ईशा उपनिषद्

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥	अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया । इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥	विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥
असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः । तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥	अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥
अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् । तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥	अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् । इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥
तदेजति तन्नैजति तद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥	सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह । विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥
यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥	हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥	पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह तेजः । यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥
स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥	वायुरनिलममृतमथेदं भस्मान्तं शरीरम् । ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥
अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥	अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १८ ॥

ॐ| पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Swami Chinmayananda
That is Whole; this is Whole; from the Whole the whole becomes manifest. From the Whole when the whole is negated, what remains is again the Whole.

Sri Aurobindo

Swami Gambhirananda
Om. That (supreme Brahman) is infinite, and this (conditioned Brahman) is infinite. The infinite (conditioned Brahman) proceeds from the infinite (supreme Brahman). (Then through knowledge), taking the infinite of the infinite (conditioned Brahman), it remains as the infinite (unconditioned Brahman) alone.

Om! Peace! Peace! Peace!

<u>पद-विश्लेषण</u>
पूर्णमदः – पूर्णम् अदः
    पूर्णम् - totality
    अदः – that   अदस् सर्वनाम शब्दः,
पूर्णमिदं – पूर्णम् इदं
    पूर्णम् - totality
    इदं - this
पूर्णात्पूर्णमुदच्यते – पूर्णात् पूर्णम् उदच्यते
    पूर्णात् – from totality
    पूर्णम् – totality
    उदच्यते – rises from, moves upward   उत् + अच्यते
पूर्णस्य – of (belonging to) completeness
पूर्णमादाय – पूर्णम् आदाय
    पूर्णम् - totality
    आदाय – having taken   indcl. आङ् + दा + ल्यप्
पूर्णमेवावशिष्यते – पूर्णम् एव अवशिष्यते
    पूर्णम् – totality
    एव – only
    अवशिष्यते – is left as remnant   अव + शिष्, लट् लकार: आत्मनेपदं

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
'ईशा वास्यम्' इत्यादयो मन्त्राः कर्मस्वविनियुक्ताः, तेषामकर्मशेषस्यात्मनो याथात्म्यप्रकाशकत्वात् ।
'ईशा वास्यम्' इति आदय: मन्त्राः कर्मसु अविनियुक्ताः, तेषाम् अकर्म-शेषस्य-आत्मनो याथात्म्य-प्रकाशकत्वात् ।
'ईशा वास्यम्' इति आदय: मन्त्राः कर्मसु अविनियुक्ताः, तेषाम् याथात्म्य-प्रकाशकत्वात् अकर्म-शेषस्य-आत्मनो ।

‘Isha Vasyam’ etc. mantras are not attached to (used) in karma (works), in them (mantras), for purpose of illuminating the true nature “non-work alone is Atman”

याथात्म्यं चात्मनः शुद्धत्वापापविद्धत्वैकत्वनित्यत्वाशरीरत्वसर्वगतत्वादि वक्ष्यमाणम् ।
याथात्म्यं च आत्मनः शुद्धत्व-अपापविद्धत्व-एकत्व-नित्य-तु-अशरीरत्व-सर्वगतत्व-आदि वक्ष्यमाणम् ।
आत्मनः याथात्म्यं च शुद्धत्व-अपापविद्धत्व-एकत्व-नित्य-तु-अशरीरत्व-सर्वगतत्व-आदि वक्ष्यमाणम् ।
The true nature of Atman will be explained as pureness, being unpierced by sin, Oneness, eternity, bodiless nature, all pervading nature etc.

तच्च कर्मणा विरुध्यत इति युक्त एवैषां कर्मस्वविनियोगः ।
तच्च कर्मणा विरुध्यत इति युक्त एव एषां कर्मसु अविनियोगः ।
तच्च युक्त एव, कर्मणा विरुध्यत इति, एषां कर्मसु अविनियोगः ।
and that (nature of Atman) conflicts with Karma (works) , unified (with Atman) these (mantras) are not used in Karma (Works)

न ह्येवंलक्षणमात्मनो याथात्म्यम् उत्पाद्यं विकार्यम् आप्यं संस्कार्यं वा कर्तृभोक्तृरूपं वा, येन कर्मशेषता स्यात् ; सर्वासामुपनिषदामात्मयाथात्म्यनिरूपणेनैवोपक्षयात् , गीतानां मोक्षधर्माणां चैवम्परत्वात् ।
न हि-एवं-लक्षणम्-आत्मनो याथात्म्यम् उत्पाद्यं विकार्यम् आप्यं संस्कार्यं वा कर्तृ-भोक्तृ-रूपं वा, येन कर्म-शेषता स्यात् ; सर्वासाम्-उपनिषदाम्-आत्म-याथात्म्य-निरूपणेन्-एव-उपक्षयात्, गीतानां मोक्षधर्माणां च-एवम्-परत्वात् ।
आत्मनो याथात्म्यम् न हि एवं-लक्षणम् उत्पाद्यं विकार्यम् आप्यं संस्कार्यं वा कर्तृ-भोक्तृ-रूपं वा, येन कर्म-शेषता स्यात् ; सर्वासाम्-उपनिषदाम्-आत्म-याथात्म्य-निरूपणेन्-एव-उपक्षयात्, गीतानां मोक्षधर्माणां च-एवम्-परत्वात् ।
indeed Atman’s true nature does not have features of, birth, change, attained by rite of passage, or having the form of doer or enjoyer, by which alone work exists; within all the Upanishads the nature of Atman being without form is alone taught, in Geeta and moksha-dharmas also similarly supreme

तस्मादात्मनोऽनेकत्वकर्तृत्वभोक्तृत्वादि च अशुद्धत्वपापविद्धत्वादि चोपादाय लोकबुद्धिसिद्धं कर्माणि विहितानि ।
तस्माद् आत्मनो अनेकत्व-कर्तृत्व-भोक्तृत्व-आदि च अशुद्धत्व-पापविद्धत्व-आदि च-उपादाय लोक-बुद्धि-सिद्धं कर्माणि विहितानि ।
Therefore, the Atman, is assigned multitude-doership-enjoyership-etc and nonpurity, pierced by sin-etc., by the worldly-intellect-achievement which performs works

यो हि कर्मफलेनार्थी दृष्टेन ब्रह्मवर्चसादिना अदृष्टेन स्वर्गादिना च द्विजातिरहं न काणत्वकुब्जत्वाद्यनधिकारप्रयोजकधर्मवानित्यात्मानं मन्यते सोऽधिक्रियते कर्मस्विति ह्यधिकारविदो वदन्ति ।
यो हि कर्मफलेनार्थी, दृष्टेन ब्रह्मवर्चसादिना, अदृष्टेन स्वर्गादिना च, द्विजातिरहं न काणत्व-कुब्जत्व-आदि-अनधिकार-प्रयोजक-धर्म-वा-अनित्य-आत्मानं मन्यते सो-अधिक्रियते कर्मसु इति हि-अधिकारविदो वदन्ति ।
Whoever desirous of fruits of Work, such as visible spiritual shining etc., or not visible like heaven etc., thinks I am of the twice-born class, not one-eyed or hump-backed etc. attributes which disqualify, thinks of the self is not eternal, he is entitled work, so expound those who are knowledgeable in qualifications

तस्मादेते मन्त्रा आत्मनो याथात्म्यप्रकाशनेन आत्मविषयं स्वाभाविककर्मविज्ञानं निवर्तयन्तः शोकमोहादिसंसारधर्मविच्छित्तिसाधनमात्मैकत्वादिविज्ञानमुत्पादयन्तीति ।
तस्माद् एते मन्त्रा आत्मनो याथात्म्य-प्रकाशनेन आत्मविषयं स्वाभाविक-कर्म-विज्ञानं निवर्तयन्तः शोक-मोह-आदि-संसार-धर्मवित्- छित्ति-साधनम्-आत्मा-एकत्व-आदि-विज्ञानम्-उत्पादयन्ति-इति ।

Therefore these mantras, by showing light on Atman's true nature, in those who return to Atman understanding essential nature of work, that grief-delusion-etc are the world's innate nature (dharma), intellectual effort and knowledge of Atma's Oneness etc. is born.

एवमुक्ताधिकार्यभिधेयसम्बन्धप्रयोजनान्मन्त्रान्सङ्क्षेपतो व्याख्यास्यामः —
एवम्-उक्त-अधिकारि-अभिधेय-सम्बन्ध-प्रयोजनान्-मन्त्रान्-सङ्क्षेपतो व्याख्यास्यामः —
thus described the entitled (competent) and what is to be known, relationship (of text to subject), and benefits of the mantras we are explaining in brief..

Gambhirananda
Introduction: The (Vedic) mantras (verses) beginning with Iśāvāsyam have not been utilised in karma (rituals etc.), for they serve to reveal the true nature of the Self, which is not an appendage to karma. The real nature of the Self consists in Its purity, sinlessness, oneness, eternity, in- corporeity, omnipresence, etc., which will be indicated later on (Īś. 8). As that (nature) would conflict with karma, it is but natural that the verses are not applied to karma; for neither is the Self in Its real nature, as defined, a thing to be created, transformed, achieved, or purified, nor is It of the nature of an agent or enjoyer, whereby It could become a factor in karma. Moreover, all the Upaniṣads exhaust themselves simply by determining the true nature of the Self, and the Gita and the scriptures dealing with mokṣa (the emancipation of the soul) have only this end in view. Accordingly all karmas have been enjoined by assuming such qualities for the Self as multiplicity, agentship, enjoyership, etc., and impurity, sinfulness, etc., which common sense takes for granted. For people who are versed in the science dealing with competence (of people treading this path) say that a man is qualified for karma when he hankers after the results of karma, be they of this world in the form of spiritual eminence etc., or of the hereafter in the form of heaven etc., and thinks of himself thus: "I am a twice-born man and am free from such defects as being one-eyed or hump-backed which stand in the way of one's competence for karma." Therefore these verses remove inherent ignorance through the revelation of the true nature of the Self, and thereby produce the knowledge of the oneness etc. of the Self, which is the means for the uprooting of sorrow, delusion, etc., incidental to mundane existence. We shall briefly explain these (Vedic) verses for which have thus been determined the competent students, the subject matter, the relation between the Vedic text and the subject matter and the purpose.1

1 One who wants emancipation is the competent student; the identity of the individual self and the absolute Self is the subject matter; the relation of the Vedic text and the subject matter consists in the former being the revealer of the latter; and the purpose is the removal of ignorance and the attainment of supreme Bliss.

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥

ईशा-वास्यम् इदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ॥

अन्वय:
इदं सर्वं, यत् किञ्च जगत्यां जगत्, ईशा-वास्यम् ।
तेन त्यक्तेन भुञ्जीथा, कस्य स्विद् धनम्, मा गृधः॥

Swami Chinmayananda
All of this, whatsoever moves in this universe, including the universe itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. The renounced, thou shouldst enjoy. Covet not anybody's wealth.

Sri Aurobindo
All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

Swami Gambhirananda
Om. All this – whatsoever moves on earth – should be covered by the Lord. Protect (your Self) through that detachment. Do not covet anybody's wealth (Or – do not covet, for whose is wealth?)

<u>पद-विश्लेषण</u>
ईशावास्यमिदं सर्वं = ईशा-वास्यम् इदं सर्वं
 शंकारा - ईट्-ईशौ-ईशः। तृतीया एक – ईशा – by the lord
 ईशा – the lord (fem.) ईश् + क + अ (स्त्री)
 ईशा (स्त्री) - ईषा लाङ्गलदण्डः स्यात्सीता लाङ्गलपद्धतिः। वैश्यवर्गः 2.9.14.2.1। अर्थः – हलयुगयोर्मध्यकाष्ठम्
 faculty, power, dominion; the pole of a carriage; Powerful, supreme; an epithet of Durgā;
वास्यम् – to be covered to be covered or enveloped, to be caused to dwell or settle down, being worn
 (कौमुदीधातुः-१००५) वस् वसँ निवासे भ्वादिः परस्मैपदी अकर्मकः अनिट् (to dwell,to live, to stay) (निवास करना, टिकना) ण्यत्-प्रत्ययः (वास्य) णिचि यत्-प्रत्ययः (वास्य)
 (कौमुदीधातुः-१०२३) वस् वसँ आच्छादने अदादिः आत्मनेपदी सकर्मकः सेट् (to cover, to wear, to pull, to dress) (ढकना, वस्त्र पहनना, ओढ़ना, पोशाख धारण करना) ण्यत्-प्रत्ययः (वास्य) णिचि यत्-प्रत्ययः (वास्य)
 (कौमुदीधातुः-१२१४) वस् वसुँ स्तम्भे दिवादिः परस्मैपदी अकर्मकः सेट् (to be firm to be fixed, to be straight) (निश्चल होना, सीधा होना) ण्यत्-प्रत्ययः (वास्य) णिचि यत्-प्रत्ययः (वास्य)
 (कौमुदीधातुः-१७४५) वस् वसँ स्नेहच्छेदापहरणेषु चुरादिः उभयपदी सकर्मकः सेट् (to love, to cut, to destroy, to kidnap, to desire) (स्नेह करना, कतरना, छेदा करना, नष्ट करना, अपहरण करना, मोह करना) यत्-प्रत्ययः (वास्य) णिचि यत्-प्रत्ययः (वास्य)
Apte: ईशावास्यम् नपुं*। ईशः- आवास्यम् - आवास्य Inhabited by, full of; वास्यम्: द्वि एक
इदं – this सर्वं - all
यत्किञ्च = यत् किम् च
 यत् किम् च – that which
जगत्यां जगत् –
 जगत्यां - in this world जगती शब्द, सप्तमी एक
 जगत् – that which moves
 जगत् (नपुं) - त्रिष्वथो जगती लोको विष्टपं भुवनं जगत्। भूमिवर्गः 2.1.6.1.5। अर्थः - लोकः
 जगत् (वि) - त्रिष्वितो जगदिङ्गेऽपि रक्तं नील्यादि रागि च। नानार्थवर्गः 3.3.80.1.1। अर्थः - चरम्

तेन त्यक्तेन – by discarding that

त्यक्त – त्यज् + क्त त्यक्तेन तृती एक

भुञ्जीथा

√भुज् + आशीर्लिङ् + परसमैपदी + मध्य + एक = भुज्या:

भुञ्जीथा is modeled after आत्मनेपद declension, which is unconventional? May you enjoy

मा गृधः

गृधः - from गृधु to covet

गृधु m. (-धुः) 1. The deity KAMA or love. 2. A libidinous man.

E. गृध् धातुः - to desire, कु Unadi aff.

कस्य स्विद्धनम्

स्विद् [svid], ind. A particle of interrogation or inquiry, often implying 'doubt', or 'surprise', and translateable by 'what, ' 'hey', 'hallo', 'can it be that'. It is added to interrogative pronouns in this sense or to give an indefinite sense

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>

ईशा ईष्टे इति ईट् , तेन ईशा । ईशिता परमेश्वरः परमात्मा सर्वस्य ।

from the verb ईश्, ईष्टे (प्र ए), one who lords is ईश् (कृदन्त) ईट् (प्र ए), third person singular is Isha (ईशा). Supremacy, highest lord, highest soul of all.

स हि सर्वमीष्टे सर्वजन्तूनामात्मा सन् प्रत्यगात्मतया ।

स हि सर्वम् ईष्टे, सर्वजन्तूनाम्-आत्मा सन् प्रत्यग्-आत्मतया ।

He lords over all, is the Atma of all creatures, due to being the innermost self

तेन स्वेन रूपेणात्मना ईशा वास्यम् आच्छादनीयम् । किम् ? इदं सर्वं यत्किंच यत्किञ्चित् जगत्यां पृथिव्यां जगत् तत्सर्वम् ।

तेन स्वेन रूपेण आत्मना ईशा वास्यम् आच्छादनीयम् । किम् ? इदं सर्वं यत्किंच यत्-किञ्चित् जगत्यां पृथिव्यां जगत् तत्-सर्वम् ।

by that, by its own form, by Atman, the lord dwells, covers or conceals। What? all this, whatever on this earth moves, all that

स्वेनात्मना ईशेन प्रत्यगात्मतया अहमेवेदं सर्वमिति परमार्थसत्यरूपेणानृतमिदं सर्वं चराचरमाच्छादनीयं स्वेन परमात्मना ।

स्वेन-आत्मना ईशेन प्रत्यग-आत्म-तया अहम् एव इदं सर्वम् इति परमार्थ-सत्य-रूपेण-अनृतम्-इदं सर्वं चर-अचरम्-अच्छादनीयं स्वेन परमात्मना।

by its own Atman, by the Lord, by the innermost self, I only (am) all this, by the nature of the highest goal and truth all this is false, moveable, and immoveable should be covered by their highest Self.

