माङ्ङि लुङ्, न माङ्ङयोगे) II/1 doubt".
- *Having discerned this doubt by the indicative gestures or from that sentence of the disciple, says— "Do not doubt in this manner".*

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.५ ॥

- यत् 1/1 which self वाचा F3/1 by speech अनभ्युदितं 1/1 not described/ revealed येन 3/1 by which वाक् F1/1 speech अभ्युद्यते III/1 is revealed/ functional. तत्¹⁷ 1/1 that self एव 0 itself/ indeed ब्रह्म 2/1 brahman त्वं 1/1 you विद्धि II/1 may you know न 0 not "इदं 1/1"/ इदं 2/1 this objectified thing यत् 2/1 which इदम् 2/1 this उपासते III/3 meditate/ worship. ॥ १.५ ॥
- *यत् वाचा अनभ्युदितं, येन वाक् अभ्युद्यते, त्वं तत् एव ब्रह्म विद्धि। यत् "इदं" इति उपासका उपासते, तत् इदम् ब्रह्म न भवति।*
- *Which self is not revealed by organ of speech and speech, by which speech is revealed/ functional, may you indeed know that brahman, not this objectified thing, which they (meditators) worship [as] "this".*
- Words are heard due to आत्मतत्त्वम्, the cognition of the words is also due to the presence of the self.
- This is also a महावाक्योपदेशः।

भाष्यम्

केनोपनिषद्भाष्यम्

यत् चैतन्यमात्रसत्ताकम्,

- यत् 1/1 which =चैतन्यमात्रसत्ताकम् (MVKD=चैतन्यम् एव, 116BV=चैतन्यमात्रं सत्ता यस्य तत्) 1/1 that which is of the nature of consciousness and existence,
- *That which is of the nature of consciousness and existence,*

वाचा — वागिति जिह्वामूलादिष्वष्टसु स्थानेषु विषक्तमाग्नेयं वर्णानामभिव्यञ्जकं करणम्,

- वाचा F3/1 by speech— "वाक् 1/1 speech" इति 0 this word जिह्वामूलादिषु 7/3 in root of the tongue, etc अष्टसु ¹⁸7/3 - स्थानेषु 7/3 in eight places विषक्तम् (विशेषेण सक्तम्) 1/1 associated आग्नेयं (अग्नि देवता यस्य करणस्य तत्) 1/1 that which has Lord Fire as the presiding deity वर्णानाम् 6/3 of letters अभिव्यञ्जकं ¹⁹1/1 manifestor करणम् 1/1 organ,
- *by speech— this word "speech" is the manifestor organ of letter, for which the presiding deity is Fire, associated in eight places such as root of the tongue, etc,*

वर्णाश्रार्थसंकेतपरिच्छिन्ना एतावन्त एवंप्रयुक्ता इति ;

- वर्णाः 1/3 letters च 0 and अर्थसंकेतपरिच्छिन्नाः (6TP, 3TP) 1/3 those which are determined by the designation/ convention of the meaning एतावन्तः 1/3 these many एवं 0 in this manner क्रमप्रयुक्ताः 1/3 used in a particular order/ sequence इति 0 thus;
- *And as many letters used in a particular sequence which are determined by the convention of the meaning thus;*

एवं तदभिव्यङ्गः शब्दः पदं वागित्युच्यते ;

- एवं 0 in this manner तदभिव्यङ्गः 1/1 manifested through that organ of speech शब्दः 1/1 word पदं 1/1 word वाक् 1/1 speech इति 0 thus उच्यते III/1 is called;
- *In this manner, the word is manifested through that organ of speech; thus word is called "वाक् speech";*

‘अकारो वै सर्वा वाक्सैषास्य स्पर्शान्तःस्थोष्मभिव्यज्यमाना बह्वी नानारूपा भवति’ (ऐ. आ. २-३-६) इति श्रुतेः ।

- ‘अकारः ²⁰1/1 Omkara वै 0 indeed सर्वा F1/1 entire वाक् F1/1 speech सा F1/1 that एषा F1/1 this अस्य 6/1 of this/ that has स्पर्शान्तःस्थोष्मभिः 3IB/ad/3 as various letters/ through mutes, semi-vowels, and sibilants/ aspirates (and vowels) व्यज्यमाना F1/1 being manifested बह्वी F1/1 many नानारूपा F1/1 varied भवति III/1

18 उर chest, कण्ठ, शिर palate, जिह्वामूलम्, दन्त, नासिका, ओष्ठ, तालु

19 शब्दनित्यत्वात् (व्यावहारिकनित्यत्वम्)

20 अकारो प्रधानोपलक्षिता वाक् ।

becomes' (ऐ. आ. २-३-६) इति 0 - श्रुतेः 5H/1 due to this Shruti statement.

- *Due to this Shruti statement: "Ai. Aa. 2.3.6: Omkara is the entire speech. That is this being manifested as many and varied letters".*

मितममितं स्वरः सत्यानृते एष विकारो यस्याः तथा वाचा पदत्वेन परिच्छिन्नया करणगुणवत्या — अनभ्युदितम् अप्रकाशितमनभ्युक्तम् ।

- मितम् 1/1 measured Rik mantra/ structured shloka अमितं 1/1 Yajur mantra/ prose स्वरः 1/1 Sama mantra/ musical composition सत्यानृते N1/2 truth and lies एषः 1/1 this विकारः 1/1 modification यस्याः F6/1 which has तथा F3/1 - वाचा F3/1 by that speech पदत्वेन 3ad/1 - परिच्छिन्नया F3/1 by that which is conditioned as the word करणगुणवत्या (करणगुण अस्ति अस्याः) F3/1 by word which has organ of speech as its support— अनभ्युदितम् 1/1 =अप्रकाशितम् 1/1 not revealed =अनभ्युक्तम् (अन्+अभि+वच्+क्त) 1/1 not described.
- *It is not uttered/ described, revealed by speech, which is conditioned as the word, which has organ of speech as its support, which has this modification in the form of Rik and metric, Yajus and prose, Sama and musical composition, truth and lies.*

येन ब्रह्मणा विवक्षितेऽर्थे सकरणे वाक् अभ्युद्यते चैतन्यज्योतिषा प्रकाशयते प्रयुज्यते इत्येतत् ।

- येन N3/1 - ब्रह्मणा N3/1 by which brahman विवक्षिते 7/1 - अर्थे 7/1 w.r.t. intended meaning सकरणे F3/1 by that along with its organ वाक् F1/1 speech अभ्युद्यते III/1 is uttered चैतन्यज्योतिषा N3/1 by light of consciousness प्रकाशयते III/1 is revealed प्रयुज्यते III/1 is used इत्येतत् 1/1 this is the idea.
- *By which light of consciousness, by which brahman, the speech along with its organ is uttered, revealed w.r.t. its intended meaning; this is the meaning.*

यत् 'वाचो ह वाक्' (के. उ. १-२) इत्युक्तम्, 'वदन्वाक्' (बृ. उ. १-४-७) 'यो वाचमन्तरो यमयति' (बृ. उ. ३-७-१०) इत्यादि च वाजसनेयके ।

- यत् 1/1 which self 'वाचः 6/1 ह 0 वाक् 1/1 speech of the speech' (के. उ. १-२) इति 0 this उक्तम् 1/1 said, 'वदन् 1/1 while speaking वाक् 1/1 speech' (बृ. उ. १-४-७) 'यः 1/1 one who वाचम् 2/1 speech अन्तरः 1/1 remaining inside यमयति III/1 directs' (बृ. उ. ३-७-१०) इत्यादि 1/1 these mantras, etc च 0 and वाजसनेयके (वाजस्य अन्नस्य सनि दानं येन) 7/1 in Vajasaneya/ Brihad.
- *Which self was said as "speech of the speech", and as these: "Br. Up. 1.4.7: while speaking, [He] is the speech", "Br. Up. Antaryami Brahmana 3.7.10: one who directs/ controls the speech remaining inside", etc, in Vajasaneya.*

'या वाक् पुरुषेषु सा घोषेषु प्रतिष्ठिता कश्चित्तां वेद ब्राह्मणः' इति प्रश्नमुत्पाद्य प्रतिवचनमुक्तम् 'सा वाग्यया स्वप्ने भाषते' (?) इति ।

- 'या F1/1 which वाक् F1/1 speech पुरुषेषु 7/3 in living beings सा F1/1 that घोषेषु 7/3 in letters प्रतिष्ठिता F1/1 located/ manifesting कश्चित् 0 any ताम् F2/1 that speech वेद III/1 know ब्राह्मणः 1/1 Brahmana' इति 0 प्रश्नम् 2/1 question उत्पाद्य 0 having raised प्रतिवचनम् 1/1 answer उक्तम् 1/1 is told 'सा F1/1 that वाक् F1/1 speech यया F3/1 by which स्वप्ने 7/1 in dream भाषते III/1 speaks' (?) इति 0 thus.

- *Having raised the question: "does any Brahmana know that speech which is manifesting in letters in living beings?", answer is told so: "that speech is by which one speaks in dream".*

सा हि वक्तुर्वक्तिर्नित्या वाक् चैतन्यज्योतिःस्वरूपा, 'न हि वक्तुर्वक्तेर्विपरिलोपो विद्यते' (बृ. उ. ४-३-२६) इति श्रुतेः ।

- सा F1/1 that हि 0 indeed वक्तुः 6/1 of the speaker वक्ति 1/1 power of speaking नित्या F1/1 eternal वाक् F1/1 speech चैतन्यज्योतिःस्वरूपा F1/1 in the form of light of consciousness, 'न 0 not हि 0 indeed वक्तुः 6/1 of the speaker वक्तेः 6/1 of the power of speaking विपरिलोपः 1/1 cessation विद्यते III/1 is there' (बृ. उ. ४-३-२६) इति 0 this श्रुतेः 5H/1 due to Shruti statement.
- *That indeed is the power of speaking of the speaker, eternal speech in the form of light of consciousness due to the Shruti statement "Br. Up. 4.3.26: there is no destruction of the power of speech of the speaker".*

तदेव आत्मस्वरूपं ब्रह्म निरतिशयं भूमाख्यं बृहत्त्वाद्ब्रह्मेति विद्धि विजानीहि त्वम् ।

- "तत् 1/1 that एव 0 alone आत्मस्वरूपं (116BV) 1/1 that of the nature of the self ब्रह्म 1/1 brahman निरतिशयं (115BV) 1/1 there is nothing exceeding which भूमाख्यं ²¹(बहोः भावः, 116BV) 1/1 called Bhuma/ limitless बृहत्त्वात् (बृह्+अति) 5H/1 due to being limitlessly big ब्रह्म ²² 1/1 brahman" इति 0 thus विद्धि II/1 =विजानीहि II/1 may you know त्वम् 1/1 you.
- *May you know thus: "that alone which is of the nature of the self is brahman, due to being big, exceeding which there is nothing, called Bhuma/ limitless".*
- From the derivation, brahman is understood to be not limited by space. From that, it is known that it is not limited in time or limited by object.

येर्वागाद्युपाधिभिः 'वाचो ह वाक्' 'चक्षुषश्चक्षुः' 'श्रोत्रस्य श्रोत्रं मनसो मनः' (के. उ. १-२) 'कर्ता भोक्ता विज्ञाता नियन्ता प्रशासिता' 'विज्ञानमानन्दं ब्रह्म' (बृ. उ. ३-९-७) इत्येवमादयः संव्यवहारा असंव्यवहार्ये निर्विशेषे परे साम्ये ब्रह्मणि प्रवर्तन्ते, तान्व्युदस्य आत्मानमेव निर्विशेषं ब्रह्म विद्धीति एवशब्दार्थः।

- यैः 3/3 by which वागाद्युपाधिभिः ²³M3H/3 because of the adjuncts such as speech, etc 'वाचः 6/1 of the speech ह 0 indeed वाक् 1/1 speech' 'चक्षुषः 6/1 of the eye चक्षुः 1/1 eye' 'श्रोत्रस्य 6/1 of the ear श्रोत्रं 1/1 ear मनसः 6/1 of

21 Ch. Up. 7th chapter.

22 Growing, capable of appearing as the world, and making others grow if seen as with अन्तर्गर्भितणि।

23 Panchadashi says चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया । अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥ २.३४॥

the mind मनः 1/1 mind' (के. उ. १-२) 'कर्ता 2⁴1/1 doer भोक्ता 1/1 experiencer विज्ञाता 1/1 knower नियन्ता 1/1 controller प्रशासिता 1/1 ruler' 'विज्ञानम् 1/1 consciousness आनन्दं 1/1 happiness ब्रह्म 1/1 brahman' (बृ. उ. ३-९-७) इत्येवमादयः (116BV) 1/3 in this manner/ of this type, etc संव्यवहारः 1/3 transactions असंव्यवहार्ये (NBV=संव्यवहारः न विद्यते यस्य) 7/1 in that not available for verbal transactions/ non-transactional निर्विशेषे 7/1 in that without attributes परे 7/1 in absolute साम्ये 7/1 in invariable/ uniform ब्रह्मणि 7/1 in brahman प्रवर्तन्ते III/3 occur, तान् 2/3 those adjuncts व्युत्स्य (वि+उद्+अस्+ल्यप्) 0 having excluded/ dismissed cognitively as mithyA आत्मानम् 2/1 self एव 0 alone निर्विशेषं 2/1 attributeless ब्रह्म 2/1 brahman विद्धि II/1 may you know इति 0 thus एवशब्दार्थः 1/1 meaning of the word "alone".

- *The meaning of the word "एव alone" is thus: all transactions occur in this manner: "indeed speech of the speech, eye of the eye, mind of the mind, etc, doer, experiencer, knower, controller, ruler, brahman is consciousness, happiness", etc, in non-transactional, invariable, absolute, attributeless brahman, due to adjuncts such as speech, etc. Having excluded those adjuncts, may you know the attributeless self alone as (attributeless) brahman.*

नेदं ब्रह्म यदिदम् इत्युपाधिभेदविशिष्टमनात्मेश्वरादि उपासते ध्यायन्ति ।

- न 0 not इदं 2/1 this =ब्रह्म 2/1 brahman यत् 2/1 which "इदम् 1/1 this" इति 0 as उपाधिभेदविशिष्टम् (6TP, 3TP) 2/1 endowed with the differences of adjuncts अनात्मेश्वरादि 2/1 non-self, Ishvara, etc उपासते III/3 =ध्यायन्ति III/3 meditate.
- *Not this non-self, Ishvara, etc, endowed with the differences of adjuncts, brahman, which the meditators meditate upon as "this".*

तदेव ब्रह्म त्वं विद्धि इत्युक्तेऽपि नेदं ब्रह्म इत्यात्मनोऽब्रह्मत्वं पुनरुच्यते नियमार्थम् अन्यब्रह्मबुद्धिपरिसंख्यानार्थं वा ॥

- तत् 2/1 that एव 0 alone ब्रह्म 2/1 brahman त्वं 1/1 you विद्धि II/1 may you know इति 0 thus उक्ते 7SS/1 when said अपि 0 even "न 0 not इदं 1/1 this ब्रह्म 1/1 brahman" इति 0 thus अनात्मनः 6/1 of non-self अब्रह्मत्वं 1/1 status of being non-brahman पुनः 0 again उच्यते III/1 is said नियमार्थम् 1/1 for the purpose of restriction अन्यब्रह्मबुद्धिपरिसंख्यानार्थं 1/1 for the purpose of exclusion of *brahmabuddhi* in non-self वा 0 or.
- Purvamimamsakas talk of three विधिः/ instructions:
 - उत्पत्ति-/ प्रधान-/ अपूर्व-विधि that which reveals a new thing not known through any other means.
 - नियमविधि applicable.

- more than one option is available
- only one can be done at a particular time
- the shastras restrict the option by this नियमविधि।
- doesn't apply to those who already follow the same.
- न इदं ब्रह्म विद्धि = अनात्मानं ब्रह्म न विद्धि।
- परिसंख्या विधि
 - Emphasis is not on implementation but on negation of something.
 - Suppose there is an instruction "eat only fruits on Ekadashi", it doesn't mean you have to eat fruits, but it means an instruction to avoid eating anything except fruits.
 - अन्यब्रह्मबुद्धिपरिसंख्यानार्थं ॥ 1.5 ॥

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.६ ॥

- यत् 2/1 which मनसा N3ka/1 with the help of the mind न 0 not मनुते III/1 objectify येन 3/1 due to which आहु III/3 they say मनः 2/1 mind मतम् 2/1 thought/ illumined/ objectified तत् 2/1 that एव 0 alone ब्रह्म 2/1 brahman त्वं 1/1 you विद्धि II/1 may you know न 0 not इदं 2/1 this यत् 2/1 which इदम् 2/1 this उपासते III/3 meditate. ॥ १.६ ॥
- लोकः यत् मनसा न मनुते, "येन मनः मतम्" [इति ब्रह्मविदः] आहुः, त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।
- *That which one does not objectify with the mind, that due to which they say the mind is objectified, may you know that alone as brahman, not this which the meditators meditate as "this".*

भाष्यम्

यन्मनसा न मनुते ।

- यत् 2/1 which consciousness मनसा 3ka/1 with the mind न 0 - मनुते III/3 do not objectify.
- *People do not objectify which consciousness with the mind.*

मन इत्यन्तःकरणं बुद्धिमनसोरेकत्वेन गृह्यते ।

- मनः 1/1 mind इति 0 the word =अन्तःकरणं 1/1 inner-instrument बुद्धिमनसोः 6/2 of the mind and intellect एकत्वेन 3ad/1 oneness गृह्यते III/1 is grasped/ considered.
- *The word mind means inner-instrument [here], both mind and intellect are considered as one.*

मनुतेऽनेनेति मनः सर्वकरणसाधारणम्, सर्वविषयव्यापकत्वात् ।

- मनुते III/1 thinks अनेन 3/1 with this इति 0 therefore मनः 1/1 mindसर्वकरणसाधारणम् 1/1 common to all organs, सर्वविषयव्यापकत्वात् 5H/1 since the mind is covers/ encompasses all objects.
- *This, by which they think, is the mind, which is common to all sense organs, since the mind covers all*

objects.

- All sense organs function only the mind is backing them.

‘कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव’ (बृ. उ. १-५-३) इति श्रुतेः कामादिवृत्तिमन्मनः ।

- ‘कामः 1/1 desire सङ्कल्पः 1/1 volition विचिकित्सा F1/1 doubt श्रद्धा F1/1 trust (in the means of knowledge) अश्रद्धा F1/1 untrust धृतिः F1/1 perseverance अधृतिः F1/1 impatience हीः F1/1 modesty धीः F1/1 understanding भीः F1/1 fear इति 0 thus एतत् 1/1 this सर्वं 1/1 all मनः 1/1 mind एव 0 alone’ (बृ. उ. १-५-३) इति 0 - श्रुतेः 5H/1 due to this Shruti statement कामादिवृत्तिमत् N1/1 endowed with thought such as desire, etc मनः N1/1 mind.
- *The mind is that which is endowed with thought such as desire, etc, due to the Shruti statement “Br. Up. 1.5.3: all these are mind alone— desire, volition, trust, untrust, perseverance, impatience, modesty, understanding, fear”.*

तेन मनसा यत् चैतन्यज्योतिर्मनसोऽवभासकं न मनुते न सङ्कल्पयति नापि निश्चिनोति लोकः, मनसोऽवभासकत्वेन नियन्तृत्वात् ।

- तेन 3/1 - मनसा 3/1 by that inner-instrument यत् 2/1 which चैतन्यज्योति (KD) 1/1 light in the form of consciousness मनसः 6/1 of the inner-instrument अवभासकं 1/1 illuminator न 0 - मनुते III/1 =न 0 - सङ्कल्पयति III/1 one doesn't conceive न 0 - अपि = not even निश्चिनोति III/1 determines लोकः 1/1 person/ world of people, मनसः 6/1 of the mind अवभासकत्वेन 3H/1 due to being the illuminator नियन्तृत्वात् 5H/1 due to being the director (for consciousness).
- *With that mind, the world of people does not conceive, does not even determine, which light in the form of consciousness, illuminator of the mind, due to the self being the illuminator, director.*

सर्वविषयं प्रति प्रत्यगेवेति स्वात्मनि न प्रवर्ततेऽन्तःकरणम् ।

- सर्वविषयं 2/1 all objects प्रति 0 towards प्रत्यक् 1/1 (the self is) innermost एव 0 only इति 0 therefore स्वात्मनि 7/1 w.r.t. the self न 0 does not प्रवर्तते III/1 function अन्तःकरणम् 1/1 inner-instrument.
- *The self is the innermost towards all objects, therefore, the inner-instrument does not function w.r.t. the self.*

अन्तःस्थेन हि चैतन्यज्योतिषावभासितस्य मनसो मननसामर्थ्यम् ;

- अन्तःस्थेन 3/1 by that dwelling inside हि 0 because चैतन्यज्योतिषा 3/1 by the light of consciousness अवभासितस्य 6/1 of the illumined मनसः 6/1 of the mind मननसामर्थ्यम् 1/1 capacity of thinking;
- *Because the capacity of thinking of the illumined mind is by the light of consciousness, dwelling inside.*

तेन सवृत्तिकं मनः येन ब्रह्मणा मतं विषयीकृतं व्याप्तम् आहुः कथयन्ति ब्रह्मविदः ।

- तेन 3/1 by that सवृत्तिकं (SBV) 1/1 along with thoughts मनः 1/1 mind येन 3/1 by which ब्रह्मणा 3/1 by brahman मतं 1/1 =विषयीकृतं 1/1 objectified =व्याप्तम् 1/1 pervaded आहुः III/3 =कथयन्ति III/3 they talk about

ब्रह्मविदः 1/3 knowers of brahman.

- *“By which brahman the mind along with its thoughts is objectified, pervaded”, say the knowers of brahman.*

तस्मात् तदेव मनस आत्मानं प्रत्यक्चेतयितारं ब्रह्म विद्धि ।

- तस्मात् 5/1 therefore तत् 2/1 that एव 0 alone मनसः 6/1 of the mind आत्मानं 2/1 self प्रत्यक् 2/1 inner-most चेतयितारं 2/1 illuminator ब्रह्म 2/1 brahman विद्धि II/1 may you know.
- *May you know that self, the inner-most illuminator of the mind alone as brahman.*

नेदमित्यादि पूर्ववत् ॥

- नेदमित्यादि 1/1 "not this", etc पूर्ववत् 0 as before.
- *Not this, etc, is to be understood as before. ॥1.6॥*

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.७ ॥

- यत् 2/1 which चक्षुषा 3ka/1 with the eye न 0 - पश्यति III/1 does not see येन 3H/1 due to which चक्षुषि 2/3 perceptions of the eyes पश्यति III/1 sees. तत् 2/1 that एव 0 alone ब्रह्म 2/1 brahman त्वं 1/1 you विद्धि II/1 may you know न 0 not इदं 2/1 that यत् 2/1 which इदम् 2/1 this उपासते III/3 meditate. ॥ १.७ ॥
- *लोकः यत् (चैतन्यं) चक्षुषा न पश्यति, येन चक्षुषि पश्यति, त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।*
- *One does not see which with the eye, due to which one sees the perceptions of the eyes, may you know that alone as brahman, not this which the meditators meditate as “this”.*

भाष्यम्

यत् चक्षुषा न पश्यति न विषयीकरोति अन्तःकरणवृत्तिसंयुक्तेन लोकः,

- यत् 2/1 that consciousness which चक्षुषा 3/1 with the eye न 0 does not पश्यति III/1 see = न 0 does not विषयीकरोति III/1 objectify अन्तःकरणवृत्तिसंयुक्तेन 3/1 with that endowed with the *vriddhi* of the inner-instrument लोकः 1/1 person,
- *That consciousness which a person does not see, objectify, with the eye, endowed with the thought of the inner-instrument,*

येन चक्षुषि अन्तःकरणवृत्तिभेदभिन्नाश्चक्षुर्वृत्तीः पश्यति चैतन्यात्मज्योतिषा विषयीकरोति व्याप्नोति ।

- येन 3H/1 due to which चक्षुषि 2/3 perceptions of the eyes = अन्तःकरणवृत्तिभेदभिन्नाः 2/3 differentiated with variety of thoughts of inner-instrument/ endowed with particular modes of inner-instrument चक्षुर्वृत्तीः F2/3 the functions of the eye पश्यति III/1 sees/ experiences चैतन्यात्मज्योतिषा (KD, KD) light of the self which

is consciousness N3/1 विषयीकरोति III/1 objectifies =व्याप्नोति III/1 encompasses.

- *due to which light of the self which is consciousness one sees, objectifies, encompasses, the functions of the eye, endowed with particular modes of inner-instrument.*

तदेवेत्यादि पूर्ववत् ॥

- तदेवेत्यादि पूर्ववत् “that alone”, etc is as earlier. ॥1.7॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.८ ॥

- यत् 2/1 that which श्रोत्रेण 3ka/1 with ear न 0 does not शृणोति III/1 hear येन 3H/1 due to which श्रोत्रम् 2/1 ear इदं 2/1 this श्रुतम् 2/1 heard. तत् 2/1 that एव 0 alone ब्रह्म 2/1 brahman त्वं 1/1 you विद्धि II/1 may you know न 0 not इदं 2/1 this यत् 2/1 which इदम् 2/1 this उपासते III/3 meditate. ॥ १.८ ॥
- *लोकः यत् (चैतन्यं) श्रोत्रेण न शृणोति, येन इदं श्रोत्रम् श्रुतम्, त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।*
- *One does not hear which with the ear, due to which one hears the ears, may you know that alone as brahman, not this which the meditators meditate as “this”.*

भाष्यम्

यत् श्रोत्रेण न शृणोति दिग्देवताधिष्ठितेन आकाशकार्येण मनोवृत्तिसंयुक्तेन न विषयीकरोति लोकः,

- यत् 2/1 that which श्रोत्रेण 3/1 with the ear न 0 does not शृणोति III/1 hear =दिग्देवताधिष्ठितेन 3/1 with that presided by the Lord of directions =आकाशकार्येण 3/1 that which is the product of space =मनोवृत्तिसंयुक्तेन 3/1 endowed with/ backed by the attention of the mind =न 0 - विषयीकरोति III/1 does not objectify लोकः 1/1 person,
- *That consciousness which a person does not hear, does not objectify, with the ear, product of space, presided by the Lord of directions,*

येन श्रोत्रम् इदं श्रुतं यत्प्रसिद्धं चैतन्यात्मज्योतिषा विषयीकृतम् ।

- येन 3/1 due to which श्रोत्रम् 2/1 ear इदं 2/1 this श्रुतं 2/1 heard यत्प्रसिद्धं 2/1 which is well-known चैतन्यात्मज्योतिषा N3/1 by the light of the self, which is consciousness विषयीकृतम् 2/1 objectified.
- *Due to which light of the self, which is consciousness, this well-known ear is objectified.*

तदेवेत्यादि पूर्ववत् ॥

- तदेवेत्यादि पूर्ववत् that alone, etc is as before. ॥1.8॥

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.९ ॥

- यत् 2/1 that which प्राणेन 3ka/1 with vital breath/ olfactory organ न 0 does not प्राणिति (प्र+अन्+तिप्) III/1

breathe/ smell/ objectify येन 3H/1 due to which प्राणः 1/1 olfactory organ प्रणीयते III/1 is directed. तत् 2/1 that एव 0 alone ब्रह्म 2/1 brahman त्वं 1/1 you विद्धि II/1 may you know न 0 not इदं 2/1 that यत् 2/1 which इदम् 2/1 this उपासते III/3 meditate. ॥ १.९ ॥

- लोकः यत् (चैतन्यं) प्राणेन न प्राणिति, येन प्राणः प्रणीयते, त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।
- *One does not smell which with the olfactory organ, due to which one smells the objects of the olfactory organ, may you know that alone as brahman, not this which the meditators meditate as "this".*

भाष्यम्

यत् प्राणेन घ्राणेन पार्थिवेन नासिकापुटान्तरवस्थितेनान्तःकरणप्राणवृत्तिभ्यां सहितेन यन्न प्राणिति गन्धवन्न विषयीकरोति,

- यत् 2/1 which consciousness प्राणेन 3/1 =घ्राणेन 3/1 with the organ of smell/ olfactory organ =पार्थिवेन 3/1 with that born of earth element =नासिकापुटान्तरवस्थितेन (6TP, 6TP, 7TP) 3/1 with that situated in the cavities of the nose अन्तःकरणप्राणवृत्तिभ्यां ([6TP], D, [6TP]) 3/2 - सहितेन 3/1 along with function of inner-instrument and function of vital breath/ inhalation यत् 2/1 which न 0 does not प्राणिति III/1 smell =गन्धवत् 0 like smell does न 0 does not विषयीकरोति III/1 objectify,
- *[A person] does not smell, objectify, which consciousness with the olfactory organ, situated in the cavities of the nose, along with the function of the inner-instrument and function of vital breath, like smell.*

येन चैतन्यात्मज्योतिषावभास्यत्वेन स्वविषयं प्रति प्राणः प्रणीयते

- येन 3/1 due to which =चैतन्यात्मज्योतिषा N3/1 due to light of the self which is consciousness अवभास्यत्वेन 3ad/IB/1 being illumined स्वविषयं 2/1 its own object प्रति 0 towards प्राणः 1/1 olfactory organ प्रणीयते III/1 is led/ directed
- *Due to which light of the self which is consciousness, being illumined, the olfactory organ is led towards its own object.*

तदेवेत्यादि सर्वं समानम् ॥

- तदेवेत्यादि सर्वं समानम् that alone, etc is all the same as before. ॥ 1.9 ॥

Summary of Chapter 1:

- Has 4 खण्डs from Talavara branch of Samaveda.
- 1.1
 - It starts with a question by the well-educated student, who has finished study and practice of his branch.
 - He asks "directed by which and by the mere presence of which, all organs and the mind function"?

- The world is नामरूपकर्मात्मकं जगत्, name being covered by वाक्, form by चक्षु, activity by प्राण with मन backing them all.
- 1.2
 - The answer is that there is one consciousness that does so
 - It is not another organ
 - It makes all organs function by being their very essence
 - It makes all insentient organs and mind, sentient
 - Therefore, it is itself sentient, consciousness.
- 1.3-1.4
 - This consciousness is not available for objectification.
 - The teacher says that: we do not know how it can be taught as “this”.
 - How it can be taught by anyone else any differently is also not known, says he.
 - It is different from known, product and different from unknown, unmanifest cause.
 - It is not product which is अल्पं, दुःखात्मकम्, हेयम्, to be given up. It is not उपादेयम्, something to be taken up.
 - Since there is only one thing which cannot be given up or taken up, it is the self, to be understood as brahman.
 - This teaching is heard as is from the traditional teachers.
- 1.5-1.9:
 - That which is not objectified by eye, ear, mind, olfactory organ, etc, but due to which all of these organs and mind function, may you know that alone as brahman.
 - Not anything else which is objectified as “this” by meditators.
 - By the word एव, all adjuncts of body, mind and senses are to be negated and the adjunct-free self is to be understood as brahman.
- The first chapter is श्रवणप्रधान, where the vision of ऐक्यम् is given.

- This chapter focuses on the मनन aspect to resolve doubts from outside the Shruti, e.g., other philosophies, experiences, etc. Bhashyakara uses the term स्थूणा-निखनन-न्याय for this strengthening of the understanding, wherein like a pole fixed in the ground, the understanding is shaken, and then ideas are repeatedly put in, like mud for the pole.

एवं हेयोपादेयविपरीतस्त्वमात्मा ब्रह्मेति प्रत्यायितः शिष्यः अहमेव ब्रह्मेति सुष्ठु वेदाहमिति मा गृह्णीयादित्याशयादाहाचार्यः शिष्यबुद्धिविचालनार्थम् — यदीत्यादि ।

- एवं 0 in this manner हेयोपादेयविपरीतः 1/1 opposite to what can be given up or taken up त्वम् 1/1 you आत्मा 1/1 self ब्रह्म 1/1 brahman इति 0 thus प्रत्यायितः 1/1 it was taught/ convinced/ confident शिष्यः 1/1 disciple "अहम् 1/1 I एव 0 alone ब्रह्म 1/1 brahman" इति 0 thus "सुष्ठु 0 very well वेद I/1 know अहम् 1/1 I " इति 0 thus मा 0 not गृह्णीयात् (विधिलिङ्) III/1 may he grasp इति 0 - आशयात् 5H/1 due to this intention आह III/1 says आचार्यः 1/1 teacher शिष्यबुद्धिविचालनार्थम् (6TP, 6TP, 4TP) N1/1 for the purpose of shaking the understanding of the disciple— यदीत्यादि 1/1 "if", etc, mantra.
- *In this manner [when taught] thus: "you are brahman, opposite to what can be given up or taken up", may the confident disciple not grasp thus [like an object]: "I know very well" so: "I am brahman alone", due to this intention, for the purpose of shaking the understanding of the disciple, the teacher says— "if", etc, mantra.*

नन्विष्टैव सु वेदाहम् इति निश्चिता प्रतिपत्तिः ।

- ननु 0 Objection इष्टा F1/1 desirable एव 0 indeed "सु 0 very- well वेद I/1 I know अहम् 1/1 I" इति 0 thus निश्चिता F1/1 ascertained प्रतिपत्तिः F1/1 conviction.
- *Objection— Indeed, the ascertained conviction thus "I know very-well" is desirable.*

सत्यम्, इष्टा निश्चिता प्रतिपत्तिः ; न हि सु वेदाहमिति ।

- (Reply) सत्यम् 1/1 true, इष्टा F1/1 desirable निश्चिता F1/1 well-ascertained प्रतिपत्तिः F1/1 conviction; न 0 not हि 0 but "सु 0 very-well वेद I/1 I know अहम् 1/1 I" इति 0 thus.
- *(Reply) True, the well-ascertained understanding is desirable, but not as "I know very-well".*

यद्धि वेद्यं वस्तु विषयीभवति, तत्सुष्ठु वेदितुं शक्यम्, दाह्यमिव दग्धुम् अग्नेर्दग्धुः न त्वन्नेः स्वरूपमेव ।

- यत् 1/1 whichever हि 0 because वेद्यं 1/1 knowable वस्तु 1/1 object विषयीभवति III/1 is objectified, तत् 1/1 that सुष्ठु 0 very-well वेदितुं 0 to know शक्यम् 2/1 it is possible, दाह्यम् 2/1 inflammable object इव 0 just as दग्धुम् 0 to

burn अग्ने 6/1 for fire दग्धुः (दह्+तृच्) 6/1 for burning न 0 not तु 0 but अग्नेः 6/1 of fire स्वरूपम् 1/1 essence/nature एव 0 itself.