यथा चन्दनागर्वादेरुदकादिसम्बन्धजक्लेदादिजमौपाधिकं दौर्गन्ध्यं तत्स्वरूपनिघर्षणेनाच्छाद्यते स्वेन पारमार्थिकेन गन्धेन, तद्वदेव हि स्वात्मन्यध्यस्तं स्वाभाविकं कर्तृत्वभोक्तृत्वादिलक्षणं जगद्द्वैतरूपं जगत्यां पृथिव्याम् , जगत्यामित्युपलक्षणार्थत्वात्सर्वमेव नामरूपकर्माख्यं विकारजातं परमार्थसत्यात्मभावनया त्यक्तं स्यात् ।

यथा चन्दन-अगरु (अगुरु)-आदेः-उदक-आदि-सम्बन्धज-क्लेद-आदि-जम्-औपाधिकं दौर्गन्ध्यं तत्स्वरूप-निघर्षणेन-अच्छाद्यते स्वेन पारमार्थिकेन गन्धेन, तद्वद् एव हि स्वात्मनि-अध्यस्तं स्वाभाविकं कर्तृत्व-भोक्तृत्व-आदि-लक्षणं जगद्-द्वैतरूपं जगत्यां पृथिव्याम्, जगत्याम्-इति-उपलक्षणार्थत्वात्-सर्वम्-एव नाम-रूप-कर्म-आख्यं विकारजातं परमार्थ-सत्य-आत्म-भावनया त्यक्तं स्यात् ।

Just as sandalwood, aloe etc., in dampness born in contact with water etc, resulting in a purely topical foul smell ; by rubbing, its true nature is (re)-covered by its own heavenly odor. In a similar manner,

superimposed on one’s Self’s true nature, doership-enjoyership-etc. qualities, are duality of movement in this earth. Because of surperimposed qualities in this world, all that is termed as name-form-work, born of modification, are discarded by (experiencing) the essence of highest-truth-Atman.

एवमीश्वरात्मभावनया युक्तस्य पुत्राद्येषणात्रयसंन्यासे एवाधिकारः, न कर्मसु । तेन त्यक्तेन त्यागेनेत्यर्थः ।
एवम्-ईश्वर-आत्मभावनया युक्तस्य पुत्रादि-एषणा-त्रय-संन्यासे एव-अधिकारः, न कर्मसु । तेन त्यक्तेन त्यागेन-इति-अर्थः ।
To one integrated through experiencing of the Lord and Atman, renunciation of the three desires of children etc. is the only assignment, not in Works. By that discarded (sacrificed) is the meaning.

न हि त्यक्तो मृतः पुत्रो भृत्यो वा आत्मसम्बन्धिताभावादात्मानं पालयति । अतस्त्यागेनेत्ययमेवार्थः ।
न हि त्यक्तो मृतः पुत्रो भृत्यो वा आत्म-सम्बन्धित-अभावाद् आत्मानं पालयति । अत: त्यागेन इति अयम् एव अर्थः ।
त्यक्तो मृतः पुत्रो भृत्यो वा आत्म-सम्बन्धित-अभावाद् न हिं आत्मानं पालयति । अत: त्यागेन इति अयम् एव अर्थः ।
Discarded or deceased, children or dependents, not being connected with oneself (Atma), do not sustain oneself (Atma). Hence this is the only meaning of sacrifice

भुञ्जीथाः पालयेथाः । एवं त्यक्तैषणस्त्वं मा गृधः गृधिम् आकाङ्क्षां मा कार्षीः धनविषयाम् ।
भुञ्जीथाः पालयेथाः । एवं त्यक्त-एषण: त्वं मा गृधः गृधिम् आकाङ्क्षां मा कार्षीः धनविषयाम् ।
Bhunjeetah is glossed as may you nurture (i.e. protect the Atma Bhava). Thus, having discarded desires, do not hanker, do not cultivate/husband in matters of wealth

कस्य स्वित् धनं कस्यचित् परस्य स्वस्य वा धनं मा काङ्क्षीरित्यर्थः । स्विदित्यनर्थको निपातः ।
कस्य स्वित् धनं कस्यचित् परस्य स्वस्य वा धनं मा काङ्क्षीरित्यर्थः । स्विदित्यनर्थको निपातः ।
Whose is wealth. Whose ever, other’s or one’s own wealth do not hanker after, this is the meaning. “svid” is without meaning, a particle

अथवा, मा गृधः । कस्मात् ? कस्य स्विद्धनम् इत्याक्षेपार्थः । न कस्यचिद्धनमस्ति, यद्गृध्येत ।
अथवा, मा गृधः । कस्मात् ? कस्य स्विद्धनम् इत्याक्षेपार्थः । न कस्यचिद्धनमस्ति, यद्गृध्येत ।
or, do not covet. Whom? meaning whose wealth, thus ends the objection. It is not anyone’s wealth, which you covet

आत्मैवेदं सर्वमितीश्वरभावनया सर्वं त्यक्तम् । अत आत्मन एवेदं सर्वम् , आत्मैव च सर्वम् ।
आत्मा एव इदं सर्वम् इति इश्वर-भावनया सर्वं त्यक्तम् । अत आत्मन एव इदं सर्वम् , आत्म एव च सर्वम् ।
Atma alone is all this, thus through the emotion of Iswara all is discarded. Thus Atman alone is all this, Atma alone is all.

अतो मिथ्याविषयां गृधिं मा कार्षीरित्यर्थः ॥
अत: मिथ्या-विषयां गृधिं मा कार्षी: इति अर्थः ॥
Therefore, do not be greedy over illusory things, this is the meaning

एवमात्मविदः पुत्राद्येषणात्रयसंन्यासेनात्मज्ञाननिष्ठतया आत्मा रक्षितव्य इत्येष वेदार्थः ।
एवम् आत्म-विदः पुत्रादि एषणा-त्रय-संन्यासेन आत्म-ज्ञान-निष्ठतया आत्मा रक्षितव्य इति-एष वेद-अर्थः ।
In this manner, by discarding the three desires of sons etc., by establishment in knowledge of the Atman, protect Atma, this is the meaning of the Veda

अथेतरस्य अनात्मज्ञतयात्मग्रहणायाशक्तस्य इदमुपदिशति मन्त्रः —
अथ इत: अस्य अनात्मज्ञतया-आत्म-ग्रहणाय-अशक्तस्य इदम्-उपदिशति मन्त्रः —
Hereafter, from here, through one’s sense of nonAtman, for those who are unable to grasp Atma, the mantra teaches this

Gambhirananda
One who lords it over is Īṭ;2 Īśā, by Īṭ, by the Lord. He who is the supreme Ruler and supreme Self of all is the Lord. For as the indwelling soul of all, He is the Self of all beings and as such rules all. (So) Īśā (means) by that Lord, in His true form as the Self; vāsyam, should be covered. What (is to be covered)? Idam sarvam yat kim ca, all this whatso- ever; jagat, moves; jagatyām, on the earth. All this is to be covered by one's own Self, the Lord, through His supreme reality (present in the realisation): "As the indwelling Self (of all), I am all this": all that is unreal, whether moving or not moving, is to be covered by its own supreme Self. As the adventitious bad odour of sandal, agaru, etc., resulting from moisture etc., because of their contact with water etc., is covered up by their natural smells through the process of rubbing those woods themselves, just so, (whatsoever moves on the earth will be abandoned through the contemplation of the Self which is the supreme Truth). "Whatever moves" means the apparent duality, the effect of ignorance, which is characterised by such ideas as doership, enjoyer-ship, etc., and which is superimposed on one's own Self; and the phrase "on the earth" having been used illustratively (for all the worlds), it follows that all the bundle of modifications known as name, form, and action will be abandoned through the contemplation of the Self which is the supreme Truth. He, who is thus engaged in the thought of the Self as God, has competence only for renouncing the three kinds of desire for son etc.,1 and not for karma. Tena tyaktena, through that detachment. Tyaktena means through detachment, (and not "by any abandoned thing"); for a son or a servant, when abandoned or dead, does not protect one, since he has no connection with oneself. So the meaning of the Vedic word (tyaktena) is "through renunciation". Bhuñjīthāḥ, protect. You who have re- nounced desires, mā gṛdhaḥ, do not covet, do not cherish any desire for wealth. Do not long for kasya svid, any-body's either your own or somebody else's; dhanam, wealth-this is the meaning. The word svit is a meaningless particle. Or the meaning is this: Do not covet. Why? Kasya svid dhanam, whose is wealth?-this (question) is used in the sense of a denial, because nobody has any wealth which can be coveted. The idea is this: All this has been renounced through this thought of the "Lord”, “All this is but the Self", so that all this belongs to the Self, and the Self is all. Therefore do not have any hankering for things that are unreal.
So far as the knower of the supreme Self is concerned, the purport of the Vedic text (i.e. of the first verse) is this, that the Self is to be saved through firm devotedness to the knowledge of the Self after the renunciation of the threefold desire for sons etc. As for the other person who is unable to cognise the Self because of his mental preoccupation with the non-Self, the Vedic text (i.e. the second verse) imparts this instruction:

2 It is derived from the root is, meaning "to rule" or "to have power".
1 For son, wealth, and worlds (vide Br. IV. iv. 22).

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समा: ।   (जिजीविषेच्छतं)
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

कुर्वन् एव इह कर्माणि जिजीविषेत् शतं समा: ।   (जिजीविषेच्छतं)
एवं त्वयि न अन्यथा इत: अस्ति न कर्म लिप्यते नरे ॥२॥

अन्वय:
इह कर्माणि कुर्वन् एव, शतं समा: जिजीविषेत् ।
त्वयि एवं अस्ति, न इत: अन्यथा, न कर्म लिप्यते नरे ॥

Swami Chinmayananda
Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man of this temperament.

Sri Aurobindo
Doing verily works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man.

Swami Gambhirananda
Should one wish to live a hundred years on this earth, he should live doing Karma. While thus, (as) man, you live, there is no way other than this by which Karma will not cling to you.

By doing karma, indeed, should one wish to live here for a hundred years. For a man, such as you (who wants to live thus), there is no way other than this, whereby karma may not cling to you.

<u>पद-विश्लेषण</u>
कुर्वन्नेवेह - कुर्वन् एव इह
    कुर्वन् – doing, कृ धातु:, शतृ प्रत्यय: - कुर्वत्   प्रथमैकवचने (पुं) - कुर्वन् । (स्त्री) - कुर्वती । (नपुं) - कुर्वत् , कुर्वद् ।
कर्माणि – works, tasks   कर्म शब्द: द्वि ए
जिजीविषेत् – desire to live, विधि-लिङ् प्रथम-पुरुष एक-वचन   (जिजीविषेत्   जिजीविषेताम्   जिजीविषेयु:)
    मूल-धातु - जीव् (to live / to remain alive), सन् प्रत्यय (Desiderative suffix, denoting "desire to")
    नूतन-धातु - जिजीविष (to desire to live)
शतं – hundred
समा: - years,   समा शब्द:, स्त्री, द्वि बहु
एवं - thus
त्वयि – in you   युष्मद् शब्द: सप्तमी एक
न अन्यथा – not otherwise
इत: अस्ति – from here, is   इ धातु: + क्त
कर्म - work
न लिप्यते does not contaminate
    लिप् to anoint, smear, besmear, cover, overspread, plaster, stain, pollute, defile, taint
नरे – in a person   सप्तमी ए

कुर्वन्नेव - कुर्वन् एव ङमुटागम व्यञ्जन सन्धि:
जिजीविषेच्छतं - जिजीविषेत् शतं श्चुत्व सन्धि: + छत्व सन्धि:
नान्यथेतोऽस्ति - न अन्यथा इत: अस्ति सवर्णदीर्घ स्वरसन्धि: + गुण स्वरसन्धि: + उकार विसर्ग सन्धि:

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
कुर्वन्नेव निर्वर्तयन्नेव इह कर्माणि अग्निहोत्रादीनि जिजीविषेत् जीवितुमिच्छेत् शतं शतसङ्ख्याकाः समाः संवत्सरान् ।
कुर्वन् एव निर्वर्तयन् एव इह कर्माणि अग्निहोत्रादीनि जिजीविषेत् जीवितुम्-इच्छेत् शतं शत-सङ्ख्याकाः समाः संवत्सरान् ।
Doing only (discarding, retreating only) here Works, Agnihotra etc (fire sacrifice), desire to live a count of one hundred years

तावद्धि पुरुषस्य परमायुर्निरूपितम् ।
तावद् हि पुरुषस्य परम-आयु:-निरूपितम् ।
Until then indeed is a person’s revealed highest age

तथा च प्राप्तानुवादेन यज्जिजीविषेच्छतं वर्षाणि तत्कुर्वन्नेव कर्माणीत्येतद्विधीयते ।
तथा च प्राप्त-अनुवादेन यत्-जिजीविषेत्-शतं वर्षाणि तत्-कुर्वन्-इव कर्माणि-इति-एतद्-विधीयते ।
And then, having received by repetition that desire to live a hundred years, doing that work only, so this teaches.

एवम् एवंप्रकारेण त्वयि जिजीविषति नरे नरमात्राभिमानिनि इतः एतस्मादग्निहोत्रादीनि कर्माणि कुर्वतो वर्तमानात्प्रकारात् अन्यथा प्रकारान्तरं नास्ति, येन प्रकारेणाशुभं कर्म न लिप्यते ; कर्मणा न लिप्यस इत्यर्थः ।
एवम् एवं-प्रकारेण त्वयि जिजीविषति नरे नरमात्र-अभिमानिनि इतः एतस्माद्-अग्निहोत्र-आदीनि कर्माणि कुर्वतो वर्तमानात्-प्रकारात् अन्यथा प्रकारान्तरं नास्ति, येन प्रकारेण-अशुभं कर्म न लिप्यते ; कर्मणा न लिप्यस इति-अर्थः ।
in this manner, in you the man human-egoisms wishes to live, other than this therefore existing doing agnihotra etc., than this present exisitng mode, there is no other way, by which inauspiscious Karma does not stain oneself; by work (agnihotra etc) no staining, this is the gist

अतः शास्त्रविहितानि कर्माण्यग्निहोत्रादीनि कुर्वन्नेव जिजीविषेत् ॥
अतः शास्त्र-विहितानि कर्माणि-अग्निहोत्र-आदीनि कुर्वन्नेव जिजीविषेत् ॥
Therefore works prescribed by the shastra, agnihotra etc., doing them only desire to live

कथं पुनरिदमवगम्यते — पूर्वेण मन्त्रेण संन्यासिनो ज्ञाननिष्ठोक्ता, द्वितीयेन तदशक्तस्य कर्मनिष्ठेति ?
कथं पुन:-इदम्-अवगम्यते — पूर्वेण मन्त्रेण संन्यासिनो ज्ञाननिष्ठ-उक्ता, द्वितीयेन तद्-अशक्तस्य कर्म-निष्ठेति ?
again, how do we understand this – by the previous mantra that sanyasins are said to be established in knowledge, secondly those who are incapable are immersed in Works.

उच्यते — ज्ञानकर्मणोर्विरोधं पर्वतवदकम्प्यं यथोक्तं न स्मरसि किम् ?
उच्यते — ज्ञान-कर्मणो:-विरोधं पर्वतवद्-अकम्प्यं यथा-उक्तं न स्मरसि किम् ?
it is said – opposition between knowledge and works is unshakeable as a mountain, as said before, do you not remember?

इहाप्युक्तम् — यो हि जिजीविषेत्स कर्माणि कुर्वन्नेव इति ; ‘ईशा वास्यमिदं सर्वम्’, ‘तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद्धनम्’ इति च ।

इह-अपि-उक्तम् – यो हि जिजीविषेत्-स कर्माणि कुर्वन्नेव इति ; 'ईशा वास्यमिदं सर्वम्', 'तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद्धनम्' इति च ।
here (in this upanishad) also it is said – those who wish to live he must do so performing Works; 'all this is covered by the lord', by discarding, enjoy. Do no covet for whose is wealth'

'न जीविते मरणे वा गृधिं कुर्वीतारण्यमियात् इति पदं ततो न पुनरेयात्' (?) इति च संन्यासशासनात् ।
'न जीविते मरणे वा गृधिं कुर्वीत-अरण्यम्-इयात् इति पदं ततो न पुनः-इयात्' (?) इति च संन्यासशासनात् ।
'do not covet after living or death, should go to forest, and from that status not return', thus in Sanyasa Rules

उभयोः फलभेदं च वक्ष्यति । 'इमौ द्वावेव पन्थानावनुनिष्क्रान्ततरौ भवतः क्रियापथश्चैव पुरस्तात्संन्यासश्च' उत्तरेण निवृत्तिमार्गेणैषणात्रयस्य त्यागः (?) ; तयोः संन्यास एवातिरेचयति – 'न्यास एवात्यरेचयत्' (तै. नारा. ७८) इति तैत्तिरीयके ।
उभयोः फल-भेदं च वक्ष्यति । 'इमौ द्वौ-इव पन्थानौ-अनुनिष्क्रान्ततरौ भवतः क्रिया-पथः-च-एव पुरस्तात्-संन्यासः-च' उत्तरेण निवृत्ति-मार्गेण-एषणात्रयस्य त्यागः (?); तयोः संन्यास एव-अतिरेचयति – 'न्यास एवात्यरेचयत्' (तै. नारा. ७८) इति तैत्तिरीयके ।
The difference in fruits of the two is said. 'these two paths have been clearly laid out for you, the path of Works first, and then sanyasa' by the latter, path renunciation is discarding of the three desires; of the two sanyasa excels, 'nyasa alone excelled', thus in Tattiri

'द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः । प्रवृत्तिलक्षणो धर्मो निवृत्तिश्च विभाषितः' (मो. ध. २४१ । ६) इत्यादि पुत्राय विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण भगवता ।
'द्वौ-इमौ-अथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः । प्रवृत्तिलक्षणो धर्मो निवृत्तिश्च विभाषितः' (मो. ध. २४१ । ६) इत्यादि पुत्राय विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण भगवता ।
'These two paths where Vedas are established. Qualities of both embracing and retreating are explained.' etc. by the Vedacharya Lord Vyasa, having deliberated, for his son

विभागं चानयोः प्रदर्शयिष्यामः ॥
We will illustrate the differences between the two

अथेदानीमविद्वन्निन्दार्थोऽयं मन्त्र आरभ्यते –
अथ-इदानीम्-अविद्वत्-निन्दार्थो- अयं मन्त्र आरभ्यते –
Now this mantra begins intending to scold those who are not knowledgeable

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Sw. Gambhirananda
Kurvan eva iha, verily by doing here-only by accomplishing; karmani, karmas—Agnihotra (sacrifice) etc.; jijiviṣet, one should wish to live; satam samah, a hundred years. That much has been ascertained to be the longest span of human life. So through a restatement of that well-known fact, it is being enjoined that if one would desire to live a hundred years, one should do so by performing karma only. Evam tvayi, for you, such as you-as you have this kind of hankering for life; nare, for a man-for one identifying oneself only with one's human personality; itah, other than this—than the present mode of life, viz of performing rituals like Agnihotra etc.; na asti, there is not, any other mode by which method, karma na lipyate, bad karma may not cling, i.e. one may not get attached to karma. Therefore,

one should desire to live by doing only such karmas as Agnihotra etc., which are enjoined by scriptures.
Objection: But how is it known that the previous verse teaches the pursuit of knowledge for the man of renunciation, and the second one (teaches the path of) karma for one who is unable to renounce?
The answer is: Do you not remember what was pointed out (in the introduction) that the antithesis between knowledge and karma is irremovable like a mountain?
Here also it has been said: "He who would desire to live should do so by performing work"; as also "All this should be covered by the Lord; protect (the Self through that detachment; do not covet anybody's wealth." Moreover, the Vedic conclusion is this: 'One should not hanker after life or death, and should repair to the forest." Renunciation has been ordained by saying, "He shall not return from there" (Sannyāsa). And the difference between the results of these two (paths) will be spoken of (in verses 7 and 18) seriatim. Following on the creation of the cosmos, these two paths did emerge out: the path of karma being the earlier one; and the other being renunciation, consisting in the giving up of the three kinds of desire (for son etc.), in accordance with the latter path of detachment. Of these, the path of renunciation is the more excellent. And in the Taittiriya Aranyaka it is said, "Renunciation did, indeed, excel". 'These then are the two paths on which the Vedas are established: the one consists of duty characterised by attachment, and the other is clearly marked out by detachment" (Mbh. Santiparva, 241.6)—this and similar ideas have been declared, after much deliberation, as his firm conviction to his son (Śuka) by Vyāsa, the teacher of the Vedas. The distinction between the two we shall show hereafter. Now begins the verse for decrying the man who is devoid of knowledge:

असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

असुर्याः नाम ते लोकाः, अन्धेन तमसा आवृताः ।
तान् ते प्रेत्य अभि-गच्छन्ति ये के च आत्महन: जनाः ॥ ३ ॥

अन्वय:
असुर्याः नाम ते लोकाः, अन्धेन तमसा आवृताः ।
ये के च आत्म-हनः जनाः ते प्रेत्य तान् अभि-गच्छन्ति ॥

Swami Chinmayananda
Sunless are those worlds, and enveloped in blinding gloom to which all those people who are slayers of their own souls go, departing from here.

Sri Aurobindo
Sunless are those worlds and enveloped in blind gloom whereto all they in their passing hence resort who are slayers of their souls.

Swami Gambhirananda
Those births partake of the nature of the Asuras and are enveloped in blind darkness. After leaving the body they who kill their Atman attain them.

Those worlds of devils are covered by blinding darkness. Those people that kill the Self go to them after giving up this body.

<u>पद-विश्लेषण</u>
असूर्याः – sunless　　　　असुर्याः - demonaic, asuras
नाम – called / named
ते लोकाः - those worlds
अन्धेन – by blindness
तमसा – by darkness　　　　तमस् शब्दः, नपुँ, तृ ए
आवृताः – covered, enveloped　　आङ् + वृञ् धातुः + क्त, पुँ, प्र बहु, वृञ् = to screen, तो चोवेर

प्रेत्याभिगच्छन्ति = प्रेत्य अभि-गच्छन्ति
प्रेत्य = having gone　　– प्र+इ(एति)+ल्यप्
अभिगच्छन्ति = (they) approach
ये के च = and they who
आत्महनः = killer of the Self
जनाः = people

<u>सन्धयः</u>

असुर्या नाम = असुर्याः नाम	विसर्गलोपः सन्धिः
लोका अन्धेन = लोकाः अन्धेन	विसर्गलोपः सन्धिः
तमसावृताः = तमसा आवृताः	सवर्णदीर्घ स्वरसन्धिः
तांस्ते = तान् ते	रुत्व व्यञ्जनसन्धिः नकारान्तात् पदात् चछयोः परयोः नकरस्य शकारः, टठयोः परयाः षकारः, तथयोः परयोः सकाररश्च आदेशो भवति, आदेशात् पूर्वत्र स्थित स्वरः अनुनासिकः अनुस्वारयुक्तो वा भवति। किन्तु एतेभ्यः चादिभ्यःपरे स्वराः यरलवमनाश्च (अम्) भदेयुः।
प्रेत्याभिगच्छन्ति = प्रेत्य अभिगच्छन्ति	सवर्णदीर्घ स्वरसन्धिः
चात्महनो जनाः = च आत्महनो जनाः	सवर्णदीर्घ स्वरसन्धिः
आत्महनो जनाः = आत्महनः जनाः	उकार विसर्ग सन्धिः

<u>समासाः</u>
आत्महनः -

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
असुर्याः परमात्मभावमद्वयमपेक्ष्य देवादयोऽप्यसुराः । तेषां च स्वभूता लोका असुर्याः नाम ।
असुर्याः परमात्म-भावम्-अद्वयम्-अपेक्ष्य देवादयो-अपि-असुराः । तेषां च स्वभूता लोका असुर्याः नाम ।
Looking at the non duality of Paramata's nature, devas are also asuras. Their self-extant worlds are called Asuryas.

नामशब्दोऽनर्थको निपातः । ते लोकाः कर्मफलानि लोक्यन्ते दृश्यन्ते भुज्यन्त इति जन्मानि ।
नाम-शब्दो-अनर्थको निपातः । ते लोकाः कर्म-फलानि लोक्यन्ते दृश्यन्ते भुज्यन्त इति जन्मानि ।
the word 'Nama' is a meaningless particle.

अन्धेन अदर्शनात्मकेनाज्ञानेन तमसा आवृताः आच्छादिताः ।
अन्धेन अदर्शन-आत्मकेन-अज्ञानेन तमसा आवृताः आच्छादिताः ।
by blindness, by ignorance that makes the Atma unseen, by Tamas is covered

तान् स्थावरान्तान् , प्रेत्य त्यक्त्वेमं देहम् अभिगच्छन्ति यथाकर्म यथाश्रुतम् ।
तान् स्थावर-आन्तान्, प्रेत्य त्यक्त्वा-इमं देहम् अभिगच्छन्ति यथा-कर्म यथा-श्रुतम् ।
in those, beginning with immoveables, after discarding this body, enter as per Karma, as was heard.

ये के च आत्महनः आत्मानं घ्नन्तीत्यात्महनः । के ? ते जनाः येऽविद्वांसः । कथं ते आत्मानं नित्यं हिंसन्ति ? अविद्यादोषेण विद्यमानस्यात्मनस्तिरस्करणात् ।
ये के च आत्महनः आत्मानं घ्नन्ति-इति-आत्महनः । के ? ते जनाः ये- अविद्वांसः । कथं ते आत्मानं नित्यं हिंसन्ति ? अविद्या-दोषेण विद्यमानस्य-आत्मनः-तिरस्करणात् ।
those who kill the self, those who kill atma are Atmahanah. Who? those people who are ignorant, not knowledgeable. How do they always harm atma? through the defect of ignorance, rejecting the readily available Atman.

विद्यमानस्यात्मनो यत्कार्यं फलमजरामरत्वादिसंवेदनादिलक्षणम् , तत् हतस्येव तिरोभूतं भवतीति प्राकृता अविद्वांसो जना आत्महन इत्युच्यन्ते । तेन ह्यात्महननदोषेण संसरन्ति ते ॥
विद्यमानस्य-आत्मनो यत्-कार्यं फलम्-अजरा-अमरत्वादि-संवेदनादि-लक्षणम्, तत् हतस्य एव तिरोभूतं भवतीति प्राकृता अविद्वांसो जना आत्महन इत्युच्यन्ते । तेन हि-आत्महनन-दोषेण संसरन्ति ते ॥
from the existant atman, qualities like non aging, not mortal, knowing etc., by harming that alone crooked living occurs (or repeated existence), by nature ignorant people are called slayers of the self. By the defect of of self-slaying, they go about in Samsar.

यस्यात्मनो हननादविद्वांसः संसरन्ति, तद्विपर्ययेण विद्वांसो मुच्यन्तेऽनात्महनः, तत्कीदृशमात्मतत्त्वमित्युच्यते —
यस्य आत्मनो हननाद् अविद्वांसः संसरन्ति, तद् विपर्ययेण विद्वांसो मुच्यन्ते अनात्महनः, तत्कीदृशम् आत्मतत्त्वम् इति उच्यते —
By slaying the atman ignorant people move about, opposite to that the wise are freed by slaying the non-atman, what is the nature of this atma? it is said

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Gambhirananda
Asuryah, of devils; as compared with the attainment of the non-dual state of the supreme Self, even gods are asuras, devils; and the worlds belonging to them are asuryah. The word nama is a meaningless indeclinable. Te, those; lokah (lit. worlds)-(derived) from the root luk-means the births in which the results of karma are perceived or enjoyed; avrtah, are covered; andhena, by blinding—characterised by blinding-characterised by the inability to see; tamasă, by darkness—in the form of ignorance. Tän, to them-that extend up to the motionless (trees etc.); pretya, after departing, giving up this body; gacchanti, go—in accordance with their karma and meditation (on gods etc.); atmahanah, those that kill the Self. Who are they? Janah, (the common people) those that are ignorant. How do they kill the eternal Self? Because the Self, which exists, is concealed through the fault of ignorance. The experience of the Self as free from decrepitude and death (present in the realisation, "I am free from decrepitude and death"), that comes as a result of the existence of the Self, remains concealed, as is the consciousness of a person who is killed. So the ordinary and ignorant persons are called the

killers of the Self. Because of this fault of slaying the Self, they are subject to birth and death. What is the nature of the Self by slaying which the ignorant people transmigrate, and contrariwise, the men of knowledge, the non-killers of the Self, become freed? This is being answered now:

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

अनेजत् एकं मनस: जवीय: न एनत् देवा: आप्नुवन् पूर्वम् अर्षत् ।
तत् अधावत: अन्यान् अति एति तिष्ठत् तस्मिन् अप: मातरिश्वा दधाति ॥ ४ ॥

अन्वय:
एकं अनेजत् मनस: जवीय:, देवा पूर्वम् अर्षत् एनत् न आप्नुवन् ।
तत् तिष्ठत् अन्यान् धावत: अति एति, तस्मिन् अप: मातरिश्वा दधाति ॥ ४ ॥

Swami Chinmayananda
The Self is motionless, one, swifter than the mind. The devas could not overtake; it ran before them. Sitting, It goes faster than those who run after It. By It Matarisvan supports the activity of all living beings (the element Air)

Sri Aurobindo
One unmoving that is swifter than the mind. That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In That the Master of Life establishes the Waters.

Swami Gambhirananda
It is motionless, one, faster than mind; and the Devas (the senses) could not overtake it which ran before. Sitting, it goes faster than those who run after it. By it, the all-pervading air (Sutratman) supports the activity of all living beings.

It is unmoving, one, and faster than the mind. The senses could not overtake It, since It ran ahead. Remaining stationary, It outruns all other runners. It being there, Mātariśvā allots (or supports) all activities.

<u>पद-विश्लेषण</u>
अनेजत् एकं – one unmoving, not shaking
    एजृ धातु:has two meanings, 1) एजते – आत्मनेपदी to glow, shine, शानच् प्रत्यय - एजमान् and 2) एजते - परस्मैपदी to shake, tremble, शतृ प्रत्यय - एजत्
मनस: - from the mind, than the mind — मनस् शब्द: पञ्चमी एक
जवीय: - one who is quicker — जवीयस् शब्द:, प्र एक
न एनत् – not this — इदम् अथवा एतद् शब्दा: द्वि एक
देवा: आप्नुवन् – the gods reach

पूर्वम् - earlier	
अर्षत् – moving quickly	ऋष् धातु:?
तत् अधावत: - that without running	अ+धावत:, धावत: = धावत् (नपुँ) शब्द: पञ्चमी ए, धावत्=धाव्+शतृ
अन्यान् अति एति – overtakes others	
तिष्ठत् – being still	स्था धातु: शतृ प्रत्यय:
तस्मिन् – in that	
अप: - water	अप् शब्द: नित्य बहुवचनम्, द्वि बहु
work	अपस् शब्द:, नपुँ प्र/द्वि एक
मातरिश्वा – the air god, one who permeates	मातरिश्वन् शब्द: प्र ए
	मातृ space सप्त एक, मतरि, in the heavens, श्वि to increase,
	श्वि धातु:, to increase, श्वयति
	Uṇādi aff. मनिन्.
दधाति – establish, bestow upon, impart	धा धातु:

<u>सन्धय:</u>

अनेजदेकं – अनेजद् एकं - अनेजत् एकं	जश्त्व व्यञ्जन सन्धि:
मनसो जवीयो नैनद्देवा – मनस: जवीय: नैनद्देवा	उकार विसर्गसन्धि: + गुण स्वरसन्धि:
नैनद्देवा – न एनद्देवा	वृद्धि स्वरसन्धि:
एनद्देवा – एनद् देवा - एनत् देवा	जश्त्व व्यञ्जन सन्धि:
तद्धावतोऽन्यानत्येति – तत् धावत: अन्यानत्येति	जश्त्व व्यञ्जन सन्धि:, उकार विसर्गसन्धि: + गुण स्वरसन्धि:
तद्धावतोऽन्यानत्येति – तद्धावतोऽन्यान् अति एति	यण स्वरसन्धि:
तिष्ठत्तस्मिन्नपो – तिष्ठत्तस्मिन्नप: मातरिश्वा	उकार विसर्गसन्धि: + गुण स्वरसन्धि:

<u>समासा:</u>

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>

अनेजत् न एजत् ।

not moving, not shaking

‘एजृ कम्पने’, कम्पनं चलनं स्वावस्थाप्रच्युतिः, तद्वर्जितम् , सर्वदा एकरूपमित्यर्थः ।

‘एजृ कम्पने’, कम्पनं चलनं स्व-अवस्था-प्रच्युतिः, तद्-वर्जितम् , सर्वदा एक-रूपम्-इति-अर्थः ।

shaking, moving, loss of own status, without that it is always one appearence, this is the meaning

तच्च एकं सर्वभूतेषु । मनसः सङ्कल्पादिलक्षणात् जवीयो जववत्तरम् ।

तत् च एकं सर्व-भूतेषु । मनसः सङ्कल्प-आदि-लक्षणात् जवीयो जववत्तरम् ।

and that one in all creatures. Than the mind’s qualities like conception, it is faster, more swiftly

(जव+तरप्, द्वित्वम् भवति)

कथं विरुद्धम्-उच्यते — ध्रुवं निश्चलम्-इदम् , मनसो जवीय इति च ?