- *Because whichever knowable object is objectified, it is possible to know that very-well, just as it is possible for the burning fire to burn inflammable objects, but not the nature of the fire itself.*
- Similarly, only the knowable is possible to be known for the knower, not the own self of the knower

सर्वस्य हि वेदितुः स्वात्मा ब्रह्मेति सर्ववेदान्तानां सुनिश्चितोऽर्थः ।

- सर्वस्य 6/1 of every हि 0 indeed वेदितुः 6/1 of the knower स्वात्मा 1/1 own self ब्रह्म 1/1 brahman इति 0 thus सर्ववेदान्तानां 6/3 of all Vedanta scriptures सुनिश्चितः 1/1 well-ascertained अर्थः 1/1 purport.
- *Indeed, brahman is the own self of every knower, thus is the well-ascertained purport of all Vedanta scriptures.*

ह च तदेव प्रतिपादितं प्रश्नप्रतिवचनोक्त्या 'श्रोत्रस्य श्रोत्रम्' (के. उ. १-२) इत्याद्यया ।

- इह 0/ह 0 here च 0 and तत् 1/1 that एव 0 also प्रतिपादितं 1/1 established प्रश्नप्रतिवचनोक्त्या F3/1 by the presentation of answer to the question 'श्रोत्रस्य 6/1 of the ear श्रोत्रम् 1/1 ear' (के. उ. १-२) इत्याद्यया F3/1 by this Shruti, etc.
- *And here also, that is established through the presentation of answer to the question by this Shruti: "ear of the ear", etc.*

'यद्वाचानभ्युदितम्' (के. उ. १-५) इति च विशेषतोऽवधारितम् ।

- 'यद्वाचानभ्युदितम् which self is not objectified by the speech' (के. उ. १-५) इति 0 thus च 0 and विशेषतः 03ad specifically अवधारितम् 1/1 ascertained.
- *And specifically ascertained thus: "which self is not objectified by the speech".*

ब्रह्मवित्सम्प्रदायनिश्चयश्लोक्तः 'अन्यदेव तद्विदितादथो अविदितादधि' (के. उ. १-४) इति ।

- ब्रह्मवित्सम्प्रदायनिश्चयः 1/1 conclusion of teaching of knowers of brahman च 0 and उक्तः 1/1 told 'अन्यदेव तद्विदितादथो अविदितादधि different from known and different from unknown' (के. उ. १-४) इति 0 thus.
- *And the conclusion of the teaching of the knowers of brahman was told thus: "it is different from known and different from unknown".*

उपन्यस्तमुपसंहरिष्यति च 'अविज्ञातं विजानतां विज्ञातमविजानताम्' (के. उ. २-३) इति ।

- उपन्यस्तम् 2/1 what has been presented उपसंहरिष्यति III/1 will conclude च 0 and 'अविज्ञातं 1/1 unknown विजानतां 6/3 for those knowing विज्ञातम् 1/1 known अविजानताम् 6/3 for those not knowing' (के. उ. २-३) इति 0 thus.
- *And will conclude what has been presented thus: "it is unknown for those knowing and known for those who not knowing".*

तस्माद्युक्तमेव शिष्यस्य सु वेदेति बुद्धिं निराकर्तुम् ।

- तस्मात् 5/1 therefore युक्तम् 1/1 proper एव 0 alone शिष्यस्य 6/1 of the disciple "सु 0 very well वेद 1/1 know" इति 0 thus बुद्धिं 2/1 understanding निराकर्तुम् 0 to shake/ dismiss.
- *Therefore, it is proper to dismiss the "I know very well"-understanding of the disciple.*

न हि वेदिता वेदितुर्वेदितुं शक्यः, अग्निर्दग्धुरिव दग्धुमग्नेः ।

- न 0 not हि 0 indeed वेदिता 1/1 knower वेदितुं 6/1 for the knower वेदितुं 0 to know शक्यः 1/1 possible, अग्निः 1/1 fire दग्धुः 6/1 for burning इव 0 just as दग्धुम् 0 to burn अग्नेः 6/1 for fire.
- *Indeed it is not possible for the knower to know the knower, just as it is not possible for the fire to burn the fire.*

न चान्यो वेदिता ब्रह्मणोऽस्ति यस्य वेद्यमन्यत्स्याद्ब्रह्म ।

- न 0 not च 0 and अन्यः 1/1 other/ different वेदिता 1/1 knower ब्रह्मणः 5/1 from brahman अस्ति III/1 is there यस्य 6/1 for whom वेद्यम् 1/1 knowable अन्यत् 1/1 different स्यात् III/1 would be ब्रह्म 1/1 brahman.
- *And there is no knower different from brahman, for whom brahman would be knowable.*

'नान्यदतोऽस्ति विज्ञातु' (बृ. उ. ३-८-११) इत्यन्यो विज्ञाता प्रतिषिध्यते ।

- 'न 0 not अन्यत् 0 different अतः 05 from this अस्ति III/1 is there विज्ञातु N1/1 knower' (बृ. उ. ३-८-११) इति 0 thus अन्यः 1/1 different विज्ञाता 1/1 knower प्रतिषिध्यते III/1 is negated.
- *A different knower is negated [by Shruti] so: "Br. Up. 3.8.11: The knower different from this (brahman) is not there".*

- Just as a fire cannot burn itself or any other fire, so too a knower cannot objectify his own essence nor any other knower's essence.
- अन्तःकरणविशिष्टचैतन्यं प्रमाता and अन्तःकरणोपहितचैतन्यं साक्षी।
 - Both are व्यावर्तक, distinguisher, while in the former the inner-instrument is an adjective, for the latter, it is an adjunct.
 - कार्यं अन्वितत्वे सति व्यावर्तकं विशेषणम् when an attribute is a part of the substantive, that distinguishing factor is an adjective.
 - कार्यं अनन्वितत्वे सति व्यावर्तकं उपाधिः when an attribute is not a part of the substantive, such distinguishing factor is an adjunct.
 - The same consciousness is called as knower or witness, based on whether the consciousness is along with the mind as a part of it or with adjunct alone. Therefore, it is not possible for the knower to

objectify the witness.

तस्मात् सुष्ठु वेदाहं ब्रह्मेति प्रतिपत्तिर्मिथ्यैव ।

- तस्मात् 5/1 therefore "सुष्ठु 0ad very well वेद I/1 I know अहं 1/1 I ब्रह्म 2/1 brahman" इति 0 thus प्रतिपत्तिः F1/1 understanding मिथ्या 0 false एव 0 indeed.
- *Therefore, the understanding thus "I know brahman very-well", is indeed false.*

तस्माद्युक्तमेवाहाचार्यो यदीत्यादि ।

- तस्मात् 5/1 therefore उक्तम् 2/1 what was said एव 0 indeed आह III/1 says आचार्यः 1/1 teacher यदीत्यादि 1/1 by "if", etc.
- *Therefore, the teacher indeed says what was said by the mantra, "if", etc.*

यदि मन्यसे सु वेदेति दध्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ २.१ ॥

- यदि 0 if मन्यसे II/1 you think "सु 0 very well वेद I/1 I know" इति 0 thus दहरम् 2/1/ दध्रम् little एव 0 only अपि 0 even नूनं 0 certainly त्वं 1/1 you वेत्थ II/1 know ब्रह्मणः 6/1 of brahman रूपं 2/1 form यत् 2/1 which अस्य 6/1 of this brahman त्वं 1/1 you यत् 2/1 which अस्य 6/1 of this brahman देवेषु 7/3 in gods अथ 0 therefore नु 0 now मीमांस्यम् (मान पूजायाम्+विशेषार्थं जिज्ञासायाम् सन् २.१.६ +यत्) 2/1 to be thought over एव 0 indeed ते 6/1 for you मन्ये I/1 I think विदितम् 2/1 known. ॥ २.१ ॥
- "[अहं] ब्रह्म सु वेद" इति यदि मन्यसे, [तर्हि] अस्य (ब्रह्मणः) यत् रूपं [मनुष्येषु] त्वं वेत्थ, तत् दहरम्/ दध्रम् एव। अस्य [ब्रह्मणः] यत् रूपं देवेषु त्वं वेत्थ, तत् अपि नूनं दहरम्/ दध्रम् एव। अथ नु मीमांस्यम् एव ते। मन्ये वेदितम्।
- यदि सुवेद इति मन्यसे, तर्हि अस्य ब्रह्मणः यत् रूपं त्वं मनुष्येषु वेत्थ तत् नूनं दहरम् एव, अस्य च यत् रूपं देवेषु त्वं वेत्थ तत् अपि दहरम् एव। अथ नु ते ब्रह्म मीमांस्यम् एव। शिष्य उवाच "मन्ये वेदितम्"।
- The सोपाधिक- / सगुण-रूपम् is of two types:
 - अध्यात्मोपाधिपरिच्छिन्नं रूपम् particularized by the individual adjunct/ state of the mind.
 - अधिदेवोपाधिपरिच्छिन्नं रूपम् conditioned by divine deity.

भाष्यम्

यदि कदाचित् मन्यसे सु वेदेति सुष्ठु वेदाहं ब्रह्मेति ।

- यदि 0 if कदाचित् 0 sometime मन्यसे II/1 you think "सु 0 well वेद I/1 I know" इति 0 = "सुष्ठु 0 very well वेद I/1 know अहं 1/1 I ब्रह्म 2/1 brahman" इति 0 thus.
- *At some time, if you think in this manner "I know brahman very well" .*

कदाचिद्यथाश्रुतं दुर्विज्ञेयमपि क्षीणदोषः सुमेधाः कश्चित्प्रतिपद्यते कश्चिन्नेति साशङ्कमाह यदीत्यादि ।

- कदाचित् 0 at some time यथाश्रुतं (AB) 0 as taught दुर्विज्ञेयम् 1/1 difficult to know अपि 0 even though क्षीणदोषः 1/1 one whose impurities have reduced/ removed सुमेधाः 1/1 one with good mind कश्चित् 0 someone प्रतिपद्यते III/1 understands कश्चित् 0 someone न 0 does not इति 0 therefore साशङ्कम् 2ad/1 along with concern आह III/1 says यदीत्यादि 1/1 "if", etc.
- *Even though the subject matter is difficult to understand, someone whose impurities have been removed, with good intellect, at some time, he understands as taught, someone else doesn't understand; therefore, along with concern, the teacher says "if", etc.*

दृष्टं च 'य एषोऽक्षिणि पुरुषो दृश्यते एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्म' (छा. उ. ८-७-४) इत्युक्ते प्राजापत्यः पण्डितोऽप्यसुरराद्विरोचनः

स्वभावदोषवशादनुपपद्यमानमपि विपरीतमर्थं शरीरमात्मेति प्रतिपन्नः ।

- दृष्टं 1/1 seen च 0 and 'यः 1/1 one who एषः 1/1 this अक्षिणि 7/1 in the (right) eye पुरुषः 1/1 Purusha दृश्यते III/1 is seen एषः 1/1 this आत्मा 1/1 self इति 0 thus ह 0 indeed उवाच III/1 Prajapati said एतत् 2/1 this अमृतम् 2/1 immortal अभयम् 2/1 free from fear एतत् 2/1 this ब्रह्म 2/1 brahman' (छा. उ. ८-७-४) इत्युक्ते 7SS/1 when taught so प्राजापत्यः 1/1 son of Prajapati पण्डितः 1/1 learned अपि 0 even though असुरराट् 1/1 King of Asuras विरोचनः 1/1 Virochana स्वभावदोषवशात् 5H/1 due to the defects of the nature/ mind/ character अनुपपद्यमानम् 2/1 untenable अपि 0 even though विपरीतम् 2/1 wrong/ opposite अर्थ 2/1 meaning "शरीरम् 1/1 body आत्मा 1/1 self" इति 0 thus प्रतिपन्नः 1/1 understood.
- *And it is seen, when taught so "Ch. Up. 7.8.4: (Prajapati) said – this Purusha who is seen in this eye is this self; this brahman is this immortal, free from fear", even though untenable, King of Asuras, son of Prajapati, even though learned, understood the opposite meaning thus: "body is the self", due to defects of character.*
- Ch. Up. has 8 chapters, of which last 3 are considered important, since they predominantly talk of ब्रह्मविद्या, while the first five are predominantly उपासना based.
- The last three chapters are called: सद्विद्या, भूमविद्या, प्रजापतिविद्या।

तथेन्द्रो देवराट् सकृद्विस्त्रिरुक्तं चाप्रतिपद्यमानः स्वभावदोषक्षयमपेक्ष्य चतुर्थे पर्याये प्रथमोक्तमेव ब्रह्म प्रतिपन्नवान् ।

- तथा 0 similarly इन्द्रः 1/1 Indra देवराट् 1/1 King of Devas सकृत् 0 once द्विस् 0 twice त्रिस् 0 thrice उक्तं 2/1 taught च 0 and अप्रतिपद्यमानः 1/1 did not understand (brahman) स्वभावदोषक्षयम् 2HGV/1 removal of defects of the mind अपेक्ष्य 0 having expected चतुर्थे 7/1 - पर्याये 7/1 in the fourth round/ stage प्रथमोक्तम् (7TP) 2ad/1 as taught in the first round एव 0 itself ब्रह्म 2/1 brahman प्रतिपन्नवान् 1/1 understood.
- *Similarly, King of Devas, Indra, taught once, twice and thrice, did not understand brahman, having*

expected removal of defects of the mind, he understood brahman in the fourth round, as taught in the first round itself.

लोकेऽपि एकस्माद्गुरोः शृण्वतां कश्चिद्यथावत्प्रतिपद्यते कश्चिदयथावत् कश्चिद्विपरीतं कश्चिन्न प्रतिपद्यते ।

- लोके 7/1 in the world अपि 0 also एकस्मात् 5/1 - गुरोः 5/1 from one teacher शृण्वतां 6/3 among those listening कश्चित् 0 someone यथावत् 0 as taught प्रतिपद्यते III/1 understands कश्चित् 0 someone अयथावत् 0 not as taught कश्चित् 0 someone विपरीतं 2/1 opposite कश्चित् 0 someone न 0 does not प्रतिपद्यते III/1 understand.
- *In the world also, among those listening from one and the same teacher, someone understands as taught, someone not as taught, someone opposite and someone does not understand.*

किमु वक्तव्यमतीन्द्रियमात्मतत्त्वम् ।

- किमु 0 - वक्तव्यम् 1/1 then what to talk of अतीन्द्रियम् 1/1 beyond the senses आत्मतत्त्वम् 1/1 the true nature/ reality of the self.
- *Then what to talk of the true nature of the self, which is beyond the senses.*

अत्र हि विप्रतिपन्नाः सदसद्वादिनस्तार्किकाः सर्वे ।

- अत्र 0 here, in this regard हि 0 because विप्रतिपन्नाः 1/3 those who are confused/ deluded/ have understood wrongly/ in opposite manner सदसद्वादिनः (D, UTP) 1/3 who say self is there/ product is unmanifest or not there/ not manifest तार्किकाः 1/3 logicians सर्वे 1/3 all.
- *Because here, w.r.t. the reality of the self, all logicians are deluded who say the self is there or not there.*

तस्माद्विदितं ब्रह्मेति सुनिश्चितोक्तमपि विषमप्रतिपत्तित्वात् यदि मन्यसे इत्यादि साशङ्कं वचनं युक्तमेवाचार्यस्य ।

- तस्मात् 5/1 therefore "विदितं 2/1 known ब्रह्म 1/1 brahman" इति 0 thus सुनिश्चितोक्तम् 1/1 statement made of understanding very well अपि 0 even though विषमप्रतिपत्तित्वात् 5H/1 since the real nature of the self is difficult to understand "यदि 0 if मन्यसे II/1 you know" इत्यादि 0 etc साशङ्कं 1/1 along with concern वचनं 1/1 statement युक्तम् 1/1 appropriate एव 0 indeed आचार्यस्य 6/1 of the teacher.
- *Therefore, even though the statement of understanding very well so "brahman is known" (by the student), due to the real nature of the self being difficult to understand, the statement of the teacher "if you know", etc, of the teacher is indeed appropriate.*

दध्रम् अल्पमेवापि नूनं त्वं वेत्थ जानीषे ब्रह्मणो रूपम् ।

- दध्रम्/ दध्रम् 1/1 =अल्पम् 1/1 little/ limited एव 0 only अपि 0 even/ then नूनं 0 certainly त्वं 1/1 you वेत्थ II/1 =जानीषे II/1 you know ब्रह्मणः 6/1 of brahman रूपम् 1/1 form.
- *You certainly know the only the limited form of brahman.*

किमनेकानि ब्रह्मणो रूपाणि महान्त्यर्भकाणि च, येनाह दध्रमेवेत्यादि ?

- (Opponent) किम् 0 are there अनेकानि 1/3 many ब्रह्मणः 6/1 of brahman रूपाणि 1/3 forms महान्ति 1/3 great अर्भकाणि 1/3 small च 0 and, येन 3H/1 due to which आह III/1 says "दध्रम् 1/1 limited एव 0 only" इत्यादि 1/1 this, etc?
- *(Opponent) Are there many forms of brahman, great and small, due to which Shruti says "small only", etc?*

बाढम् । अनेकानि हि नामरूपोपाधिकृतानि ब्रह्मणो रूपाणि, न स्वतः ।

- (Reply) बाढम् 1/1 O yes. अनेकानि 1/3 many हि 0 indeed नामरूपोपाधिकृतानि (ID, KD, 3TP) 1/3 caused by adjunct in the form of name and form ब्रह्मणः 6/1 of brahman रूपाणि 1/3 forms, न 0 not स्वतः 03 by itself.
- *(Reply) O yes, indeed there are many forms of brahman, caused by adjuncts in the form of name and form, not by itself.*

स्वतस्तु 'अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्' (क. उ. १-३-१५) इति शब्दादिभिः सह रूपाणि प्रतिषिध्यन्ते ।

- स्वतः 03 by itself तु 0 however 'अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् that which is soundless, touchless, formless, indeclinable, tasteless, permanent and free from smell' (क. उ. १-३-१५) इति 0 thus शब्दादिभिः 3/3 - सह 0 along with sound, etc रूपाणि 1/3 forms/ attributes प्रतिषिध्यन्ते III/3 are negated.
- *However, on its own, attributes are negated along with sound, etc, thus: "that which is permanent, free from sound, touch, form, decline, taste and smell".*

ननु येनैव धर्मेण यद्रूप्यते तदेव तस्य स्वरूपमिति ब्रह्मणोऽपि येन विशेषेण निरूपणं तदेव तस्य स्वरूपं स्यात् ।

- ननु 0 objection येन 3/1 by which एव 0 itself धर्मेण 3/1 by feature/ attribute यत् 1/1 anything रूप्यते III/1 is defined तत् 1/1 that एव 0 itself तस्य 6/1 of that स्वरूपम् 1/1 form इति 0H therefore ब्रह्मणः 6/1 of brahman अपि 0 even येन 3/1 by which विशेषेण 3/1 by distinctive feature निरूपणं 1/1 determination तत् 1/1 that एव 0 itself तस्य 6/1 of that brahman स्वरूपं 1/1 nature स्यात् III/1 would be.
- *Objection; by which attribute anything is defined, that attribute is the nature of that thing itself. Therefore, by which distinctive feature, determination of brahman is done, that itself would be the nature of that brahman also.*

अत उच्यते — चैतन्यम्, पृथिव्यादीनामन्यतमस्य सर्वेषां विपरिणतानां वा धर्मो न भवति, तथा श्रोत्रादीनामन्तःकरणस्य च धर्मो न भवतीति ब्रह्मणो रूपमिति ब्रह्म रूप्यते चैतन्येन ।

- (Opponent) अतः 0 therefore उच्यते III/1 is said— चैतन्यम् 1/1 consciousness, पृथिव्यादीनाम् 6/3 of earth, etc अन्यतमस्य 6/1 of any of सर्वेषां 6/3 of all विपरिणतानां 6/3 of the modified/ transformed products वा 0 or धर्मः

1/1 attribute न 0 does not भवति III/1 become, तथा 0 similarly श्रोत्रादीनाम् 6/3 of ear, etc अन्तःकरणस्य 6/1 of the inner-instrument च 0 and धर्मः 1/1 attribute न 0 does not भवति III/1 become इति 0H therefore ब्रह्मणः 6/1 of brahman रूपम् 1/1 attribute इति 0 therefore ब्रह्म 1/1 brahman रूप्यते III/1 is defined चैतन्येन 3/1 by consciousness.

- *(Opponent) Therefore, it is said (by us so)— Consciousness is not the attribute of any of (the elements in the form of) earth, etc, or of any of the transformed (great elements as products); similarly, of ear, etc, of inner-instrument, etc. Therefore, consciousness is the nature of brahman, Therefore, brahman is defined by consciousness.*
- For a feature to be the nature of a particular thing:
 - it should not be seen elsewhere.
 - it should be seen in this thing all the time.
- Charvakas are dismissed here, since they think that when the four great elements (space not being an element for them) are combined in a particular way, it results in consciousness.

तथा चोक्तम् । ‘विज्ञानमानन्दं ब्रह्म’ (वृ. उ. ३-९-७) ‘विज्ञानघन एव’ (वृ. उ. २-४-१२) ‘सत्यं ज्ञानमनन्तं ब्रह्म’ (तै. उ. २-१-१) ‘प्रज्ञानं ब्रह्म’ (ऐ. उ. ३-१-३) इति च ब्रह्मणो रूपं निर्दिष्टं श्रुतिषु ।

- तथा 0 similarly च 0 and उक्तम् 1/1 it is said. ‘विज्ञानमानन्दं ब्रह्म’ (वृ. उ. ३-९-७) ‘विज्ञानघन एव’ (वृ. उ. २-४-१२) ‘सत्यं ज्ञानमनन्तं ब्रह्म’ (तै. उ. २-१-१) ‘प्रज्ञानं ब्रह्म’ (ऐ. उ. ३-१-३) इति 0 thus च 0 and ब्रह्मणः 6/1 of brahman रूपं 1/1 attribute निर्दिष्टं 1/1 shown श्रुतिषु 7/3 in Shrutis.
- *(Opponent) And likewise, it is said in Shrutis: “Br. Up. 3.9.7 brahman is consciousness, happiness”, “Br. Up. 2.4.12: fully consciousness alone”, “Tai. Up. 2.1.1: brahman is existence, consciousness, limitless”, “Ai. Up. 3.1.3: consciousness is brahman”, thus the attribute of brahman is shown.*

सत्यमेवम् ; तथापि तदन्तःकरणदेहेन्द्रियोपाधिद्वारेणैव विज्ञानादिशब्दैर्निर्दिश्यते, तदनुकारित्वाद्देहादिवृद्धिसंकोचच्छेदादिषु (typo)

तदनुकारित्वाद्देहादिवृद्धिसंकोचच्छेदादिषुनाशेषु च, न स्वतः ।

- (Reply) सत्यम् 1/1 truth एवम् 1/1 thus; तथा 0 - अपि 0 even then तत् 1/1 that अन्तःकरणदेहेन्द्रियोपाधिद्वारेण (KD) 3/1 through the adjunct such as mind, body and senses एव 0 only विज्ञानादिशब्दैः 3/3 with the words consciousness, etc निर्दिश्यते III/1 is indicated/ presented, तदनुकारित्वात् (UTP=तान् अनुकर्तुं शीलं यस्य/ तत् अनुकरोति इति।) ²⁵N5H/1 because of (appearance of brahman's) imitating that adjunct

देहादिवृद्धिसंकोचच्छेदादिषु ²⁶7VS/SS/3 w.r.t. expansion, contraction, division, etc, of the body, etc नाशेषु 7VS/3 w.r.t. destructions च 0 and, न 0 not स्वतः 03 by itself.

- *(Reply) Thus is the truth. That brahman is indicated with the words consciousness, etc, only through the adjunct in the form of mind, body and senses, because of (appearance of brahman's) imitating that adjunct, w.r.t. expansion, contraction, destruction/ multiplication and destructions (of the adjuncts) not by itself.*
- Consciousness may well be the स्वरूपम् of brahman, however without any adjunct, brahman cannot be said to have the attributes such as consciousness, etc. Moreover, brahman is the essence of both sentient and insentient things, so consciousness cannot be seen as an attribute of brahman. Nor is brahman the वाच्यर्थ of the word consciousness.

स्वतस्तु 'अविज्ञातं विजानतां विज्ञातमविजानताम्' (के. उ. २-३) इति स्थितं भविष्यति ।

- स्वतः 0 by itself तु 0 however 'अविज्ञातं 1/1 not objectified विजानतां 6/3 for those who know विज्ञातम् 1/1 objectified अविजानताम् 6/3 those who do not know' (के. उ. २-३) इति 0 thus स्थितं 1/1 settled/ established भविष्यति III/1 will be.
- *However, by itself, it will be established so— "Ke. Up. 2.3: It is not an object of knowledge for those who do not know and objectified for those who do not know".*

'यदस्य ब्रह्मणो रूपम्' इति पूर्वेण सम्बन्धः ।

- 'यत् 1/1 which अस्य 6/1 of this ब्रह्मणः 6/1 of brahman रूपम् 1/1 form' इति 0 thus पूर्वेण 3/1 with previous सम्बन्धः 1/1 connection.
- *There is connection of "which is of this" is with "form of brahman" (to make "which expression of this brahman [w.r.t. human beings or gods]").*

न केवलमध्यात्मोपाधिपरिच्छिन्नस्यास्य ब्रह्मणो रूपं त्वमल्पं वेत्थ ; यदप्यधिदैवतोपाधिपरिच्छिन्नस्यास्य ब्रह्मणो रूपं देवेषु वेत्थ त्वम्, तदपि नूनं दभ्रमेव वेत्थ इति मन्येऽहम् ।

- "न 0 not केवलम् 1/1 only अध्यात्मोपाधिपरिच्छिन्नस्य (AB=आत्मनि इति अध्यात्मम्।KD/ 6TP, 3TP) 6/1 of that conditioned by adjunct (in the form of peaceful mind) related to individual अस्य 6/1 of this ब्रह्मणः 6/1 of brahman रूपं 2/1 expression त्वम् 1/1 you अल्पं 2/1 little वेत्थ II/1 know; यत् 2/1 which अपि 0 even अधिदैवतोपाधिपरिच्छिन्नस्य 6/1 of that conditioned by adjunct related to gods अस्य 6/1 of this ब्रह्मणः 6/1 of

26 Just like sun that appears to be divided/ multiplied when the water in which it is reflected is divided. Even when there is no connection between the sun and water, still water becomes an adjunct for the sun. Similarly, although there is no connection between brahman and the body-mind-sense-complex, due to different their degrees of realities, still due to the appearance of imitation, the BMS complex becomes the adjunct for brahman.

brahman रूपं 2/1 expression देवेषु 7/3 w.r.t. gods वेत्थ II/1 know त्वम् 1/1 you, तत् 2/1 that अपि 0 also नूनं 0 certainly दभ्रम् 2/1 little एव 0 only वेत्थ II/1 know” इति 0 therefore मन्ये I/1 think/ consider अहम् 1/1 I.

- *I think thus: “Not only the expression of that brahman conditioned by adjunct related to individual that you know is little, but even which expression of that brahman conditioned by adjunct related to gods that you know is also certainly little only”.*

यदध्यात्मं यदपि देवेषु तदपि चोपाधिपरिच्छिन्नत्वाद्दभ्रत्वान्न निवर्तते ।

- यत् 1/1 which अध्यात्मं 1/1 centred around individual यत् 1/1 which अपि 0 even देवेषु 7/3 w.r.t. gods तत् 1/1 that अपि 0 also च 0 and उपाधिपरिच्छिन्नत्वात् 5H/1 due to being conditioned by adjunct दभ्रत्वात् 5/1 from smallness न 0 does not निवर्तते III/1 is not free.
- *Whichever expression is centred around individual and even w.r.t. gods, that expression is also not free from littleness due to being conditioned by the adjunct.*

यत्तु विध्वस्तसर्वोपाधिविशेषं शान्तमनन्तमेकमद्वैतं भूमाख्यं नित्यं ब्रह्म, न तत्सुवेद्यमित्यभिप्रायः ।

- यत् 1/1 which तु 0 whereas विध्वस्तसर्वोपाधिविशेषं 1/1 that in which all adjuncts are destroyed शान्तम् 1/1 tranquil अनन्तम् 1/1 infinite = एकम् ²⁷1/1 one (free from spacewise limitation) अद्वैतं ²⁸1/1 non-dual (free from objectwise limitation) भूमाख्यं ²⁹1/1 called Bhuma (indicates happiness) नित्यं 1 1/1 permanent (free from timewise limitation) ब्रह्म 1/1 brahman, न 0 not तत् 1/1 that सुवेद्यम् 1/1 known well इति 0 - अभिप्रायः 1/1 this is the idea.
- *Whereas that brahman in which all adjuncts are destroyed, tranquil, infinite, one, non-dual, called Bhuma, permanent is not that which is known well. This is the idea.*

यत् एवम् अथ नु तस्मात् मन्ये अद्यापि मीमांस्यं विचार्यमेव ते तव ब्रह्म ।

- यतः 0 since एवम् 0 it is so अथ 0 नु 0 = तस्मात् 5/1 therefore मन्ये I/1 I think अद्य 0 now अपि 0 even मीमांस्यं 1/1 = विचार्यम् 1/1 to be inquired into एव 0 definitely त्वे 6/1 = तव 6/1 for you ब्रह्म 1/1 brahman.
- *Since this is so, therefore, I think even now, brahman is to be inquired into for you.*

एवमाचार्योक्तः शिष्यः एकान्ते उपविष्टः समाहितः सन्, यथोक्तमाचार्येण आगममर्थतो विचार्य, तर्कतश्च निर्धार्य, स्वानुभवं कृत्वा, आचार्यसकाशमुपगम्य,

27 सजातीयभेदरहितम्। Mandukyakarika says that it is that which is one now.

28 विजातीयभेदरहितम्। Mandukyakarika says that it is that which cannot become multiple/ more than one ever, unlike some things which are one but can become multiple later, such as clay, which may be one but become multiple.

29 भूमा वै सुखम्।

उवाच — मन्येऽहमथेदानीं विदितं ब्रह्मेति ॥

- एवम् 0 in this manner आचार्योक्तः 1/1 told by teacher शिष्यः 1/1 disciple एकान्ते 7/1 in solitude उपविष्टः 1/1 sat समाहितः 1/1 focused सन् 1/1 being, यथोक्तम् 2ad/1 as described आचार्येण 3/1 by the teacher आगमम् 2/1 traditional teaching अर्थतः 03ad meaningwise विचार्य 0 having deliberated, तर्कतः 03 through reasoning च 0 and निर्धार्य 0 having ascertained, स्वानुभवं 2/1 one's own clear understanding/ experience कृत्वा 0 having made, आचार्यसकाशम् 2/1 near the teacher उपगम्य 0 having approached, उवाच III/1 said— "मन्ये I/1 think अहम् 1/1 I अथ 0 thereafter इदानीं 0 now विदितं 2/1 known ब्रह्म 1/1 brahman" इति 0 thus.
- *In this manner, as told by teacher, the disciple sat in solitude, being focused, having deliberated upon traditional teaching as described meaningwise and having ascertained through reasoning, having made it his own clear understanding/ experience, having approached the teacher, said— "I think now, after श्रवण, मनन and निदिध्यासन, I know brahman". ॥2.1॥*

कथमिति, शृणु —

- "कथम् 0 how?" इति 0 this, शृणु II/1 may you listen—
- "How?" may you listen this—

नाह (typo)

नाहं मन्ये सु वेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २.२ ॥

- न 0 do not अहं 0 I मन्ये I/1 think "सु 0 very well as an object वेद I/1 know" इति 0 thus न 0 not उ 0 indeed "न 0 do not वेद I/1 know" इति 0 thus वेद I/1 I know च ³⁰0 and (I do not know). यः 1/1 one who नः 6/3 among us तत् 2/1 that statement वेद III/1 knows तत् 2/1 that brahman वेद III/1 knows न 0 do not उ 0 indeed "न 0 - वेद I/1 I do not know" इति 0 thus "वेद I/1 I know" च 0 and. ॥ २.२ ॥
- अहं "ब्रह्म सु वेद" इति अहं न मन्ये, अहं "ब्रह्म न वेद" इति न उ मन्ये, वेद च। यः नः तत् वाक्यं तत्त्वतः वेद, सः तत् ब्रह्म वेद, न उ "वेद", "न वेद" इति च।
- अहं "ब्रह्म सु वेद" इति अहं न मन्ये, अहं "ब्रह्म न वेद" इति न उ मन्ये। अहं वेद, न च सु वेद। "नो न वेद" इति "वेद च" इति तत् वाक्यं नः मध्ये यः वेद, सः तत् ब्रह्म वेद।
- *I do not think thus: "I know brahman very well", indeed not thus: "I do not know brahman", I know*

and I do not know. One who knows that statement [of mine] thus: "Its not that I do not know", and thus: "I do know", he knows that brahman.