How can you speak opposites – this is steady, unmoving, and yet faster than the mind

नैष दोषः, निरुपाध्युपाधिमत्त्वेनोपपत्तेः । तत्र निरुपाधिकेन स्वेन रूपेणोच्यते — अनेजदेकम् इति । मनसः अन्तःकरणस्य सङ्कल्पविकल्पलक्षणस्योपाधेरनुवर्तनात् ।

नैष दोषः, निरुपाधि-उपाधिमत्त्वेन-उपपत्तेः । तत्र निरुपाधिकेन स्वेन रूपेण-उच्यते – अनेजदेकम् इति । मनसः अन्तःकरणस्य सङ्कल्प-विकल्पल-क्षणस्य-उपाधेः-अनुवर्तनात् ।
This is not a defect, logic of a nature without limits or with limits. There without limits speaks of its own essential nature - one that does not move. The mind's and internal instrument's momentary conditionings of resolve and doubt (conditionings or limits) being followed

इह देहस्थस्य मनसो ब्रह्मलोकादिदूरस्थसङ्कल्पनं क्षणमात्राद्भवतीत्यतो मनसो जविष्ठत्वं लोकप्रसिद्धम् ।
इह देह-स्थस्य मनसो ब्रह्मलोक-आदि-दूरस्थ-सङ्कल्पनं क्षण-मात्राद्-भवति-इति-अतो मनसो जविष्ठत्वं लोक-प्रसिद्धम् ।
Here the body-indweller's mind's conception of distant brahmaloka etc. happens in just a moment - thus the mind's speediness is well known.

तस्मिन्मनसि ब्रह्मलोकादीन् द्रुतं गच्छति सति, प्रथमप्राप्त इवात्मचैतन्याभासो गृह्यते । अतः मनसो जवीयः इत्याह ।
तस्मिन्-मनसि ब्रह्मलोक-आदीन् द्रुतं गच्छति सति, प्रथम-प्राप्त इव-आत्म-चैतन्य-आभासो गृह्यते । अतः मनसो जवीयः इत्याह ।
true, in that mind one speedily goes to brahmaloka etc. , as if reaching first, the shade of Self-Consciousness grasps. Therefore speedier than the the mind it is said

नैनद्देवाः, द्योतनाद्देवाः चक्षुरादीनीन्द्रियाणि, एनत् प्रकृतमात्मतत्त्वं नाप्नुवन् न प्राप्तवन्तः । तेभ्यो मनो जवीयः ।
न-एनद्-देवाः, द्योतनाद्-देवाः चक्षुरादीनि-इन्द्रियाणि, एनत् प्रकृतम्-आत्म-तत्त्वं न-आप्नुवन् न प्राप्तवन्तः । तेभ्यो मनो जवीयः ।
not these devas, illuminating eyes etc. senses and therefore are are gods, these do not reach the nature of Atma. The mind is faster than them,

मनोव्यापारव्यवहितत्वादाभासमात्रमप्यात्मनो नैव देवानां विषयीभवति ; यस्माज्जवनान्मनसोऽपि पूर्वमर्षत् पूर्वमेव गतम् , व्योमवद्व्यापित्वात्
मनो-व्यापार-व्यवहितत्वाद्-आभास-मात्रम्-अपि-आत्मनो न-एव देवानां विषयी-भवति ; यस्मात्-जवनान्-मनसो-अपि पूर्वमर्षत् पूर्वम्-एव गतम् , व्योमवद्-व्यापित्वात्
Because of separation of Mind's activities is the merely reflection/shadow of Atman, it never becomes object of the Gods (senses). Because of pervasiveness like space, it went ahead of the speedy mind

सर्वव्यापि तदात्मतत्त्वं सर्वसंसारधर्मवर्जितं स्वेन निरुपाधिकेन स्वरूपेणाविक्रियमेव सत् , उपाधिकृताः सर्वाः संसारविक्रिया अनुभवतीवाविवेकिनां मूढानामनेकमिव च प्रतिदेहं प्रत्यवभासत इत्येतदाह – तत् धावतः द्रुतं गच्छतः अन्यान् आत्मविलक्षणान्मनोवागिन्द्रियप्रभृतीन् अत्येति अतीत्य गच्छतीव ।
सर्व-व्यापि तद्-आत्मतत्त्वं सर्वसंसार-धर्म-वर्जितं स्वेन निरुपाधिकेन स्वरूपेण-अविक्रियम्-एव सत् , उपाधिकृताः सर्वाः संसार-विक्रिया अनुभवति-इव-अविवेकिनां मूढानाम्-अनेकमिव च प्रति-देहं प्रति-अवभासत इति-एतद्-आह – तत् धावतः द्रुतं गच्छतः अन्यान् आत्म-विलक्षणान्-मनो-वाग्-इन्द्रिय-प्रभृतीन् अति-एति अतीत्य गच्छतीव ।
covering all, all pervading, that nature of Atman, disconnected from all worldly Dharma, by its own form without attributes, indeed unchangeable, to the unwakened it appears to experience all worldly change created by attributes, to those ignorant appears as multitude with regards the body, Thus it is said – that goes swiftly, overtaking others with qualities such as mind speech senses etc. which are different than the Self
इवार्थं स्वयमेव दर्शयति – तिष्ठदिति, स्वयमविक्रियमेव सदित्यर्थः ।
इव-अर्थं स्वयम्-एव दर्शयति – तिष्ठति-इति, स्वयम्-अविक्रियम्-एव सत्-इति-अर्थः ।
Meaning it is self luminous – is stable, is itself without change

तस्मिन् आत्मतत्त्वे सति नित्यचैतन्यस्वभावे, मातरिश्वा मातरि अन्तरिक्षे श्वयति गच्छतीति मातरिश्वा वायुः सर्वप्राणभृत्क्रियात्मकः, यदाश्रयाणि कार्यकरणजातानि यस्मिन्नोतानि प्रोतानि च, यत्सूत्रसंज्ञकं सर्वस्य जगतो विधारयितृ, स मातरिश्वा, अपः कर्माणि प्राणिनां चेष्टालक्षणानि अग्न्यादित्यपर्जन्यादीनां ज्वलनदहनप्रकाशाभिवर्षणादिलक्षणानि, दधाति विभजतीत्यर्थः, धारयतीति वा ; 'भीषास्माद्वातः पवते' इत्यादिश्रुतिभ्यः ।
तस्मिन् आत्मतत्त्वे सति नित्य-चैतन्य-स्वभावे, मातरिश्वा मातरि अन्तरिक्षे श्वयति गच्छतीति मातरिश्वा वायुः सर्वप्राणभृत्क्रियात्मकः, यद्-आश्रयाणि कार्य-करण-जातानि यस्मिन्-ओतानि प्रोतानि च, यत्-सूत्र-संज्ञकं सर्वस्य जगतो विधारयितृ, स मातरिश्वा, अपः कर्माणि प्राणिनां चेष्टालक्षणानि अग्नि-आदित्य-पर्जन्य-आदीनां ज्वलन-दहन-प्रकाश-अभिवर्षण-आदि-लक्षणानि, दधाति विभजति-इति-अर्थः, धारयतीति वा ; 'भीषा-अस्माद्-वातः पवते' इत्यादिश्रुतिभ्यः ।
in the nature of that Atman, always conscious, Matarishva – one who permeates/expands/goes into space, the wind which fills every little self, whose essence is action. in which those refuges of work and instruments of work are warp and woof, is the thread that holds as the supporter/sustainer of the world, that Matarishwa, beings' works of favorable qualities, fire-sun-rain-etc. showering lightning-burning-immuminating, distributes or supports; as in the Shruti 'through of fear of this the wind blows'

सर्वा हि कार्यकरणविक्रिया नित्यचैतन्यात्मस्वरूपे सर्वास्पदभूते सत्येव भवन्तीत्यर्थः ॥
सर्वा हि कार्य-करण-विक्रिया नित्य-चैतन्य-आत्म-स्वरूपे सर्वाः-पद-भूते सति-इव भवन्ति-इत्यर्थः ॥
all these actions and instruments occur as long as the everlasting Consciousness which is the own from of Atman exist

Gambhirananda
Anejat, unmoving. The root ejr implies shaking. Shaking is motion, deviation from one's own condition. It is devoid of this, i.e. It is ever of the same form. And It is ekam, one, in all beings. It is javiyah, faster, manasah, than the mind, characterised by volition etc.
Objection: How can there be such contradictory statements that It is constant and motionless, and yet faster than the mind?
Answer: There is no inconsistency, for this is possible from the standpoint of the conditioned and the unconditioned. As such, It is spoken of as "unmoving, one", in respect of Its own unconditioned aspect. And by reason of Its following the limiting adjunct, the mind, the internal organ characterised by volition and doubt, (It appears to be subject to modifications). The mind though encased in the body in this world, is able to reach such distances as the world of Brahmä in a single moment, at one volition; and hence the mind is well known as the fastest thing in the world. When that (speedy) mind travels fast to the world of Brahmã etc., the reflection of the conscious Self is perceived to have reached there, as it were, even earlier; and hence It is said to be (manaso javiyall faster than the mind. Devah, the gods —the senses, the organs of knowledge such as eyes etc., are the devas because of illuminating (dyotana) their objects, na apnuvan, could not overtake; enat, It, the reality of the Self that is under discussion. The mind is faster than these (senses). Because of the interposition of the activity of the mind, (between the Self and the senses), even a semblance of the Self does not become an object of perception to the senses; since, being all-pervasive like space, It pürvam arṣat, ran ahead—reached the goal even before the swift mind. Though the all-pervasive entity of the Self, in Its real unconditioned state, is devoid of all worldly attributes and is subject to no mutation, yet (by reason of following the limiting adjunct, the mind), it appears, in the eyes of the non-discriminating people, to experience all empirical modifications brought about by the 'limiting adjuncts, and It also

appears to be diverse in relation to the individual bodies. Hence the verse said so. Tat, That; atyeti, outruns—as it were; dhavatah anyan, all other fast moving ones (runners), viz the mind, speech, the senses, etc., Which are distinct from the Self. The sense "as it were" is suggested by the verse itself by the use of (the expression) riṣthat, remaining stationary, which implies, "Itself remaining unchanged"• Tusmin, It being there-while the entity of the Self endures, which by Its nature is everlasting consciousness; matarisva, Air—so called because it moves (śvayati) in space (matari)—which sustains all life, which is of the nature of activity, on which depend all bodies and senses, in which all inhere, which is called Sutral (thread), and which holds together the whole world. That Matarisva, dadhati, allots; apah, the activities? - consisting in the efforts of creatures, as well as flaming, burning, shining, raining, etc. in the case of fire, sun, cloud, etc. Or dadhati many mean supports, in accordance with such Vedic texts as "From His fear the wind blows" (Tai. II. viii. 1). The meaning is that all these modifications of causes and effects occur so long as the eternally conscious reality of the Self, the source of everthing, endures.

Since the Vedic mantras are untiring in their emphasis, the idea imparted by the previous verse is being stated again:

1 Hiranyagarbha, who is possessed of the twofold power of action and knowledge, is called Sutra when conceived of as the principle of action.
2 Since all Vedic sacrifices are performed with liquids like soma, ghee, milk, etc., and life, too, is dependent on liquids, āpaḥ (water) is figuratively used for action-the cause for the effect, i.e. activities of life.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

तत्-एजति तत्-न-एजति तद्-दूरे तद्-उ-अन्तिके ।
तद्-अन्तरस्य सर्वस्य तद-उ सर्वस्य-अस्य बाह्यतः ॥ ५ ॥

अन्वय:

Swami Chinmayananda
The Atman moves and It moves not; It is far and It is near; It is within all of this, and It is also outside all of this.

Sri Aurobindo
That moves and That moves not; That is far and the same is near; That is within all this and That is also outside all this.

Swami Gambhirananda
It moves; it is motionless. It is distant, it is near. It is within all; it is without all this.

That moves, That does not move; That is far off, That is very near; That is inside all, and That is outside all.

<u>पद-विश्लेषण</u>
तदेजति – that moves एजृ धातुः
तन्नैजति – that moves not
तद्दूरे – that is far
तद्वन्तिके - that is within
तदन्तरस्य सर्वस्य – that belongs to the inner of all
तदु – that indeed
सर्वस्यास्य बाह्यतः is outside of all this

<u>सन्धयः</u>

तन्नैजति -तत् नैजति - तत् न एजति	जश्त्व व्यन्जनसन्धिः + वृद्धि स्वरसन्धिः
तद्दूरे – तत् दूरे	जश्त्व व्यन्जनसन्धिः
तद्वन्तिके – तत् उ अन्तिके	जश्त्व व्यन्जनसन्धिः + यण स्वरसन्धिः
तदन्तरस्य – तत् अन्तरस्य	जश्त्व व्यन्जनसन्धिः
तदु – तत् उ	जश्त्व व्यन्जनसन्धिः

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
तत् आत्मतत्त्वं यत्प्रकृतम् एजति चलति तदेव च नैजति स्वतो नैव चलति, स्वतः अचलमेव सत् चलतीवेत्यर्थः ।
तत् आत्म-तत्त्वं यत्-प्रकृतम् एजति चलति तदेव च न-एजति स्वतो नैव चलति, स्वतः अचलमेव सत् चलति-इव-इत्यर्थः ।
the nature of atman, which engages in movement, that does not move, that itself never moves, stationary indeed, as if moves is the meaning

किञ्च, तद्दूरे वर्षकोटिशतैरप्यविदुषामप्राप्यत्वाद्दूर इव ।
किञ्च, तद्दूरे वर्ष-कोटिशतैः-अपि-अविदुषाम्-अप्राप्यत्वाद्दूर इव ।
what is more, that is far, the ignorant do not reach it in a hundred thousand years and therefore it is far

तदु अन्तिके समीपे अत्यन्तमेव विदुषाम् , आत्मत्वात् न केवलं दूरे, अन्तिके च ।
it extremely close to wise men. Being Atma, it is not only far, but close as well.

तत् अन्तः अभ्यन्तरे अस्य सर्वस्य, 'य आत्मा सर्वान्तरः' इति श्रुतेः, अस्य सर्वस्य जगतो नामरूपक्रियात्मकस्य ।
तत् अन्तः अभ्यन्तरे अस्य सर्वस्य, 'य आत्मा सर्वान्तरः' इति श्रुतेः, अस्य सर्वस्य जगतो नाम-रूप-क्रियात्मकस्य ।
that is deep inside all of these, as in the Shruti ' his atma is inside everyone', inside all of this, this world of names. forms, having the nature of action

तत्तु सर्वस्य अस्य बाह्यतः ; व्यापकत्वादाकाशवन्निरतिशयसूक्ष्मत्वादन्तः ; 'प्रज्ञानघन एव' (बृ. उ. ४ । ५ । १३) इति शासनान्निरन्तरं च ॥
तत्-तु सर्वस्य अस्य बाह्यतः ; व्यापकत्वाद्-आकाशवत्-निरतिशयसूक्ष्मत्वाद्-अन्तः ; 'प्रज्ञानघन एव' (बृ. उ. ४ । ५ । १३) इति शासनात्-निरन्तरं च ॥

But that is outside all of this; due to its expansive wrap, like space, extremely subtle and therefore inner; ‘dense with knowledge’ (Brihad Upanishad) thus लअयस देचरेद

Gambhirananda
That ejati, moves; and That again, by Itself, na ejati, does not move. The meaning is that, though in Itself It is motionless, It seems to move. Moreover, tat düre. That is far off—That seems to be far away, since It is unattainable by the ignorant even in hundreds of millions of years;
tadvantike is split into tat u antike. That is very near indeed-to the men of knowledge-It being their Self, that is not only far off, but is near too; tat antar, That is inside; asya sarvasya, of all—in accordance with the Vedic text: "The Self that is within all" (Br. IIl. iv. 1)--of all this world, consisting of name, form, and activity; tat, That; also; sarvusya usya bahyatah, is outside all, because It is all-pervasive like space; and It is inside because It is extremely subtle. Besides, It is without interstices, (It is continuous), in accordance with the Vedic text: "Pure intelligence alone" (Br. IV. v. 13).