भाष्यम्

न अहं (typo)/ अहं मन्ये सु वेदेति, नैवाहं मन्ये सु वेदं ब्रह्मेति ।

- न 0 not अहं 1/1 I मन्ये I/1 I think "सु 0 very well वेद I/1 I know" इति 0 thus, =न 0 not एव 0 certainly अहं 1/1 I मन्ये I/1 know "सु 0 very well वेद I/1 know" ब्रह्म 2/1 brahman इति 0 thus.
- *Certainly I do not think thus "I know brahman very well".*

नैव तर्हि विदितं त्वया ब्रह्मेत्युक्ते आह — नो न वेदेति वेदं च ।

- "न 0 not एव 0 indeed तर्हि 0 then विदितं 2/1 known त्वया 3/1 by you ब्रह्म 1/1" इत्युक्ते 7SS/1 when disciple was told so आह III/1 disciple says— न 0 not उ 0 indeed "न 0 do not वेद I/1 know" इति 0 thus वेद I/1 I know च 0 and.
- *When the disciple was told so by the teacher so "Then, indeed, brahman is not known by you", disciple says: not indeed thus: "I do not know" and "I know".*

वेदं चेति चशब्दात् न वेदं च ।

- "वेद I/1 I know च 0 and" इति 0 thus चशब्दात् 5H/1 due to the word "and" "न 0 do not वेद I/1 know" च 0 and.
- *And due to the word "and" in the phrase "and I know", "I do not know" [is to be understood].*

ननु विप्रतिषिद्धं नाहं मन्ये सु वेदेति, नो न वेदेति, वेदं च इति ।

- ननु 0 Objection विप्रतिषिद्धं 1/1 contradictory "नाहं मन्ये सु वेदेति, नो न वेदेति, वेदं च I do not think I know and I do not know, I don't know and I know" इति 0 this.
- *Objection: This statement "I do not think I know and I do not know, I don't know and I know" is contradictory.*

यदि न मन्यसे सु वेदेति, कथं न मन्यसे वेदं चेति ।

- यदि 0 if न 0 do not मन्यसे II/1 you think "सु 0 very well वेद I/1 I know" इति 0 thus, कथं 0 why मन्यसे II/1 you think "वेद I know" च 0 and इति 0 thus.
- *If you do not think thus: "I know very well", why do you think thus: "and I know"?*

अथ मन्यसे वेदैवेति, कथं न मन्यसे सुवेदेति ।

- अथ 0 then मन्यसे II/1 you think "वेद I/1 I know एव 0 indeed" इति 0 thus, कथं 0 why न 0 don't मन्यसे II/1 you think "सु 0 very well वेद I/1 know" इति 0 thus.
- *Then, you think thus "indeed I know", why don't you think thus: "I know very well"?*

एकं वस्तु येन ज्ञायते, तेनैव तदेव वस्तु न सु विज्ञायत इति विप्रतिषिद्धं संशयविपर्ययौ वर्जयित्वा ।

- एकं 1/1 one वस्तु 1/1 thing येन 3/1 by whom ज्ञायते III/1 is known, तेन 3/1 by him एव 0 alone तत् 1/1 that एव 0

itself वस्तु 1/1 thing न 0 not सु 0 very well विज्ञायते III/1 is very well known इति 0 thus विप्रतिषिद्धं 1/1 contradictory संशयविपर्ययौ 1/2 doubt and misunderstanding वर्जयित्वा 0 having excluded.

- *By whom one thing is known, it is contradictory [to say that] that thing itself is not very well known by him alone (the same person), except [in case of] doubt and misunderstanding.*

न च ब्रह्म संशयितत्वेन ज्ञेयं विपरीतत्वेन वेति नियन्तुं शक्यम् ।

- न 0 not च 0 and "ब्रह्म 1/1 brahman संशयितत्वेन 3ad/1 as doubtful ज्ञेयं 1/1 to be understood विपरीतत्वेन 3ad/1 erroneously वा 0 or" इति 0 नियन्तुं 0 to restrict शक्यम् 1/1 possible.
- *And it is not possible to restrict thus: "brahman should be understood as doubtful or erroneously".*

संशयविपर्ययौ हि सर्वत्रानर्थकरत्वेनैव प्रसिद्धौ ।

- संशयविपर्ययौ 1/2 doubt and error हि 0 because सर्वत्रानर्थकरत्वेन 3ad/1 as leading to all evils एव 0 indeed प्रसिद्धौ 1/2 well-known.
- *Because doubt and error are indeed well-known as leading to all evils.*

एवमाचार्येण विचाल्यमानोऽपि शिष्यो न विचचाल, 'अन्यदेव तद्विदितादथो अविदितादधि' (के. उ. १-४) इत्याचार्योक्तागमसम्प्रदायबलात् उपपत्त्यनुभवबलाच्च;

- एवम् 0 in this manner आचार्येण 3/1 by the teacher विचाल्यमानः (वि+चल्+णिच्+यक्+मुक्+शानच्) 1/1 shaken अपि 0 even शिष्यः 1/1 disciple न 0 - विचचाल III/1 was not moved, 'अन्यदेव तद्विदितादथो अविदितादधि different from known and unknown' (के. उ. १-४) इति 0 thus आचार्योक्तागमसम्प्रदायबलात् 5H/1 due to the strength of teaching of traditional knowledge/scriptures imparted by the teacher उपपत्त्यनुभवबलात् 5H/1 due to the strength of reasoning and clear understanding च 0 and;
- *In this manner, even when shaken by the teacher, the disciple was not moved, due to the strength of the teaching of scriptures imparted by the teacher (श्रवण) thus "different from known and unknown" and due to the strength of reasoning (मनन) and clear understanding (निदिध्यासन);*

जगर्ज च ब्रह्मविद्यायां दृढनिश्चयतां दर्शयन्नात्मनः ।

- जगर्ज III/1 roared च 0 and ब्रह्मविद्यायां F7/1 w.r.t. knowledge of brahman दृढनिश्चयतां (KD) F2/1 firm conviction दर्शयन् 1/1 showing आत्मनः 6/1 his own.
- *And roared showing his own firm conviction w.r.t. knowledge of brahman.*

कथमित्युच्यते — यः यः कश्चित् नः अस्माकं सब्रह्मचारिणां मध्ये तत् महुक्तं वचनं तत्त्वतो वेद, सः तत् ब्रह्म वेद ।

- कथम् 0 how इति 0 this उच्यते III/1 is being said— यः 1/1 - यः 1/1 - कश्चित् 0 whosoever नः 6/3 =अस्माकं 6/3 among us सब्रह्मचारिणां (समानं ब्रह्म वेदवचनं चरन्ति इति) 6/3 - मध्ये 0 among the co-students तत् 2/1 that =महुक्तं 2/1 made by me वचनं 2/1 statement तत्त्वतः 03ad in reality वेद III/1 knows, सः 1/1 he तत् that =ब्रह्म 2/1

brahman वेद III/1 knows.

- *How this is so, is being said— whosoever among us co-students knows that statement made by me in reality, he knows that brahman.*

किं पुनस्तद्वचनमित्यत आह — नो न वेदेति वेद च इति ।

- किं 0 what पुनः 0 again तत् 2/1 that वचनम् 2/1 statement इति 0 therefore अतः 0 then आह III/1 the disciple says— "न 0 not उ 0 indeed न 0 do not वेद I/1 know" इति 0 thus "वेद I/1 I know च 0 and" इति 0 thus.
- *Again, what is that statement? Therefore, then, the disciple says thus— "not that I do not know and I do know".*

यदेव 'अन्यदेव तद्विदितादथो अविदितादधि' (के. उ. १-४) इत्युक्तम्, तदेव वस्तु अनुमानानुभवाभ्यां संयोज्य निश्चितं वाक्यान्तरेण नो न वेदेति वेद च इत्यवोचत् आचार्यबुद्धिसंवादार्थं मन्दबुद्धिग्रहणव्यपोहार्थं च ।

- यत् 2/1 which एव 0 'अन्यदेव तद्विदितादथो अविदितादधि different from known and unknown' (के. उ. १-४) इत्युक्तम् was said so (by the teacher), तत् 2/1 that एव 0 alone वस्तु 2/1 brahman अनुमानानुभवाभ्यां 3/2 through his own clear understanding संयोज्य 0 having made निश्चितं 2/ad/1 determined/ in a well-ascertained manner वाक्यान्तरेण 3/1 through another sentence "नो न वेदेति वेद च not that I do not know and I indeed know" इति 0 thus अवोचत् III/1 disciple said आचार्यबुद्धिसंवादार्थं (6TP=आचार्यस्य बुद्धिः प्रत्ययः। 3TP=तेन संवादः। KD=संवादः एव अर्थं प्रयोजनम्) 2/1 for the purpose of understanding by the teacher मन्दबुद्धिग्रहणव्यपोहार्थं (तस्य व्यपोहार्थम्) 2/1 for the purpose of the negation of the assumption so "the (disciple) is dullard (had he not answered at all)" / to negate the assumption of dullards that brahman can never be understood च 0 and.

तथा च गर्जितमुपपन्नं भवति 'यो नस्तद्वेद तद्वेद' इति ॥

- तथा 0 - च 0 in this manner गर्जितम् 1/1 roaring उपपन्नं 1/1 justifiable भवति III/1 is 'यो नस्तद्वेद तद्वेद among us, one who knows my statement, he knows brahman' इति 0 thus.
- *In this manner, the disciple's roaring so: "among us, one who knows my statement, he knows brahman" is justifiable. ॥2.2॥*

शिष्याचार्यसंवादात्प्रतिनिवृत्य स्वेन रूपेण श्रुतिः समस्तसंवादननिवृत्तमर्थमेव बोधयति — यस्यामतमित्यादिना ।

- शिष्याचार्यसंवादात् 5/1 from the dialogue between disciple and the teacher प्रतिनिवृत्य 0 having stepped aside स्वेन 3/1 - रूपेण 3/1 in own words श्रुतिः 1/1 Shruti समस्तसंवादननिवृत्तम् (KD, 3TP) 2/1 derived from the dialogue अर्थम् 2/1 message एव 0 itself बोधयति III/1 makes known— "यस्य 6/1 अमतम् 1/1" - इत्यादिना 3/1 through the mantra "for whom [brahman is] unknown as an object", etc.
- *Having stepped aside from the dialogue between the disciple and the teacher, Shruti herself conveys the*

message derived from the dialogue through the mantra "for whom [brahman is] unknown as an object", etc.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ २.३ ॥

- यस्य 6/1 for whom अमतं 1/1 not known as an object तस्य 6/1 for him मतं 1/1 known मतं 1/1 known as an object यस्य for whom 6/1 न 0 does not वेद III/1 know सः 1/1 he. अविज्ञातं 1/1 not known as an object विजानतां 6/3 for those who are knowing clearly विज्ञातम् 1/1 known as an object अविजानताम् 6/3 for those who are not knowing brahman as oneself. ॥ २.३ ॥
- यस्य ब्रह्म अमतं भवति तस्य ब्रह्म मतम्। यस्य ब्रह्म मतं सः ब्रह्म न वेद। विजानतां ब्रह्म अविज्ञातम्, अविजानतां ब्रह्म विज्ञातम्।
- *For whom, brahman is not known as an object, it is known for him; for whom, brahman is known as an object, he does not know brahman. For those who are knowing brahman as oneself, brahman is not known as an object. For those who are not knowing brahman as oneself, brahman is known as an object.*

भाष्यम्

यस्य ब्रह्मविदः अमतम् अविज्ञातम् अविदितं ब्रह्मेति मतम् अभिप्रायः निश्चयः, तस्य मतं ज्ञातं सम्यग्ब्रह्मेत्यभिप्रायः ।

- यस्य 6/1 whose ब्रह्मविदः 6/1 of knower of brahman अमतम् 1/1 = "अविज्ञातम् 1/1 = अविदितं 1/1 not known as an object ब्रह्म 1/1 brahman" इति 0 thus मतम् 1/1 = अभिप्रायः 1/1 understanding निश्चयः 1/1 conviction, तस्य 6/1 for him मतं 1/1 known = ज्ञातं understood = सम्यग्ब्रह्म 1/1 brahman is known correctly इत्यभिप्रायः 1/1 this is the meaning.
- *Which wise person's conviction is thus: "brahman is not known as an object", for him, brahman is known correctly. This is the meaning.*

यस्य पुनः मतं ज्ञातं विदितं मया ब्रह्मेति निश्चयः, न वेदैव सः न ब्रह्म विजानाति सः ।

- यस्य 6/1 whose पुनः 0 again मतं = "ज्ञातं 1/1 = विदितं 1/1 known as an object मया 3/1 by me ब्रह्म 1/1 brahman" इति 0 thus निश्चयः 1/1 conviction, न 0 - वेद III/1 does not know एव 0 indeed सः 1/1 he = न 0 not ब्रह्म 2/1 brahman विजानाति III/1 know सः 1/1 he.
- *Again, whose conviction is thus: "brahman is known as an object by me", indeed he does not know brahman.*

विद्वद्विदुषोर्यथोक्तौ (typo) / विद्वद्विदुषोर्यथोक्तौ पक्षावधारयति —

- विद्वद्विदुषोः 6/2 of wise and ignorant persons यथोक्तौ 2/2 as told पक्षौ 2/2 views अवधारयति III/1 reinforces/ascertains—
- *[The Shruti] reinforces the views of wise and ignorant persons as described.*

अविज्ञातं विजानतामिति, अविज्ञातम् अमतम् अविदितमेव ब्रह्म विजानतां सम्यग्विदितवतामित्येतत् ।

- अविज्ञातं 1/1 not known विजानताम् 6/3 for those knowing इति 0 thus, अविज्ञातम् 1/1 =अमत् 1/1 =अविदितम् 1/1 not known an object एव 0 certainly ब्रह्म brahman विजानतां 6/3 =सम्यग्विदितवताम् 6/3 to those who know properly इत्येतत् 1/1 this is the idea.
- *ब्रह्म is certainly not known as an object to those who know properly. This is the idea.*

विज्ञातं विदितं ब्रह्म अविजानताम् असम्यग्दर्शनाम्, इन्द्रियमनोबुद्धिष्वेवात्मदर्शनामित्यर्थः ;

- विज्ञातं 1/1 =विदितं 1/1 ब्रह्म 1/1 brahman is known as an object अविजानताम् 6/3 =असम्यग्दर्शनाम् 6/3 for those who know incorrectly, =इन्द्रियमनोबुद्धिषु 7/3 in senses, mind and intellect एव 0 itself आत्मदर्शनाम् 6/3 for those having the I-notion इत्यर्थः 1/1 this is the meaning;
- *For those who know incorrectly, having I-notion in the sense, mind and intellect itself, brahman is known as an object.*

न त्वत्यन्तमेवाव्युत्पन्नबुद्धीनाम् ।

- न 0 not तु 0 but अत्यन्तम् 2/1 totally एव 0 indeed अव्युत्पन्नबुद्धीनाम् (116BV) 6/3 for those who have uninformed intellect about brahman.
- *But not indeed for those who are totally ignorant about ब्रह्म!*

न हि तेषां विज्ञातमस्माभिर्ब्रह्मेति मतिर्भवति ।

- न 0 not हि 0 because तेषां 6/3 for those "विज्ञातम् 1/1 known as an object अस्माभिः 3/3 by us ब्रह्म 1/1 brahman" इति 0 thus मतिः 1/1 idea भवति III/1 is there.
- *Because, for those, the idea "brahman is known by us" is not there.*

इन्द्रियमनोबुद्ध्युपाधिष्व्वात्मदर्शनां तु ब्रह्मोपाधिविवेकानुपलम्भात्, बुद्ध्युपाधेश्च विज्ञातत्वात् विदितं ब्रह्मेत्युपपद्यते भ्रान्तिरित्यतः असम्यग्दर्शनं पूर्वपक्षत्वेनोपन्यस्यते — विज्ञातमविजानतामिति ।

- इन्द्रियमनोबुद्ध्युपाधिषु 7/3 in adjuncts in the form of senses, mind and intellect आत्मदर्शनां 6/3 for those seeing the self तु 0 however ब्रह्मोपाधिविवेकानुपलम्भात्(ID, 6TP, 6TP) 5/1 due to non-availability of discrimination between brahman and adjunct, बुद्ध्युपाधेः 6/1 of adjunct such as intellect, etc च 0 and विज्ञातत्वात् 5H/1 due to understanding "विदितं 1/1 known as an object ब्रह्म 1/1 brahman" इति 0 thus उपपद्यते III/1 is possible भ्रान्तिः 1/1 delusion इत्यतः 0 therefore असम्यग्दर्शनं 1/1 incorrect understanding पूर्वपक्षत्वेन 3/1 as wrong/ opposite view उपन्यस्यते III/1 is presented— "विज्ञातम् 1/1 known as an object अविजानताम् 6/3 for those who do not know" इति 0 thus.
- *However, for those seeing the self in adjuncts in the form of senses, mind and intellect, due to lack of discrimination between brahman and the adjunct and due to understanding of adjunct such as intellect, etc thus "brahman is known (as an object)", delusion is possible. Therefore, the incorrect understanding is presented as the opposite view thus: "for those who do not know, brahman is known as an object".*

अथवा हेत्वर्थ उत्तरार्धोऽविज्ञातमित्यादिः ॥

- अथवा 0 or हेत्वर्थः (116BV) 1/1 that which has the reason [in the first half] उत्तरार्धः 1/1 latter half "अविज्ञातम् 1/1 not known as an object" इत्यादिः 1/1 this, etc.
- *Or the latter half is that which has a reason [in the first half] so: "not known as an object", etc. ॥2.3॥*

'अविज्ञातं विज्ञानताम्' (के. उ. २-३) इत्यवधृतम् ।

- 'अविज्ञातं 1/1 not known as an object विज्ञानताम् 6/3 for those who know' (के. उ. २-३) इति 0 thus अवधृतम् 1/1 established.
- *It was established thus "2.3: not known as an object for those who know".*

यदि ब्रह्मात्यन्तमेवाविज्ञातम्, लौकिकानां ब्रह्मविदां चाविशेषः प्राप्तः ।

- यदि 0 if ब्रह्म 1/1 brahman अत्यन्तम् 2ad/1 completely एव 0 indeed अविज्ञातम् 1/1 unknown, लौकिकानां 6/3 among the worldly ब्रह्मविदां 6/3 among knowers of brahman च 0 and अविशेषः 1/1 non-distinction/ non-difference प्राप्तः 1/1 obtained (as a logical conclusion).
- *If indeed brahman is unknown completely, non-difference between the worldly and knowers of brahman is a logical conclusion arrived at!*

'अविज्ञातं विज्ञानताम्' (के. उ. २-३) इति च परस्परविरुद्धम् ।

- 'अविज्ञातं विज्ञानताम् not known to those who know' (के. उ. २-३) इति 0 thus च 0 and परस्परविरुद्धम् 1/1 mutually contradictory.
- *And "unknown to those who know" is mutually contradictory.*

कथं तु तद्ब्रह्म सम्यग्विदितं भवतीत्येवमर्थमाह — प्रतिबोधविदितं बोधं बोधं प्रति विदितम् ।

- कथं 0 how तु 0 then तत् 1/1 that ब्रह्म 1/1 brahman सम्यग्विदितं 1/1 understood correctly भवति III/1 becomes इति 0 therefore एवमर्थम् 2/1 for this purpose आह III/1 says—
- *How then that brahman becomes understood correctly? therefore, for this purpose of answering this, Shruti says—*

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ २.४ ॥

- प्रतिबोधविदितं 1/1 (when brahman is) recognized in every cognition (as consciousness) मतम् 1/1 (then brahman) is understood correctly/ is correct understanding अमृतत्वं 2/1 immortality हि 0 because विन्दते III/1 attains आत्मना 3H/1 due to (the immortality of) the self विन्दते III/1 attains वीर्यं 2/1 strength विद्यया F3/1 through knowledge विन्दते III/1 attains अमृतम् 2/1 immortality. ॥ २.४ ॥
- *यदा ब्रह्म प्रतिबोधविदितं तदा तत् ब्रह्म मतम् हि (यस्मात्) उक्तात्मब्रह्मज्ञानेन अमृतत्वं विन्दते। आत्मना (स्वेन रूपेण) ज्ञानी पुरुषः आत्मविद्या*

कृतं वीर्यं विन्दते अतः विद्यया ज्ञानी अमृतत्वं विन्दते।

- *When brahman is recognized as consciousness in and through every thought, then brahman is correctly understood, because by this understanding alone one attains immortality. A wise person attains the strength due to the self alone, therefore by the self-knowledge one attains immortality.*
- */Brahman recognized in every cognition is correct understanding, because one attains immortality (due to that correct understanding). Due to (the immortality of) the self, one attains strength. Therefore, one attains immortality through the (self-)knowledge.*
- Whatever is gained by knowledge of anything has to be the intrinsic nature of the thing. Therefore, if immortality is attained by the knowledge of the self, self is inherently immortal.
- बोध or प्रत्यय is differentiated from वृत्ति in that the former is with consciousness, while the latter does not include consciousness.
- If one's intrinsic nature is not immortality, one cannot attain immortality through knowledge (or anything).

भाष्यम्

- प्रतिबोधविदितं 1/1 = बोधं 1/1 - बोधं 1/1 every cognition प्रति 0 in and through विदितम् 1/1 brahman is understood.
- *Brahman is understood in and through each and every cognition.*

बोधशब्देन बोद्धाः प्रत्यया उच्यन्ते ।

- बोधशब्देन 3/1 by the word "बोधः" बोद्धाः (बुद्धौ अन्तःकरणे भवाः) 1/3 occurring in the inner-instrument प्रत्ययाः 1/3 thoughts उच्यन्ते III/3 are meant.
- *The thoughts occurring in the inner-instrument are meant by the word "बोधः"।*

सर्वे प्रत्यया विषयीभवन्ति यस्य, स आत्मा सर्वबोधान्प्रतिबुध्यते

- सर्वे 1/3 all प्रत्ययाः 1/3 thoughts विषयीभवन्ति III/3 become the object/ objectified/ illumined यस्य 6/1 for whom, सः 1/1 that आत्मा 1/1 self सर्वबोधान् 2/3 w.r.t. all cognitions प्रति 0 बुध्यते III/1 is recognized
- *That self for whom all thoughts become the object, that self is recognized in relation to all cognitions.*
- The thoughts are insentient by themselves and become experiences when illumined by the self in the form of consciousness. Then the self is recognized/ manifested by the thought. Without the thoughts, the self is not recognized. The light is प्रकाशक illuminator, while the pot is प्रकाश्य illumined. The pot is अभिव्यञ्जक manifestor of the light which is अभिव्यञ्ज्य manifested.

- The logic used is प्रतिबोधवेदितम् मतम्, अमृतत्त्वं हेतुत्वात्। यथा दशमोऽहम्।

सर्वप्रत्ययदर्शी चिच्छक्तिस्वरूपमात्रः प्रत्ययैरेव प्रत्ययेष्वविशिष्टतया लक्ष्यते ;

- सर्वप्रत्ययदर्शी 1/1 that which is illumining all thoughts चिच्छक्तिस्वरूपमात्रः (KD=चिदेव शक्तिः। BV=चिच्छक्ति एव स्वरूपः यस्य। MV=चिच्छक्तिस्वरूपः एव।) 1/1 that which has the nature of power in the form of consciousness प्रत्ययैः 3ka/3 through thoughts एव 0 only प्रत्ययेषु 7/3 in all (variable) thoughts अविशिष्टतया F3ad/1 as invariable लक्ष्यते III/1 indicated;
- *That which is illumining all thoughts, which has the nature of power in the form of consciousness is indicated as invariable only through thoughts.*

नान्यद्वारमन्तरात्मनो विज्ञानाय ।

- न 0 no अन्यत् 0 other द्वारम् 1/1 doorway अन्तरात्मनः 6/1 of inner-self विज्ञानाय 4/1 for the knowledge.
- *There is no other way for the knowledge of inner-self.*
- The consciousness चित् itself, without undergoing any change, is called as चिदाभास when manifested/ reflected in the mind/ thoughts. Then it appears to be have a location, appears limited and also due to the many reflecting mediums, it appears to have multiplicity. Factually, there is none of that, the same चित् exists as a limitless whole. Without the thought, there cannot be appreciation of the consciousness and when there is appreciation of consciousness, there is a thought. As such, there is no possibility of the चिदाभास facing चित्, since both are the same, unchanging, undivided consciousness.

अतः प्रत्ययप्रत्यगात्मतया विदितं ब्रह्म यदा, तदा तत् मतं तत्सम्यग्दर्शनमित्यर्थः

- अतः 0 therefore प्रत्ययप्रत्यगात्मतया (6TP) F3ad/1 as the inner-essence of all thoughts विदितं 1/1 known ब्रह्म 1/1 brahman यदा 0 when, तदा 0 then तत् 1/1 that मतं 1/1 =तत् 1/1 that सम्यग्दर्शनम् 1/1 correct understanding इत्यर्थः 1/1 this is the meaning
- *Therefore, when brahman is known as the inner-essence of all thoughts, then brahman is understood that is correct understanding, this is the meaning.*

सर्वप्रत्ययदर्शित्वे चोपजननापायवर्जितदृक्स्वरूपता नित्यत्वं विशुद्धस्वरूपत्वमात्मत्वं निर्विशेषतैकत्वं च सर्वभूतेषु सिद्धं भवेत्, लक्षणभेदाभावाद्योन्न (typo)/लक्षणभेदाभावाद्योन्न इव घटगिरिगुहादिषु ।

- सर्वप्रत्ययदर्शित्वे 7SS/1 when (brahman's) status of being the witness of all thoughts/ cognitions is understood च 0 and उपजननापायवर्जितदृक्स्वरूपता 1/1 one whose nature is illuminator/ seer/ witness bereft of arrival/ birth and departure/ death नित्यत्वं 1/1 permanence विशुद्धस्वरूपत्वम् (116BV) 1/1 being free from impurities/ being of pure nature आत्मत्वं 1/1 status of being the self निर्विशेषता 1/1 being free from

attributes एकत्वं 1/1 oneness च 0 and सर्वभूतेषु 7/3 in all living beings सिद्धं 1/1 established भवेत् III/1 would be, लक्षणभेदाभावात् ³¹5H/1 due to absence of differences in nature व्योमः 1/1 space इव 0 just as घटगिरिगुहादिषु 7/3 w.r.t. pot, cave, etc.

- *And when brahman is understood as being witness of all thoughts, the status of being a witness of arrival and departure, permanence, pure nature, self and oneness (of brahman) would be established, w.r.t. all living beings, due to absence of differences in inner-essence, just as space w.r.t. pot, cave, etc.*
- This lists the corollaries of understanding brahman as that which is in each and every cognition.
- That which is व्यावृत्त is अनात्मा, while that which is अनावृत्त is आत्मा ।
- Even though clay is in and through all pots, clay is not limited by any pot, potness not being the intrinsic attribute of clay, clay is said to be beyond/ transcending pots. The clay remains clay without being pot, even when it is seen as a pot.

विदिताविदिताभ्यामन्यद्ब्रह्मेत्यागमवाक्यार्थ एवं परिशुद्ध एवोपसंहृतो भवति ।

- "विदिताविदिताभ्याम् 5/2 from known and unknown अन्यत् 0 different ब्रह्म 1/1 brahman" इति 0 thus आगमवाक्यार्थः 1/1 meaning/ purport of the sentence giving the traditional knowledge एवं 0 in this manner परिशुद्धः 1/1 clarified एव 0 indeed उपसंहृतः 1/1 concluded भवति III/1 is.
- *In this manner, the purport of the sentence giving the traditional knowledge "brahman is different from known and unknown" is indeed clarified (and) concluded.*

दृष्टेद्रष्टा (typo)

दृष्टेद्रष्टा श्रुतेः श्रोता मतेर्मन्ता विज्ञातेर्विज्ञाता (ब्र. उ. ३-४-२) इति हि श्रुत्यन्तरम् ।

- दृष्टेः 6/1 sight-perception/ vRtti द्रष्टा 1/1 seer श्रुतेः 6/1 of sound-perception/ vRtti श्रोता 1/1 hearer मतेः 6/1 of mental vRtti मन्ता 1/1 thinker विज्ञातेः 6/1 of intellectual vRtti विज्ञाता 1/1 knower (ब्र. उ. ३-४-२) इति 0 thus हि 0 because श्रुत्यन्तरम् 1/1 other Shruti is there.
- *Because another Shruti is there thus: "Br. Up. 3.4.2: brahman/ self is the seer of the sight, hearer of sound-perception, thinker of mental perception, knower of intellectual cognition".*
- The Br. Up. sentence which says that the seer of sight, etc, cannot be seen, etc, is paraphrased here.

यदा पुनर्बोधक्रियाकर्तृति बोधक्रियालक्षणेन तत्कर्तारं विजानातीति बोधलक्षणेन विदितं प्रतिबोधविदितमिति व्याख्यायते, यथा यो वृक्षशाखाश्चालयति स वायुरिति तद्वत् ;

- (Ekadeshi/ Bhartrprapancha view) यदा 0 when पुनः 0 but बोधक्रियाकर्ता 1/1 (self as the) agent of the act of

31 लक्षणभेदाभावात् लक्ष्यभेदाभावः।

knowing इति 0 therefore बोधक्रियालक्षणेन 3/1 through the indicator in the form of act of knowing तत्कर्तारं 2/1 agent of that विजानाति III/1 one infers इति 0 thus बोधलक्षणेन 3/1 by the indicator of knowing विदितं 1/1 known प्रतिबोधविदितम् 1/1 known in every act of knowing इति 0 thus व्याख्यायते III/1 is interpreted, यथा 0 just as यः 1/1 one that वृक्षशाखाः F2/3 branches of a tree चालयति III/1 moves सः 1/1 that वायुः 1/1 is the wind” इति 0 thus तद्वत् 0 like that;

- *But when the "ब्रह्म known in every act of knowing" is interpreted thus: "just as one infers so: one that moves the branches of the tree, that is the wind, similarly one infers the [self as the] agent of that [act of knowing] through the indicator in the form of act of knowing"*
- When this expression is explained in a particular manner, then there will be unexpected conclusions.
- Here, एकदेशी/ Bhartprapancha's view is refuted, in which he says that प्रतिबोध means that it is every action of knowing, which is an indicator to know the agent of knowing as brahman. प्रतिबोधेन लिङ्गेन विदितम्।

तदा बोधक्रियाशक्तिमानात्मा द्रव्यम्, न बोधस्वरूप एव ।

- तदा 0 then बोधक्रियाशक्तिमान् 1/1 one that has the power of the act of knowing आत्मा 1/1 self द्रव्यम् 1/1 substance, न 0 not बोधस्वरूपः 1/1 that of the nature of consciousness एव 0 only.
- *Then the self would become (established as) one that has the power of the act of knowing, not that which is only of the nature of consciousness.*

बोधस्तु जायते विनश्यति च ।

- बोधः 1/1 consciousness तु 0 however जायते III/1 is born विनश्यति III/1 is destroyed च 0 and.
- *However, (the implication would be that) consciousness is born and destroyed.*

यदा बोधो जायते, तदा बोधक्रियया सविशेषः ।

- यदा 0 when बोधः 1/1 knowledge जायते III/1 is born, तदा 0 then बोधक्रियया F3/1 by the act of knowing सविशेषः (SBV) 1/1 endowed with quality.
- *When knowledge is born, then by the act of knowing, the self will become endowed with quality of knowing.*

यदा बोधो नश्यति, तदा नष्टबोधो द्रव्यमात्रं निर्विशेषः ।

- यदा 0 when बोधः 1/1 knowledge नश्यति III/1 is destroyed, तदा 0 then नष्टबोधः (116/7BV) 1/1 that whose knowledge is destroyed द्रव्यमात्रं 1/1 mere substance निर्विशेषः 1/1 without any quality.
- *When knowledge is destroyed, then the self would become that whose knowledge is destroyed a mere substance, without any quality.*

तत्रैवं सति विक्रियात्मकः सावयवोऽनित्योऽशुद्ध इत्यादयो दोषा न परिहर्तुं शक्यन्ते ।

- तत्र 0 w.r.t. एवं 0 सति 7/1 when this is so विक्रियात्मकः 1/1 that which has the nature of change सावयवः

(SBV=अव्ययवैः सह वर्तते) 1/1 that with parts अनित्यः 1/1 impermanent/ timeless अशुद्धः 1/ 1 impure इत्यादयः 1/3 these, etc दोषाः 1/3 defects न 0 not परिहर्तुं 0 to avoid शक्यन्ते III/3 is possible.