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

य: तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति ।
सर्व-भूतेषु च आत्मानं ततो न विजुगुप्सते ॥ ६ ॥

अन्वय:

Swami Chinmayananda
He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter shrinks not from anything.

Sri Aurobindo
But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

Swami Gambhirananda
Who sees everything in his Atman and his Atman in everything, by that he feels no revulsion.

He who sees all beings in the very Self, and the Self in all beings, feels no hatred by virtue of that (realisation).

<u>पद-विश्लेषण</u>
य: तु – whoever indeed
सर्वाणि भूतानि – all beings
आत्मनि एव – in Atman only
अनुपश्यति - witnesses
सर्व-भूतेषु च – and in all beings

आत्मानं – the Atman
ततो – thereafter
न विजुगुप्सते – does not hide

गुप् धातु: आत्मनेपदी भ्वादि	जुगुप्सते - to protect, to hide, to conceal, to blame, to criticize
गुप् धातु: परस्मैपदी भ्वादि	गोपायति - to protect, to hide, to conceal
गुप् धातु: दिवादि	गुप्यति - to be confused, to be disturbed, to be distressed
गुप् धातु: चुरादि	गोपति, गोपयति ; गोपयते - to speak, to talk

<u>सन्धय:</u>

यस्तु – य: तु		
भूतान्यात्मन्येवानुपश्यति – भूतानि आत्मन्येवानुपश्यति		यण स्वरसन्धि:
भूतान्यात्मन्येवानुपश्यति – भूतान्यात्मनि एवानुपश्यति		यण स्वरसन्धि:
भूतान्यात्मन्येवानुपश्यति – भूतान्यात्मन्येव अनुपश्यति		सवर्णदीर्घस्वरसन्धि:
चात्मानं – च आत्मानं		सवर्णदीर्घस्वरसन्धि:

<u>समासा:</u>

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>

यस्तु परिव्राट् मुमुक्षुः सर्वाणि भूतानि अव्यक्तादीनि स्थावरान्तानि आत्मन्येव अनुपश्यति, आत्मव्यतिरिक्तानि न पश्यतीत्यर्थः ।
यः तु परिव्राट् मुमुक्षुः सर्वाणि भूतानि अव्यक्त-आदीनि स्थावर-अन्तानि आत्मनि-एव अनुपश्यति, आत्म-व्यतिरिक्तानि न पश्यति-इति अर्थः ।
that sanyasi who is desirous of liberation, all beings beginning from unmanifest beings upto immobile objects, sees within the Atman, i.e. does not see as distinct from Atman

सर्वभूतेषु तेष्वेव च आत्मानं तेषामपि भूतानां स्वमात्मानमात्मत्वेन — यथास्य देहस्य कार्यकरणसङ्घातस्यात्मा अहं सर्वप्रत्ययसाक्षिभूतश्चेतयिता केवलो निर्गुणोऽनेनैव स्वरूपेणाव्यक्तादीनां स्थावरान्तानामहमेवात्मेति सर्वभूतेषु चात्मानं निर्विशेषं यस्त्वनुपश्यति, सः ततः तस्मादेव दर्शनात् न विजुगुप्सते विजुगुप्सां घृणां न करोति ।
सर्वभूतेषु तेषु एव च आत्मानं तेषाम् अपि भूतानां स्वम्-आत्मानम्-आत्मत्वेन — यथा-अस्य देहस्य कार्य-करण-सङ्घातस्य-आत्मा अहं सर्व-प्रत्यय-साक्षिभूतः-चेतयिता केवलो निर्गुणो-अनेन-एव स्वरूपेण-अव्यक्त-आदीनां स्थावर-अन्तानाम्-अहम्-एव-आत्मा-इति सर्वभूतेषु च-आत्मानं निर्विशेषं यः-तु-अनुपश्यति, सः ततः तस्माद्-एव दर्शनात् न विजुगुप्सते विजुगुप्सां घृणां न करोति ।
In all beings, their Atma, is also the Self-Atma of all beings, dut to the nature of Atman. Just as this body's assemblage of instruments of action termed atma, I am convinced of the conscious witness, One, without attributes, by this innate nature, I am the atma from the unmanifest beings to the stationary objects. In all beings Atma is without differences, one who sees this, he therefore, through this vision, does not criticize, does not have contempt

प्राप्तस्यैवानुवादोऽयम् । सर्वा हि घृणा आत्मनोऽन्यद्दुष्टं पश्यतो भवति ; आत्मानमेवात्यन्तविशुद्धं निरन्तरं पश्यतो न घृणानिमित्तमर्थान्तरमस्तीति प्राप्तमेव — ततो न विजुगुप्सत इति ॥
प्राप्तस्य-एव-अनुवादो-अयम् । सर्वा हि घृणा आत्मनो-अन्य-द्दुष्टं पश्यतो भवति ; आत्मानम्-एव-अत्यन्त-विशुद्धं निरन्तरं पश्यतो न घृणा-निमित्तम्-अर्थ-अन्तरम्-अस्तीति प्राप्तमेव — ततो न विजुगुप्सत इति ॥

this is similar argument as is customary. All hatred is because of viewing others as different from oneself. Always seeing the only the extremely pure Atma, no hatred is of any object exists. there fore no hating.

Gambhirananda
Yah, he who-the mendicant who wants to be freed; anupaśyati, sees; sarvani bhutāni, all beings—beginning from the Unmanifested and ending with the immobile; (as existing) atmani eva, in the very Self-i.e. he does not see them as different from the Self, sarvabhuteṣu ca, and in all those beings; sees atmanam, the Self-sees the Self of those beings as his own Self thus: "Just as I, the soul of the body which is an aggregate of causes and effects, am the witness of all perceptions, and as such I am the source of its consciousness, and am pure and unconditioned, similarly in that very aspect of mine am I the soul of all, beginning from the Unmanifested and ending with the immobile"; he (who realises the unconditioned Self in all beings thus), tatah, by virtue of that vision; na vijugupsate, feels no hatred, does not hate. This is only a restatement of a known fact. For this is a matter of experience that all revulsion comes to one who sees something as bad and different from oneself, but for one who sees only the absolutely pure Self as a continuous entity, there is no object that can be the cause of revulsion. Therefore he does not hate. Another verse also expresses the same purport:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

यस्मिन्-सर्वाणि भूतानि-आत्मा-एव-अभूद्-विजानतः ।
तत्र को मोहः कः शोक एकत्वम्-अनुपश्यतः ॥ ७ ॥

अन्वय:

Swami Chinmayananda
When to the knower, all beings have become one in his own Atman, how shall he feel deluded thereafter? What grief can there be to him who sees everywhere oneness?

Sri Aurobindo
He in whom it is the Self-Being that has become all existences that are Becomings, for he has perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

Swami Gambhirananda
When to the knower, all Bhutas become one with his own Atman, what perplexity, what grief, is there when he sees this oneness

When to the man of realisation all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness? (Or-In the Self, of the man of reali- sation, in which all beings become the Self, what delusion and what sorrow can remain for that seer of oneness?)

पद-विश्लेषण
यस्मिन् – in which
सर्वाणि भूतानि – all beings, all forms
आत्मा-एव-अभूद्- - Atman alone has become
अभूत्　भू धातुः भ्वादि गणः / भू धातुः चुरादि गणः / अस् धातुः अदादि　लङ् लकारः प्र ए
विजानतः – those who know (having known)
तत्र को मोहः – there what delusion
कः शोक – what grief
एकत्वम् - Oneness
अनुपश्यतः - those who have seen, (after having seen)

सन्धयः
भूतान्यात्मैवाभूद् – भूतानि-आत्मैवाभूद्　यण स्वरसन्धिः
भूतान्यात्मैवाभूद् – भूतान्यात्मा एवाभूद्　वृद्धि स्वरसन्धिः
भूतान्यात्मैवाभूद् – भूतान्यात्मैव अभूद्　सवर्णदीर्घ स्वरसन्धिः
अभूद्विजानतः अभूत् विजानतः　जश्त्व व्यञ्जनसन्धिः
समासाः

श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्

यस्मिन्सर्वाणि भूतानि यस्मिन् काले यथोक्तात्मनि वा, तान्येव भूतानि सर्वाणि परमार्थात्मदर्शनात् आत्मैवाभूत् आत्मैव संवृत्तः परमार्थवस्तु विजानतः, तत्र तस्मिन्काले तत्रात्मनि वा, को मोहः कः शोकः ।
यस्मिन्सर्वाणि भूतानि यस्मिन् काले यथोक्त-आत्मनि वा, तानि-एव भूतानि सर्वाणि परमार्थ-आत्म-दर्शनात् आत्मा-एव-अभूत् आत्मैव संवृत्तः परमार्थ-वस्तु विजानतः, तत्र तस्मिन्काले तत्र-आत्मनि वा, को मोहः कः शोकः ।
in that time as mentioned before, or in Atman, all beings... those same beings upon seeing the highest reality, become Atma itself, get collected in Atma once the highest is known, at that time, on in that Atman where is delusion, where is sorrow

शोकश्च मोहश्च कामकर्मबीजमजानतो भवति, न त्वात्मैकत्वं विशुद्धं गगनोपमं पश्यतः ।
शोकः च मोहः च काम-कर्म-बीजम्-अजानतो भवति, न तु-आत्मा-एकत्वं विशुद्धं गगन-उपमं पश्यतः ।
grief and delusion unknowingly become seeds of desire and effort, not so with with one who sees Atma-oneness pure, analogous to the sky

को मोहः कः शोक इति शोकमोहयोरविद्याकार्ययोराक्षेपेणासम्भवप्रकाशनात् सकारणस्य संसारस्यात्यन्तमेवोच्छेदः प्रदर्शितो भवति ॥
को मोहः कः शोक इति शोकमोहयोः-अविद्या-कार्ययोः-अक्षेपेण-असम्भव-प्रकाशनात् सकारणस्य संसारस्य-अत्यन्तम्-एव-उच्छेदः प्रदर्शितो भवति ॥
grief and delusion are caused by ignorance, impossible due to immobility, by this illumination, the world together with its roots is completely uprooted and becomes visible

Gambhirananda
Yasmin vijanatah, when to the man who has realised, (Or—in the aforesaid Self of the man of realisation in which); sarvani bhütani, all those beings; atma eva abhüt, have become the Self alone—

as a result of the realisation of the supreme Self; tatra, at that time (or to that Self; kah mohah, kah sokah, what delusion and what sorrow can there be? Sorrow and delusion happen to the ignorant man who does not perceive the seed of desire and actions, but not anupasyatah ekatvam, to the man who realises the oneness, of the Self which is pure like space. The impossibility of grief and delusion, the effects of ignorance, having been indicated through the question, "what delusion and what sorrow can there be?'. , the total eradication of worldly existence, with its cause, has been shown ipso facto. This verse indicates what the Self, that was spoken of in the previous verses, really is in Its own nature:

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरंशुद्धम् अपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥
स परि-अगात्-शुक्रम्-अकायम्-अव्रणम्-अस्नाविरं-शुद्धम् अपापविद्धम् ।
कविः-मनीषी परिभूः स्वयम्-भूः-याथातथ्यतो-अर्थान्-व्यदधात्-शाश्वतीभ्यः समाभ्यः ॥ ८ ॥

अन्वय:
स शुक्रम्-अकायम्-अव्रणम्-अस्नाविरं-शुद्धम् अपापविद्धम् पर्यगात् ।
कविः-मनीषी परिभूः स्वयंभूः-याथातथ्यतो शाश्वतीभ्यः समाभ्यः अर्थान्-व्यदधात् ॥ ८ ॥

Swami Chinmayananda
He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendant, and self-existing. He alone allotted to the various eternal creators their respective functions.

Sri Aurobindo
It is He that has gone abroad – that which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. The Seer, the Thinker, the One who becomes everywhere, the Self-existent has ordered perfectly according to their nature from years sempiternal.

Swami Gambhirananda
He pervaded all, resplendent, bodiless, scatheless, having no muscles, pure, untouched by sin; far-seeing, omniscient, transcendent, self-sprung, (he) duly allotted to the various eternal creators their respective functions.

He is all-pervasive, pure, bodiless, with- out wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent, and self-existent; he has duly allotted the (re- spective) duties to the eternal years (i.e. to the eternal creators called by that name).

<u>पद-विश्लेषण</u>
स – He
पर्यगात् - परि-अगात् went out, went all around. अगात् – इण् धातु: (also, vedic usage for गम् / गाङ् dhatus)
शुक्रम् – bright, radiant
अकायम् – without body
अव्रणम् – without wounds, fractures or scars

अस्नाविरं – without sinews
शुद्धम् - pure
अपापविद्धम् - not pierced/punched by evil
पापविद्धम् = पापेन विद्धम् तृतीया तत्पुरुष समास:। अपापविद्धम् = पापविद्धम् न नञ्-तत्पुरुष समास:
विद्ध = व्यध् + क्त
कवि: - visionary, seer
मनीषी – ruler of the mind मनीषिन् शब्द:
परिभू: - surpassing
स्वयम् भू: – by itself becomes/comes to existence
याथातथ्यत: – as it is, aligned with reality/truth/rectitude अव्यय:
अर्थान् – objects, purpose, aim
व्यदधात् – वि+अदधात्, अदधात् – धा धातु: लङ् लकार: प्र ए, supported, nourished
शाश्वतीभ्यः – शाश्वती = ancient or the earth, चतुर्थी बहु M/F/N शाश्वत: शाश्वती शाश्वतं
समाभ्यः – for many years समा शब्द: चतुर्थी बहु

<u>सन्धय:</u>

स पर्यगाच्छुक्रम् = स: पर्यगाच्छुक्रम्	विसर्ग लोप: सन्धि:
पर्यगाच्छुक्रम् – परि अगाच्छुक्रम्	यण स्वरसन्धि:
अगाच्छुक्रम् - अगात् शुक्रम्	श्चुत्व + छत्व व्यञ्जन स्वरसन्धि:
कविर्मनीषी – कवि:-मनीषी	रेफ: विसर्गसन्धी:
स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः – स्वयम्भू: याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः	रेफ: विसर्गसन्धि:
थातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः – थातथ्यत: अर्थान्व्यदधाच्छाश्वतीभ्यः	उकार: विसर्गसन्धि:
व्यदधाच्छाश्वतीभ्यः – व्यदधात् शाश्वतीभ्यः	श्चुत्व + छत्व व्यञ्जन स्वरसन्धि:

<u>समासा:</u>
अपापविद्धम् पापविद्धम् = पापेन विद्धम् तृतीया तत्पुरुष समास:। अपापविद्धम् = पापविद्धम् न नञ्-तत्पुरुष समास:
अकायम्, अव्रणम्, अस्नाविरं, अपापविद्धम्
स्वयंभू:-

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>

स पर्यगात् , सः यथोक्त आत्मा पर्यगात् परि समन्तात् अगात् गतवान् , आकाशवद्व्यापीत्यर्थः ।
स पर्यगात् , सः यथोक्त आत्मा पर्यगात् परि समन्तात् अगात् गतवान् , आकाशवद्-व्यापि-इति-अर्थः ।
He is extended, the afore-mentioned Atma is one who has gone beyond boundaries, meaning enveloping like space

शुक्रं शुभ्रं ज्योतिष्मत् दीप्तिमानित्यर्थः । अकायम् अशरीरं लिङ्गशरीरवर्जित इत्यर्थः ।
शुक्रं शुभ्रं ज्योतिष्मत् दीप्तिमान्-इत्यर्थः । अकायम् अशरीरं लिङ्ग-शरीर-वर्जित इत्यर्थः ।
Shukram – spotless (clean), shining, full of light. Akayam – devoid body or gender

अव्रणम् अक्षतम् । अस्नाविरम् स्नावाः सिरा यस्मिन्न विद्यन्त इत्यस्नाविरम् । अव्रणमस्नाविरमित्येताभ्यां स्थूलशरीरप्रतिषेधः ।
अव्रणम् अक्षतम् । अस्नाविरम् स्नावाः सिरा यस्मिन् न विद्यन्त इत्यस्नाविरम् । अव्रणम्-अस्नाविरम्-इत्येताभ्यां स्थूल-शरीर-प्रतिषेधः ।

Avranam – uninjured, unhurt. Asnavirm – that in which muscles, tendons, arteries, veins, nerves do not exist. Avranam, Asnaviram etc imply that the gross body is negated.