- *In that case, w.r.t. (such) interpretation, it is not possible to avoid defects such as that which has change, with parts, impermanent, impure, etc for the self.*

यदपि काणादानाम् आत्ममनःसंयोगजो बोध आत्मनि समवैति ;

- (Kanada's Vaisheshika view) यत् 1/1 which (मतम् view) अपि 0 even if काणादानाम् 6/3 (view) of the Kanada followers— आत्ममनःसंयोगजः 1/1 born of contact between the self and the mind बोधः 1/1 knowledge आत्मनि 7/1 in the self समवैति ³²III/1 remains connected;
- The followers of Kanada/ Vaisheshika have a view that such a defect wouldn't be in their philosophy because they say that although the self is a substance, it undergoes no change. When it comes in association with another substance, mind, knowledge is born for the self. And then without undergoing any change, the self becomes the knower.

अत आत्मनि बोद्धृत्वम्, न तु विक्रियात्मक आत्मा ; द्रव्यमात्रस्तु भवति घट इव रागसमवायी ।

- अतः 0 therefore आत्मनि 7/1 in the self बोद्धृत्वम् 1/1 knowership, न 0 not तु 0 but विक्रियात्मकः (116BV) 1/1 that which has change आत्मा 1/1 self; द्रव्यमात्रः 1/1 only a substance तु 0 but भवति III/1 is घटः 1/1 pot इव 0 like रागसमवायी (3TP, इनि) 1/1 that which has connection with colour.
- *Therefore, knowership is (born) in the self, but self is not that which has change; self is only a substance like pot that has connection with colour.*

अस्मिन्पक्षेऽप्यचेतनं द्रव्यमात्रं ब्रह्मेति 'विज्ञानमानन्दं ब्रह्म' (ब्र. उ. ३-९-२७) 'प्रज्ञानं ब्रह्म' इत्याद्याः श्रुतयो बाधिताः स्युः ।

- (Refutation of Vaisheshika view) अस्मिन् 7/1 - पक्षे 7/1 in this view अपि 0 even अचेतनं 1/1 inert/ insentient द्रव्यमात्रं 1/1 only a substance ब्रह्म 1/1 brahman इति 0 therefore 'विज्ञानम् 1/1 knowledge आनन्दं 1/1 happiness ब्रह्म 1/1 brahman' (ब्र. उ. ३-९-२७) 'प्रज्ञानं 1/1 consciousness ब्रह्म 1/1 brahman' इत्याद्याः 1/3 these, etc श्रुतयः 1/3 Shrutis बाधिताः 1/3 contradicted स्युः III/3 would be.
- *Even in this view, (since) brahman is only an insentient substance, therefore Shrutis such as "brahman is knowledge, happiness", "consciousness is brahman", etc, would be contradicted.*

आत्मनो निरवयवत्वेन प्रदेशाभावात् नित्यसंयुक्तत्वाच्च मनसः स्मृत्युत्पत्तिनियमानुपपत्तिरपरिहार्या स्यात् ।

- आत्मनः 6/1 of the self निरवयवत्वेन 3H/1 due to being partless प्रदेशाभावात् 5H/1 due to specific part not being there नित्यसंयुक्तत्वात् 5H/1 due to continuous contact between mind and the self च 0 and मनसः 6/1 of the mind स्मृत्युत्पत्तिनियमानुपपत्तिः F1/1 untenability of the rule regarding the rise of memory अपरिहार्या F1/1

32 समवाय सम्बन्ध is an intimate relationship, a connection which is between quality and qualified, different from संयोगः।

unavoidable स्यात् III/1 would be.

- *Due to being partless, due to specific part of the self not being there, and the untenability of the rule regarding the rise of memory would be unavoidable due to continuous contact of the mind (with the self).*
- The self is विभुपरिमाण, of huge size, and mind is अणुपरिमाण, of small size (everything else is मध्यमपरिमाण); when there is contact between them, the quality of knowledge is born. संयोग being एकदेशवृत्ति, it is possible between the two substances only when both are सावयव, since only some part of one thing will be in contact with some part of another thing, not the whole. However, आत्मा being विभुपरिमाण, it has to be निरवयव, so too मनस् being अणुपरिमाण smallest indivisible substance, it is also partless. So no संयोग is not logically possible between them.
- Vaisheshika definitions are: सर्वमूर्तद्रव्यसंयोगत्वम्/संयोगी विभुम्। क्रियावत्वं मूर्तत्वम्। So they say the association is possible.
- Even if this be accepted, there is a defect that the self being विभु and mind being अणु, they will always be in contact. Due to this, sleep would also be impossible due to continuous rise of knowledge in the self.
- Vaisheshika's rule is that the birth of rise of memory is only at the time other than the time of direct knowledge and sequentially.
 - विषयसंयुक्त-इन्द्रियसंयुक्त-मनसंयुक्त संयोग आत्मा causes प्रत्यक्षज्ञानम्.
 - When संस्कारवत्तमन association is with आत्मा, स्मृति is born.
- However, when the object, sense, mind and self are connected, the mind endowed with संस्कार is in touch with the self and there will be simultaneous direct knowledge, and not role to play for memory.

संसर्गधर्मित्वं चात्मनः श्रुतिस्मृतिन्यायविरुद्धं कल्पितं स्यात् ।

- संसर्गधर्मित्वं (KD, मतुवर्थे इनि) 1/1 status of having the quality of contact/ being contactable च 0 and आत्मनः 6/1 of the self श्रुतिस्मृतिन्यायविरुद्धं 1/1 opposite to Shruti, Smriti and logic कल्पितं 1/1 imagined स्यात् III/1 would be.
- *And the status of the self having the quality of contact, which is opposite to Shruti, Smriti and logic, would be imagined (by Vaisheshikas).*

'असङ्गो न हि सज्जते' (ब्र. उ. ३-९-२६), (ब्र. उ. ४-५-१५) 'असक्तं सर्वभूत' (भ. गी. १३-१४) इति हि श्रुतिस्मृती ।

- 'असङ्गः 1/1 free from having contact न 0 not हि 0 because सज्जते III/1 not connected' (ब्र. उ. ३-९-२६), (ब्र. उ. ४-५-१५) 'असक्तं 1/1 not connected सर्वभूत 1/1 even though holding everything' (भ. गी. १३-१४) इति 0 thus हि 0 because श्रुतिस्मृती 1/2 Shruti and Smriti.
- *Due to Shruti and Smriti statements: "Br. Up. 3.9.26 the self is free from having contact because it is not*

connected”, “BG 13.14: the self is not connected even though holding everything” .

न्यायश्च — गुणवद्गुणवता संसृज्यते, नातुल्यजातीयम् ।

- न्यायः 1/1 there is a logic/ law च 0 and — गुणवत्³³ 1/1 that endowed with quality गुणवता 3/1 with that which has quality संसृज्यते III/1 is connected, न 0 not अतुल्यजातीयम् 1/1 that of dissimilar category.
- *And there is a logic— that endowed with quality is connected with that which has quality, that of dissimilar category is not connected with that of dissimilar category.*
- Shvetashvatara says साक्षी चेता केवलः निर्गुणश्च।

अतः निर्गुणं निर्विशेषं सर्वविलक्षणं केनचिदप्यतुल्यजातीयेन संसृज्यत इत्येतत् न्यायविरुद्धं भवेत् ।

- अतः 0 therefore निर्गुणं 1/1 that without quality निर्विशेषं 1/1 that without distinguishing factor सर्वविलक्षणं 1/1 without any unique characteristics केनचित् 0 - अपि 0 with anything अतुल्यजातीयेन 3/1 with that of different category संसृज्यते III/1 is connected इत्येतत् 1/1 this idea न्यायविरुद्धं 1/1 opposed to reasoning भवेत् III/1 would be.
- *Therefore, the idea “that (self) without quality, distinguishing factor, unique characteristics is connected with anything of different category” would be opposed to reasoning (given above).*

तस्मात् नित्यालुप्तज्ञानस्वरूपज्योतिरात्मा ब्रह्मेत्ययमर्थः सर्वबोधबोद्धृत्वे आत्मनः सिध्यति, नान्यथा ।

- तस्मात् 5/1 therefore नित्यालुप्तज्ञानस्वरूपज्योतिः 1/1 that which is light of the nature of consciousness, permanent, unbroken आत्मा 1/1 self ब्रह्म 1/1 brahman इति 1/1 thus अयम् 1/1 this अर्थः 1/1 meaning सर्वबोधबोद्धृत्वे 7SS/1 when understood as illuminatorship of all thoughts आत्मनः 6/1 of the self सिध्यति III/1 is established, न 0 not अन्यथा 0 otherwise.
- *Therefore, the self which is light of the nature of permanent undivided consciousness is brahman; this meaning is established when status of being the illuminator is understood for the self, not otherwise.*
- So बोध is neither a doership or property of the self, but only illumined by the self.

तस्मात् ‘प्रतिबोधविदितं मतम्’ इति यथाव्याख्यात एवार्थोऽस्माभिः ।

- तस्मात् 5/1 therefore ‘प्रतिबोधविदितं मतम्’ इति 0 thus यथाव्याख्यातः 1/1 as explained एव 0 alone अर्थः 1/1 meaning अस्माभिः 3/3 by us.
- *Therefore the meaning of “brahman known in each and every thought is rightly understood”, is only as explained by us.*

यत्पुनः स्वसंवेद्यता प्रतिबोधविदित्यस्य वाक्यस्यार्थो वण्यते, तत्र भवति सोपाधिकत्वे आत्मनो बुद्ध्युपाधिस्वरूपत्वेन भेदं परिकल्प्यात्मनात्मानं वेत्तीति

संव्यवहारः —

- (Another Ekadeshi's view) यत् 1/1 which interpretation पुनः 0 again स्वसंवेद्यता 1/1 status of being known/ knowable by itself प्रतिबोधविदित्यस्य 6/1 - वाक्यस्य 6/1 of this sentence अर्थः 1/1 meaning वर्ण्यते III/1 is described, तत्र 0 in that interpretation भवति III/1 is सोपाधिकत्वम् 1/1/ सोपाधिकत्वे 7SS/1 when status of being with adjunct is accepted आत्मनः 6/1 of the self बुद्ध्युपाधिस्वरूपत्वेन (KD, 116BV) 3ad/H/1 based on the self which is of the nature of adjunct in the form of intellect भेदं 2/1 division परिकल्प्य 0 having imagined "आत्मना 3/1 by oneself आत्मानं 1/1 oneself वेत्ति III/1 one knows" इति 0 thus संव्यवहारः 1/1 transaction—
- *Again which interpretation of this sentence is described thus: "status of being knowing by itself", in that interpretation, there is the transaction thus: "one knows oneself by oneself", when the status of the self being with adjunct is accepted, based on the self which is of the nature of adjunct in the form of intellect.*
- Another एकदेशी view is: प्रतिबोधेन ज्ञानेन आत्मा विदितं the self of the nature of consciousness is known by consciousness.
- द्रष्टा दृश्यात् भिन्नः, ज्ञाता ज्ञेयात् भिन्नः। If the statement is interpreted this way, then there would be कर्तृकर्मविरोधः। The same agent of the action cannot be the object of the action. Else the mantra would be talking of सोपाधिकब्रह्म, not निरुपाधिकब्रह्म wherein the साक्षीभूतात्मा would know the सोपाधिक/बुद्धिभूतात्मा।

'आत्मन्येवात्मानं पश्यति' (बृ. उ. ४-४-२३) 'स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम' (भ. गी. १०-१५) इति ।

- 'आत्मनि एव आत्मानं पश्यति' (बृ. उ. ४-४-२३) 'स्वयम् एव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम' (भ. गी. १०-१५) इति ।
- *"Br. Up.4.4.23: one sees oneself in oneself", "BG 10.15: O Purushottama, you know yourself by yourself indeed".*

न तु निरुपाधिकस्यात्मन एकत्वे स्वसंवेद्यता परसंवेद्यता वा सम्भवति ।

- न 0 not तु 0 whereas निरुपाधिकस्य 6/1 of the adjunct-free आत्मनः 6/1 of the self एकत्वे 7/1 when status of being one स्वसंवेद्यता 1/1 status of knowing itself परसंवेद्यता 1/1 status of being known by others वा 0 or सम्भवति III/1 is possible.
- *Whereas when status of the adjunct-free self is being one, status of knowing itself or status of being known by others is not possible.*

संवेदनस्वरूपत्वात्संवेदान्तरापेक्षा च न सम्भवति, यथा प्रकाशस्य प्रकाशान्तरापेक्षया न सम्भवः तद्वत् ।

- संवेदनस्वरूपत्वात् 5H/1 because of being of the nature of knowledge/ consciousness संवेदान्तरापेक्षा F1/1 expectation of being known by other च 0 and न 0 not सम्भवति III/1 is possible, यथा 0 just as प्रकाशस्य 6/1 for the light प्रकाशान्तरापेक्षयाः 6/1 of expectation of another light/ revealer न 0 not सम्भवः 1/1 possibility तद्वत् 0 like that.

- *And because of being of the nature of consciousness, expectation of being known by other is not possible, just as there is no possibility of expectation of another light for the light.*
- In Vedanta though, the स्वप्रकाशत्वम् is explained as follows:
 - इतराप्रकाशत्वे सति प्रकाशमानत्वं स्वयंप्रकाशत्वम् । The shining of the self without being illumined by something else is called being self-evident. There is no विषयविषयीभाव, the self is not subject and object like it is with Ekadeshis.
 - अवेद्यत्वे सति अपरोक्षव्यवहारयोग्यत्वम् says Chitsukhi. The self being fit to be available for immediate transaction of "I am", while being objectifiable by any means of knowledge.

बौद्धपक्षे स्वसंवेद्यतायां तु क्षणभङ्गुत्वं निरात्मकत्वं च विज्ञानस्य स्यात् ;

- (Buddhist view) बौद्धपक्षे 7/1 - स्वसंवेद्यतायां F7/1 in Buddhist self-knowing तु 0 whereas क्षणभङ्गुत्वं (5TP, TB) 1/1 momentariness निरात्मकत्वं 1/ 1 status of being bereft of the self च 0 and विज्ञानस्य 6/1 of the consciousness स्यात् III/1 would be;
- Since Buddhists don't accept Vedas as the means of knowledge, the only possibility with there is स्वसंवेद्यता for them, is by प्रत्यक्षप्रमाण । However, वर्तमानम् एव गृह्यते प्रत्यक्षेण । With the direct means, only the present can be known. The previous consciousness cannot be perceived by the current consciousness.
- प्रत्यभिज्ञ is the type of knowledge by which one recognizes/ recollect knows own presence in different states, that is the waker knows oneself as the dreamer. This wouldn't be possible in the Buddhist momentariness. (Ref: Br. Su. 2.2.25, 2.2.31)
- *Whereas, in Buddhist self-knowing, there would be momentariness of consciousness and the status of consciousness being bereft of the self.*

'न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात्' (ब्र. उ. ४-३-३०) 'नित्यं विभुं सर्वगतम्' (मु. उ. १-१-६) 'स वा एष महानज

आत्माजरोऽमरोऽमृतोऽभयः' (ब्र. उ. ४-४-२५) इत्याद्याः श्रुतयो बाध्येरन् ।

- 'न 0 not हि 0 indeed विज्ञातुः 6/1 of the knower विज्ञातेः 6/1 of knowerness विपरिलोपः 1/1 loss विद्यते III/1 is (not) there अविनाशित्वात् 5H/1 due to being indestructible' (ब्र. उ. ४-३-३०) 'नित्यं 1/1 permanent विभुं 1/1 - सर्वगतम् 1/1 all-pervasive' (मु. उ. १-१-६) 'सः 1/1 that वै 0 indeed एषः 1/1 this महान 1/1 great अजः 1/1 unborn आत्मा 1/1 self अजरः 1/1 decayless अमरः 1/1 deathless अमृतः 1/1 immortal अभयः 1/1 free from fear' (ब्र. उ. ४-४-२५) इत्याद्याः these, etc श्रुतयः 1/3 Shrutis बाध्येरन् III/1 would be opposed.
- *The Shrutis such as "Br. Up. 4.3.30: The destruction of the knowerness of the knower is not there, because of being indestructible", "Mu. Up. 1.1.6: that all-pervasive self is permanent", "Br. Up. 4.4.25: this self is that great, decayless, deathless, immortal, free from fear", etc would be opposed.*
- Bhashyakara is not directly talking to Buddhists here, which is why he quotes Shruti.

यत्पुनः प्रतिबोधशब्देन निर्निमित्तो बोधः प्रतिबोधः यथा सुप्तस्य इत्यर्थं परिकल्पयन्ति, सकृद्विज्ञानं प्रतिबोध इत्यपरे ;

- यत् 1/1 which view पुनः 0 again प्रतिबोधशब्देन 3/1 by the word निर्निमित्तः 1/1 causeless बोधः 1/1 knowledge =प्रतिबोधः 1/1 यथा 0 just as सुप्तस्य 6/1 for one who is asleep इत्यर्थं 2/1 this meaning परिकल्पयन्ति III/1 imagine, सकृद्विज्ञानं 2/1 knowledge occurring once =प्रतिबोधः 1/1 इति 0 thus अपरे 1/1 some;
- *Again, in which view, प्रतिबोध is causeless knowledge, just as there is causeless knowledge (happiness/ darkness, etc, perhaps) for one who is asleep. Some imagine this meaning: knowledge occurring once is प्रतिबोध।*
- Some say that it is to be understood as either by समाधि or intuition, which is knowledge without cause.

निर्निमित्तः सनिमित्तः सकृद्वासकृद्वा प्रतिबोध एव हि सः ।

- निर्निमित्तः 1/1 without basis सनिमित्तः 1/1 with basis सकृद्वासकृद्वा 0 happening once or many times प्रतिबोधः 1/1 thought एव 0 alone हि 0 indeed सः 1/1 that.
- *(Whether) it is without basis, or with basis, happening once or many times, that indeed is thought alone.*
- We are interested in the brahman known in each thought, not in the thought.

अमृतत्वम् अमरणभावं स्वात्मन्यवस्थानं मोक्षं हि यस्मात् विन्दते लभते यथोक्तात्प्रतिबोधात्प्रतिबोधविदितात्मकात्, तस्मात्प्रतिबोधविदितमेव मतमित्यभिप्रायः।

- अमृतत्वम् (भावे क्त) 2/1 immortality =अमरणभावं (116/7BV, TB) 1/1 status of being free from death (all limitations) =स्वात्मनि 7/1 in one's own self अवस्थानं 2/1 abidance =मोक्षं 2/1 freedom हि 0 =यस्मात् 5/1 because विन्दते III/1 =लभते III/1 one attains यथोक्तात् 5H/1 - प्रतिबोधात् 5H/1 due to the knowledge as mentioned/ described =प्रतिबोधविदितात्मकात् (7TP, 116BV) 5H/1 due to the knowledge in the form of knowing brahman in each and every cognition, तस्मात् 5/1 therefore "प्रतिबोधविदितम् 1/1 brahman understood in each cognition एव 0 alone मतम् 1/1 right understanding" इत्यभिप्रायः 1/1 this is the idea.
- *Since one attains immortality, status of being free from death, abidance in one's own self, moksha, due to the knowledge as described, in the form of knowing brahman in each and every cognition; therefore, brahman understood (as oneself) in each cognition alone is the right understanding; this is the idea.*
- The logic used is:
 - This knowledge is right knowledge
 - Because this knowledge gives immortality
 - And only right knowledge gives immortality, just as the right medicine cures the disease.
 - The right medicine is that which is in keeping with the constituents of the person, similarly the right knowledge is that which is about one's inner-self.

- Therefore, this knowledge is the right knowledge.

बोधस्य हि प्रत्यगात्मविषयत्वं च मतममृतत्वे हेतुः ।

- बोधस्य 6/1 of knowledge हि 0 because प्रत्यगात्मविषयं/ प्रत्यगात्मविषयत्वं 1/1 status of being connected to (one's own) inner-self च 0 and मतम् 1/1 right knowledge अमृतत्वे 7/1 w.r.t. immortality हेतुः 1/1 cause.
- *And because of the status of knowledge being connected to (one's own) inner-self, right knowledge is the cause w.r.t. immortality.*

न ह्यात्मनोऽनात्मत्वममृतत्वं भवति ।

- न 0 not हि 0 indeed आत्मनः 6/1 for the self अनात्मत्वम् 1/1 status of becoming/ attaining non-self अमृतत्वं 1/1 immortality भवति III/1 is.
- *Indeed status of the self attaining non-self (anything other than the self) is not immortality.*
- This answers the question: Why immortality is attained only by knowledge? Why not say that immortality is attained by one's (who is non-self) attaining Vishnu in Vaikuntha, etc? It will then be one of the four possibilities of कर्मफल, namely प्राप्ति, which will be limited.

आत्मत्वादात्मनोऽमृतत्वं निर्निमित्तमेव ।

- आत्मत्वात् 5H/1 due to the status of the self आत्मनः 6/1 of the self अमृतत्वं 1/1 immortality/ free from all limitations निर्निमित्तम् 1/1 without any cause एव 0 itself.
- *The immortality of the self is without any cause, due to the status of the self itself being free from all limitations.*
- मर्त्यत्वम् is giving up one's own immortal nature and identifying with the mortal non-self. Although it is नित्यसिद्धामृतत्वम् it appears as साध्यामृतत्वम् ।
- Everything tends towards its own inherent nature, so everyone tend towards limitlessness.

एवं मर्त्यत्वमात्मनो यदविद्यया अनात्मत्वप्रतिपत्तिः ।

- एवं 0 in this manner मर्त्यत्वम् 1/1 mortality आत्मनः 6/1 of the self यत् 1/1 which अविद्यया F3H/1 due to ignorance अनात्मत्वप्रतिपत्तिः F1/1 attainment of the status of non-self.
- *In this manner/ Similarly, mortality of the self, which is due to ignorance, is attainment of the status of being non-self for the self.*

कथं पुनर्यथोक्तयात्मविद्ययामृतत्वं विन्दते इत्यत आह —

- कथं 0 how पुनः 0 again यथोक्तया F3ad/1 as mentioned आत्मविद्यया F3/1 through knowledge of the self अमृतत्वं 2/1 immortality विन्दते III/1 one attains इत्यतः 0 therefore आह III/1 says—
- *Again, how does one attain immortality through self-knowledge as mentioned? (Since this could be the question,) therefore, says Shruti—*

आत्मना स्वेन रूपेण विन्दते लभते वीर्यं बलं सामर्थ्यम् ।

- आत्मना 3IB/H/1 =स्वेन 3/1 - रूपेण 3/1 due to one's own nature विन्दते III/1 =लभते III/1 one attains वीर्यं 2/1 =बलं 2/1 strength =सामर्थ्यम् 2/1 capability.
- *Due to one's own (immortal) nature, one attains strength, capability (to conquer mortality).*

धनसहायमन्त्रौषधितपोयोगकृतं वीर्यं मृत्युं न शक्नोत्यभिभवितुम्, अनित्यवस्तुकृतत्वात् ;

- धनसहायमन्त्रौषधितपोयोगकृतं 1/1 born of wealth, assistants, mantra, medicine, austerity and yoga वीर्यं 1/1 strength मृत्युं 2/1 death न 0 - शक्नोति III/1 is not capable अभिभवितुम् 0 to overpower, अनित्यवस्तुकृतत्वात् 5H/1 due to being born from impermanent thing;
- *The strength born of wealth, assistants, mantra, medicine, austerity and yoga is not capable to overpower death, due to (strength) being born from impermanent thing.*

आत्मविद्याकृतं तु वीर्यमात्मनैव विन्दते, नान्येनेत्यतोऽनन्यसाधनत्वादात्मविद्यावीर्यस्य तदेव वीर्यं मृत्युं शक्नोत्यभिभवितुम् ।

- आत्मविद्याकृतं 1/1 born through self-knowledge तु 0 whereas वीर्यम् 1/1 strength आत्मना 3/1 due to the self एव 0 alone विन्दते III/1 one attains, न 0 not अन्येन 3/1 due to any other source इत्यतः 0 therefore =अनन्यसाधनत्वात् (116BV=अन्यं साधनं यस्य वीर्यस्य तत् वीर्यम् । न अन्यसाधनम् । तस्मात् ।) 5H/1 due to not having something else as the source आत्मविद्यावीर्यस्य 6/1 for the strength of self-knowledgeतत् 2/1 that एव 0 alone वीर्यं 2/1 strength मृत्युं 2/1 death शक्नोति III/1 is capable अभिभवितुम् 0 to overpower.
- *Whereas one attains the strength born through self-knowledge due to the self alone, not due to any other source. Therefore, due to not having some other source for the strength of self-knowledge, that strength alone is capable to overpower death.*

यत एवमात्मविद्याकृतं वीर्यमात्मनैव विन्दते, अतः विद्यया आत्मविषयया विन्दतेऽमृतम् अमृतत्वम् ।

- यतः 0 since एवम् 0 this is so =आत्मविद्याकृतं 1/1 born of self-knowledge वीर्यम् 1/1 strength आत्मना 3/1 through the self एव 0 alone विन्दते III/1 attains, अतः 0 therefore विद्यया F3/1 through knowledge =आत्मविषयया (116BV) F3/1 through that which is about the self विन्दते III/1 one attains अमृतम् 2/1 immortal =अमृतत्वम् 2/1 immortality.
- *Since this is so, one attains strength born of self-knowledge is through the self alone, therefore one attains immortality through the knowledge about the self.*

‘नायमात्मा बलहीनेन लभ्यः’ (मु. उ. ३-२-४) इत्याथर्वणे ।

- ‘न अयम् आत्मा बलहीनेन लभ्यः this self is not attainable by one devoid of strength’ (मु. उ. ३-२-४) इत्याथर्वणे 7/1 thus in Atharvana Upanishad.
- *It is said “this self is not attainable by one who is devoid of strength” in Atharvana/ Mundaka Upanishad.*

अतः समर्थो हेतुः अमृतत्वं हि विन्दत इति ॥

- अतः 0 therefore (since the strength to overpower death is only due to the self) समर्थः 1/1 capable हेतुः 1/1 reason "अमृतत्वं 2/1 immortality हि 0 because विन्दते III/1 attains" इति 0 thus.
- *Therefore, the reason "because one attains immortality" is capable (to establish प्रतिबोधविदितं मतम्, that brahman/ consciousness known in every cognition as oneself is the right knowledge).*
- हेतुत्व उपपादनम् establishing the reason as reason.
- Maniprabha explains last two quarters in a simpler manner so: आत्मना समाहितेन मनसा पुरुषः वीर्यं विन्दते, अविद्या निवृत्तिकारणं वीर्यम्, विद्यया अमृतम् विन्दते One attains strength of knowledge by the purification of the mind and by knowledge one attains immortality. ॥2.4॥

कष्टा खलु सुरनरतिर्यक्प्रेतादिषु संसारदुःखबहुलेषु प्राणिनिकायेषु जन्मजरामरणरोगादिसंप्राप्तिरज्ञानात् ।

- कष्टा 1/1 miserable/ pitiable खलु 0 indeed सुरनरतिर्यक्प्रेतादिषु 7/3 in devas, humans, animals, ghosts, etc संसारदुःखबहुलेषु (KD/ 6TP, 117BV) 7/3 in those in which there is abundance of pain of bondage प्राणिनिकायेषु 7/3 in multitude of living beings जन्मजरामरणरोगादिसंप्राप्तिः 1/1 attainment of birth, old age, death, disease, separation, etc अज्ञानात् 5H/1 due to ignorance.
- *Due to ignorance, it is pitiable that there is attainment of birth, old age, death, disease, separation, etc, in (bodies of) multitude of living beings, such as devas, humans, animals, ghosts, etc, where there is abundance of pain of bondage.*

अतः

- अतः 0 therefore
- *(Since there is bondage due to ignorance) therefore—*
इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २.५ ॥
- इह 0 here चेत् 0 if अवेदीत् (सम्भावनायां लुङ्) III/1 one were to know अथ 0 then सत्यम् 1/1 meaningfulness अस्ति III/1 is there न 0 not चेत् 0 if इह 0 here अवेदीत् III/1 one were to know महती F1/1 great विनष्टिः F1/1 loss/ destruction भूतेषु 7/3 - भूतेषु 7/3 in all living beings विचित्य 0 having discovered धीराः 1/3 discriminative people प्रेत्य 0 having gone beyond अस्मात् 5/1 - लोकात् 5/1 from this world अमृताः 1/3 immortal भवन्ति III/3 they become. ॥ २.५ ॥
- *इह चेत् अवेदीत् सत्यम् अस्ति इह चेत् न अवेदीत् महती विनष्टि अस्ति । धीराः भूतेषु भूतेषु विचित्य अस्मात् लोकात् प्रेत्य अमृता भवन्ति ।*
- *If one were to know (brahman) here, then there is meaningfulness; if one were not to know (brahman), there is a great loss. The discriminative people become immortal, having discovered (brahman/ oneself) in all living beings, (and) having gone beyond this world.*

भाष्यम्

इह एव चेत् मनुष्योऽधिकृतः समर्थः सन् यदि अवेदीत् आत्मानं यथोक्तलक्षणं विदितवान् यथोक्तेन प्रकारेण,

- इह 0 here एव 0 itself चेत् 0 if =मनुष्यः 1/1 human being अधिकृतः 1/1 qualified समर्थः 1/1 capable सन् 1/1 being यदि 0 if अवेदीत् III/1 were to know आत्मानं 2/1 self यथोक्तलक्षणं (116BV) 2/1 of the nature mentioned विदितवान् 1/1 one has understood यथोक्तेन 3ad/1 -प्रकारेण ³⁴3ad/1 in the manner described,
- *Here itself, if a qualified human being, being capable, were to know the self of the nature mentioned, if one has understood in the manner described (as oneself),*

अथ तदा अस्ति सत्यं मनुष्यजन्मन्यस्मिन्नविनाशोऽर्थवत्ता वा सद्भावो वा परमार्थता वा सत्यं विद्यते ।

- अथ 0 =तदा 0 then अस्ति III/1 is there सत्यं 1/1 =मनुष्यजन्मनि 7/1 - अस्मिन् 7/1 in this human birth अविनाशः 1/1 non-destruction (not dying again and again) अर्थवत्ता F1/1 meaningfulness वा 0 or सद्भावः ³⁵ (6TP) 1/1 glory/ goodness वा 0 or परमार्थता F1/1 being absolute reality वा 0 or =सत्यं 1/1 विद्यते III/1 is there.
- *Then, there is non-destruction, or meaningfulness, or glory, or being one with absolute reality in this human birth.*

न चेदिहावेदीदिति, न चेत् इह जीवंश्चेत् अधिकृतः अवेदीत् न विदितवान्, तदा महती दीर्घा अनन्ता विनाष्टिः विनाशनं जन्मजरामरणादिप्रबन्धाविच्छेदलक्षणा संसारगतिः ।

- "न 0 चेत् 0 इह 0 अवेदीत् III/1" इति 0 this part of the mantra is being commented upon, न 0 चेत् 0 इह 0 =जीवन् 1/1 while living चेत् 0 if अधिकृतः 1/1 qualified अवेदीत् III/1 =न 0 विदितवान् 1/1 one did not understand, तदा 0 then महती F1/1 =दीर्घा F1/1 long time अनन्ता F1/1 unlimited विनाष्टिः F1/1 =विनाशनं 1/1 loss/ destruction =जन्मजरामरणादिप्रबन्धाविच्छेदलक्षणा F1/1 that characterized by perpetuation of series of birth, old age, death, disease, etc (humiliation, separation) संसारगतिः F1/1 course of bondage.
- *If while living, a qualified did not understand, then there is unlimited destruction for a long time, course of bondage characterized by perpetuation of series of birth, old age, death, disease, etc (humiliation, separation).*

तस्मादेवं गुणदोषौ विजानन्तो ब्राह्मणाः भूतेषु भूतेषु सर्वभूतेषु स्थावरेषु चरेषु च एकमात्मतत्त्वं ब्रह्म विचित्य विज्ञाय साक्षात्कृत्य धीराः धीमन्तः प्रेत्य व्यावृत्य ममाहंभावलक्षणादविद्यारूपादस्माद्धोकात् उपरम्य सर्वात्मैकभावमद्वैतमापन्नाः सन्तः अमृता भवन्ति ब्रह्मैव भवन्तीत्यर्थः ।

34 अपरोक्षतया as oneself.