शुद्धं निर्मलमविद्यामलरहितमिति कारणशरीरप्रतिषेधः । अपापविद्धं धर्माधर्मादिपापवर्जितम् ।
शुद्धं निर्मलम् अविद्या मल-रहितम् इति कारण-शरीर-प्रतिषेधः । अपाप-विद्धं धर्म अधर्म आदि पापवर्जितम् ।
Shuddham – spotless, without the stain of avidya (ignorance) implying negation of the causal body. Unpierced by sin, devoid of sin - dharmic and adharmic etc.

शुक्रमित्यादीनि वचांसि पुंलिङ्गत्वेन परिणेयानि, स पर्यगात् इत्युपक्रम्य कविर्मनीषी इत्यादिना पुंलिङ्गत्वेनोपसंहारात् ।
शुक्रम्-इत्यादीनि वचांसि पुंलिङ्गत्वेन परिणेयानि, स पर्यगात् इति उपक्रम्य कविर्मनीषी इत्यादिना पुंलिङ्गत्वेन्-उपसंहारात् ।
Shukram etc. words need to be modified due to masculine gender, beginning “Sah Parygat” to “KavirmanIshi” collected into masculine gender

कविः क्रान्तदर्शी सर्वदृक् , ‘नान्योऽतोऽस्ति द्रष्टा’ (बृ. उ. ३ । ७ । २३) इत्यादिश्रुतेः ।
कविः क्रान्तदर्शी सर्वदृक् , ‘नान्योऽतोऽस्ति द्रष्टा’ (बृ. उ. ३ । ७ । २३) इत्यादिश्रुतेः ।
“Kavih:” one who has seen beyond, all-seeing., as in the Brihadaranyaka shruti “there is none other than this witness”.

मनीषी मनस ईषिता, सर्वज्ञ ईश्वर इत्यर्थः ।
“Manishi” lord of the mind, meaning the all knowing Ishvara

परिभूः सर्वेषां परि उपरि भवतीति परिभूः । स्वयम्भूः स्वयमेव भवतीति, येषामुपरि भवति यश्चोपरि भवति स सर्वः स्वयमेव भवतीति स्वयम्भूः ।
परिभूः सर्वेषां परि उपरि भवतीति परिभूः । स्वयम्भूः स्वयमेव भवतीति, येषाम् उपरि भवति यश्च उपरि भवति स सर्वः स्वयमेव भवतीति स्वयम्भूः ।
“Paribhuh” it is over all beings. “Svayambhuh” itself alone exists, he who exists over all, he who is above, that is self-existent

स नित्यमुक्त ईश्वरः याथातथ्यतः सर्वज्ञत्वात् यथातथाभावो याथातथ्यं तस्मात् यथाभूतकर्मफलसाधनतः अर्थान् कर्तव्यपदार्थान् व्यदधात् विहितवान् , यथानुरूपं व्यभजदित्यर्थः ।
स नित्य-मुक्त ईश्वरः याथातथ्यतः सर्वज्ञत्वात् यथा-तथा-भावो याथातथ्यं तस्मात् यथा-भूत-कर्म-फल-साधनतः अर्थान् कर्तव्य-पदार्थान् व्यदधात् विहितवान् , यथा-अनुरूपं व्यभजत्-इत्यर्थः ।
He is called the everfree lord, on account of omniscience, it is reality, the sense of - it is like that, thereafter what ever effort is made towards the fruits of work, tasks to be performed he sanctioned and established, as per order he divided and distributed, that is the meaning

शाश्वतीभ्यः नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्य इत्यर्थः ॥
Always existing for many years, for Prajapatis (lord of beings), that is the meaning

अत्राद्येन मन्त्रेण सर्वैषणापरित्यागेन ज्ञाननिष्ठोक्ता प्रथमो वेदार्थः ‘ईशावास्यमिदं सर्वम्. . . मा गृधः कस्य स्विद्धनम्’ (ई. उ. १) इति ।
अत्र-आद्येन मन्त्रेण सर्व-एषणा-परित्यागेन ज्ञाननिष्ठ-उक्ता प्रथमो वेदार्थः ‘ईशावास्यमिदं सर्वम्. . . मा गृधः कस्य स्विद्धनम्’ (ई. उ. १) इति

here, by this first mantra, renouncing every desire, being established in Knowledge is said to be the first meaning of the veda – 'Ishvasyam idam…'

अज्ञानां जिजीविषूणां ज्ञाननिष्ठासम्भवे 'कुर्वन्नेवेह कर्माणि जिजीविषेत्' (ई. उ. २) इति कर्मनिष्ठोक्ता द्वितीयो वेदार्थः ।
अज्ञानां जिजीविषूणां ज्ञाननिष्ठ-असम्भवे 'कुर्वन्नेवेह कर्माणि जिजीविषेत्' (ई. उ. २) इति कर्मनिष्ठोक्ता द्वितीयो वेदार्थः ।
Those ignorant, wishing to live, impossible to establish themselves in Knowledge, the second veda prescribes living engaged in work 'kurvanneveha…'

अनयोश्च निष्ठयोर्विभागो मन्त्रद्वयप्रदर्शितयोर्बृहदारण्यकेऽपि दर्शितः — 'सोऽकामयत जाया मे स्यात्' (बृ. उ. १ । ४ । १७) इत्यादिना अज्ञस्य कामिनः कर्माणीति ।
अनयोश्च निष्ठयो: विभागो मन्त्र-द्वय-प्रदर्शितयो: बृहदारण्यके अपि दर्शितः — 'सोऽकामयत जाया मे स्यात्' (बृ. उ. १ । ४ । १७) इत्यादिना अज्ञस्य कामिनः कर्माणीति ।
The division of establishment in these two, as illustrated in the two mantras, is also shown in the Brihadaranyaka Upanishad 'he desired let me have a wife'. For the ignorant and desirous works are prescribed

'मन एवास्यात्मा वाग्जाया' (बृ. उ. १ । ४ । १७), (बृ. उ. १ । ५ । २) इत्यादिवचनात् अज्ञत्वं कामित्वं च कर्मनिष्ठस्य निश्चितमवगम्यते ।
'मन एवास्यात्मा वाग्जाया' (बृ. उ. १ । ४ । १७), (बृ. उ. १ । ५ । २) इत्यादि वचनात् अज्ञत्वं कामित्वं च कर्मनिष्ठस्य निश्चितम् अवगम्यते ।
by phrases in the Brihad. U., 'mind itself is the Atma speech is the wife', ignorance and desire are for those established in Karma (works) is clearly understood.

तथा च तत्फलं सप्तान्नसर्गस्तेष्वात्मभावेनात्मस्वरूपावस्थानम् ।
तथा च तत् फलं सप्तान्नसर्ग: तेषु आत्मभावेन आत्मस्वरूप अवस्थानम् ।
In that manner, the fruit, bringing forth seven foods, in them being of the true nature of Atman, is established in Atman's own nature

जायाद्येषणात्रयसंन्यासेन चात्मविदां कर्मनिष्ठाप्रातिकूल्येन आत्मस्वरूपनिष्ठैव दर्शिता — 'किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोकः' (बृ. उ. ४ । ४ । २२) इत्यादिना ।
जाया-आदि-एषणा-त्रय-संन्यासेन च-आत्म-विदां कर्म-निष्ठा-प्रातिकूल्येन आत्म-स्वरूप-निष्ठैव दर्शिता — 'किं प्रजया करिष्यामो येषां नः-अयम्-आत्मा-अयं लोकः' (बृ. उ. ४ । ४ । २२) इत्यादिना ।
discarding three-fold desires of wife etc. and knowledge of Atman being opposed to immersion in Work, the true nature of being established in Atman has been demonstrated– 'what shall i do with offspring, for those for whom this Atma is this world

ये तु ज्ञाननिष्ठाः संन्यासिनस्तेभ्यः 'असुर्या नाम ते' (ई. उ. ३) इत्यादिना अविद्वन्निन्दाद्वारेणात्मनो याथात्म्यम् 'स पर्यगात्' (ई. उ. ८) इत्येतदन्तैर्मन्त्रैरुपदिष्टम् ।
ये तु ज्ञान-निष्ठाः संन्यासिनः-तेभ्यः 'असुर्या नाम ते' (ई. उ. ३) इत्यादिना अविद्वन्-निन्दा-द्वारेण-आत्मनो याथात्म्यम् 'स पर्यगात्' (ई. उ. ८) इत्येतद्-अन्तैः-मन्त्रैः-उपदिष्टम् ।
those who are sanyasins established in knowledge, from 'Asurya nama te ..' etc. by censuring the ignorant, and teaches the true nature of Atman through the last verse 'Sah paryagat'

the true nature of the Self has been revealed by the verses ending with, "He is all-pervasive," etc. (Is. 8), to those men of renunciation who are steadfast in knowledge, so as to show that they alone are qualified for this and not those who have desires.

ते ह्यत्राधिकृता न कामिन इति । तथा च श्वेताश्वतराणां मन्त्रोपनिषदि – 'अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम्' (श्वे. उ. ६ । २१) इत्यादि विभज्योक्तम् ।
ते हि-अत्र-अधिकृता न कामिन इति । तथा च श्वेताश्वतराणां मन्त्रोपनिषदि – 'अति-आश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यग्-ऋषिसङ्घजुष्टम्' (श्वे. उ. ६ । २१) इत्यादि विभज्य-उक्तम् ।
it is guided here for you not be desirous. As in the Shweteshvara upanishad mantras, 'to those beyond all ashrams (stages of life) the most auspicious was spoken well, that which is dear to company of sages, it is clearly broken out and said

ये तु कामिनः कर्मनिष्ठाः कर्म कुर्वन्त एव जिजीविषवः, तेभ्य इदमुच्यते – ' अन्धं तमः' (ई. उ. ९) इत्यादि ।
ये तु कामिनः कर्म-निष्ठाः कर्म कुर्वन्त एव जिजीविषवः, तेभ्य इदमुच्यते – ' अन्धं तमः' (ई. उ. ९) इत्यादि ।
for those wanting to live desirous, established in Work, performing Work, for them it is said "Blinding darkness…" etc.

कथं पुनरेवमवगम्यते, न तु सर्वेषाम् इति ? उच्यते – अकामिनः साध्यसाधनभेदोपमर्देन 'यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः' (ई. उ. ७) इति यत् आत्मैकत्वविज्ञानम् , तन्न केनचित्कर्मणा ज्ञानान्तरेण वा ह्यमूढः समुच्चिचीषति ।
कथं पुनः-एवम्-अवगम्यते, न तु सर्वेषाम् इति ? उच्यते – अकामिनः साध्य-साधन-भेद-उपमर्देन 'यस्मिन्-सर्वाणि भूतानि आत्मा-एव-अभूद्-विजानतः । तत्र को मोहः कः शोक एकत्वम्-अनुपश्यतः' (ई. उ. ७) इति यत् आत्मा-एकत्व-विज्ञानम् , तत् न केनचित्-कर्मणा ज्ञान-अन्तरेण वा हि-अमूढः समुच्चिचीषति ।

Again, how is it understood in this manner, that it is not for all? It is said – one who is not desirous by crushing the difference between the effort and goal, 'one who knows - in whom Atma itself became all beings, there what delusion, what grief for one who sees oneness' the Atma that knows Oneness, that is not by any Work or inner knowledge, or the wise wishing to gather/collect

इह तु समुच्चिचीषया अविद्वदादिनिन्दा क्रियते । तत्र च यस्य येन समुच्चयः सम्भवति न्यायतः शास्त्रतो वा तदिहोच्यते ।
इह तु समुच्चिचीषया अविद्वद्-आदि-निन्दा क्रियते । तत्र च यस्य येन समुच्चयः सम्भवति न्यायतः शास्त्रतो वा तद्-इह-उच्यते ।
Here by collecting/gathering the ignorant etc are censured. And there, whose, by whom, collection happens by Nyaya or shastra, that it is said here

तद्दैवं वित्तं देवताविषयं ज्ञानं कर्मसम्बन्धित्वेनोपन्यस्तं न परमात्मज्ञानम् , 'विद्यया देवलोकः' (बृ. उ. १ । ५ । १६) इति पृथक्फलश्रवणात् ।
तद्-एवं वित्तं देवताविषयं ज्ञानं कर्मसम्बन्धित्वेन-उपन्यस्तं न परमात्म-ज्ञानम् , 'विद्यया देवलोकः' (बृ. उ. १ । ५ । १६) इति पृथक्-फल-श्रवणात् ।
Like this wealth, knowledge on the subject of Devatas, through placement close to relationship with work, is not knowledge of the Paramatman. 'through knowledge the worlds of the devas…' thus a separate fruit from the Shruti (Veda).

तयोर्ज्ञानकर्मणोरिहैकैकानुष्ठाननिन्दा समुच्चिचीषया, न निन्दापरैव एकैकस्य, पृथक्फलश्रवणात् – 'विद्यया तदारोहन्ति' 'विद्यया देवलोकः' (बृ. उ. १ । ५ । १६) 'न तत्र दक्षिणा यान्ति' 'कर्मणा पितृलोकः' (बृ. उ. १ । ५ । १६) इति ।

तयोः-ज्ञान-कर्मणोः-इह-एकैक-अनुष्ठान-निन्दा समुच्चिचीषया, न निन्दा-पर-एव एक-एकस्य, पृथक्-फल-श्रवणात् — 'विद्यया तद्-आरोहन्ति' 'विद्यया देवलोकः' (बृ. उ. १ । ५ । १६) 'न तत्र दक्षिणा यान्ति' 'कर्मणा पितृ-लोकः' (बृ. उ. १ । ५ । १६) इति ।

establishment of knowledge and wisdom by accumulation is criticized one by one, criticism is not trivial, individual and separate fruit from the Shruti – 'through knowledge they summit (achieve)', 'through knowledge the world of devas', 'not reach there by the South (Southern Path)'', 'by work the world of manes'....

न हि शास्त्रविहितं किञ्चिदकर्तव्यतामियात् । तत्र —
न हि शास्त्र-विहितं किञ्चिद्-अकर्तव्यतामियात् । तत्र —
indeed anything commanded by shastra should not be not performed

Gambhirananda
Sah, He the aforesaid Self; paryagar, is all-pervasive, like space-(the word) being derived from pari, on all sides,, and agat, went. He is sukram, pure, bright, resplendent, akayam, bodiless, i.e. without the subtle body; avranam, without wound, scatheless; asnaviram, without sinews- one in whom there is no sinew. By the two expressions, "without wound" and "without sinews", the gross body is negated. Suddham, taintless, devoid of the dirt of ignorance; thereby is negated the causal body. Apapaviddham, untouched by sin in the form of merit and demerit etc.' The expressions beginning with sukram are to be converted into masculine because the introduction is made with sah paryagat and the conclusion with kavih maniși in the mascu-line form. Kavih (omniscient) means the seer of the kranta, past,2 i.e. seer of all, as the Vedic text says, "There is no other seer but this" (Br. Il. viii. 11). Manișị means the ruler of the mind, i.e. omniscient God. Paribhüh is one who exists above all (transcendent). Svayambhuh means he who exists by himself. He, the all, becomes by Himself all, viz all that is transcended as well as all that is transcendental; and hence He is self-existent. He, the ever-free (all-powerful) Lord, because of His omniscience, vathatathyatah, duly, as it should be, in consonance with actual result and endeavour; arthan, the duties; vyadadhat, has allotted, i.e. distributed in the proper way (according 1o individual competence); saśvatibhyah sumabhyah, to the eternal years. to the Prajapatis (creators) called the years.