35 सद्भावः साधुभावः ख्याति ।

- तस्मात् 5/1 therefore एवं 0 in this manner गुणदोषौ ³⁶2/2 advantages and disadvantages विजानन्तः 1/3 those who know well ब्राह्मणाः 1/3 Brahmanas भूतेषु 7/3 भूतेषु 7/3 =सर्वभूतेषु 7/3 in all living beings =स्थावरेषु 7/3 in non-moving चरेषु 7/3 in non-moving च 0 and एकम् 2/1 one आत्मतत्त्वं 2/1 reality of the self =ब्रह्म 2/1 brahman विचित्य 0 =विज्ञाय 0 having known साक्षात्कृत्य 0 having made direct/ immediate knowledge धीराः 1/3 =धीमन्तः 1/3 those endowed with discriminative intellect प्रेत्य 0 =व्यावृत्य 0 having withdrawn ममाहंभावलक्षणात् ³⁷5/1 from that which is in the form of notion of I and mine अविद्यारूपात् 5/1 from that which is in the form/ product of ignorance =अस्मात् 5/1 - लोकात् 5/1 from this world उपरम्य 0 having withdrawn सर्वात्मैकभावम् (6TP, सर्वात्मनः आत्मत्वम्) 2/1 oneness of self of all अद्वैतम् (द्विधा इतम् गतम् द्वितम् । द्वितस्य भावः द्वैतम् । द्वैतम् न विद्यते यस्मिन् अद्वैतम् ।) 2/1 non-dual आपन्नाः 1/3 those who have attained सन्तः 1/3 being अमृताः 1/3 immortal भवन्ति III/3 become ब्रह्म 1/1 brahman एव 0 itself भवन्ति III/3 इत्यर्थः 1/1 this is the meaning.
- *Therefore, in this manner, Brahmanas who know the advantages (of knowing) and disadvantages (of not knowing) very well, having directly known the one reality of the self, brahman, in all moving and non-moving living beings, those endowed with discriminative intellect, having withdrawn from this world which is in the form of ignorance-born notion of I and mine, being those who have attained non-dual oneness with everyone, become immortal; they become brahman itself, this is the meaning.*
- The knowledge is seemingly in 3 stages:
 - I am different from this BMSC by दृग्दृश्यविवेक ।
 - I am in everyone by भेदस्य औपाधिकज्ञानम् ।
 - I am everyone/ everything by सत्यमिथ्याज्ञान/उपाधिकस्य मिथ्यात्वज्ञान ।

‘स यो ह वै तत्परं ब्रह्म वेद ब्रह्मैव भवति’ (मु. उ. ३-२-९) इति श्रुतेः ॥

- ‘सः 1/1 he यः 1/1 one who ह 0 वै 0 indeed तत् 2/1 that परं 2/1 highest ब्रह्म 2/1 brahman वेद III/1 knows ब्रह्म 1/1 brahman एव 0 itself भवति III/1 becomes’ (मु. उ. ३-२-९) इति 0 - श्रुतेः 5H/1 due to this Shruti statement.
- *Due to this Shruti statement "One who knows brahman, indeed becomes brahman" ॥2.5॥*

36 वेदनस्य गुणः अवेदनस्य दोषः ।

37 त्यक्तव्यो ममकारः त्यक्तुम् शक्यते नासौ कर्तव्यो ममकारः किन्तु सर्वत्र कर्तव्यः mineness is to be given up; if its not possible to give up the same, the notion of mine should be had w.r.t. everything/ everyone.

Summary of Chapter 2:

- 2.1 The teacher tells the disciple:
 - If you consider you know brahman very well, you know only the limited form of brahman, not the formless. In that case, you need to think more. After thinking, the disciple says "I know".
- 2.2 The disciple says:
 - I do not think that I know brahman well (as an object), its not that I do not know, I know and I don't know.
 - One who knows that statement "its not that I do not know, I know and I don't know" knows that brahman.
- 2.3 Shruti says:
 - for one whom brahman is not objectified, he knows, for one whom brahman is objectified, he doesn't know, because it is not known as an object for those who know correctly and known as an object for those who do not know correctly.
- 2.4
 - When brahman is understood in every thought as consciousness, as oneself, then that knowledge is correct knowledge, because one attains immortality.
 - One attains the strength of self-knowledge to overpower death due to the self alone, therefore, one attains immortality through self-knowledge. This strength, although belonging to the self, cannot be drawn directly, but only through self-knowledge.
 - The 2nd quarter is the reason for 1st quarter and the 3rd quarter is the cause for the 4th quarter.
 - The 4th quarter is हेतुत्व उपपादक, which explains why 2nd quarter is the reason for 1st quarter. That is, since one attains immortality only through self-knowledge, therefore brahman understood as consciousness in each and every cognition is the right knowledge.
 - It is a महावाक्य because it says that consciousness is present in every thought as consciousness, which is the illuminator of every thought. This is त्वम्पदार्थनिरूपणम् by प्रतिबोध, while विदितम् is तत्पदार्थनिरूपणम् and due to their being in सामानाधिकरण्यम् it becomes a महावाक्यम्।
- 2.5: If one understands the self, there is meaningfulness of life, else there is a great loss. Those who know the self in everyone, they become immortal having withdrawn from this world.

ब्रह्म ह देवेभ्यो विजिग्ये ।

- ब्रह्म ह देवेभ्यो विजिग्ये ।

‘अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम्’ (के. उ. २-३) इत्यादिश्रवणात् यदस्ति तद्विज्ञातं प्रमाणैः यन्नास्ति तदविज्ञातं शशविषाणकल्पमत्यन्तमेवासदृष्टम् ।

- ‘अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् not known to those who know and known to those who don't know’ (के. उ. २-३) इत्यादिश्रवणात् 5H/1 due to this Shruti statement, etc यत् 1/1 which अस्ति III/1 is there तत् 1/1 that विज्ञातं 1/1 is known प्रमाणैः 3/3 through the right means of knowledge यत् 1/1 which न 0 - अस्ति III/1 is not there तत् 1/1 that अविज्ञातं 1/1 is not known शशविषाणकल्पम् 1/1 like imagine rabbit's horns अत्यन्तम् 2/1 completely एव 0 indeed असत् 1/1 non-existent दृष्टम् 1/1 seen.
- *It is seen that that which is there is known with the help of right means of knowledge, (while), that which is not there is not known, indeed completely non-existent like rabbit's horns.*

तथेदं ब्रह्माविज्ञातत्वादसदेवेति मन्दबुद्धीनां व्यामोहो मा भूदिति तदर्थयमाख्यायिका आरभ्यते ।

- तथा 0 similarly इदं 1/1 this ब्रह्म 1/1 brahman अविज्ञातत्वात् 5H/1 because of not being known असत् 1/1 non-existent एव 0 indeed इति 0 thus मन्दबुद्धीनां 6/3 of slow-learners/ dull-witted व्यामोहः 1/1 misconception/ delusion मा 0 - भूत् III/1 let it not be इति 0 therefore तदर्थं F1/1 for that purpose इयम् F1/1 this आख्यायिका F1/1 story आरभ्यते III/1 is started.
- *Similarly, “this brahman is indeed non-existent, because of not being known”, let such a misconception of dull-witted not be there, with such intention, w.r.t. purpose, this story is started.*

तदेव हि ब्रह्म सर्वप्रकारेण प्रशास्तु देवानामपि परो देवः, ईश्वराणामपि परमेश्वरः, दुर्विज्ञेयः, देवानां जयहेतुः, असुराणां पराजयहेतुः ;

- तत् 1/1 that एव 0 alone हि 0 indeed ब्रह्म 1/1 brahman सर्वप्रकारेण 3/1 through all angles प्रशास्तु 1/1 director देवानाम् 6/3 of all gods अपि 0 even परः 1/1 highest देवः 1/1 god, ईश्वराणाम् 6/3 among all rulers अपि 0 even परमेश्वरः 1/1 highest ruler, दुर्विज्ञेयः 1/1 difficult to be known, देवानां 6/3 of devas जयहेतुः 1/1 cause for victory, असुराणां 6/3 of asuras पराजयहेतुः 1/1 cause for defeat;
- *Indeed, that brahman alone is the director through all angles, god of all even gods, highest ruler of even all rulers, difficult to be known, cause for victory of devas and cause for defeat of asuras*

तत्कथं नास्तीत्येतस्यार्थस्यानुकूलानि ह्युत्तराणि वचांसि दृश्यन्ते ।

- तत् 1/1 therefore "कथं 0 how न 0 - अस्ति III/1 is not there!" इति 0 thus एतस्य 6/1 - अर्थस्य 6/1 of this meaning अनुकूलानि 1/3 conveyers हि 0 because उत्तराणि 1/3 answers वचांसि 1/3 statements दृश्यन्ते III/3 are seen.
- *Therefore “how is brahman not there/ existing?” because answer-statements which are conveyers of this meaning are seen.*

अथवा ब्रह्मविद्यायाः स्तुतये ।

- अथवा 0 or ब्रह्मविद्यायाः F6/1 of the knowledge of brahman स्तुतये 4/1 for glorification.
- *Or for glorification of the knowledge of brahman.*

कथम् ? ब्रह्मविज्ञानाद्धि अग्न्यादयो देवा देवानां श्रेष्ठत्वं जग्मुः ।

- कथम् 0 how ? ब्रह्मविज्ञानात् 5H/1 due to knowledge of brahman हि 0 because अग्न्यादयो Agni, etc देवाः 1/3 gods देवानां 6/3 among gods श्रेष्ठत्वं 2/1 exalted status जग्मुः III/3 attained.
- *How? Because due to the knowledge of brahman, Agni, Vayu, etc, attained exalted status among gods.*

ततोऽप्यतितरामिन्द्र इति ।

- ततः 05 compared to them अपि 0 even अतितराम् 0ad extremely इन्द्रः 1/1 Indra इति 0 thus.
- *Thus, even compared to them, Indra (attained) extremely (exalted status).*

अथवा दुर्विज्ञेयं ब्रह्मेत्येतत्प्रदर्शयते —

- अथवा 0 or "दुर्विज्ञेयं 2/1 difficult to know ब्रह्म 1/1 brahman" इति 0 thus एतत् 1/1 this प्रदर्शयते III/1 is shown —
- *Or "brahman is difficult to know" is shown—*

येनाग्न्यादयोऽतितेजसोऽपि क्लेशेनैव ब्रह्म विदितवन्तस्तथेन्द्रो देवानामीश्वरोऽपि सन्निति ।

- येन 3H/1 because of which अग्न्यादयः 1/3 Agni, etc अतितेजसः 1/3 very brilliant अपि 0 even though क्लेशेन 3/1 with great difficulty एव 0 only ब्रह्म 2/1 brahman विदितवन्तः 1/3 understood तथा 0 similarly इन्द्रः 1/1 Indra देवानाम् 6/3 among gods ईश्वरः 1/1 ruler अपि 0 even सन् 1/1 being इति 0 thus.
- *Because of which (knowledge being difficult), Agni, etc, even though very brilliant, understood brahman only with great difficulty; similarly, Indra too, even though being the ruler of gods (understood brahman with great difficulty).*

वक्ष्यमाणोपनिषद्विधिपरं वा सर्वम् ।

- वक्ष्यमाणोपनिषद्विधिपरं 1/1 committed to instruction about Upasana (=Upanishad =secret) going to be told वा 0 or सर्वम् 1/1 entire story/ content.
- *Or the entire story is committed to the instruction of Upasana going to be told (after mantra 3.3).*
- This 4th reason is the main purpose of the story as per Anandagiri among the five reason given by Bhashyakara.

ब्रह्मविद्याव्यतिरेकेण प्राणिनां कर्तृत्वभोक्तृत्वाद्यभिमानो मिथ्येत्येतद्दर्शनार्थं वा आख्यायिका, यथा देवानां जयाद्यभिमानस्तद्वदिति ।

- ब्रह्मविद्याव्यतिरेकेण 3ad/1 as opposed to knowledge of brahman प्राणिनां 6/3 of living beings कर्तृत्वभोक्तृत्वाद्यभिमानः 1/1 notion of doership, experiencership, causing to do, etc मिथ्या F1/1 false/ improper इति 0 thus एतत् 2/1 this दर्शनार्थं 2/1 for the purpose of showing वा 0 or आख्यायिका F1/1 story, यथा 0 just as देवानां 6/3 of gods

जयाद्यभिमानः 1/1 doership in victory, etc तद्वत् 0 like that इति 0 thus.

- *Or the story is for the purpose of showing “notion of doership, experiencership, causing to do, etc, as opposed to knowledge of brahman, of all living beings is false/ improper”, just as doership in victory, etc of gods.*
- Five reasons given are:
 - ब्रह्मणः अस्तित्वम् brahman exists
 - स्तुत्यर्थम् glorification of knowledge
 - दुर्विज्ञेयत्वम् difficult to know
 - उपासनार्थम् Upasana
 - मिथ्याभिमानः to show idea of doership, etc, is improper

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ ३.१ ॥

- ब्रह्म 1/1 brahman ह 0 indeed देवेभ्यः 6/3 for the gods विजिग्ये (वि+जि+लिट्) III/1 won तस्य 6/1 of that ह 0 indeed ब्रह्मणः 6/1 of brahman विजये 7/1 w.r.t. that victory देवाः 1/3 gods अमहीयन्त (लङ्) III/3 were glorified ते 1/3 they ऐक्षन्त III/3 they thought "अस्माकम् 6/3 ours एव 0 only अयं 1/1 this विजयः 1/1 victory अस्माकम् 6/3 ours एव 0 alone अयं 1/1 this महिमा M1/1 glory" इति 0 thus. ॥ ३.१ ॥
- *ब्रह्म ह देवेभ्यः विजिग्ये। तस्य ह ब्रह्मणः विजये देवाः अमहीयन्त। "अस्माकम् एव अयं विजयः अस्माकम् एव अयम् महिमा" इति ते ऐक्षन्त।*
- *Indeed brahman won for the gods. They were glorified w.r.t. that victory of brahman, indeed. They thought thus “this victory is only ours, this glory is only ours”.*

भाष्यम्

ब्रह्म यथोक्तलक्षणं परं ह किल देवेभ्योऽर्थाय विजिग्ये जयं लब्धवत्

- ब्रह्म 1/1 brahman यथोक्तलक्षणं 2ad/1 as described परं 1/1 highest ह 0 =किल 0 indeed देवेभ्यः 6/3 for gods अर्थाय 4/1 for the purpose of devas विजिग्ये III/1 =जयं 2/1 victory लब्धवत् N1/1 attained
- *Indeed, highest brahman as described, attained victory for the purpose of devas.*

देवानामसुराणां च संग्रामेऽसुराञ्जित्वा जगदरातीनीश्वरसेतुर्भेत्तुन् (typo) देवेभ्यो जयं तत्फलं च प्रायच्छजगतः स्थेन्ने ।

- देवानाम् 6/3 - असुराणां 6/3 - च 0 between devas and asuras संग्रामे 7/1 in the battle असुरान् 2/3 asuras जित्वा 0 having conquered जगदरातीन् (रातिः सुखं ददाति इति। न रातिः अरातिः। 6TP) 2/3 enemies of the world ईश्वरसेतुर्भेत्तुन् 2HGV/3 / ईश्वरसेतुर्भेत्तुन् violators of (dharma) bounds of Ishvara देवेभ्यः 4/3 to the gods जयं 2/1 victory तत्फलं 2/1 its result च 0 and प्रायच्छत् III/1 He gave जगतः 6/1 of the world स्थेन्ने (स्थस्य भाव इमनिच) 4/1 for the stability.
- *Having conquered asuras, enemies of the world, due to being violators of bounds of Ishvara, in the*

battle between devas and asuras, He gave victory and its result for the stability of the world.

तस्य ह किल ब्रह्मणो विजये देवाः अग्न्यादयः अमहीयन्त महिमानं प्राप्तवन्तः ।

- तस्य 6/1 of that ह 0 = किल 0 indeed ब्रह्मणः 6/1 of brahman विजये 7SS/VS/1 w.r.t. victory देवाः 1/3 gods =अग्न्यादयः 1/3 Agni, etc अमहीयन्त (मह पूजायाम्+यक्+लङ्) III/3 =महिमानं M2/1 glory प्राप्तवन्तः 1/3 they attained.
- *Those gods, Agni, etc, attained glory, w.r.t. the victory of brahman indeed.*

तदा आत्मसंस्थस्य प्रत्यगात्मन ईश्वरस्य सर्वज्ञस्य सर्वक्रियाफलसंयोजयितुः प्राणिनां सर्वशक्तेः जगतः स्थितिं चिकीर्षोः अयं जयो महिमा चेत्यजानन्तः ते देवाः ऐक्षन्त ईक्षितवन्तः अग्न्यादिस्वरूपपरिच्छिन्नात्मकृतः अस्माकमेवायं विजयः अस्माकमेवायं महिमा अग्निवाय्विन्द्रत्वादिलक्षणो

जयफलभूतोऽस्माभिरनुभूयते नास्मत्प्रत्यगात्मभूतेश्वरकृत इति ॥

- तदा 0 then "आत्मसंस्थस्य (UTP=आत्मनि देहे सम्यक् तिष्ठति) 6/1 of one staying in the body प्रत्यगात्मनः 6/1 of the inner-self ईश्वरस्य 6/1 of Ishvara सर्वज्ञस्य 6/1 of all-knowing/ omniscient सर्वक्रियाफलसंयोजयितुः 6/1 of the connector of results of all activities (with their agents) प्राणिनां 6/3 of living beings सर्वशक्तेः (116BV) 6/1 of one having all the power जगतः 6/1 of the world स्थितिं 2/1 maintenance चिकीर्षोः 6/1 of desirous of doing अयं 1/1 this जयः 1/1 victory महिमा 1/1 glory च 0 and" इति 0 this अजानन्तः 1/3 not knowing ते 1/3 they =देवाः 1/3 devas ऐक्षन्त III/3 saw =ईक्षितवन्तः 1/3 thought "अग्न्यादिस्वरूपपरिच्छिन्नात्मकृतः (BV, KD, 3TP, [KD], 3TP) 1/1 accomplished by the limited self in the form of Agni, etc अस्माकम् 6/3 ours एव 0 alone अयं 1/1 this विजयः 1/1 victory अस्माकम् 6/3 ours एव 0 alone अयं 1/1 this महिमा M1/1 glory" अग्निवाय्विन्द्रत्वादिलक्षणः (BV, TB, BV) 1/1 in the form of status of Agni, Vayu, Indra, etc जयफलभूतः (जयफलत्वं भूतः प्राप्तः/ जयफलरूपः) 1/1 in the form of result of victory अस्माभिः 3/3 by us अनुभूयते III/3 is experienced न 0 not अस्मत्प्रत्यगात्मभूतेश्वरकृतः (6TP, KD, प्रत्यगात्मत्वं प्राप्तः, KD, 3TP) 1/1 accomplished by Ishvara who is the inner essence of all of us" इति 0 thus.
- *Then, not knowing this: "this victory and glory is of omniscient, omnipotent Ishvara, inner-self staying in the body, connector of result of all activities of living beings, desirous of maintenance of the world", they thought thus: "this victory, accomplished by the limited self in the form of Agni, etc, is experienced by us, is ours alone, this glory in the form of status of Agni, Vayu, Indra, etc, in the form of result of victory, is ours alone, not accomplished by Ishvara who is the inner essence of all of us". ॥3.1॥*

तद्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ ३. २ ॥

- तत् 2/1 that एषां 6/3 of these विजज्ञौ (लिट्) III/1 came to know तेभ्यः 4/3 to them ह 0 indeed प्रादुर्बभूव III/1 manifested तत् 2/1 that brahman न 0 - व्यजानत (लङ्) III/3 they did not know "किम् 0 what इदं 1/1 this यक्षम् N1/1 adorable/Yaksha?" इति 0 thus. ॥ ३. २ ॥
- *तत् ब्रह्म तेभ्यः ह प्रादुर्बभूव। इदं यक्षं किम् इति तत् ते न व्यजानत।*

- *(Ishvara/ brahman) came to know that (pride) of these (devas). Indeed to them, brahman manifested. They did not know that, "what is that adorable form?" thus (they wondered).*
- This mantra shows that Vedas also have अवतारवाद ।

भाष्यम्

एवं मिथ्याभिमानेक्षणवतां तत् ह किल एषां मिथ्येक्षणं विजज्ञौ विज्ञातवद्ब्रह्म ।

- एवं 0 in this manner मिथ्याभिमानेक्षणवतां (KD) 6/3 of those endowed with notion of false pride तत् 2/1 that brahman ह 0 =किल 0 indeed =एषां 6/3 of these devas मिथ्येक्षणं 2/1 wrong notion विजज्ञौ III/1 came to know =विज्ञातवत् N1/1 was endowed with knowledge ब्रह्म 1/1 brahman/ Ishvara.
- *Indeed, that brahman/ Ishvara, was endowed with knowledge, came to know the false notion of these devas, endowed with notion of false pride.*

सर्वेक्षितु हि तत् सर्वभूतकरणप्रयोक्तृत्वात्

- सर्वेक्षितु (6TP) N1/1 seer of everything हि 0 because =तत् N1/1 that सर्वभूतकरणप्रयोक्तृत्वात् 5H/1 due to being the director of organs of all living beings
- *Brahman is the seer because of being the director of organs of all living beings.*
- This mantra makes the प्रेषित aspect of ब्रह्म, while the 1st chapter clarified the सन्निधिमात्र सीक्षी ईषित aspect of ब्रह्म।

देवानां च मिथ्याज्ञानमुपलभ्य मैवासुरवदेवा मिथ्याभिमानात्पराभवेयुरिति तदनुकम्पया देवान्मिथ्याभिमानापनोदनेनानुगृहीयामिति तेभ्यः देवेभ्यः ह किल अर्थाय प्रादुर्बभूव स्वयोगमाहात्म्यनिर्मितेनात्यद्भुतेन विस्मापनीयेन रूपेण देवानामिन्द्रियगोचरे प्रादुर्बभूव प्रादुर्भूतवत् ।

- देवानां 6/3 of devas च 0 and मिथ्याज्ञानम् 2/1 false notion उपलभ्य 0 having found "मा 0 not एव 0 indeed असुरवत् (विरोधार्थे NTP) 0 like asuras देवाः 1/3 devas मिथ्याभिमानात् 5H/1 due to false pride पराभवेयुः (लिङ्) III/3 may (not) get defeated" इति 0 thus तदनुकम्पया (7TP) F3/1 due to compassion देवान् 2/3 devas मिथ्याभिमानापनोदनेन (KD, 6TP) 3/1 by the removal of false pride अनुगृहीयाम् (विधिलिङ्) I/1 let me bless" इति 0 with this intention तेभ्यः 4/3 for them =देवेभ्यः 4/3 for the devas ह 0 =किल 0 indeed =अर्थाय 4/1 for the sake of प्रादुर्बभूव III/1 manifested स्वयोगमाहात्म्यनिर्मितेन (6TP=स्वस्य योग माया, KD /6TP, 3TP) 3/1 through the power of one's own Maya अत्यद्भुतेन 3/1 by an extremely wonderful form विस्मापनीयेन (वि+स्म+णिच्+अनीयर्) 3/1 by that causing wonder/ astonishment रूपेण 3/1 by the form देवानाम् 6/3 for the devas इन्द्रियगोचरे 7/1 within the range of perception/ senses प्रादुर्बभूव III/1 manifested =प्रादुर्भूतवत् (रुवत्) N1/1 manifested.
- *And having found the false notion of devas, thinking thus "indeed devas may not get defeated like asuras due to false pride, let me bless devas by the removal of their false pride", indeed, due to compassion, for the sake of devas Ishvara manifested within the range of the senses (of devas).*
- त्रिगुणात्मिका माया, गुणानाम् योगत्वात् माया योग due to being a combination of three गुणs, Maya is called yoga.

- The shastras say हृष्टः दृष्यति दृप्तः धर्मम् अतिक्रामति ।

तत् प्रादुर्भूतं ब्रह्म न व्यजानत नैव विज्ञातवन्तः देवाः किमिदं यक्षं पूज्यं महद्भूतमिति ॥

- तत् 2/1 that brahman =प्रादुर्भूतं 2/1 manifested ब्रह्म 2/1 brahman न 0 - व्यजानत (लङ्) III/3 did not know न 0 not एव 0 definitely विज्ञातवन्तः 1/3 knew देवाः 1/3 devas "किम् 0 what इदं 1/1 this यक्षं N1/1 adorable being पूज्यं N1/1 worship-worthy महद्भूतम् 1/1 great" इति 0 thus.
- *They definitely did not know that brahman which had appeared, [thinking] thus: "what is that great worshipworthy being"? ॥3.2॥*

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ३.३ ॥

- ते 1/3 they अग्निम् 2/1 Agni अब्रुवन् III/3 told जातवेदः 1S/1 O Jataveda एतत् 2/1 this विजानीहि II/1 know "किम् 0 what एतत् 1/1 this यक्षम् 1/1 adorable being" इति 0 thus "तथा 0 let it be so" इति 0 thus (replied Agni). ॥ ३.३ ॥
- *ते अग्निम् अब्रुवन्, हे जातवेदः "किम् एतत् यक्षं" इति एतत् विजानीहि । "तथा अस्तु" इति [अग्निः अब्रवीत्] ।*
- *They told Agni thus: "O Jataveda, know what is this adorable being". (Agni replied) thus: "let it be so".*

तदभ्यद्रवत्तमभ्यवदत् कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ३.४ ॥

- तत् 2/1 that adorable being अभ्यद्रवत् III/1 approached तम् 2/1 Agni अभ्यवदत् III/1 asked "कः 1/1 who असि II/1 are you?" इति 0 thus "अग्निः 1/1 Agni वै 0 indeed well-known अहम् 1/1 I अस्मि I/1 am" इति thus अब्रवीत् III/1 replied "जातवेदाः 1/1 Jataveda वै 0 indeed अहम् 1/1 I अस्मि I/1 am" इति 0 thus. ॥ ३.४ ॥
- *अग्निः तत् [यक्षम्] अभ्यद्रवत् । [यक्षं] तम् [अग्निम्] अभ्यवदत् "कः असि?" इति । [सः अग्निः] "अहम् अग्निः वै अस्मि, अहम् जातवेदाः वै अस्मि" इति अब्रवीत् ।*
- *(Agni) approached that adorable being. (Yaksha) asked him (Agni) thus: "who are you"? (He replied) thus: "I am well-known Agni, I am Jataveda indeed".*

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति ॥ ३.५ ॥

- "तस्मिन् 7/1 in that glorious त्वयि 7/1 in you किं 0 what वीर्यम् 1/1 strength?" इति 0 thus "अपि 0 even इदं 2/1 this सर्वं 2/1 all दहे (शक्ति लिङ् च) I/1 I can burn अयं 2/1 this यत् 2/1 whatever इदं 2/1 this पृथिव्याम् F7/1 on the earth" इति 0 thus. ॥ ३.५ ॥
- *"तस्मिन् त्वयि किं वीर्यम्" इति [यक्षम् अग्रये पप्रच्छ] । "यत् इदं पृथिव्याम् भवति [तत्] इदं सर्वम् अपि अहं दहे" इति [अग्निः अब्रवीत्] ।*
- *(Yaksha asked) thus: "what is the strength in such a glorious you?" (Agni replied) thus: "all this, whatever is on the earth, I can burn".*

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ३.६ ॥

- तस्मै 4/1 for that Agni तृणं 2/1 a blade of grass निदधौ III/1 placed/ gave एव 0 indeed "एतत् 2/1 this दह II/1 burn" इति 0 thus "तत् 2/1 that blade of grass उपप्रेयाय (उप+प्र+ङ्ण+लिट्) III/1 approached सर्वजवेन 3/1 with full speed तत् 2/1 that न 0 - शशाक (शक् +लिट्) III/1 was not capable दग्धुं 0 to burn सः 1/1 he ततः 05 from that

Yaksha एव 0 indeed निवृते (लिट् ७.१.३४ आत औ णलः) III/1 returned "न 0 not एतत् 2/1 this अशकं (लुङ्) I/1 I was capable विज्ञातुं 0 to know" "यत् 1/1 what एतत् 1/1 this यक्षम् 1/1 adorable being" इति 0 thus. ॥ ३.६ ॥

- *[तत् यक्षम्] तस्मै तृणं निदधौ। एतत् दह इति तत् [यक्षम्] उपप्रेयाय [अग्नये] अब्रवीत्। सर्वजवेन तत् [तृणं] दग्धुं न शशाक। सः ततः [यक्षात्] निवृते एव। "यत् एतत्"यक्षम्" इति एतत् विज्ञातुं [अहं] न अशकम् [इति सः अब्रवीत्]।*
- *Indeed, for that Agni, brahman placed a blade of grass and said "burn this". Agni approached that blade of grass speedily. He was not able to burn that. He returned from that Yaksha indeed and said thus: "I was incapable to know thus— what is this Yaksha?"*

भाष्यम्

ते तदजानन्तो देवाः सान्त्तर्भयास्तद्विज्ञासवः अग्निम् अग्रगामिनं जातवेदसं सर्वज्ञकल्पम् अब्रुवन् उक्तवन्तः ।

- तै 1/3 they तत् 2/1 that adorable being अजानन्तः 1/3 not knowing देवाः 1/3 devas सान्त्तर्भयाः (SBV) 1/3 those with fear inside तद्विज्ञासवः 1/3 desirous of knowing that अग्निम् 2/1 to Agni =अग्रगामिनं (UTP=अग्रे गन्तुं शीलं अस्य) 2/1 forerunner जातवेदसं (जातं जातं वेत्ति/वेद जानाति/ जातं वेदं धनं यस्मात् सः) 2/1 one who knows everything that is born =सर्वज्ञकल्पम् (५.३.६७ ईषद्-असमाप्तौ कल्पब्देश्यदेशीयरः) 2/1 almost omniscient अब्रुवन् III/3 =उक्तवन्तः 1/3 told.
- *Not knowing that adorable being, desirous of knowing that, devas with fear inside, those devas told Agni, who is the forerunner, who knows everything that is born, almost omniscient.*
- Here, Bhashyakara says that the mantra presents the idea that ignorance causes fear.

हे जातवेदः एतत् अस्मद्गोचरस्थं यक्षं विजानीहि विशेषतो बुध्यस्व त्वं नस्तेजस्वी किमेतद्यक्षमिति ।

- "हे जातवेदः 1S/1 O Jataveda एतत् 2/1 this अस्मद्गोचरस्थं (UTP=अस्मद्गोचरे तिष्ठति) 2/1 standing within our view यक्षं 2/1 adorable being विजानीहि II/1 =विशेषतः 03 specifically बुध्यस्व II/1 know त्वं 1/1 you नः 6/3 among us तेजस्वी 1/1 brilliant किम् 0 what एतत् 1/1 is this यक्षम् 1/1 adorable being" इति 0 thus.
- *"O Jataveda, among us you are brilliant, specifically know this adorable being thus— what is this Yaksha?"*

तथा अस्तु इति

- "तथा 0 likewise अस्तु III/1 let it be" इति 0 thus (said Agni)
- *Agni said "let it be so".*

तत् यक्षम् अभि अद्रवत् तत्प्रति गतवानग्निः ।

- तत् 2/1 that =यक्षम् 2/1 adorable being अभि 0 - अद्रवत् III/1 =तत्प्रति 0 towards that गतवान् 1/1 went अग्निः 1/1 Agni.
- *Agni went towards that adorable being.*

तं च गतवन्तं पिपृच्छिषुं तत्समीपेऽप्रगल्भत्वात्तूष्णींभूतं तद्यक्षम् अभ्यवदत् अग्निं प्रति अभाषत कोऽसीति ।

- त्तं 2/1 him च 0 and गतवन्तं 2/1 one who had approached पिपृच्छिषु (प्रष्टुम् इच्छुः ३.२.१६८ सनाशंसभिक्ष उः) 2/1 one desirous of asking तत्समीपे 7/1 in the proximity of that Yaksha अप्रगल्भत्वात् 5H/1 due to being powerless तूष्णींभूतं (तूष्णीत्वं भूतं प्राप्तं) 2/1 became quiet तत् 1/1 that यक्षम् 1/1 Yaksha अभ्यवदत् III/1 asked अग्निं 2/1 Agni प्रति 0 to =अभाषत III/1 spoke "कः 1/1 who असि II/1 are you?" इति 0 thus.
- *Yaksha asked him, Agni, who had approached, desirous of asking, due to being powerless in the proximity of that Yaksha, who had become quiet, thus: "who are you"?*

एवं ब्रह्मणा पृष्टोऽग्निः अब्रवीत् अग्निर्वै अग्निर्नामाहं प्रसिद्धो जातवेदा इति च नामद्वयेन प्रसिद्धतयात्मानं श्लाघयन्निति ।

- एवं 0 in this manner ब्रह्मणा 3/1 by Yaksha/ brahman पृष्टः 1/1 one who was asked अग्निः 1/1 Agni अब्रवीत् III/1 replied अग्नि 1/1 Agni वै 0 well-known = अग्निर्नामा 1/1 by name Agni अहं 1/1 I प्रसिद्धः 1/1 well-known जातवेदाः 1/1 Jataveda इति 0 thus च 0 and नामद्वयेन 3/1 by two names प्रसिद्धतया F3/1 as well-known आत्मानं 2/1 oneself श्लाघयन् (श्लाघ 1A कत्थने +हेतुमति णिच् +शत्) 1/1 praising/ boasting इति 0 thus.
- *Asked in this manner, by brahman in the form of Yaksha, Agni replied boasting oneself as well-known by two names thus: "I am well known by name Agni and well-known as Jataveda".*

एवमुक्तवन्तं ब्रह्मावोचत् तस्मिन् एवं प्रसिद्धगुणनामवति त्वयि किं वीर्यं सामर्थ्यम् इति ।

- एवम् 2/1 in this manner उक्तवन्तं 2/1 (Agni) one who spoke so (as before) ब्रह्म 1/1 brahman अवोचत् (३.१.५२ ... वक्ति... अद्, ७.४.२० वचो अम) III/1 told "तस्मिन् 7/1 in that kind of Agni एवं 0 in this manner प्रसिद्धगुणनामवति 7/1 in one endowed with well-known qualities त्वयि 7/1 in you किं 0 what वीर्यं (वीर्यस्य भावः/ वीर्यते अनेन इति) 1/1 heroism/ strength =सामर्थ्यम् 1/1 capability?" इति 0 thus.
- *To Agni who spoke so, Ishvara asked thus: "in such a you, endowed with well-known qualities, what is the capability?"*

सोऽब्रवीत् इदं जगत् सर्वं दहेयं भस्मीकुर्या यत् इदं स्थावरादि पृथिव्याम् इति ।

- सः 1/1 he अब्रवीत् III/1 replied "इदं 2/1 this जगत् 2/1 world सर्वं 2/1 entire दहे I/1 I can burn अयं 2/1 this = भस्मीकुर्या I/1 I can turn to ashes यत् 2/1 whatever इदं 2/1 this =स्थावरादि 2/1 immovable, etc =पृथिव्याम् 7/1 on earth" इति 0 thus.
- *He replied thus: "I can burn, turn to ashes, this entire world, whatever is this immovable, etc on earth".*

पृथिव्यामित्युपलक्षणार्थम्, यतोऽन्तरिक्षस्थमपि दह्यत एवाग्निना ।

- पृथिव्याम् 7/1 on earth इति 0 this उपलक्षणार्थम् 1/1 is only for indication, यतः 0 because अन्तरिक्षस्थम् 1/1 what is in the sky अपि 0 also दह्यतः 1/1 is burnt एव 0 indeed अग्निना 3/1 by Agni/ fire.
- *"On earth", this phrase is only indicative, since whatever is in the sky also is burn by fire, indeed.*

तस्मै एवमभिमानवते ब्रह्म तृणं निदधौ पुरोऽग्नेः स्थापितवत् ।

- तस्मै 4/1 to that एवम् 0 in this manner अभिमानवते 4/1 to one having pride ब्रह्म 1/1 brahman तृणं 2/1 blade of

grass निदधौ III/1 placed पुरः 0 in front अग्नेः 6/1 of fire स्थापितवत् (स्था+णिच्+क्तवत्) N1/1 placed.

- *For that Agni, having such pride, brahman placed a blade of grass, in front of Agni.*

ब्रह्मणा 'एतत् तृणमात्रं ममाग्रतः दह ; न चेदसि दग्धुं समर्थः, मुञ्च दग्धृत्वाभिमानं सर्वत्र' इत्युक्तः तत् तृणम् उपप्रेयाय तृणसमीपं गतवान् सर्वजवेन सर्वोत्साहकृतेन वेगेन ।

- ब्रह्मणा 3/1 by brahman 'एतत् 2/1 this =तृणमात्रं 2/1 just a blade of grass मम 6/1 of me अग्रतः 0 in front दह II/1 burn; न 0 not चेत् 0 if असि II/1 are दग्धुं 0 to burn समर्थः 1/1 capable, मुञ्च II/1 give up दग्धृत्वाभिमानं 2/1 pride of status of burning (everything) सर्वत्र 0 everywhere' इति 0 thus उक्तः 1/1 said तत् 2/1 that =तृणम् 2/1 blade of grass उपप्रेयाय III/1 =तृणसमीपं 2/1 near the blade of grass गतवान् 1/1 went सर्वजवेन 3/1 =सर्वोत्साहकृतेन 3/1 with the speed caused by full enthusiasm =वेगेन 3ad/1 speedily.
- *It was said by brahman thus: "burn this blade of grass in front of me. If you are not capable to burn, give up the pride of the status of burning everything everywhere". Agni went near the blade of grass speedily, with the speed caused by full enthusiasm.*

गत्वा तत् न शशाक नाशकत् दग्धुम् ।

- गत्वा 0 having gone तत् 2/1 that grass न 0 not शशाक (लिट्) III/1 =न 0 - अशकत् (लङ्) III/1 not capable दग्धुम् 0 to burn.
- *Having approached, he was not capable to burn.*

सः जातवेदाः तृणं दग्धुमशक्तो व्रीडितो हतप्रतिज्ञः तत एव यक्षादेव तूर्णीं देवान् प्रति निववृते निवृत्तः प्रतिगतवान् न एतत् यक्षम् अशकं शक्तवानहं विज्ञातुं विशेषतः यदेतद्यक्षमिति ॥

- सः 1/1 he =जातवेदाः 1/1 Jataveda तृणं 2/1 blade of grass दग्धुम् 0 to burn अशक्तः 1/1 incapable व्रीडितः 1/1 ashamed हतप्रतिज्ञः (116BV) 1/1 one whose proclamation failed ततः 0 - एव 0 =यक्षात् 5/1 from Yaksha एव 0 indeed तूर्णीं 0ad quietly देवान् 2/3 devas प्रति 0 towards निववृते (नि+वृत्+लिट्) III/1 =निवृत्तः 1/1 =प्रतिगतवान् 1/1 returned "न 0 not एतत् 2/1 this यक्षम् 2/1 Yaksha अशकं I/1 =शक्तवान् 1/1 (not) capable अहं 1/1 I विज्ञातुं 0 to know विशेषतः 0 specifically "यत् 1/1 what एतत् 1/1 this यक्षम् 1/1 adorable being" इति 0 thus.
- *That Jataveda, incapable to burn a blade of grass, whose proclamation failed, being ashamed, returned from Yaksha quietly towards the devas and said "I was not capable to know this Yaksha specifically thus— what is this adorable being?" ॥3.6॥*

अथ वायुमब्रुवन् वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ३.७ ॥

- अथ 0 then वायुम् 2/1 Vayu अब्रुवन् III/1 वायो 1S/1 O Vayu एतत् 2/1 this विजानीहि II/1 know "किम् 0 what एतत् 1/1 this यक्षम् 1/1 Yaksha" इति 0 thus "तथा 0 let it be so" इति 0 thus. ॥ ३.७ ॥
- *अथ "वायो, किम् एतत् यक्षम् इति विजानीहि" एतत् [ते] वायुम् अब्रुवन्। तथा इति [वायुः उवाच]।*
- *Then, they told Vayu so: "O Vayu, may you find out who this Yaksha is." Vayu replied "let it be so".*

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ३.८ ॥

- तत् 2/1 that Yaksha अभ्यद्रवत् III/1 approached तम् 2/1 to him अभ्यवदत् III/1 said "कः 1/ 1 who असि II/1 are you?" इति 0 thus वायुः 1/1 Vayu वै 0 indeed अहम् 1/1 I अस्मि I/1 am इति 0 thus अब्रवीत् III/1 said मातरिश्वा 0 one who moves in space वै 0 well-known indeed अहम् 1/1 I अस्मि I/1 am इति 0 thus. ॥ ३.८ ॥
- [वायुः] तत् [यक्षम्] अभ्यद्रवत् । [यक्षं] तम् [वायुम्] अभ्यवदत् "कः असि?" इति । [सः वायुः] "अहम् वायुः वै अस्मि, अहम् मातरिश्वा वै अस्मि" इति अब्रवीत् ।
- [Vayu] approached that adorable being. [Yaksha] asked him (Vayu) thus: "who are you"? [He replied] thus: "I am well-known Vayu, I am Matarishva, one who moves in space, indeed".

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीय यदिदं पृथिव्यामिति ॥ ३.९ ॥

- "तस्मिन् 7/1 in that kind त्वयि 7/1 in you किं 0 what वीर्यम् 1/1 strength?" इति 0 thus "अपि 0 even इदं 2/1 this सर्वम् 2/1 all आददीय I/1 I can lift up यत् 2/1 that which इदं 2/1 this पृथिव्याम् F7/1 on earth इति 0 thus. ॥ ३.९ ॥
 - "तस्मिन् त्वयि किं वीर्यम्" इति [यक्षम् वायुम् पप्रच्छ]। "यत् इदं पृथिव्याम् भवति [तत्] इदं सर्वम् अपि अहं आददीय" इति [वायुः अब्रवीत्]।
 - [Yaksha asked] thus: "what is the strength in such a glorious you?" [Vayu replied] thus: "even all this, whatever is on this earth, I can lift up".
- तस्मै तृणं निदधावेतदादत्स्वैति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ३.१० ॥
- तस्मै 4/1 to him तृणं 1/1 blade of grass निदधौ III/1 एतत् 2/1 this आदत्सु II/1 please lift इति 0 thus तत् 2/1 that उपप्रेयाय 4/1 for one who had approached सर्वजवेन 3/1 with enthusiastic speed तत् 2/1 that blade of grass न 0 - शशाक III/1 was not capable आदातुं 0 to lift सः 1/1 he ततः 05 from that Yaksha एव 0 indeed निववृते III/1 returned न 0 not एतत् 2/1 this अशकं I/1 I was capable विज्ञातुं 0 to know "यत् 1/1 what एतत् 1/1 this यक्षम् 1/1 Yaksha" इति 0 thus. ॥ ३.१० ॥
 - [तत् यक्षम्] तस्मै तृणं निदधौ। एतत् दह इति तत् [यक्षम्] उपप्रेयाय [वायवे] अब्रवीत्। सर्वजवेन तत् [तृणं] आदत्सु न शशाक। सः ततः [यक्षात्] निववृते एव। "यत् एतत्"यक्षम्" इति एतत् विज्ञातुं [अहं] न अशकम् [इति सः अब्रवीत्]।
 - Indeed, to that Vayu, ब्रह्म placed a blade of grass and said "lift this up". Vayu approached that blade of grass speedily. He was not able to lift that. He returned from that Yaksha indeed and said thus: "I was incapable to know thus— what is this Yaksha?"

भाष्यम्

अथ अनन्तरं वायुमब्रुवन् हे वायो एतद्विजानीहीत्यादि समानार्थं पूर्वेण ।

- अथ 0 =अनन्तरं 0 thereafter वायुम् 2/1 to Vayu अब्रुवन् III/3 they said "हे वायो 1S/1 एतत् विजानीहि" इत्यादि समानार्थं (116BV) having similar meaning पूर्वेण 3/1 as earlier.
- Thereafter, they (devas) said to Vayu thus: "O Vayu, know this (Yaksha)", etc, has similar meaning as earlier.

वानाद्रमनाद्गन्धनाद्वा वायुः ।

- वानात् (वा+ल्युट्) 5H/1 =गमनात् 5H/1 due to movement गन्धनात् 5H/1 due to spreading smell वा 0 or वायुः (वा+उ) 1/1 Vayu.
- *Vayu is called so because of going about (everywhere) or due to spreading smell.*

मातर्यन्तरिक्षे श्वयतीति मातरिश्वा ।

- मातरि 7/1 =अन्तरिक्षे 7/1 in space श्वयति (श्वि) III/1 goes/ moves about इति 0 therefore मातरिश्वा (अलुक् UTP) Matarishva.
- *Since it moves about in space, therefore it is called Matarashva.*

इदं सर्वमपि आददीय गृहीयाम् ।

- इदं 2/1 this सर्वम् 2/1 all अपि 0 even आददीय I/1 =गृहीयाम् I/1 I can take/ lift up.
- *"I can lift up even all this".*

यदिदं पृथिव्यामित्यादि समानमेव ॥

- यदिदं पृथिव्याम् इत्यादि समानम् एव ॥ 3.10 ॥

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ३.११ ॥

- अथ 0 thereafter इन्द्रम् 2/1 to Indra अब्रुवन् III/3 they told "मघवन् 1S/1 O Maghavan एतत् 2/1 this विजानीहि II/1 please know" "किम् 0 what एतत् 1/1 this यक्षम् 1/1 Yaksha" इति 0 thus "तथा 0 let it be so" इति 0 thus तत् 2/1 that Yaksha अभ्यद्रवत् III/1 approached तस्मात् 5/1 from that Indra तिरोदधे (तिरस्+घा) III/1 he disappeared. ॥ ३.११ ॥
- *ते इन्द्रम् अब्रुवन्, हे मघवन्, "किम् एतत् यक्षं" इति एतत् विजानीहि । "तथा अस्तु" इति [इन्द्रः अब्रवीत्]। [इन्द्रः] तत् [यक्षम्] अभ्यद्रवत्। तस्मात् [यक्षं] तिरोदधे।*
- *They told Indra thus: "O Maghavan, know what is this adorable being". (Agni replied) thus: "let it be so". He approached that Yaksha. That Yaksha disappeared from that Indra.*

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहु शोभमानामुमां हैमवतीं तां होवाच किमेतद्यक्षमिति ॥ ३.१२ ॥

- सः 1/1 he/ Indra तस्मिन् 7/1 in that एव 0 indeed/ itself आकाशे 7/1 in the space स्त्रियम् 2/1 woman आजगाम III/1 approached बहु 0 very शोभमानाम् F2/1 effulgent / beautiful उमां F2/1 Uma हैमवतीं F2/1 Hemavati, one (as if) wearing golden ornaments तां F2/1 her ह 0 indeed उवाच III/1 Indra asked "किम् 0 who एतत् 2/1 this यक्षम् 2/1 Yaksha?" इति 0 thus. ॥ ३.१२ ॥
- *सः (इन्द्रः) तस्मिन् एव आकाशे तस्थौ । तत्र ब्रह्मविद्या स्त्रीरूपेण प्रादुरभूत् । सः तां स्त्रीयं ददर्श । दृष्ट्वा च हेमवतीं बहुशोभमानाम् उमाम् आजगाम । "किम् एतत् यक्षम्?" इति सः तां ह उवाच ।*
- *He (Indra stood) in that space itself (where brahmavidya appeared). (He) approached the very*

effulgent/ beautiful woman Uma, who was (as if) wearing golden ornaments. Indeed, he asked her "who is this Yaksha?"

भाष्यम्

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहीत्यादि पूर्ववत् ।

- अथ 0 thereafter इन्द्रम् 2/1 Indra अब्रुवन् III/3 they told "मघवन् 1S/1 एतत् 2/1 this विजानीहि III/1 please find out" इत्यादि 0 this, etc पूर्ववत् 0 same as before.
- *Thereafter, they told Indra "O Maghavan, please find out", etc, is same as before.*

इन्द्रः परमेश्वरो मघवा बलवत्त्वात् तथेति तदभ्यद्रवत् ।

- इन्द्रः 1/1 =परमेश्वरः 1/1 Parameshvara (here, Bhagavatpada gives the धातु meaning only) मघवा (६.४.१२८ मघवा बहुलम्, मह्+कनिन्, महीयते इति) 1/1 adorable/ worshippable =बलवत्त्वात् 5H/1 due to having strength "तथा 0 let it be so" इति 0 thus तत् 2/1 that Yaksha अभ्यद्रवत् III/1 approached.
- *Indra, Parameshvara, worshipable due to having strength, said "let it be so". He approached that Yaksha.*

तस्मात् इन्द्रादात्मसमीपं गतात् तद्ब्रह्म तिरोदधे तिरोभूतम् ।

- तस्मात् 5/1 from that इन्द्रात् 5/1 from Indra आत्मसमीपं 2/1 near him गतात् 5/1 from one who had gone तत् 1/1 that ब्रह्म 1/1 brahman तिरोदधे III/1 =तिरोभूतम् 1/1 disappeared.
- *From that Indra, who had gone near him, ब्रह्म disappeared.*

इन्द्रस्येन्द्रत्वाभिमानोऽतितरां निराकर्तव्य इत्यतः संवादमात्रमपि नादाद्ब्रह्मेन्द्राय ।

- इन्द्रस्य 6/1 of Indra इन्द्रत्वाभिमानः (TB, 6TP) 1/1 pride of being Indra अतितरां 2ad/1 totally निराकर्तव्यः 1/1 should be removed इत्यतः 0 therefore संवादमात्रम् 2/1 even a dialog अपि 0 even न 0 - अदात् (लुङ्) III/1 did not give ब्रह्म 1/1 brahman इन्द्राय 4/1 to Indra.
- *"The pride of Indra being Indra should be removed totally", with this intention, brahman did not give even a dialog to Indra.*

तद्यक्षं यस्मिन्नाकाशे आकाशप्रदेशे आत्मानं दर्शयित्वा तिरोभूतमिन्द्रश्च ब्रह्मणस्तिरोधानकाले यस्मिन्नाकाशे आसीत्, सः इन्द्रः तस्मिन्नेव आकाशे तस्थौ किं यद्यक्षमिति ध्यायन् ; न निववृत्तेऽग्न्यादिवत् ।

- तत् यक्षं यस्मिन् 7/1 - आकाशे 7/1 in which space आकाशप्रदेशे आत्मानं 2/1 oneself दर्शयित्वा 0 having shown तिरोभूतम् 2/1 disappeared इन्द्रः 1/1 Indra च 0 and ब्रह्मणः 6/1 of brahman तिरोधानकाले (6TP, एकदेशान्वयः with ब्रह्मणः) 7/1 at the time of disappearance यस्मिन् 7/1 - आकाशे 7/1 in which space आसीत् III/1 was, सः 1/1 he =इन्द्रः 1/1

Indra तस्मिन् 7/1 एव ³⁸0 itself आकाशे 7/1 in that space तस्थौ III/1 stood "किं यत् यक्षम्" what is this Yaksha" इति 0 thus ध्यायन् 1/1 thinking; न 0 - निवृत्ते III/1 Indra did not return अग्न्यादिवत् 0 like Agni, etc.

- *In which space brahman had disappeared, in which space Indra was at the time of disappearance, in that space itself, Indra stood thinking thus: "what is this Yaksha"? He did not return like Agni, etc.*

तस्येन्द्रस्य यक्षे भक्तिं बुद्धा विद्या उमारूपिणी प्रादुरभूत्स्त्रीरूपा ।

- तस्य 6/1 इन्द्रस्य 6/1 of that Indra यक्षे 7/1 in Yaksha भक्तिं 1/1 devotion बुद्धा 0 having known विद्या F1/1 knowledge उमारूपिणी F1/1 in the form of Uma प्रादुरभूत् III/1 manifested स्त्रीरूपा 1/1 in the form of a woman.
- *Having noticed the devotion of that Indra in Yaksha, the knowledge manifested in the form of a woman, Uma.*

सः इन्द्रः ताम् उमां बहु शोभमानाम् ;

- सः 1/1 =इन्द्रः 1/1 Indra ताम् 2/1 her =उमां (उम् शिवम् माति जानाति इति/ उत्कृष्टा मा विद्या प्रमा उमा) 2/1 Uma बहु 0 very शोभमानाम् 1/1 effulgent/ beautiful;
- *Indra saw her, the beautiful/ effulgent Uma.*

सर्वेषां हि शोभमानानां शोभनतमा विद्या ।

- सर्वेषां 6/3 for all हि 0 because शोभमानानां 6/3 among all effulgents शोभनतमा F1/1 most effulgent विद्या F1/1 knowledge.
- *Because knowledge is the most effulgent among all effulgents.*

तदा बहु शोभमानेति विशेषणमुपपन्नं भवति ।

- तदा 0 then (if she is knowledge alone) "बहु 0 very शोभमाना F1/1 effulgent" इति 0 thus विशेषणम् 1/1 adjective उपपन्नं 1/1 justified भवति III/1 is.
- *Then, this adjective "very effulgent" becomes justified.*

हैमवतीं हेमकृताभरणवतीमिव बहु शोभमानामित्यर्थः ।

- हैमवतीं F2/1 =हेमकृताभरणवतीम् F1/1 endowed with ornaments made of gold इव 0 as if बहु 0 very शोभमानाम् F2/1 effulgent इत्यर्थः 1/1 this is the meaning.
- *She was very effulgent as if endowed with ornaments made of gold. This is the meaning.*

अथवा उमैव हिमवतो दुहिता हैमवती

- अथवा 0 or उमा F1/1 Uma एव 0 Herself हिमवतः 6/1 of the presiding deity of Himalayas दुहिता F1/1 daughter =हैमवती F1/1
- *Or Uma Herself is Hemavati, being the daughter of the presiding deity of the Himalayas.*

38 Comm— this means wherever Ishvara is there itself the Guru will arrive. यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।

नित्यमेव सर्वज्ञेश्वरेण सह वर्तते इति ज्ञातुं समर्थेति कृत्वा तामुपजगाम ।

- नित्यम् 0 always एव 0 itself सर्वज्ञेन 3/1 omniscient ईश्वरेण 3/1 - सह 0 with Ishvara वर्तते III/1 इति 0 ज्ञातुं 0 to know समर्था F1/1 capable इति 0 thus कृत्वा 0 having understood ताम् F2/1 her उपजगाम III/1 approached.

इन्द्रः तां ह उमां किल उवाच पप्रच्छ ब्रूहि किमेतद्दर्शयित्वा तिरोभूतं यक्षमिति ॥

- इन्द्रः 1/1 Indra तां 2/1 her ह 0 indeed =उमां 2/1 Uma किल 0 indeed उवाच III/1 =पप्रच्छ III/1 asked ब्रूहि II/1 please tell "किम् 0 what एतत् 1/1 this दर्शयित्वा (दृश+णिच्+त्वा) 0 having shown तिरोभूतं 1/1 disappeared यक्षम् 1/1 Yaksha" इति 0 thus.
- *Indra indeed asked Uma "please tell what is this adorable being who having shown himself, disappeared?" ॥3.12॥*

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो ह वै विदाञ्चकार ब्रह्मेति ॥ ४.१ ॥

- सा F1/1 She "ब्रह्म 1/1 brahman" इति 0 thus ह 0 indeed उवाच III/1 replied ब्रह्मणः 6/1 of brahman वै 0 indeed "एतत् = 0ad this/ in this manner विजये 7/1 in the victory महीयध्वम् II/3 you all are claiming" इति 0 thus ततः 05 from that ह 0 indeed एव 0 itself/ alone विदाञ्चकार (विद्+कृ + अनुप्रयोगलिट्) III/1 came to know "ब्रह्म 1/1 brahman" इति 0 thus. ॥ ४.१ ॥
- "तत् (यक्षं) ब्रह्म आसीत्" इति "ब्रह्मणः विजये वै यूयम् एतत् महीयध्वम्" इति च सा ह उवाच । "तत् ब्रह्म" इति ततः एव ह इन्द्रः विदाञ्चकार।
- *Indeed, She replied "(this adorable being was) brahman". "Indeed in the victory of brahman you all are claiming in this manner". Indeed, from that itself, Indra came to know thus: "brahman".*

भाष्यम्

सा ब्रह्मेति होवाच ह किल ब्रह्मणः वै ईश्वरस्यैव विजये — ईश्वरेणैव जिता असुराः ।

- सा F1/1 She "ब्रह्म 1/1 brahman" इति 0 thus ह 0 indeed उवाच III/1 replied ह 0 = किल 0 indeed ब्रह्मणः 6/1 वै 0 indeed = ईश्वरस्य 6/1 of Ishvara एव 0 alone विजये 7/1 in victory — ईश्वरेण 3/1 by Ishvara एव 0 alone जिताः 1/3 were won असुराः 1/3 asuras.
- *Indeed, She replied thus: "(it was) brahman", indeed in the victory of Ishvara alone. — Asuras were won by Ishvara alone.*

यूयं तत्र निमित्तमात्रम् ।

- यूयं 1/3 all of you तत्र 0 w.r.t. that निमित्तमात्रम् 1/1 only an instrument.
- *You all were only an instrument w.r.t. that.*

तस्यैव विजये — यूयं महीयध्वं महिमानं प्राप्नुथ।

- तस्य 6/1 of that Ishvara एव 0 alone विजये 7/1 in victory— यूयं 1/3 you महीयध्वं (लोट्) II/3 =महिमानं 2/1 glory प्राप्नुथ (भाषार्थे) II/3 you claim.
- *You claim glory in the victory of that Ishvara alone—*

एतदिति क्रियाविशेषणार्थम् ।

- "एतत् 0 in this manner" इति 0 thus =क्रियाविशेषणार्थम् (116BV) in the sense of adverb.
- *एतत् is in the sense of the adverbial usage "in this manner".*

मिथ्याभिमानस्तु युष्माकम् — अस्माकमेवायं विजयोऽस्माकमेवायं महिमेति ।

- मिथ्याभिमानः 1/1 false pride तु 0 whereas युष्माकम् 6/3 you all have— "अस्माकम् 6/3 ours एव 0 alone अयं 1/1 this विजयः 1/1 victory अस्माकम् 6/3 ours एव 0 alone अयं 1/1 this महिमा M1/1 glory" इति 0 thus.
- *Whereas you all have false pride in this manner— "ours alone is this victory, ours alone is this glory".*

ततः तस्मादुमावाक्यात् ह एव विदांचकार ब्रह्मेति इन्द्रः ; अवधारणात् ततो ह वै इति, न स्वातन्त्र्येण ॥

- ततः 05 =तस्मात् 5/1 - उमावाक्यात् 5/1 from that sentence of Uma ह 0 indeed एव 0 alone विदांचकार III/1 he came to know/ understood "ब्रह्म 1/1 brahman" इति 0 thus इन्द्रः 1/1 Indra; अवधारणात् 5H/1 due to that emphasis "ततः 0 from that ह 0 indeed एव 0 only" इति 0 thus, न 0 स्वातन्त्र्येण 3/1 not independently.
- *From that sentence of Uma alone, Indra came to know thus: "it was brahman". Due to that emphasis "indeed from that (statement of Uma) alone", (it is to be understood) not independently. ॥4.1॥*

यस्मादग्निवाय्विन्द्रा एते देवा ब्रह्मणः संवाददर्शनादिना सामीप्यमुपगताः ,

- यस्मात् अग्निवाय्विन्द्राः 1/3 gods such as Agni, Vayu, Indra एते 1/3 these देवाः 1/3 ब्रह्मणः 6/1 of Ishvara संवाददर्शनादिना 3/1 through discussion, seeing, hearing, etc सामीप्यम् 2/1 proximity उपगताः 1/3 attained,
- *These gods such as Agni, Vayu, Indra attained proximity of Ishvara through discussion, seeing, hearing, etc.*

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्टं पस्पर्शुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ ४.२ ॥

- तस्मात् 5/1 therefore वै 0 indeed एते 1/3 these देवाः 1/3 gods अतितराम् (छान्दस क्रियापदार्थः) 0 excelled इव 0 indeed अन्यान् 2/3 other देवान् 2/3 devas यत् 0 as well-known अग्नि 1/1 Agni वायु 1/1 Vayu इन्द्रः 1/1 Indra ते 1/3 they हि 0 indeed एनत् 2/1 this नेदिष्टं (इष्टन) 2ad/1 proximately पस्पर्शुः III/3 contacted ते 1/3 they हि 0 because एनत् 2/1 this brahman प्रथमः (छान्दस 1/3 or 2/1) 1ad/1 first विदांचकार (छान्दस III/3) III/1 came to know "ब्रह्म 1/1 brahman" इति 0 thus. ॥ ४.२ ॥
- *यत् अग्निः वायुः इन्द्रः हि एनत् नेदिष्टं प्रपृशुः/ पस्पर्शुः, प्रथमः=प्रथमाः हि "ब्रह्म" इति विदांचकार [च], तस्मात् वै एते देवाः अन्यान् देवान् अतितराम् इव*
- *Therefore indeed, these gods, Agni, Vayu and Indra excelled other devas as well-known gods. Indeed they attained this proximately because they contacted, came to know, this first thus: "this is brahman".*

भाष्यम्

तस्मात् स्वैर्गुणैः अतितरामिव शक्तिगुणादिमहाभाग्यैः अन्यान् देवान् अतितराम् अतिशेरत इव एते देवाः ।

- तस्मात् 5/1 therefore स्वैर्गुणैः 3/3 by their own qualities अतितराम् 0 इव 0 =शक्तिगुणादिमहाभाग्यैः 3/3 by great fortune in the form of power, qualities, etc अन्यान् 2/1 other देवान् 2/3 devas अतितराम् 0 =अतिशेरते III/3 excelled इव 0 indeed एते III/1 these देवाः 1/3 gods.
- *Therefore indeed, these gods excel other gods by their own qualities, by great fortune in the form of power qualities, etc.*
- One commentator says that अतिशेरते can be taken as the wise person does everything as effortlessly and with as much happiness as in the sleep.

इवशब्दोऽनर्थकोऽवधारणार्थो वा ।

- इवशब्दः (KD) 1/1 the word "इव" अनर्थकः 1/1 is not in its specific meaning अवधारणार्थः 1/1 for emphasis वा 0 or.
- *The word "इव" is without specific purpose or for the purpose of emphasis.*

यत् अग्निः वायुः इन्द्रः ते हि देवा यस्मात् एनत् ब्रह्म नेदिष्ठम् अन्तिकतमं प्रियतमं पस्पर्शुः स्पृष्टवन्तो यथोक्तैर्ब्रह्मणः संवादादिप्रकारैः ,

- यत् 0 as well-known अग्निः 1/1 Agni वायुः 1/1 Vayu इन्द्रः 1/1 Indra ते 1/3 those हि 0 =देवा 1/3 devas यस्मात् 5/1 because एनत् 2/1 this =ब्रह्म 2/1 brahman नेदिष्ठम् 2/ad/1 =अन्तिकतमं 2/1 closest/ closely प्रियतमं 2/1 dearest पस्पर्शुः III/3 =स्पृष्टवन्तः 1/3 contacted यथोक्तैः 3ad/3 as described ब्रह्मणः 6/1 of brahman संवादादिप्रकारैः 3/3 by the way of dialog, etc,

ते हि यस्माच्च हेतोः एनत् ब्रह्म प्रथमः प्रथमाः प्रधानाः सन्त इत्येतत्, विदांचकार विदांचकुरित्येतत्, ब्रह्मेति ॥

- ते 1/3 they हि 0 =यस्मात् 5/1 because च 0 and हेतोः 5/1 due to the reason एनत् 2/1 =ब्रह्म 2/1 brahman प्रथमः =प्रथमाः first =प्रधानाः 1/3 foremost/ prominent सन्तः 1/3 being इत्येतत् 1/1 this is the idea, विदांचकार III/1 =विदांचकुरुः III/3 came to know इत्येतत् 1/1 this is the idea, "ब्रह्म 1/1 brahman" इति 0 thus.
- *And because of the following reason also— because they came to know this brahman thus: "this is brahman", being the first and prominent. This is the idea. ॥4.2॥*

यस्मादग्निवायू अपि इन्द्रवाक्यादेव विदांचकुरुः , इन्द्रेण हि उमावाक्यात्प्रथमं श्रुतं ब्रह्मेति ;

- यस्मात् 5/1 since अग्निवायू 1/2 Agni and Vayu अपि 0 even इन्द्रवाक्यात् 5/1 from Indra's teaching एव 0 alone विदांचकुरुः III/2 came to know, इन्द्रेण 3/1 by Indra हि 0 indeed उमावाक्यात् 5/1 from Uma's teaching प्रथमं 2ad/1 first श्रुतं 2/1 heard/ understood ब्रह्म 2/1 brahman इति 0 thus ;
- *Since even Agni and Vayu came to know brahman from Indra's teaching alone, indeed by Indra "this brahman" was understood first from Uma's teachings—*
तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ ४.३ ॥
- तस्मात् 5/1 therefore वै 0 indeed इन्द्रः 1/1 Indra अतितराम् 0 excelled इव 0 indeed अन्यान् 2/3 other देवान् 2/3 gods सः 1/1 he हि 0 because एनत् 2/1 this brahman नेदिष्ठं 2ad/1 closely पस्पर्शः III/3 contacted सः 1/1 he हि 0 indeed एनत् 2/1 this प्रथमः 1/1 first विदांचकार III/1 came to know "ब्रह्म 1/1 brahman" इति 0 thus. ॥ ४.३ ॥
- सः इन्द्रः हि एनत् नेदिष्ठं पस्पर्शः, सः हि एनत् ब्रह्म इति प्रथमः सन् विदाञ्चकार [च]। तस्मात् वै [इन्द्रः] अन्यान् देवान् अतितराम् इव ।
- *Therefore indeed, Indra excelled other gods because he contacted this brahman closely. Indeed, he came to know "this is brahman" first.*

भाष्यम्

तस्माद्वा इन्द्रः अतितरामिव अतिशेते इव अन्यान् देवान् ।

- तस्मात् 5/1 therefore वै 0 indeed इन्द्रः 1/1 Indra अतितराम् 0 excelled इव 0 indeed =अतिशेते III/1 he excelled इव

flash of lightning is the comparison for brahman, blinking is the comparison for brahman. This presentation of comparison is in the context of devatas.