Here the first purport of the Vedas is devotedness to knowledge after renouncing all desires; and this idea has been expressed by the first verse thus: "All this should be covered by the Lord ....Do not covet anybody's wealth." And the second purport of the Vedas is that, in case this devotedness to knowledge is impossible for the man of ignorance, there should be continuance in the path of duty, which fact is stated in the second verse thus: "By doing karmas, indeed, should one wish to live." This division of paths of life, as shown in these verses, has also been indicated in the Brhadäranyaka Upanisad. Thus from the text, "He desired, 'Let me have a wife'," etc. (Br. I. iv. 17), it can be clearly understood that works are meant for a man who is ignorant and hankers after results. And from the sen-
tence, "The mind is his soul, and speech his wife," etc. (ibid. I. iv. 17), it can be clearly understood that ignorance and desires are the characteristics of a man devoted to work. So the result of this work is the creation of seven kinds of fruits' and continuance in a state of identification with them under the idea that they are the Self. And by the text, "What shall we achieve through children, we to whom the

Self which we have attained is the goal?" etc. (Br. IV. iv. 22), it has been shown that for those who have realised the Self by renouncing the threefold desire for wife etc. (i.e. for son, wealth, and heavens), there can only be continuance in the Self Itself, as opposed to the continuance in the path of karma. After the condemnation of the ignorant man by the verse, "Those worlds of the devils" etc. (Is. 3), the true nature of the Self has been revealed by the verses ending with, "He is all-pervasive," etc. (Is. 8), to those men of renunciation who are steadfast in knowledge, so as to show that they alone are qualified for this and not those who have desires. So also in the Svetaśvatara Upaniṣad (VI. 21) this has been separately spoken of thus: 'To those (men of complete renunciation) who had gone beyond all (the four) stages of life,2 he spoke this holiest of things which is fully adored by the seers as a class." But the present verse is meant for those men of activity who have desires and want to live by doing karma.

Objection: How is it, again, known that it is not meant for all?

The answer is: None but a fool will wish to combine with any work, or with any other knowledge (i.e. meditation), that knowledge of the oneness of the Self that has been imparted to the passionless man after the eradication of the distinction of all ends and means, by the text, "When to the man of realisation all beings become the very Self, then what delusion and what sorrow can there be for such a seer of oneness?" (Ts. 7). But the condemnation of the ignorant etc. is done here with a view to achieving a combination (of vidya, i.e. worship or meditation, and karma). And as to that, not the knowledge of the supreme Self, but the thing—viz the divine possession (i.e. the meditation on the gods)—that can possibly be combined with the other factor (viz karma), has been spoken of here as the associate of karma, since for this vidya (meditation or worship) a result, different from the knowledge of Brahman has been declared thus: "Through vidyā is attained the world of the gods" (Br. I. v. 16). The denunciation of the separate pursuit of either of these two-vidya and karma-is not merely for the sake of denunciation, but for the sake of bringing them together, for a distinct result is declared for each by the Vedic texts: "They ascend to this through vidya"; 'The world of gods (is attained) through vidya" (Br. I. V. 16); "The people following the Southern Path do not reach there"; "The world of the Manes through rites" (Br. I. V.16); and this is so because nothing enjoined by the scriptures can be unworthy of performance.

1 The idea is that the Self transcends morality, though a man of knowledge never acts immorally, his past training being a sufficient guarantee against this.

2 By implication, past, present, and future.

1 Br. I. v. 1-3. (1) The common human food; (2-3) huta and prahuta or Darsa and Pūrṇamāsa, which are foods for gods; (4-6) mind, speech, and vital force, which are foods for the soul; (7) milk, which is food for animals.

2 The student, the householder, the man who has repaired to the forest, and the formal anchorite, as distinguished from the man who renounces either after or for the sake of God-realisation.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमोय उ विद्यायां रताः ॥ ९ ॥

अन्वय:

ये अविद्याम् उपासते (ते) अन्धम् तमः प्रविशन्ति।
ततो य उ विद्यायां रताः ते तमो भूय इव ॥ ९ ॥

Swami Chinmayananda
Those who worship avidya alone fall into blind darkness, and they who worship vidya alone fall as though into an even greater darkness.

Sri Aurobindo
Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to knowledge alone.

Swami Gambhirananda
They who worship Avidya alone fall into blind darkness; and they who worship Vidya alone fall into even greater darkness.

Those who worship avidyā (rites) enter into blinding darkness; but into greater darkness than that enter they who are engaged in vidyā (meditation).

<u>पद-विश्लेषण</u>

ये – those who	
अविद्याम् – ignorance (Work)	
उपासते – worship, practice, follow	
अन्धम् – blind	
तमः – ignorance	तमस् शब्दः, द्वितीया एक
प्रविशन्ति – enter	प्र + विश् धातु
ततो - also	
य उ – those	य ?? उ – filler particle
विद्यायां – in knowledge	विद्या शब्दः, सप् ए
रताः – are immersed in, take delight	रम् धातु, क्त प्रत्ययः
ते – they	
तमो - ignorance	
भूय इव - as if becoming	भू + यस् + क्विप्

<u>सन्धयः</u>

अन्धन्तमः – अन्धं तमः	अनुनासिक व्यञ्जन सन्धिः
येऽविद्यामुपासते – ये अविद्यामुपासते	पूर्वरूप स्वर सन्धिः
ततो भूय इव – ततः भूय इव	उकार विसर्ग सन्धिः + गुण स्वर सन्धिः
भूय इव – भूयः इव	लोपः विसर्ग सन्धिः
तमोय उ – तमः य उ	उकार विसर्ग सन्धिः + गुण स्वर सन्धिः
य उ	लोपः विसर्ग सन्धिः

<u>समासाः</u>

श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्
अन्धं तमः अदर्शनात्मकं तमः प्रविशन्ति ।
अन्धं तमः अदर्शन-आत्मकं तमः प्रविशन्ति ।
They enter - Andham Tamah – an ignorance in which Atman is not visible

के ? ये अविद्याम् , विद्याया अन्या अविद्या कर्मेत्यर्थः, कर्मणो विद्याविरोधित्वात् , तामविद्यामग्निहोत्रादिलक्षणामेव केवलाम् उपासते तत्पराः सन्तोऽनुतिष्ठन्तीत्यभिप्रायः ।
के ? ये अविद्याम् , विद्याया अन्या अविद्या कर्म-इति-अर्थः, कर्मणो विद्या-विरोधित्वात् , ताम्-अविद्याम्-अग्निहोत्र-आदि-लक्षणाम-एव केवलाम् उपासते तत्पराः सन्तः-अनुतिष्ठन्ति-इति-अभिप्रायः ।
Who? Those, different from knowledge is Avidya meaning Karma (Works), because work is opposed to knowledge, that Avidya featuring Agnihotr etc alone they engage in. The gist is - intent on that (Karma) they exist i.e. practice (perform) Karma.

ततः तस्मादन्धात्मकात्तमसः भूय इव बहुतरमेव ते तमः प्रविशन्ति ।
ततः तस्मात् अन्ध-आत्मकात्-तमसः भूय इव बहुतरम्-एव ते तमः प्रविशन्ति ।
different from that darkness, ignorance that is blindness to Atma, much larger ignorance they enter

के ? कर्म हित्वा ये उ ये तु विद्यायामेव देवताज्ञाने एव रताः अभिरताः ॥
who? those discarding Karma, in Knowledge alone, only in knowledge of Gods, revel

तत्रावान्तरफलभेदं विद्याकर्मणोः समुच्चयकारणमाह ।
तत्रावान्तर-फल-भेदं विद्या-कर्मणोः समुच्चय-कारणम्-आह ।
There again, distinct results of Vidya and Karma, the reason for their combination, it is said,

अन्यथा फलवदफलवतोः संनिहितयोरङ्गाङ्गितया जामितैव स्यादिति –
अन्यथा फलवत्-अफलवतोः संनिहितयोः अङ्ग-अङ्गितया जामिता-एव स्यादिति –
Otherwise,

“as otherwise (अन्यथा), if one of these two closely associated factors (संनिहितयोः) bore fruit (फलवत्), while the other did not (अफलवतोः), they would be related as the part (अङ्गी) and the whole (अङ्ग), (which is absurd (जामिता))”

Gambhirananda
Of these two, they praviśanti, enter; into andham tamah, blinding darkness, characterised by absence of perception. Who? Ye avidyām, those who (worship) avidyā. Avidya is different from vidyā, i.e. it is karma, since karma is opposed to vidyā; (they) upāsate, worship; that avidyā in the form of Agnihotra etc., alone. The import is that they perform this whole-heartedly. Tataḥ, than that darkness, characterised as blindness; bhūyah iva tamaḥ, into greater darkness; te, they; enter. Who? Ye, they, who giving up rites; vidyāyām u ratāḥ, are engaged only in vidyā, are always bent on the meditation on (and worship of) gods.
With regard to that matter, again, the separate secondary results of meditation and rites are advanced as reasons for the combination of the two, as otherwise, if one of these two closely associated factors bore fruit, while the other did not, they would be related as the part and the whole, (which is absurd).1

1 Vidya and karma are very often enjoined to be performed sepa- rately by men of different tendencies; and separate results are enjoined for them. This would not have been so, if either formed part of the other.

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

अन्वय:
अन्यद्-एव-आहुः-विद्यया-अन्यद्-आहुः-अविद्यया ।
इति शुश्रुम धीराणां ये नः-तद्-विचचक्षिरे ॥ १० ॥

Swami Chinmayananda
One thing, they say, is verily obtained from vidya, another thing they say, from avidya; this we have heard from the wise who explained that to us.

Sri Aurobindo
Other, verily, it is said, is that which comes by knowledge, other which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding.

Swami Gambhirananda
One result is predicated of Vidya and another of Avidya. We have so heard from wise men who taught us both Vidya and Avidya.

"They say that by vidyā a really differ-ent result (is achieved), and they say that by avidyā a different result (is achieved)", thus have we heard the (teaching of) those wise men who explained that to us.

पद-विश्लेषण
अन्यद् – अन्यत् - other
एव - only
आहु: - said / worship
विद्यया – through knowledge
अन्यद् - other
आहु: - said / worship
अविद्यया – through Karma (opposite of Vidya)
इति - thus
शुश्रुम - heard in the near past — श्रु धातुः, लिट् लकारः, उत्तम बहु (भ्वादिः परस्मैपदी)
धीराणां - belonging to those wise and fearless thinkers — धीर, षष् बहु
ये - who
न: - to us — अस्मद् शब्दः बहु – द्वि/चतुर्/षष्
तद् - that

विचचक्षिरे – made us see well चक्ष् धातुः, लिट् लकारः, आत्मने, प्र बहु

<u>सन्धय:</u>
नस्तद्विचचक्षिरे – न: तद्विचचक्षिरे सकार विसर्ग सन्धि:

<u>समासा:</u>

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
अन्यत् पृथगेव विद्यया क्रियते फलमिति आहुः वदन्ति 'विद्यया देवलोकः' 'विद्यया तदारोहन्ति' इति श्रुतेः, अन्यदाहुरविद्यया कर्मणा क्रियते फलमिति ।
अन्यत् पृथक्-एव विद्यया क्रियते फलम्-इति आहुः वदन्ति 'विद्यया देवलोकः' 'विद्यया तत्-आरोहन्ति' इति श्रुतेः, अन्यद्-आहुः-अविद्यया कर्मणा क्रियते फलम्-इति ।
other, separate indeed, through knowledge are fruits created – this it is said 'through Knowledge, the Worlds of Gods' 'through Knowledge they summit that' thus in the Shruti. Other it is said through ignorance (Karma) through works fruits are created.

तथोक्तम् — 'कर्मणा पितृलोकः, विद्यया देवलोकः' (बृ. उ. १ । ५ । १६) इति ।
तथा-उक्तम् — 'कर्मणा पितृलोकः, विद्यया देवलोकः' (बृ. उ. १ । ५ । १६) इति ।
it has been said thus – 'through Work the world of ancestors, through Knowledge (Meditation) the world of Gods' (Brihad U.)

इति एवं शुश्रुम श्रुतवन्तो वयं धीराणां धीमतां वचनम् ।
thus we have heard the words of the wise

ये आचार्या नः अस्मभ्यं तत् कर्म च ज्ञानं च विचचक्षिरे व्याख्यातवन्तः, तेषामयमागमः पारम्पर्यागत इत्यर्थः ॥
ये आचार्या नः अस्मभ्यं तत् कर्म च ज्ञानं च विचचक्षिरे व्याख्यातवन्तः, तेषाम्-अयम्-आगमः पारम्पर्य-आगत इत्यर्थः ॥
Those teachers who have explained to us Work and Meditation, to them this Veda was came from the Parampara.

Gambhirananda
Anyat eva, a really different (thing); is produced as a result; Vidyayā, by vidyā (worship or meditation)- (this) āhuḥ, they say, because of the Vedic texts: "The world of gods is (won) through meditation" (Br. I. v. 16); "They ascend there through meditation". Ahuh, they say; anyat avidyayā by avidyā, karma (rites), a different (result) is produced, because of the Vedic text: "The world of the Manes (is won) through karma" (Bṛ. 1. v. 16). Iti, thus; śuśruma, we have heard; dhīrāṇām, (the teaching) of the wise men, those teachers, who vicacakṣire, explained to us; tat, that --karma and meditation. The purport is that this is their knowledge traditionally received.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥

अन्वय:

विद्यां च अविद्यां च यः-तद्-वेद-उभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्यया-अमृतम्-अश्नुते ॥ ११ ॥

Swami Chinmayananda
He who knows at the same time both vidya and avidya overcomes death by avidya and obtains immortality by vidya.

Sri Aurobindo
He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by Knowledge enjoys Immortality.

Swami Gambhirananda
He who simultaneously knows both Vidya and Avidya gets over Death by Avidya and attains immortality by Vidya.

He who knows these two, vidyā and avidyā, together, attains immortality through vidyā, by crossing over death through avidyā.

पद-विश्लेषण

सन्धयः

समासाः

श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्

विद्यां च अविद्यां च देवताज्ञानं कर्म चेत्यर्थः ।
विद्यां च अविद्यां च देवताज्ञानं कर्म चेत्यर्थः ।
Vidya and Avidya indicate knowledge of the Gods and Work (Karma, Rituals), this is the meaning.

यस्तत् एतदुभयं सह एकेन पुरुषेण अनुष्ठेयं वेद तस्यैवं समुच्चयकारिण एवैकपुरुषार्थसम्बन्धः क्रमेण स्यादित्युच्यते — अविद्यया कर्मणा अग्निहोत्रादिना मृत्युम् , स्वाभाविकं कर्म ज्ञानं च मृत्युशब्दवाच्यम् , तदुभयं तीर्त्वा अतिक्रम्य विद्यया देवताज्ञानेन अमृतं देवतात्मभावम् अश्नुते प्राप्नोति ।
यः-तत् एतद्-उभयं सह एकेन पुरुषेण अनुष्ठेयं वेद तस्य-एवं समुच्चय-कारिण एव-एक-पुरुष-अर्थ-सम्बन्धः क्रमेण स्याद्-इति-उच्यते — अविद्यया कर्मणा अग्निहोत्र-आदिना मृत्युम् , स्वाभाविकं कर्म ज्ञानं च मृत्यु-शब्द-वाच्यम् , तद्-उभयं तीर्त्वा अतिक्रम्य विद्यया देवता-ज्ञानेन अमृतं देवतात्म-भावम् अश्नुते प्राप्नोति ।
he who knows, that and this both together, by the same one Purusha established/demonstrated. In this manner, his creation of their assemblage and the relation to the one goal, thus it is said. Through ignorance, through Works (Vedic rituals) such as Agnihotra etc, death, Work related to one's own inner being, own meditation are indicated by Death, crossing them both, going beyond both their boundaries, through Knowledge i.e. by knowing the Gods, immortality, the essence of Gods obtains.