- There are three parts to any उपासन
 - उपास्य
 - यक्षरूप सगुणब्रह्म
 - उपासक
 - आलम्बनम् support
 - विद्युतः shine/ flashing of the lightning
 - न्यमीमिषत् blinking

भाष्यम्

तस्य प्रकृतस्य ब्रह्मणः एषः आदेशः उपमोपदेशः ।

- तस्य 6/1 = प्रकृतस्य 6/1 - ब्रह्मणः 6/1 of that brahman which is the subject matter एषः 1/1 this आदेशः 1/1 = उपमोपदेशः (6TP) 1/1 teaching of comparison/ analogy.
- *This is the teaching of comparison is of that brahman which is the subject matter.*

निरुपमस्य ब्रह्मणो येनोपमानेनोपदेशः सोऽयमादेश इत्युच्यते ।

- निरुपमस्य (115BV) 6/1 - ब्रह्मणः 6/1 of the comparison-less brahman येन 3/1 - उपमानेन 3/1 by which illustration उपदेशः 1/1 teaching सः 1/1 that अयम् 1/1 this आदेशः 1/1 teaching इति 0 thus उच्यते III/1 is said to be.
- *The teaching of that comparison-less brahman is given by which illustration, that is said to be आदेशः।*

किं तत् ? यदेतत् प्रसिद्धं लोके विद्युतः व्यद्युतत् विद्योतनं कृतवदित्येतदनुपपन्नमिति विद्युतो विद्योतनमिति कल्प्यते ।

- किं 0 what तत् 1/1 that? यत् 0 - एतत् 1/1 = प्रसिद्धं 1/1 well-known लोके 7/1 in the world विद्युतः 5/6/1 from/ of lightning व्यद्युतत् 1/1 flashing = "विद्योतनं 2/1 flashing कृतवत् N1/1 did" इति 0 thus एतत् 1/1 this meaning अनुपपन्नम् 1/1 is untenable इति 0 therefore "विद्युतः 6/1 of lightning विद्योतनम् 1/1 flash (noun)" इति 0 thus कल्प्यते III/1 is assumed.
- *What is that illustration? This well-known flash of lightning did "flashing (verb)" of/ from lightning". is untenable. Therefore, "flash (noun) of lightning" is assumed.*
- विद्युतः cannot be 5th or 6th case because—
 - 5th case would convey ब्रह्म परप्रकाशः ।
 - 6th case would convey ब्रह्म as a कर्म or another कर्ता।

आर इत्युपमार्थः ।

- आर 1/1 the word "आर" इति 0 thus उपमार्थः (116BV) 1/1 in the meaning of illustration, "like".

- *The word "आ३" is in the meaning of illustration ("like").*

विद्युतो विद्योतनमिवेत्यर्थः, 'यथा सकृद्विद्युतम्' (बृ. उ. २-३-६) इति श्रुत्यन्तरे च दर्शनात् ।

- विद्युतः 6/1 of lightning विद्योतनम् 1/1 flash इव 0 like इत्यर्थः 1/1 this is the meaning, 'यथा सकृद्विद्युतम्' (Hiranyagarbha attained the knowledge) just like a flash of lightning' (बृ. उ. २-३-६) इति 0 thus श्रुत्यन्तरे 7/1 in other Shruti च 0 and दर्शनात् 5H/1 due to observation.
- *The Yaksha/ brahman is the like flash of lightning, this is the meaning, and due to observation in other Shruti so: "(Hiranyagarbha attained the knowledge) just like a flash of lightning".*

विद्युदिव हि सकृदात्मानं दर्शयित्वा तिरोभूतं ब्रह्म देवेभ्यः ।

- विद्युत् 1/1 lightning इव 0 like हि 0 indeed सकृत् 1/1 once आत्मानं 2/1 itself दर्शयित्वा 0 having shown तिरोभूतं 1/1 disappeared ब्रह्म 1/1 brahman देवेभ्यः 5/3 from devatas.
- *Indeed having shown itself once, brahman disappeared from devatas like lightning.*

अथवा विद्युतः 'तेजः' इत्यध्याहार्यम् ।

- अथवा 0 or विद्युतः 6/1 of lightning 'तेजः 1/1 brilliance' इति 0 thus अध्याहार्यम् 1/1 to be supplied.
- *Or (using as a verb itself), "brilliance" of lightning is to be supplied.*

व्यद्युतत् विद्योतितवत् आ३ इव ।

- व्यद्युतत् N1/1 =विद्योतितवत् N1/1 आ३ 0 =इव 0 like.
- *Like lightning.*

विद्युतस्तेजः सकृद्विद्योतितवदिवेत्यभिप्रायः ।

- विद्युतः 6/1 of lightning तेजः 1/1 brilliance सकृत् 1/1 once विद्योतितवत् 1/1 इव 0 like इत्यभिप्रायः 1/1 this is the idea.

इतिशब्दः आदेशप्रतिनिर्देशार्थः — इत्ययमादेश इति ।

- इतिशब्दः (116BV) 1/1 the word "इति" आदेशप्रतिनिर्देशार्थः 1/1 for the purpose of presentation of the teaching— "इति 0 in this manner अयम् 1/1 this आदेशः 1/1 teaching" इति 0 thus.
- *The word "इति" is for the purpose of the presentation of the teaching so: "in this manner, this is the teaching".*

इच्छब्दः समुच्चयार्थः । अयं चापरस्तस्यादेशः ।

- इत्-शब्दः 1/1 the word "इत्" समुच्चयार्थः 1/1 for the purpose of conjunction/ combination. अयं 1/1 this च 0 and अपरः 1/1 another तस्य N6/1 of that brahman आदेशः 1/1 teaching.
- *The word इत् is in the sense of "and". = And this is another teaching of that brahman.*

कोऽसौ ? न्यमीमिषत् यथा चक्षुः ।

- कः 1/1 what असौ 1/1 is that teaching? न्यमीमिषत् III/1 blinked यथा 0 just like चक्षुः 1/1 eye.

- *What is that teaching of analogy? Just like the eye blinked.*

न्यमीमिषत् निमेषं कृतवत् । स्वार्थे णिच् ।

- न्यमीमिषत् (लुङ्, चङ्, स्वार्थे णिच्, णिलोपः) III/1 =निमेषं 2/1 blinking/ closing कृतवत् 1/1 did. स्वार्थे 7/1 in the same sense as the root (not causal) "णिच् 1/1 the suffix णिच्".
- *The eye did blinking. (is the meaning because) the णिच् प्रत्यय is in the same sense as the root (not causal).*

उपमार्थ एव आकारः ।

- उपमार्थः 1/1 for the purpose of analogy एव 0 only आकारः 1/1.
- *आश् is only for the purpose of analogy.*

चक्षुषो विषयं प्रति प्रकाशतिरोभाव इव चेत्यर्थः ।

- चक्षुषः 6/1 of eye विषयं 2/1 the object प्रति 0 towards प्रकाशतिरोभावः 1/1 disappearance of light इव 0 like च 0 and इत्यर्थः 1/1 this is the meaning.
- *And (brahman is) like the disappearance of light of the eye towards the object; this is the meaning.*

इति अधिदैवतं देवताविषयं ब्रह्मण उपमानदर्शनम् ॥

- इति 0 in this manner अधिदैवतं 1/1 =देवताविषयं 1/1 related to the story of devatas ब्रह्मणः 6/1 of brahman उपमानदर्शनम् 1/1 presentation of comparison.
- The उपासन्स include meditation on brahman that is the nature of brightness like lightning and swiftness like blinking, endowed with overlordship.
- *In this manner, presentation comparison of brahman is related to the story of devatas. ॥ 4.4 ॥*
अथाध्यात्मं यदेतद्गच्छती च मनोऽनेन चैतदुपस्मरत्यभीक्षणं सङ्कल्पः ॥ ४.५ ॥
- अथ 0 thereafter अध्यात्मं /1 related to the individual यत् 2/1 which is the subject matter of discussion एतत् 2/1 this brahman गच्छति III/1 approaches इव 0 as though च 0 and मनः 1/1 mind अनेन 3/1 through this च 0 and एतत् 2/1 this brahman उपस्मरति III/1 a meditator intimately remembers अभीक्षणं (अभि +क्षण, पृषोदरादित्वात् दीर्घ) 2ad/1 repeatedly/ repeated सङ्कल्पः 1/1 volition/ imagination. ॥ ४.५ ॥
- *अथ अध्यात्मं — मनः यत् एतत् (ब्रह्म) गच्छति इव। उपासकः अनेन (मनसा) एतत् (ब्रह्म) उपस्मरति च, [एवम्] अभीक्षणं [ब्रह्मविषयः] सङ्कल्पः च भवति।*
- *Thereafter, (teaching) related to the individual— the mind as though approaches this brahman which is the subject matter of discussion and through this (mind), a meditator intimately remembers brahman, and there is repeated volition.*
- This mantra is the teaching in the context of an individual, while the previous mantra was in the context of the story. Every thought is a medium for ब्रह्म to manifest as चिदाभास, and therefore, “as if” objectifying

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consciousness and figuratively said as though going towards/ approaching brahman. Ref: प्रतिबोधविदितं मतम् । The meditation is thus— through each thought, brahman is approached.

- An analogy can be given thus— on a full-moon night, the luminous moon manifests sunlight while revealing the objects.

भाष्यम्

अथ अनन्तरम् अध्यात्मं प्रत्यगात्मविषय आदेश उच्यते ।

- अथ 0 =अनन्तरम् 0 thereafter (after presenting the comparison in the context of devatas) अध्यात्मं =प्रत्यगात्मविषयः 1/1 related to the individual आदेशः 1/1 teaching उच्यते III/1 is being presented.
- *Thereafter, the teaching related to the individual is being presented.*

यदेतत् गच्छतीव च मनः । एतद्ब्रह्म दौकते इव विषयीकरोतीव ।

- यत् 2/1 whichever object एतत् 2/1 this गच्छति III/1 goes to इव 0 as if च 0 and मनः 1/1 as it were. एतत् 2/1 =ब्रह्म 2/1 brahman =दौकते III/1 approaches इव 0 as though =विषयीकरोति III/1 encompasses/ objectifies इव 0 as though.
- *The mind as though approaches brahman, as if objectifying.*

यच्च अनेन मनसा एतत् ब्रह्म उपस्मरति समीपतः स्मरति साधकः अभीक्ष्णं भृशम् ।

- यत् 2/1 which brahman is the subject matter च 0 and अनेन 3/1 by this =मनसा N3/1 by the mind एतत् 2/1 =ब्रह्म 2/1 brahman उपस्मरति III/1 =समीपतः 03ad intimately स्मरति III/1 remembers साधकः 1/1 seeker/ meditator अभीक्ष्णं 1/1 =भृशम् 1/1 repeated.
- *A seeker intimately remembers this brahman, which is the subject matter with this mind.*

सङ्कल्पश्च मनसो ब्रह्मविषयः ।

- सङ्कल्पः 1/1 volition च 0 and =मनसः 6/1 of the mind ब्रह्मविषयः (116BV) 1/1 reflection of brahman.
- *And volition of the mind is reflection of brahman.*

मनउपाधिकत्वाद्धि मनसः सङ्कल्पस्मृत्यादिप्रत्ययैरभिव्यज्यते ब्रह्म, विषयीक्रियमाणमिव ।

- मनउपाधिकत्वात् (116BV, TB) due to having mind as an adjunct 5H/1 हि 0 since मनसः 6/1 of the mind सङ्कल्पस्मृत्यादिप्रत्ययैः 3/3 by the thoughts in the form of volition, recollection, etc (decision) अभिव्यज्यते III/1 manifested ब्रह्म 2/1 brahman, विषयीक्रियमाणम् 1/1 made an object/ objectified इव 0 as if.
- *Since brahman is manifested, as though objectified by the thoughts of the mind in the form of volition, recollection, (decision) etc, due to having mind as an adjunct.*

अतः स एष ब्रह्मणोऽध्यात्ममादेशः ।

- अतः 0 therefore सः 1/1 that एषः 1/1 this ब्रह्मणः 6/1 of brahman अध्यात्मम् 1/1 related to the individual आदेशः 1/1 teaching.

- *Therefore, that is this teaching of brahman in the context of the individual.*

विद्युन्निमेषणवदधिदैवतं द्रुतप्रकाशनधर्मि, अध्यात्मं च मनःप्रत्ययसमकालाभिव्यक्तिधर्मि, इत्येष आदेशः ।

- विद्युन्निमेषणवत् N1/1 that endowed with अधिदैवतं 1/1 in the context of devatas द्रुतप्रकाशनधर्मि (द्रुतं प्रकाशनम्, तत् एव धर्मः यस्य तत् ब्रह्म) N1/1 that endowed quality of swift revealing, अध्यात्मं 1/1 in the context च 0 and मनःप्रत्ययसमकालाभिव्यक्तिधर्मि N1/1 that endowed with the quality of manifestation simultaneous to the thought of the mind, इति 0 thus एषः 1/1 this आदेशः 1/1 teaching.
- *Brahman is that which is endowed with quality of prompt flashing in the context of devatas, and that which is endowed with the quality of manifestation simultaneous to the thought of the mind in the context of the individual. Thus is this teaching (of illustration/ meditation).*

एवमादिश्यमानं हि ब्रह्म मन्दबुद्धिगम्यं भवतीति ब्रह्मण आदेश उपदेशः ।

- एवम् 0 in this manner आदिश्यमानं 1/1 presented हि 0 alone ब्रह्म 1/1 brahman मन्दबुद्धिगम्यं 1/1 understood by dull-witted भवति III/1 becomes इति 0 thus ब्रह्मणः 6/1 of brahman आदेशः 1/1 comparison उपदेशः 1/1 teaching.
- *(When) brahman is presented in this manner alone, it becomes understood/ comprehensible by dull-witted. Thus is the teaching in the form of comparison of brahman.*

न हि निरुपाधिकमेव ब्रह्म मन्दबुद्धिभिराकलयितुं शक्यम् ॥

- न 0 not हि 0 because निरुपाधिकम् (115BV =निर्गताः उपाधयः यस्मात्) 2/1 free from adjuncts एव 0 itself/ indeed ब्रह्म 2/1 brahman मन्दबुद्धिभिः 3/3 by slow-learners आकलयितुं (आ+कल्+णिच्+तुमुन्) 0 to be comprehended शक्यम् 1/1 possible.
- *Because the adjunct-free brahman is not possible to be comprehended by the slow-learners.*
- ये मन्दाः निर्विशेषं परं ब्रह्म साक्षात् कर्तुम् अनीश्वरः ते अनुकम्यन्ते सरूपनिरूपणैः those dull-witted who are incapable to directly understand attributeless brahman, they are showered compassion upon by the description of saguna brahman. ॥4.5॥

किञ्च,

- किञ्च 0 moreover,

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स य एतदेवं वेदाभि ह्येन सर्वाणि भूतानि संवाञ्छन्ति ॥ ४.६ ॥

- तत् 1/1 that ह 0 indeed तद्धनं (वन 1P सम्भक्तौ । तस्य प्राणिजातस्य वनं सम्भजनीयम्) 1/1 that adorable नाम 0 called "तद्धनम् 1/1 that worshipful" इति 0 thus उपासितव्यं 1/1 should be meditated upon सः 1/1 he/ that meditator यः 1/1 who एतत् 2/1 that brahman एवं 0 in this manner वेद III/1 knows अभि 0 - ह 0 indeed एनं 2/1 this सर्वाणि 2/3 all भूतानि 2/3 living beings संवाञ्छन्ति III/3 worship/ pray to. ॥ ४.६ ॥

- तत् (ब्रह्म) ह तद्वनं नाम भवति। [ब्रह्म] तद्वनं इति उपासितव्यम् । सः यः एतत् [ब्रह्म] एवं वेद, सर्वाणि भूतानि एनं ह अभिसंवाञ्छन्ति ।
- *Indeed, that brahman is called तद्वनम्, it should be meditated upon as "that which is adorable". He/ that meditator who knows that brahman in this manner, all living being indeed worship/pray (to him).*
- The 4 meditations in this chapter are:
 - विद्युतोपासना lightning.
 - निमिषतोपासना blinking.
 - मनोब्रह्मोपासना mind.
 - गुणविशेषोपासना endowed with quality.
- यत्र यत्र मनो याति तत्र तत्र समाधयः says Vidyaranyaacharya in दृग्दृश्यविवेक । Elsewhere it is said यत्र यत्र मनो याति तत्र तत्र तव पादपङ्कजम् ।
- तत्कतुन्याय (reasoning of meditation on that), says that whichever aspect of Ishvara one meditates upon, one becomes that.

भाष्यम्

तत् ब्रह्म ह किल तद्वनं नाम तस्य वनं तद्वनं तस्य प्राणिजातस्य प्रत्यगात्मभूतत्वाद्वनं वननीयं सम्भजनीयम् ।

- तत् 1/1 that =ब्रह्म 1/1 brahman ह 0 =किल 0 indeed "तद्वनं 1/1" नाम 0 called =तस्य 6/1 for that वनं (वन्यते सेव्यते इति) 1/1 worshipful =तद्वनं 1/1 =तस्य 6/1 for that =प्राणिजातस्य 6/1 for group of/ all living beings प्रत्यगात्मभूतत्वात् 5H/1 due to being the inner essence वनं 1/1 =वननीयं 1/1 adorable =सम्भजनीयम् 1/1 worshipful.
- *Indeed, brahman called "तद्वनम्" । तद्वनं means adorable, worshipful, for all living beings, due to being the inner-essence.*

अतः तद्वनं नाम ; प्रख्यातं ब्रह्म तद्वनमिति यतः, तस्मात् तद्वनमिति अनेनैव गुणाभिधानेन उपासितव्यं चिन्तनीयम् ।

- अतः 0 therefore "तद्वनं 1/1" नाम 0 called; =प्रख्यातं 1/1 well-known ब्रह्म 1/1 brahman "तद्वनम् 1/1" इति 0 thus यतः 0 since, तस्मात् 5/1 therefore "तद्वनम् 1/1" इति 0 thus अनेन 3/1 through this name एव 0 indeed गुणाभिधानेन (6TP, गुणप्रकाशाभिधानेन) 3/1 through these qualities उपासितव्यं 1/1 =चिन्तनीयम् 1/1 should be meditated upon.
- *Therefore, called तद्वनम्, since brahman is well known as "तद्वनम्", therefore brahman should be meditated upon through this name, through these qualities, indeed.*

अनेन नाम्नोपासनस्य फलमाह —

- अनेन 3/1 through this, नाम्नोपासनस्य 6/1 फलम् 2/1 result आह III/1 Shruti says—
- *Through this, Shruti talks about the result of the meditation on the name—*

स यः कश्चित् एतत् यथोक्तं ब्रह्म एवं यथोक्तगुणं वेद उपास्ते अभि ह एनम् उपासकं सर्वाणि भूतानि अभि संवाञ्छन्ति ह प्रार्थयन्त एव यथा ब्रह्म ॥

केनोपनिषद्भाष्यम्

- सः he यः 1/1 who =कश्चित् 0 whoever एतत् 2/1 this =यथोक्तं 2/1 as described ब्रह्म 2/1 brahman एवं 0 in this manner =यथोक्तगुणं (116BV) 1/1 quality as described वेद II/1 =उपास्ते III/1 meditates upon अभि 0 ह 0 एनम् 2/1 this =उपासकं 2/1 meditator सर्वाणि 1/1 all भूतानि 1/1 living beings अभि 0 - संवाञ्छन्ति III/1 - ह 0 =प्रार्थयन्ते III/3 they pray एव 0 indeed यथा 0 just as ब्रह्म 2/1 Ishvara.
- *Whoever meditates upon brahman as described in this manner, endowed with qualities as described, indeed all living beings pray to this meditator, just as people pray to Ishvara. ॥4.6॥*

एवमनुशिष्टः शिष्य आचार्यमुवाच —

- एवम् 0 in this manner अनुशिष्टः (अनु+शास्+क्त) 1/1 taught शिष्यः 1/1 disciple आचार्यम् 2/1 the teacher उवाच III/1 told—
- *In this manner, the disciple who was taught, told the teacher—*
उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मी वाव त उपनिषदमब्रूमेति ॥ ४.७ ॥
- उपनिषदं 2/1 Upanishad "भो 1S/1 O Lord ब्रूहि II/1 please teach" इति 0 thus "उक्ता F1/1 was taught ते 6/1 for you उपनिषत् F1/1 Upanishad ब्राह्मी (ब्रह्मसम्बन्धी ब्राह्मी ब्रह्म+अण्+डीप्.) F1/1 related to brahman वाव 0 indeed ते 6/1 for you उपनिषदम् 2/1 Upanishad अब्रूम I/3 we taught" इति 0 thus. ॥ ४.७ ॥
- "भो, उपनिषदं ब्रूहि" इति [शिष्यः उवाच]। "ते उपनिषत् उक्ता; ते ब्राह्मी उपनिषदम् वाव अब्रूम" इति [गुरु उवाच]।
- *(The disciple says thus:) "O Lord, please teach Upanishad". (The teacher replies:) "Upanishad was taught for/to you. Indeed, we taught Upanishad related to brahman for/to you".*
- This mantra brings out the fact that nothing else is needed for moksha other than knowledge. Factually knowledge itself is moksha.
- Herein, the disciple thinks there is some secret that needs to be taught to him for moksha and that is what he means by Upanishad per se. The teacher, however, is restating that Upanishad itself is the secret teaching given unto the disciple which itself is sufficient for moksha.
- ज्ञानकर्मसमुच्चय is also rejected here, their purpose being चित्तशुद्धि and removal of विपरीतभावान् ।

भाष्यम्

उपनिषदं रहस्यं यच्चिन्त्यं भो भगवन् ब्रूहि इति ।

- उपनिषदं F2/1 =रहस्यं 2/1 secret यत् 2/1 which चिन्त्यं 2/1 is worthy of thinking upon भो 1S/1 =भगवन् 1S/1 O Bhagavan ब्रूहि II/1 please teach इति 0 thus.
- *O Bhagavan, please teach Upanishad, the secret which is worthy of thinking over.*

एवमुक्तवति शिष्ये आहाचार्यः —

- एवम् 0 in this manner उक्तवति 7SS/1 when said शिष्ये 7SS/1 when disciple आह III/1 replied आचार्यः 1/1

teacher—

- *When disciple said in this manner, the teacher responded—*

उक्ता अभिहिता ते तव उपनिषत् ।

- उक्ता F1/1 =अभिहिता F1/1 taught ते 6/1 =तव 6/1 for you उपनिषत् F1/1 Upanishad.
- *Upanishad was taught for you.*

का पुनः सेत्याह —

- का F1/1 what पुनः 0 again सा F1/1 that इति 0 this आह III/1 says—
- *What is that again, the teacher says thus—*

ब्राह्मीं ब्रह्मणः परमात्मन इयं ब्राह्मी ताम्, परमात्मविषयत्वाद्दीतविज्ञानस्य, वाव एव ते उपनिषदमब्रूमेति उक्तामेव

परमात्मविषयामुपनिषदमब्रूमेत्यवधारयत्युत्तरार्थम् ।

- ब्राह्मीं F2/1 =ब्रह्मणः 6/1 of brahman =परमात्मनः 6/1 of Paramatma इयं F1/1 this ब्राह्मी F1/1 related to brahman ताम् F2/1 that 2nd case, परमात्मविषयत्वात् 5H/1 due to Paramatma being the subject matter अतीतविज्ञानस्य 6/1 of the knowledge imparted in the previous chapter, वाव 0 =एव 0 indeed ते 6/1 for you उपनिषदम् F2/1 Upanishad अब्रूम् I/1 I taught इति 0 =उक्ताम् F2/1 taught एव 0 indeed परमात्मविषयाम् F2/1 subject matter of Paramatma उपनिषदम् F2/1 Upanishad "अब्रूम् I/1 already taught इति 0 thus अवधारयति III/1 ascertains उत्तरार्थम् 1/1 for the purpose of prescribing the means that follow.
- *Indeed, we already taught this Upanishad, related to brahman, Paramatma, due to knowledge imparted in the previous chapter being subject matter of Paramatma. The teacher ascertains "already taught" for the purpose of prescribing the means that follow.*
- That is, what follows is उपासन and whatever was taught till now was the knowledge that is sufficient for moksha. The rest is taught as the means to knowledge, not moksha.

परमात्मविषयामुपनिषदं श्रुतवतः उपनिषदं भो ब्रूहीति पृच्छतः शिष्यस्य कोऽभिप्रायः ?

- परमात्मविषयाम् F2/1 related to the subject matter of Paramatma उपनिषदं F2/1 Upanishad श्रुतवतः 6/1 of one who has heard "उपनिषदं 2/1 Upanishad भो 1S/1 O Lord ब्रूहि II/1 please teach" इति 0 thus पृच्छतः 6/1 of one who is requesting शिष्यस्य 6/1 of the disciple कः 1/1 what अभिप्रायः 1/1 intention?
- *What is the intention of the disciple who has heard Upanishad related to subject matter of Paramatma, who is asking thus: "O Lord, please teach Upanishad".*

यदि तावच्छ्रुतस्यार्थस्य प्रश्नः कृतः, ततः पिष्टपेषणवत्पुनरुक्तोऽनर्थकः प्रश्नः स्यात् ।

- यदि 0 if तावत् 0 till now श्रुतस्य 6/1 - अर्थस्य 6/1 of the meaning of what is heard प्रश्नः 1/1 question कृतः 1/1 made/ asked, ततः 05 then पिष्टपेषणवत् 0 like grinding what is already grounded पुनः 0 repetition उक्तः 1/1

asked अनर्थकः 1/1 meaningless प्रश्नः 1/1 question स्यात् III/1 would be.

- *If the question is asked related to the meaning of what is already heard, then the asked question would be a repetition, like grinding what is already grounded.*

अथ सावशेषोक्तोपनिषत्स्यात्, ततस्तस्याः फलवचनेनोपसंहारो न युक्तः 'प्रेत्यास्माल्लोकादमृता भवन्ति' (के. उ. २-५) इति ।

- अथ 0 now सावशेषोक्तोपनिषत् (SBV, KD, KD) F1/1 स्यात् (शक्ति लिङ्) III/1 had been, ततः 0 then तस्याः F6/1 of that फलवचनेन 3/1 by the statement of the result उपसंहारः 1/1 conclusion न 0 not युक्तः 1/1 proper प्रेत्य 0 having departed अस्मात् 5/1 from this लोकात् 5/1 from the world अमृताः 1/3 immortals भवन्ति III/3' (के. उ. २-५) इति 0 thus.
- *Now, if the Upanishad taught was incomplete, then the conclusion of that Upanishad by the statement of the result thus "having gone beyond this world [of me and mine], they become immortals" is not proper.*

तस्मादुक्तोपनिषच्छेषविषयोऽपि प्रश्नोऽनुपपन्न एव, अनवशेषितत्वात् ।

- तस्मात् 5/1 therefore उक्तोपनिषच्छेषविषयः 1/1 regarding the remainder of the taught Upanishad अपि 0 even प्रश्नः 1/1 question अनुपपन्नः 1/1 untenable एव 0 indeed, अनवशेषितत्वात् (116BV, NTP) 5H/1 due to being the question regarding not incomplete.
- *Therefore indeed, even the question regarding the remainder of the taught Upanishad is untenable due to being the question regarding that which is not incomplete.*

कस्तर्ह्यभिप्रायः प्रष्टुरिति ।

- कः 1/1 what तर्हि 0 then अभिप्रायः 1/1 intention प्रष्टुः 6/1 of the questioner इति 0 thus.
- *Then, what is the intention of the questioner?*

उच्यते । किं पूर्वोक्तोपनिषच्छेषतया तत्सहकारिसाधनान्तरापेक्षा, अथ निरपेक्षैव ?

- उच्यते III/1 is being answered. किं 0 whether पूर्वोक्तोपनिषत्शेषतया 3/1 Upanishad taught earlier / पूर्वोक्तोपनिषत् F1/1 Upanishad taught earlier शेषतया ⁴¹F3ad/1 as subordinate [अन्यापेक्षा another expectation/ means as subordinate] तत्सहकारिसाधनान्तरापेक्षा (should be भावनिर्देश) F1/1 some other means as its coordinate/ co-agent for that, अथ 0 or निरपेक्षा F1/1 without expectation एव 0 only?
- *This is being answered. Whether Upanishad taught expects something else as subordinate or coordinate or is it without expectation only?*
- So the question is regarding शेष/ अङ्ग subordinate and सहकारि co-agent.

सापेक्षा चेदपेक्षितविषयामुपनिषदं ब्रूहि ।

41 शेष and सहकारि are used in the sense of पूर्वमीमांसा terms.

- सापेक्षा F1/1 with expectation चेत् 0 if अपेक्षितविषयम् (116BV) F2/1 that which has expectation उपनिषद् F2/1 Upanishad ब्रूहि II/1 please teach”.
- *If that (Upanishad) is with expectation, please teach that Upanishad which has expectation.*

अथ निरपेक्षा चेदवधारय पिप्पलादवन्नातः परमस्तीत्येवमभिप्रायः ।

- अथ 0 now निरपेक्षा F1/1 without expectancy चेत् 0 if अवधारय II/1 ascertain पिप्पलादवत् ⁴²0 like Pippalada "न 0 not अतः 05 than परम् 1/1 higher अस्ति III/1 is there” इति 0 thus एवम् 0 in this manner अभिप्रायः 1/1 intention.
- *Now, if it is without expectation, please ascertain thus like Pippalada (in Prashnopanishad): “there is nothing higher than this”. Thus is the intention (of the disciple).*

एतदुपपन्नमाचार्यस्यावधारणवचनम् ‘उक्ता त उपनिषत्’ इति ।

- एतत् 0 in this manner alone उपपन्नम् 1/1 tenable/ logical अचार्यस्य 6/1 of the teacher अवधारणवचनम् ⁴³1/1 ascertaining statement/ clincher ‘उक्ता F1/1 was taught ते 6/4/1 to you उपनिषत् F1/1 Upanishad’ इति 0 thus.
- *In this manner alone, the ascertaining statement of the teacher thus: “Upanishad was taught to you” is logical.*

ननु नावधारणमिदम्, यतोऽन्यद्वक्तव्यमाह ‘तस्यै तपो दमः’ (के. उ. ४-८) इत्यादि ।

- ननु 0 Objection न 0 not अवधारणम् 1/1 ascertainment/ affirmation इदम् 1/1 this statement, यतः 05 because अन्यत् 0 something else वक्तव्यम् 1/1 to be told आह III/1 said/ says ‘तस्यै F4/1 तपो 1/1 दमः 1/1 ’ (के. उ. ४-८) इत्यादि 1/1 this, etc.
- *Objection, this statement is not an affirmation (of completion of teaching), because the teacher says something else (that) is to be told.*

सत्यम्, वक्तव्यमुच्यते आचार्येण ।

- (Reply) सत्यम् 1/1 true, वक्तव्यम् 1/1 to be told उच्यते III/1 told आचार्येण 3/1 by teacher.
- *(Reply) True, what is required to be told is told by the teacher.*

न नूक्तोपनिषच्छेषतया तत्सहकारिसाधनान्तराभिप्रायेण वा ;

- न 0 not तु 0 but उक्तोपनिषच्छेषतया F3/1 as subordinate to Upanishad तत्सहकारिसाधनान्तराभिप्रायेण 3/1 with the idea of some other supportive means for that (Upanishad) वा 0 or;
- *But not as subordinate/ accessory to Upanishad or with the idea of some other supportive means for*

42 Pippalada is asked about षोडशकलापुरुष in Prashnopanishad 6.7 एतावदेव अहं परम्ब्रह्म वेद I know only this much about highest brahman.

43 मोक्षप्रदायिनि ब्रह्मविद्या / उपनिषत् पूर्णतया उक्ता।

that (Upanishad).

- Ref: Br. Su. सर्वापेक्षाधिकरणम् ।
- फलोपकारि-अङ्गं शेषः that which helps the main means to produce the result is called शेष/ अङ्गी ।
- That which is supplementary or coordinate to the main means is called सहकारि ।

किंतु ब्रह्मविद्याप्राप्त्युपायाभिप्रायेण

- किंतु 0 but ब्रह्मविद्याप्राप्त्युपायाभिप्रायेण 3/1 with the idea as the means for attainment of Brahmanvidya.
- *But with the idea as the means for attainment of Brahmanvidya.*

वेदैस्तदङ्गैश्च सहपाठेन समीकरणात्तपःप्रभृतीनाम् ।

- वेदैः 3/3 with Vedas तदङ्गैः 3/3 with their accessories च 0 and सहपाठेन 3H/1 due to being read together समीकरणात् 5H/1 due to their being made equal तपःप्रभृतीनाम् 6/3 of austerity, etc.
- *Due to being read together (proximity), due to making of (status of) austerity, etc, equal with Vedas and their accessories (actions).*
- The argument used is the following—
 - The opponent would also agree that Veda and all Vedangas are not needed for moksha after rise of knowledge.
 - The austerity, actions, etc, are read together with Vedas and their accessories.
 - So they have equal status.
 - Therefore, not needed as well for moksha after rise of knowledge.

न हि वेदानां शिक्षाद्यङ्गानां च साक्षाद्ब्रह्मविद्याशेषत्वं तत्सहकारिसाधनत्वं वा सम्भवति ।

- न 0 not हि 0 indeed वेदानां 6/3 for Vedas शिक्षाद्यङ्गानां 6/3 for the accessories such as shikShA, etc च 0 and साक्षात् 0 directly ब्रह्मविद्याशेषत्वं 1/1 status of being subordinate to knowledge of brahman तत्सहकारिसाधनत्वं 1/1 or as the coordinate means to that वा 0 or सम्भवति III/1 is possible.
- *Indeed, status of being directly subordinate to knowledge of brahman or status of coordinate to that is possible for Vedas and the accessories such as शिक्षा, etc, is not possible.*

सहपठितानामपि यथायोगं विभज्य विनियोगः स्यादिति चेत् ;

- (Opponent) सहपठितानाम् 6/3 of those read together अपि 0 even यथायोगं (AB) 2ad/1 as applicable विभज्य 0 having separated विनियोगः 1/1 application स्यात् III/1 would be इति 0 - चेत् 0 if this is the argument;
- *(Opponent) Even of those things read together/ proximate, application would be after having separated (them) as applicable, if this is the argument?*

तथा तपोदमकर्मसत्यादीनामपि ब्रह्मविद्याशेषत्वं तत्सहकारिसाधनत्वं वेति कल्प्यते । यथा सूक्तवाकानुमन्त्रणमन्त्राणां यथादैवतं विभागः ,

- (Objection elaborated) यथा 0 just as सूक्तवाकानुमन्त्रणमन्त्राणां 6/3 of the mantras regarding sending off (devatas)

occurring in sUktavAka यथादैवतं 2ad/1 as per the invitation of devatas विभागः 1/1 division, तथा 0 similarly तपोदमकर्मसत्यादीनाम् 6/3 of austerity, mastery of organs of action, action, truth, etc अपि 0 even ब्रह्मविद्याशेषत्वं 1/1 status of being subordinate to knowledge of brahman तत्सहकारिसाधनत्वं 1/1 status of being coordinate to that वा 0 or इति 0 thus कल्प्यते III/1 is inferred.

- *(Objection elaborated) Just as division of the mantras regarding sending off (देवतासु) occurring in सूक्तवाक as per the invited देवतासु, so too even status of austerity, mastery of organs of action, action, truth, etc, being subordinate or coordinate to knowledge of brahman is inferred.*
- अनुमन्त्रणमन्त्रसु (sending off of devatas) are seen in सूक्तवाक section of the दर्शपूर्णमास ritual. Since the devatas who were not invited should not be sent off by using those mantras, just because the mantras are read together, it doesn't mean that even the mantras to send off invited devatas should not be used!

वेदानां तदङ्गानां चार्थप्रकाशकत्वेन कर्मात्मज्ञानोपायत्वमित्येवं ह्ययं विभागो युज्यते अर्थसम्बन्धोपपत्तिसामर्थ्यादिति चेत्,

- वेदानां 6/3 of Vedas तदङ्गानां 6/3 of accessories of those च 0 and अर्थप्रकाशकत्वेन 3ad/1 as the revealer of the meaning कर्मात्मज्ञानोपायत्वम् 1/1 status of being the means for knowledge of action and knowledge of the self इति 0 thus एवं 0 in this manner हि 0 indeed अयं 1/1 this विभागः 1/1 division युज्यते III/1 is proper अर्थसम्बन्धोपपत्तिसामर्थ्यात् 5H/1 based on/ due to the tenability of connection between things इति 0 thus चेत् 0 if this is the argument,
- *The status of being the means for knowledge of action as the revealer of the meaning of Vedas and knowledge of the self (for them). In this manner, indeed, this division is proper, due to the tenability of connection between things, if this is the argument?*

न ; अयुक्तेः ।

- (Reply) न 0 not so; अयुक्तेः 5H/1 due to being illogical.
- *(Reply) Not so; due to being illogical.*

न ह्ययं विभागो घटनां प्राञ्चति ।

- न 0 not हि 0 because अयं 1/1 this विभागः 1/1 division घटनां F2/1 situation प्राञ्चति (प्र+अञ्+तिप्) III/1 .
- *Because this division does not accord the situation.*

न हि सर्वक्रियाकारकफलभेदबुद्धितिरस्कारिण्या ब्रह्मविद्यायाः शेषापेक्षा सहकारिसाधनसम्बन्धो वा युज्यते ।

- न 0 not हि 0 indeed सर्वक्रियाकारकफलभेदबुद्धितिरस्कारिण्याः F6/1 of that which dismisses all ideas of differences regarding activities, accessories and results ब्रह्मविद्यायाः F6/1 of the knowledge of brahman शेषापेक्षा (3TP) F1/1 expectation (with activity, etc) as subordinate सहकारिसाधनसम्बन्धः 1/1 connection as coordinate means वा 0 or युज्यते III/1 is proper.
- *Indeed, expectation (with activity, etc) as subordinate or connection as coordinate means of knowledge*

of brahman, which dismisses all ideas of differences regarding activities, accessories and results is not proper.

- The incompatibility between action and knowledge is w.r.t. all three things:
 - स्वरूप nature
 - विषय content
 - फल result
- Here opposition in स्वरूप is being explained. To have any type of connection, duality has to be there, whereas the nature of knowledge is to dismiss this very duality; how then can there be a connection!
- Had there been an ability to connect the two, the opponent's view would have been proper, but in this case there is no possibility itself.

सर्वविषयव्यावृत्तप्रत्यगात्मविषयनिष्ठत्वाच्च ब्रह्मविद्यायास्तत्फलस्य च निःश्रेयसस्य ।

- सर्वविषयव्यावृत्तप्रत्यगात्मविषयनिष्ठत्वात् 5H/1 due to being that which has status of culmination in the content as the innermost self, distinct from all objects च 0 and ब्रह्मविद्यायाः 6/1 of knowledge of brahman तत्फलस्य 6/1 of its result च0 and निःश्रेयसस्य (नितरां श्रेयः) 6/1 of highest freedom.
- *Due to knowledge of brahman and its result, the highest freedom, being that which has status of culmination in the content as the innermost self, distinct from all objects and from.*
- Here opposition in विषय and फल is explained respectively so:
 - Just as घटज्ञान is knowledge of pot, etc, so too ब्रह्मज्ञान is knowledge of brahman. However, when finally brahman is known as oneself, the knowledge of brahman is प्रत्यगात्मविषय ।
 - Moreover, कर्मफल is साध्य being अप्राप्तस्य प्राप्तिः, while ज्ञानफल is नित्यसिद्ध being प्राप्तस्य प्राप्तिः ।

‘मोक्षमिच्छन्सदा कर्म त्यजेदेव ससाधनम् । त्यजतैव हि तज्ज्ञेयं त्यक्तुः प्रत्यक्परं पदम्’ (?)

- ‘मोक्षम् 2/1 freedom इच्छन् 1/1 desiring सदा 0 always कर्म 2/1 action त्यजेत् III/1 should be give up एव 0 indeed ससाधनम् 2/1 that along with its means. त्यजता 3/1 by the renouncer एव 0 only हि 0 because तत् 2/1 that ज्ञेयं 2/1 to be known त्यक्तुः 6/1 of the renouncer प्रत्यक् 1/1 innermost परं 1/1 highest पदम् 1/1 nature/ goal’ (भाह्वीश्रुति as similar is quoted by Vartikakara?)
- *“One desiring freedom should indeed give up action forever along with its means, because that to be known only by the renouncer is the highest innermost nature of the renouncer”.*

तस्मात्कर्मणां सहकारित्वं कर्मशेषापेक्षा वा न ज्ञानस्योपपद्यते ।

- तस्मात् 5/1 therefore कर्मणां 6/3 of actions सहकारित्वं 1/1 status of being coordinate कर्मशेषापेक्षा F1/1 expectation of actions as subordinate वा 0 or न 0 not ज्ञानस्य 6/1 for knowledge उपपद्यते III/1 is (not) logical.
- *Therefore, status of actions being coordinate or expectation of actions as subordinate for knowledge is*

not logical.

ततोऽसदेव सूक्तवाकानुमन्त्रणवद्यथायोगं विभाग इति ।

- ततः 05 therefore असत् 1/1 inappropriate एव 0 indeed सूक्तवाकानुमन्त्रणवत् 0 like the sending off (of deities) in sUktavAka यथायोगं 2ad/1 as applicable विभागः 1/1 division इति 0 thus.
- *Therefore, the division (of the activities, etc, read together) like the sending off (of deities) in सूक्तवाक as applicable is indeed inappropriate.*

तस्मादवधारणार्थतैव प्रश्नप्रतिवचनस्योपपद्यते ।

- तस्मात् 5/1 therefore अवधारणार्थता F1/1 status of being for the purpose of ascertainment एव 0 only प्रश्नप्रतिवचनस्य 6/1 for the question and answer उपपद्यते III/1 is tenable.
- *Therefore, only the status of ascertainment for the question and answer is tenable.*

एतावत्येवेषमुपनिषदुक्तान्यनिरपेक्षा अमृतत्वाय ॥

- एतावती F1/1 this much एव 0 only इयम् F1/1 this उपनिषत् F1/1 Upanishad उक्ता F1/1 taught अन्यनिरपेक्षा F1/1 without depending on anything else अमृतत्वाय 4/1 for immortality.
- *This Upanishad that is taught is this much alone, capable for immortality without depending on anything else. ॥4.7॥*

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ४.८ ॥

- तस्यै F4=6/1 for that Upanishad तपः (शास्त्रीयरीत्या कायमनसशोषण) 1/1 austerity दमः 1/1 mastery of organs of action कर्म (वर्णाश्रमोचितशास्त्रीयकर्म) 1/1 action इति 0 and such other means प्रतिष्ठा (प्रतिष्ठति अस्याम् इति, प्रति+स्था+अङ्+टाप्) F1/1 basis वेदाः 1/3 Vedas सर्वाङ्गानि 1/3 all accessories सत्यम् 1/1 truth/ truthfulness आयतनम् 1/1 abode. ॥ ४.८ ॥
- *तस्यै तपः दमः कर्म इति प्रतिष्ठा भवति । वेदाः सर्वाङ्गानि भवन्ति, सत्यम् आयतनम् भवति ।*
- *Austerity, mastery of organs of action, action, such other means, Vedas and all accessories are the basis of that Upanishad. Truth is the abode.*

भाष्यम्

यामिमां ब्राह्मीमुपनिषदं तवाग्रेऽब्रूमेति तस्यै तस्या उक्ताया उपनिषदः प्राप्त्युपायभूतानि तपआदीनि ।

- याम् F2/1 which इमां F2/1 this ब्राह्मीम् F2/1 related to brahman उपनिषदं F2/1 Upanishad तव 6/1 of you अग्रे 0 in front अब्रूम् I/3 we taught इति 0 thus तस्यै F4/1 =तस्याः F6/1 of that उक्तायाः F6/1 of taught उपनिषदः F6/1 of Upanishad प्राप्त्युपायभूतानि 1/3 in the form of the means of attainment तपआदीनि 1/3 austerity, etc.
- *This Upanishad which is related to brahman (and) taught in front of you, austerity, etc, are in the form*

of the means of attainment of that Upanishad.

तपः कायेन्द्रियमनसां समाधानम् ।

- तपः N1/1 =कायेन्द्रियमनसां N6/3 of the body, sense organs and mind समाधानम् 1/1 availability/ composure.
- *The composure of the body, sense organs and mind is तपः ।*

दमः उपशमः ।

- दमः 1/1 =उपशमः 1/1 withdrawal from activities.
- *The withdrawal from activities is दमः ।*

कर्म अग्निहोत्रादि ।

- कर्म N1/1 =अग्निहोत्रादि N1/1.
- *Agnihotra, etc, is कर्म ।*

एतैर्हि संस्कृतस्य सत्त्वशुद्धिद्वारा तत्त्वज्ञानोत्पत्तिर्दृष्टा ।

- एतैः 3/3 by these हि 0 because संस्कृतस्य 6/3 of a refined person सत्त्वशुद्धिद्वारा F1/3 through purification of the mind तत्त्वज्ञानोत्पत्तिः F1/1 rise of knowledge of the truth दृष्टा F1/1 is seen.
- *Because by these means, rise of knowledge of the truth is seen for a refined person, through purification of the mind.*

दृष्टा ह्यमृदितकल्मषस्योक्तेऽपि ब्रह्मण्यप्रतिपत्तिर्विपरीतप्रतिपत्तिश्च, यथेन्द्रविरोचनप्रभृतीनाम् ।

- दृष्टा F1/1 seen हि 0 because अमृदितकल्मषस्य (116BV) 6/1 of a person whose impurities are not removed उक्ते F1SS/1 when taught अपि 0 even ब्रह्मणि N7SS/1 when brahman अप्रतिपत्तिः 1/1 non-comprehension विपरीतप्रतिपत्तिः 1/1 opposite/mis-comprehension च 0 and, यथा 0 just as इन्द्रविरोचनप्रभृतीनाम् 6/3.
- *Because non-comprehension and opposite comprehension is seen on the part of a person whose impurities are not removed, even when when brahman is taught, just as (in the case of) Indra, Virochana, Bhrigu, etc.*

तस्मादिह वातीतेषु वा बहुषु जन्मान्तरेषु तपआदिभिः कृतसत्त्वशुद्धेर्ज्ञानं समुत्पद्यते यथाश्रुतम् ;

- तस्मात् 5/1 therefore इह 0 here, in this life वा 0 or अतीतेषु 7/3 in earlier वा 0 or बहुषु 7/3 in many जन्मान्तरेषु 7/3 in births तपआदिभिः 3/3 through austerity, etc कृतसत्त्वशुद्धेः (113BV) 6/1 for one by whom purification of the mind is done ज्ञानं N1/1 knowledge समुत्पद्यते III/1 is born यथाश्रुतम् 2ad/1 as taught;
- *Therefore indeed, knowledge as taught is born for one who has purified (his) mind through austerity, etc, in this life or in many earlier births.*

‘यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः’ (श्वे. उ. ६-२३) इति मन्त्रवर्णात् ।

- ‘यस्य 6/1 for one देवे 7/1 in the Lord परा F1/1 highest भक्तिः F1/1 devotion यथा 0 just as देवे 7/1 in the Lord

तथा 0 similarly गुरौ 7/1 in Guruतस्य 6/1 to him एते 1/3 these कथिताः 1/3 as intended (अकथिताः untold) हि 0 indeed अर्थाः 1/3 meanings प्रकाशन्ते III/3 revealed महात्मनः (116BV) 6/1 to one with a great/ pure mind' (श्वे. उ. ६-२३) इति 0 thus मन्त्रवर्णात् 5H/1 due to these words of the mantra.

- *Due to this mantra: "Sv. Up. 6.26: For one who has the highest devotion in the Lord and similarly in the Guru, to such a person with a pure mind, the intended (and even untold) meanings are revealed".*

'ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः' (मो. २०४-८) इति स्मृतेश्च ।

- 'ज्ञानम् N1/1 knowledge उत्पद्यते III/1 is born पुंसां 6/3 for people क्षयात् 5H/1 due to removal पापस्य N6/1 of pApa कर्मणः N6/1 of action (यथादर्शतले प्रख्ये पश्यति आत्मानम् आत्मनि)' (मो. २०४-८) इति 0 thus स्मृतेः 5H/1 due to Smriti statement च 0 and.
- *And due to the Smriti statement "M.B. 204.8: knowledge is born for people due to removal of vicious action (just as when the mirror is clear, similarly one sees the self in the mind/ intellect)".*

इतिशब्दः उपलक्षणत्वप्रदर्शनार्थः ।

- **इतिशब्दः** 1/1 the word "इति" उपलक्षणत्वप्रदर्शनार्थः 1/1 for the purpose of showing representative nature.
- *The word इति is for the purpose of implying other means.*

इति एवमाद्यन्यदपि ज्ञानोत्पत्तेरुपकारकम् 'अमानित्वमदम्भित्वम्' (भ. गी. १३-७) इत्याद्युपदर्शितं भवति ।

- **इति** 0 =एवमादि 1/1 beginning with अन्यत् 1/1 other अपि 0 also ज्ञानोत्पत्तेः 6/1 for the rise of knowledge उपकारकम् 1/1 helpful 'अमानित्वम् 1/1 humilty अदम्भित्वम् 1/1 sincerity' (भ. गी. १३-७) इत्यादि 1/1 this, etc उपदर्शितं 1/1 indicated/ implied भवति III/1 become.
- *Beginning with (austerity, etc), other (qualities such as) "BG 13.7: humility, sincerity" also become implied as helpful for the rise of knowledge,*

प्रतिष्ठा पादौ पादाविवास्याः ; तेषु हि सत्सु प्रतिष्ठति ब्रह्मविद्या प्रवर्तते, पञ्चामिव पुरुषः ।

- **प्रतिष्ठा** 1/1 =पादौ 1/2 legs पादौ 1/2 legs इव 0 like अस्याः F6/1 for this knowledge; तेषु 7/3 when those हि 0 because सत्सु 7SS/3 when being प्रतिष्ठति III/1 is established ब्रह्मविद्या F1/1 knowledge of brahman प्रवर्तते III/1 is functional, पञ्चाम् 3/2 with legs इव 0 like पुरुषः 1/1 person.
- *प्रतिष्ठा means legs, like legs for this knowledge; because when those (austerity, etc) are there, knowledge of brahman is established, becomes functional (in removing ignorance), like a person with legs.*

वेदाश्चत्वारः सर्वाणि चाङ्गानि शिक्षादीनि षट् कर्मज्ञानप्रकाशकत्वाद्देदानां तद्रक्षणार्थत्वाद्देदानां प्रतिष्ठात्वम् ।

- **वेदाः** 1/3 Vedas चत्वारः 1/3 four सर्वाणि 1/3 all च 0 and अङ्गानि 1/3 accessories =शिक्षादीनि 1/3 Shiksha, etc षट् 1/3 six कर्मज्ञानप्रकाशकत्वात् 5H/1 due to having the status of revealer for the rituals and knowledge वेदानां 6/3 of Vedas तद्रक्षणार्थत्वात् 5H/1 due to their being for the purpose of their (Vedas') protection अङ्गानां 6/3 of accessories प्रतिष्ठात्वम् 1/1 status of being the legs.

- *The four Vedas and all the six accessories such as Shiksha, etc, (are the legs of the knowledge); There is status of being the legs (of the knowledge) for the Vedas due to their having the status of revealer for the rituals and knowledge and for the accessories due to their being for the purpose of their protection.*

अथवा, प्रतिष्ठाशब्दस्य पादरूपकल्पनार्थत्वाद्देदास्त्वितराणि सर्वाङ्गानि शिरआदीनि ।

- अथवा 0 or, प्रतिष्ठाशब्दस्य 6/1 of the word "प्रतिष्ठा" पादरूपकल्पनार्थत्वात् 5H/1 due to being for the purpose of metaphor in the form of legs वेदाः 1/3 Vedas तु 0 इतराणि 1/3 other सर्वाङ्गानि 1/3 all parts =शिरआदीनि 1/3 head, etc.
- *Or, due to the word प्रतिष्ठा being for the purpose of metaphor in the form of legs, Vedas are all other parts, head, etc (of the knowledge).*

अस्मिन्पक्षे शिक्षादीनां वेदग्रहणेनैव ग्रहणं कृतं प्रत्येतव्यम् ।

- अस्मिन् 7/1 - पक्षे 7/1 in this case शिक्षादीनां 6/3 of Shiksha, etc वेदग्रहणेन 3/1 by the mention of the Vedas एव 0 alone ग्रहणं 1/1 grasping/ mention कृतं 1/1 done प्रत्येतव्यम् 1/1 should be understood.
- *In this case, by the mention of the Vedas alone, the mention of Shiksha, etc (Vedangas) should be understood.*

अङ्गिनि हि गृहीतेऽङ्गानि गृहीतान्येव भवन्ति, तदायत्तत्वाद्ङ्गानाम् ।

- अङ्गिनि 7SS/1 when the main/ one that has accessories हि 0 because गृहीते 7SS/1 when grasped अङ्गानि 1/3 parts गृहीतानि 1/3 grasped/ understood एव 0 indeed भवन्ति III/3 become, तदायत्तत्वात् (6TP/ 7TP) 5H/1 because of dependence on that अङ्गानाम् 6/3 of the accessories.
- *Because when the main is mentioned, indeed the accessories become mentioned, because of the dependence of accessories on that (main one).*

सत्यम् आयतनं यत्र तिष्ठत्युपनिषत् तदायतनम् ।

- सत्यम् 1/1 truth आयतनं 1/1 abode यत्र 0 where तिष्ठति III/1 resides उपनिषत् 1/1 Upanishad तत् 1/1 that आयतनम् 1/1 abode.
- *Truth is the abode; where Upanishad resides, that is the abode.*

सत्यमिति अमायिता अकौटिल्यं वाङ्मनःकायानाम् ।

- सत्यम् 1/1 truth इति 0 this =अमायिता 1/1 free from fraud अकौटिल्यं 1/1 absence of crookedness वाङ्मनःकायानाम् 6/3 of speech, mind and the body.
- *"Truth" means free from fraud, absence of crookedness of speech, mind and the body.*

तेषु ह्याश्रयति विद्या ये अमायाविनः साधवः, नासुरप्रकृतिषु मायाविषु ;

- तेषु 7/3 in those हि 0 indeed आश्रयति III/1 resides विद्या F1/1 knowledge ये 1/3 those who अमायाविनः 1/3 free from fraud साधवः 1/3 straightforward, न 0 not आसुरप्रकृतिषु 7/3 in those having the nature of asura मायाविषु

7/3 in frauds;

- *Indeed, knowledge resides in those who are free from fraud, straightforward, not in evil, frauds.*

‘न येषु जिह्ममनृतं न माया च’ (प्र. उ. १-१६) इति श्रुतेः ।

- ‘न 0 not येषु 7/3 in whom जिह्मम् (जहाति परित्यजति सारल्यम् इति) crookedness अनृतं 1/1 untruthfulness न 0 not माया 1/1 fraud च 0 and’ (प्र. उ. १-१६) इति 0 thus श्रुतेः 5H/1 due to Shruti statement.

तस्मात्सत्यमायतनमिति कल्प्यते ।

- तस्मात् 5/1 therefore सत्यम् 1/1 truth आयतनम् 1/1 abode इति 0 thus कल्प्यते III/1 is imagined.

तपआदिष्वेव प्रतिष्ठात्वेन प्राप्तस्य सत्यस्य पुनरायतनत्वेन ग्रहणं साधनातिशयत्वज्ञापनार्थम् ।

- तपआदिषु 7/3 in austerity, etc एव 0 itself प्रतिष्ठात्वेन 3ad/1 as the status of legs प्राप्तस्य 6/1 of that included सत्यस्य 6/1 of truth पुनः 0 again आयतनत्वेन 3ad/1 as abode ग्रहणं 1/1 mention साधनातिशयत्वज्ञापनार्थम् (6TP, TB, 6TP, 4TP/ 116BV) 1/1 for the purpose of revealing its eminence/ exalted status among all means.
- *There is the mention of truth again, which was included in austerity, etc (इति), itself as abode, for the purpose of revealing its eminence among all means.*

‘अश्वमेधसहस्रं च सत्यं च तुलया धृतम् । अश्वमेधसहस्राच्च सत्यमेकं विशिष्यते’ (महाभा. आ. ७४-१०३) इति स्मृतेः ॥

- ‘अश्वमेधसहस्रं 1/1 thousand Ashvamedhas च 0 and सत्यं 1/1 truth च 0 and तुलया F3/1 by a weighing balance / scale धृतम् 1/1 held. अश्वमेधसहस्राच्च सत्यम् एकं विशिष्यते III/1 overweighs’ (महाभा. आ. ७४-१०३) इति स्मृतेः ॥ 4.8 ॥
यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतिष्ठति प्रतिष्ठति ॥ ४.९ ॥
- यः 1/1 one who वै 0 indeed एताम् F2/1 this एवं 0 in this manner वेद III/1 knows अपहत्य 0 having dispelled/ destroyed पाप्मानम् 2/1 vice in the form of ignorance and its results अनन्ते 7/1 in the infinite स्वर्गे 7/1 in heaven लोके 7/1 in the world ज्येये 7/1 in the highest प्रतिष्ठति III/1 abides प्रतिष्ठति III/1 abides. ॥ ४.९ ॥
- यः वै एताम् एवं वेद सः पाप्मानम् अपहत्य अनन्ते ज्येये स्वर्गे लोके पतिष्ठति प्रतिष्ठति ।
- *One who indeed knows this so, having dispelled vice in the form of ignorance and its results, he abides forever in the highest world, heaven (happiness).*

भाष्यम्

यो वै एतां ब्रह्मविद्याम् ‘केनेषितम्’ (के. उ. १-१) इत्यादिना यथोक्तम् एवं महाभागाम् ‘ब्रह्म ह देवेभ्यः’ (के. उ. ३-१) इत्यादिना स्तुतां सर्वविद्याप्रतिष्ठां वेद ।

- यः 1/1 one who वै 0 indeed एतां F2/1 this = ब्रह्मविद्याम् F2/1 knowledge of brahman ‘केनेषितम्’ (के. उ. १-१) इत्यादिना 3/1 by this mantra, etc यथोक्तम् F2/1 as taught एवं 0 in this manner महाभागाम् F2/1 most glorified ‘ब्रह्म ह देवेभ्यः’ (के. उ. ३-१) इत्यादिना 3/1 by this mantra, etc स्तुतां F2/1 praised सर्वविद्याप्रतिष्ठां F2/1 the basis of all knowledges वेद III/1 knows.
- *Indeed, one who knows this knowledge of brahman, as taught by the mantra starting from “1.1 prompted by what?” and starting from “3.1” praised as the basis of all knowledges.*

‘अमृतत्वं हि विन्दते’ (के. उ. २-४) इत्युक्तमपि ब्रह्मविद्याफलमन्ते निगमयति — अपहृत्य पाप्मानम् अविद्याकामकर्मलक्षणं संसारबीजं विधूय अनन्ते अपर्यन्ते स्वर्गं लोके सुखात्मके ब्रह्मणीत्येतत् ।

- ‘अमृतत्वं 2/1 immortality हि 0 indeed विन्दते III/1 attains’ (के. उ. २-४) इत्युक्तम् 1/1 told अपि 0 even ब्रह्मविद्याफलम् 2/1 result of knowledge of brahman अन्ते 7/1 in the end निगमयति III/1 concludes— अपहृत्य (अप+हन्+ल्यप्) 0 having destroyed पाप्मानम् 2/1 =अविद्याकामकर्मलक्षणं 2/1 that in the form of ignorance, desire and action संसारबीजं 2/1 seed of bondage विधूय 0 having removed अनन्ते 7/1 =अपर्यन्ते 7/1 in the infinite स्वर्गं 7/1 लोके (लोक्यते सर्वम् अनेन) 7/1 =सुखात्मके 7/1 in that which is the nature of happiness ब्रह्मणि 7/1 in brahman इत्येतत् 1/1 this is the idea.

अनन्ते इति विशेषणान्न त्रिविष्टपे

- अनन्ते 7/1 in limitless इति 0 thus विशेषणात् 5H/1 due to the specification न 0 not त्रिविष्टपे 7/1 in the third (among भूर्भुवस्सुव)
- *Due to the specification “in the limitless”, not in third [heaven, among भूर्भुवस्सुव]—*

अनन्तशब्द औपचारिकोऽपि स्यादित्यत आह — ज्येये इति ।

- अनन्तशब्दः 1/1 the word "infinite" औपचारिकः 1/1 figurative अपि 0 even स्यात् III/1 would be इत्यतः 0 therefore आह III/1 says — "ज्येये 7/1" इति 0 thus.
- *The word “infinite” could even be figurative. Therefore, Shruti says thus: “in the highest”.*

ज्येये ज्यायसि सर्वमहत्तरे स्वात्मनि मुख्ये एव प्रतितिष्ठति ।

- ज्येये (छान्दस) 7/1 =ज्यायसि 7/1 in the highest सर्वमहत्तरे 7/1 in that which is greater than everything स्वात्मनि 7/1 in oneself मुख्ये 7/1 in the primary sense एव 0 indeed प्रतितिष्ठति III/1 abides.
- *One remains abides in the highest, in that which is greater than everything, in that which is (infinite in) the primary sense, in oneself.*

न पुनः संसारमापद्यत इत्यभिप्रायः ॥

- न 0 does not पुनः 0 again संसारम् 2/1 bondage आपद्यते III/1 attains इत्यभिप्रायः 1/1 this is the idea.
- *One does not attain bondage again. This is the idea. ॥4.9॥*

Summary

- 1.1: What is that which makes the senses active towards the objects?
- 1.2: It is the ear of the ear, mind of the mind, vital air of the vital air, eye of the eye, knowing which people become immortal, while living and afterwards too. This is a संग्रहमन्त्र ।
- 1.3: That reality is not available for the sense organs, we do not it as an object and how else it can be taught, than as what we have learnt from our teachers that it is different from what is known and

unknown. It is the truth of the individual as well as the total.

- *1.4-9: These mantras present the fact that that which cannot be objectified by any sense organs, but they themselves function due to which reality/consciousness, know that consciousness as brahman, not this which people meditate upon as "this". It is not even the वाच्यार्थ of any word.*
- *2.1: The disciple is tested by the teacher as: if you know brahman very well, then you know it as an object and therefore, you know only a little bit of it, either as a state of the mind or as सगुणब्रह्म । The disciple responds that he knows brahman (after contemplating upon it).*
- *2.2: I don't know brahman very well, as an object, and it is not that I don't know, I know and I don't know.*
- *2.3: Shruti says that a person for whom brahman is not objectified, for that person alone it is correctly understood, whereas for one whom brahman is known as an object, he doesn't know. It is known to those who don't know and not known to those who know.*
- *2.4: When brahman is understood as consciousness in every thought, then alone it is correctly understood, because by this alone one attains immortality. One attains strength to overpower death only because of the self and therefore, one attains immortality by self-knowledge. The self-knowledge gives freedom because self is always free.*
- *2.5: Talks about the result and glorifies brahman as when known here, it gives meaningfulness to one's life, otherwise there is infinite loss. The discerning people attain immortality. having known brahman in all living beings.*
- *3.1-4.3: This section narrates the story of Agni, Vayu and Indra who encounter the brahman as Yaksha and are unable to identify who it was.*
- *4.4: The first two meditations are the विद्युत् and निमेष उपासन । It also indicates how Ishvara creates the world in a flash. The process is to meditate on brahman as lightning, since in the story Yaksha appeared bright, and also came and went speedily or as the shutting of the eye. There are two more meditations mentioned.*
- *4.5: The student asks the teacher to teach the Upanishad and the teacher responds that the Upanishad has already been taught and there is nothing more to be taught for moksha. The intention of the disciple was to ask the teacher to announce so, if there is nothing more to the knowledge.*
- *4.6: For this knowledge of brahman, austerity, mastery over organs of action, etc, Vedas and accessories are the legs, and truth is the abode.*
- *4.7: Having destroyed पापम् in the form of ignorance and its effects, which are desire, action, doership*

and experiencershship, one abides in the limitless happiness, greater than everything else.

षड्विंशः for तात्पर्यनिर्णय of the Upanishad.

- उपक्रमोपसंहारौ अभ्यासोपूर्वता फलम् अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये।
- उपक्रमोपसंहारौ beginning and end/conclusion.
 - श्रोत्रस्य श्रोत्रम् and प्रतिबोधविदितम् both indicate non-dual brahman which is same as the self.
- अभ्यासः repetition.
 - यत्श्रोत्रेण, etc, 5 times it is repeated तदेव ब्रह्म त्वं विद्धि नेदं यदिदम् उपासते ।
- अपूर्वता that which is not available for any other means of knowledge.
 - न तत्र चक्षुर्गच्छति न वाग्गच्छति ।
- फलम् result.
 - प्रेत्यास्माल्लोकात् अमृताः भवन्ति ।
 - आत्मना विन्दते वीर्यम् विद्यया विन्दतेऽमृतम्।
 - अपहृत्य अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति ।
- अर्थवादः glorification.
 - इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
 - The entire story of the 3rd chapter is glorification of ब्रह्म।
- उपपत्तिः reasoning.
 - प्रतिबोधविदितं मतम् अमृतत्वं हि विन्दते।
 - यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविजानताम्। ब्रह्म is not available as an object because it is the very self of one who objectifies.

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