तद्ध्यमृतमुच्यते, यद्देवतात्मगमनम् ॥

तद्-हि-अमृतम्-उच्यते, यद्-देवतात्म-गमनम् ॥
That indeed is called immortality, which is entering the soul of the Gods (becoming one with them)

अधुना व्याकृताव्याकृतोपासनयोः समुच्चिचीषया प्रत्येकं निन्दोच्यते —
अधुना व्याकृत-अव्याकृत-उपासनयोः समुच्चिचीषया प्रत्येकं निन्दोच्यते —
Now, manifested-undecomposed-worships, wishing to bring them together, each (separately) are criticized

Gambhirananda
Since this is so, therefore vidyā and avidyā, i.e. meditation on deities and rites; yaḥ tad veda ubhayam saha, he who knows these together, knows them as things to be performed by the same person; for that man alone, who thus combines (the two), there occurs the successive acquisition of the two goals in the same individual. This is being said:
Avidyayā, through avidyā, through rites such as Agni- hotra; mṛtyum,' death-rites and meditation induced by one's nature; tīrtvā, crossing over-over both these which are called death; vidyayā, through vidyā, the meditation on the deities; (one) aśnute, attains; amṛtam, immortality, identification with the deities; that very fact of becoming one with the gods being called immortality.
Now, with a view to combining the worship of the Manifested and the Unmanifested, each is being denounced separately:

1 "The impression (created on the mind) by merit, demerit, etc., acquired in a previous birth, as manifested at the time of death, is called nature."-Sankara's commentary on the Gita, XVII. 2.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रताः ॥ १२ ॥

अन्वय:
ये-असम्भूतिम्-उपासते (ते) अन्धं तमः प्रविशन्ति ।
ततो य उ संभूत्यां रताः ते भूय इव तमो ॥ १२ ॥

Swami Chinmayananda
They fall into blind darkness who worship the unmanifest. They fall as though into greater darkness who devote themselves to the manifest.

Sri Aurobindo
Into a blind darkness they enter who follow after the Non-Birth, they as if into greater darkness who devote themselves to Birth alone.

Swami Gambhirananda
They fall into blind darkness who worship the unborn Prakriti. They fall into greater darkness who are bent upon the Karya Brahman Hiranyagarbha. (12).

Those who worship the Unmanifested (Prakṛti) enter into blinding darkness; but those who are devoted to the Manifested (Hiranya- garbha) enter into greater darkness.

<u>पद-विश्लेषण</u>
ये - those
असम्भूतिम् – unmanifest
उपासते – strive for
(ते) (they)
अन्धं - blind
तमः - ignorance
प्रविशन्ति – enter
ततो –
य उ – those
संभूत्यां – manifest
रताः – dwell in, enjoy
ते - they
भूय इव – as if become
तमो ignorance

<u>सन्धय:</u>

येऽसम्भूतिमुपासते - ये असम्भूतिमुपासते	पूर्वरूप स्वर सन्धिः।
ततो भूय इव – ततः भूय इव	उकार विसर्ग सन्धि: + गुण स्वर सन्धि:
भूय इव – भूय: इव	लोप: विसर्ग सन्धि:
तमो य उ – तम: य उ	उकार विसर्ग सन्धि: + गुण स्वर सन्धि:
य उ	लोप: विसर्ग सन्धि:

<u>समासा:</u>

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
अन्धं तमः प्रविशन्ति ये असम्भूतिम् , सम्भवनं सम्भूतिः सा यस्य कार्यस्य सा सम्भूतिः तस्या अन्या असम्भूतिः प्रकृतिः कारणम् अव्याकृताख्यम् , तामसम्भूतिमव्याकृताख्यां प्रकृतिं कारणमविद्यां कामकर्मबीजभूतामदर्शनात्मिकाम् उपासते ये ते तदनुरूपमेवान्धं तमः अदर्शनात्मकं प्रविशन्ति ।
अन्धं तमः प्रविशन्ति ये असम्भूतिम् , सम्भवनं सम्भूतिः सा यस्य कार्यस्य सा सम्भूतिः तस्या अन्या असम्भूतिः प्रकृतिः कारणम् अव्याकृत-आख्यम् , ताम्-असम्भूतिम्-अव्याकृत-आख्यां प्रकृतिं कारणम्-अविद्यां काम-कर्म-बीज-भूताम्-अदर्शन-आत्मिकाम् उपासते ये ते तद्-अनुरूपम-एव-अन्धं तमः अदर्शन-आत्मकं प्रविशन्ति ।
Sambhavanam – cause, origin, birth, whose birth should happen she is sambhuthih. Opposite to her is asambhutih. the cause of creation is said to be unmanifest. To that unborn unmanifiest is called the cause of creation, also termed Avidya. Those who meditate upon the being that is the seed of desire-work, the invisible self, they enter a similar dark ignorance, the invisible little self.

ततः तस्मादपि भूयो बहुतरमिव तमः ते प्रविशन्ति ये उ सम्भूत्यां कार्यब्रह्मणि हिरण्यगर्भाख्ये रताः ॥
ततः तस्माद्-अपि भूयो बहुतरम्-इव तमः ते प्रविशन्ति ये उ सम्भूत्यां कार्य-ब्रह्मणि हिरण्यगर्भ-आख्ये रताः ॥

therefore to them also, an even greater ignorance, they enter, those who revel/immerse in the cause of beings, which is called Hiranyagarbha

अधुना उभयोरुपासनयोः समुच्चयकारणमवयवफलभेदमाह —
अधुना उभयो:-उपासनयोः समुच्चय-कारणम्-अवयव-फल-भेदम्-आह —
Now both efforts', each portions fruits' differences are stated, as the reason for their combination

Gambhirananda
Ye, those who; (worship) asambhūtim: Sambhūti means the fact of being born, as also the effect that has this (quality of being born); other than that is asambhūti, called Prakrti (primal material cause), avidyā (ignorance), and avyākṛta (the Unmanifested). Those who upāsate, worship; this asambhūti-known as the unmanifest Prakṛti, cause, and avidyū, which is the seed of desire and work, and is blinding by nature; te, they; praviśanti, enter into; andham tamah, blinding darkness, which is of a similar nature. Tatah than that; bhūyaḥ, greater; iva, as it were; tamaḥ, darkness; praviśanti, enter; ye, those who; sambhūtyām ratāḥ, are devoted to sambhūti-to the manifested Brahman called Hiranyagarbha. Now in this verse are being stated the results of the two constituent worships, which (results) necessitate the combination of those worships:

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

अन्वय:
अन्यद्-एव-आहुः संभवाद्-अन्यद्-आहु:-असंभवात् ।
इति शुश्रुम धीराणां ये नस्-तद्-विचचक्षिरे ॥ १३ ॥

Swami Chinmayananda
One thing, they say, is verily obtained from the worship of the manifest. Another thing, they say, from the worship of the unmanifest; thus we have heard from the wise who have explained that to us.

Sri Aurobindo
Other, verily, it is said, is that which comes by Birth, other that which comes by the non-Birth; this is the lore we have received from the wise who revealed That to our understanding.

Swami Gambhirananda
They say one thing results from the worship of Hiranyagarbha and another from the worship of Prakriti. We have thus heard it stated by wise preceptors who taught us that.

"They spoke of a different result from the worship of the Manifested, and they spoke of a different result from the worship of the Unmani- fested"-thus we have heard (the teaching of) those wise men who explained that to us.

पद-विश्लेषण
अन्यद् – other
एव – indeed
आहुः – it is said (to worship/sacrifice/offer oblation)
संभवाद् – from the manifest
अन्यद् – other
आहुर् – it is said (to worship/sacrifice/offer oblation)
असंभवात् – from the unmanifest
इति - thus
शुश्रुम - heard in the near past — श्रु धातु:, लिट् लकारः, उत्तम बहु (भ्वादिः परस्मैपदी)
धीराणां - belonging to those wise and fearless thinkers — धीर, षष् बहु
ये - who
नः - to us — अस्मद् शब्दः बहु – द्वि/चतुर्/षष्
तद् - that
विचचक्षिरे – made us see well — चक्ष् धातु:, लिट् लकारः, आत्मने, प्र बहु

सन्धय:
नस्तद्विचचक्षिरे – नः तद्विचचक्षिरे — सकार विसर्ग सन्धिः

समासा:

श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्
अन्यदेव पृथगेव आहुः फलं सम्भवात् सम्भूतेः कार्यब्रह्मोपासनात् अणिमाद्यैश्वर्यलक्षणम् आख्यातवन्त इत्यर्थः ।
अन्यद्-एव पृथक्-एव आहुः फलं सम्भवात् सम्भूतेः कार्य-ब्रह्म-उपासनात् अणिमा-आदि-ऐश्वर्य-लक्षणम् आख्यातवन्त इत्यर्थः ।
Other indeed, separate indeed, fruit of pursuing the manifest, the pursuit of Brahma (Hiranyagarbha) who is the source of the manifest, extremely minute etc. godly qualities it is said, that is the meaning

तथा च अन्यदाहुरसम्भवात् असम्भूतेः अव्याकृतात् अव्याकृतोपासनात् यदुक्तम् 'अन्धं तमः प्रविशन्ति' (ई. उ. ९) इति, प्रकृतिलय इति च पौराणिकैरुच्यते ।
तथा च अन्यद्-आहुर्-असम्भवात् असम्भूतेः अव्याकृतात् अव्याकृत-उपासनात् यद्-उक्तम् 'अन्धं तमः प्रविशन्ति' (ई. उ. ९) इति, प्रकृतिलय इति च पौराणिकैः-उच्यते ।
and in that manner, other it is said through the unmanifest, from the unmanifest's elementary substance, from pursuing that elementary substance, it is said "blind ignorance they enter…", dissolution of nature as it is said in the Puranas

इति एवं शुश्रुम धीराणां वचनं ये नस्तद्विचचक्षिरे व्याकृताव्याकृतोपासनफलं व्याख्यातवन्त इत्यर्थः ॥
इति एवं शुश्रुम धीराणां वचनं ये नस्तद्विचचक्षिरे व्याकृत-अव्याकृत-उपासनफलं व्याख्यातवन्त इत्यर्थः ॥
Thus we heard the words of fearless thinkers, who showed us – results from pursuit of manifest and unmanifest, those who explained.

यत एवम् , अतः समुच्चयः सम्भूत्यसम्भूत्युपासनयोर्युक्तः एकैकपुरुषार्थत्वाच्चेत्याह –
यत एवम् , अतः समुच्चयः सम्भूति-असम्भूति-उपासनयोः-उक्तः एकैक-पुरुष-अर्थ-त्वात्-च-इति-आह –

This, hereafter the assemblage of pursuits of manifest & unmanifest is said, both are intended for the same goal of the Purusha

Gambhirananda
Anyat eva, a different result indeed; āhuḥ, they spoke of; sambhavāt, from sambhūti, the Manifested; the idea is that they spoke of the result, comprising supernormal faculties such as becoming subtle etc., accruing from the worship of the manifested Brahman (Hiranyagarbha). Similarly too, they anyat āhuḥ, spoke of a different result; asambha- vāt, from asambhūti, avyākṛta-from the worship of the Unmanifested-that which has been referred to in the text, "They enter into blinding darkness" (Iś. 12) and is called absorption into Prakṛti (Primordial Nature) by the paurāṇi- kas. Iti, thus; śuśruma dhīrāṇām, we have heard the speech of the wise; who vicacakṣire, explained that to us, i.e. ex- plained the result of the worship of the Manifested and the Unmanifested. 1

Since this is so, and since both are meant for the same human goal, it is proper to combine the worship of the Manifested and the Unmanifested. This is being said by the verse:

1 "Māyā, depending on Consciousness and acting as a limiting adjunct of the supreme Lord, is well known in the other Vedic text: 'Know Māyā as Prakrti (material cause) and the great Lord as the possessor of Māyā' (Šv. IV. 10)—that Māyā and not Brahman is spoken of here by the word Unmanifested, for it is not possible for the unchanging Brahman to be directly the material cause."-A.G.

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

अन्वय:
संभूतिं च विनाशं च य:-तद्-वेद-उभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्या-अमृतम्-अश्नुते ॥ १४ ॥

Swami Chinmayananda
He who worships the Impersonal Godhead and the Personal God together overcomes death through the worship of the personal and obtains immortality through the worship of the impersonal.

Sri Aurobindo
He who knows That both in one, the Birth and the dissolution of Birth, by the dissolution crosses beyond death and by the Birth enjoys Immortality.

Swami Gambhirananda
Those who worship the unmanifested Prakriti and Hiranyagarbha (Destruction) together, get over death through the worship of Hiranyagarbha and attain immortality through the worship of Prakriti.

He who knows these two-the Unmani- fested and Destruction (Hiranyagarbha)-together, attains immortality through the Unmanifested by crossing death through Destruction.

<u>पद-विश्लेषण</u>
संभूतिं च –
विनाशं च –
यः-तद्-वेद-
उभयं -
सह –
विनाशेन –
मृत्युं –
तीर्त्वा –
संभूत्या –
अमृतम् –
अश्नुते –

<u>सन्धय:</u>

<u>समासा:</u>

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह, विनाशेन, विनाशो धर्मो यस्य कार्यस्य स तेन धर्मिणा अभेदेनोच्यते ‘विनाशः’ इति ।
सम्भूतिं च विनाशं च यः-तद्-वेद-उभयं सह, विनाशेन, विनाशो धर्मो यस्य कार्यस्य स तेन धर्मिणा अभेदेन-उच्यते ‘विनाशः’ इति ।
Formation and destruction – he who knows them both together. Through destruction, work which possesses the Dharma of destruction , without difference is called destruction

तेन तदुपासनेनानैश्वर्यमधर्मकामादिदोषजातं च मृत्युं तीर्त्वा, हिरण्यगर्भोपासनेन ह्यणिमादिप्राप्तिः फलम् , तेनानैश्वर्यादिमृत्युमतीत्य, असम्भूत्या अव्याकृतोपासनया अमृतं प्रकृतिलयलक्षणम् अश्नुते ।
तेन तद्-उपासनेन-अनैश्वर्यम्-अधर्म-कामादि-दोष-जातं च मृत्युं तीर्त्वा, हिरण्यगर्भ-उपासनेन हि-अणिमादि-प्राप्तिः फलम् , तेन-अनैश्वर्य-आदि-मृत्युम्-अतीत्य, असम्भूत्या अव्याकृत-उपासनया अमृतं प्रकृतिलय-लक्षणम् अश्नुते ।
by that, by that effort/pursuit crossing death, the defect born out of undivine unprincipled, desires etc, called death, by pursuit of Hiranyagarbha obtaining the subtlest fruits, by that crossing the undivine death, pursuing the unmanifest immortality – the quality of dissolution of creation - is achieved

‘सम्भूतिं च विनाशं च’ इति-अत्र-अवर्ण-लोपेन निर्देशो द्रष्टव्यः, प्रकृतिलय-फल-श्रुति-अनुरोधात् ॥
“creation and destruction” here dropping of the “a” sound should be seen as a pointer (to asambhuti), (since) the fruit is dissolution of Prakriti in accordance with the Shruti

मानुष-दैव-वित्त-साध्यं फलं शास्त्र-लक्षणं प्रकृतिलय-अन्तम् ; एतावती संसारगतिः ।
Human-god-wealth-exertion fruit has the qualities described in the shastras, dissolution of Prakriti (creation) as instructed by the shruti; this is the way of samsara

अतः परं पूर्व-उक्तम् ‘आत्मा-एव-अभूद्विजानतः’ इति सर्व-आत्म-भाव एव सर्व-एषणा-संन्यास-ज्ञान-निष्ठा-फलम् ।

hereafter, as said before 'he who knows that Atma alone exists', thus the feeling of the Atma in all, is the result of discarding of all thirsts and establishment in Knowledge.

एवं द्विप्रकारः प्रवृत्तिनिवृत्तिलक्षणो वेदार्थोऽत्र प्रकाशितः ।
एवं द्वि-प्रकारः प्रवृत्ति-निवृत्ति-लक्षणो वेदार्थः-अत्र प्रकाशितः ।
in this way, two types, engagement and withdrawal qualities, the meaning of the Veda is brought to light here.

तत्र प्रवृत्तिलक्षणस्य वेदार्थस्य विधिप्रतिषेधलक्षणस्य कृत्स्नस्य प्रकाशने प्रवर्ग्यान्तं ब्राह्मणमुपयुक्तम् ।
तत्र प्रवृत्ति-लक्षणस्य वेद-अर्थस्य विधि-प्रतिषेध-लक्षणस्य कृत्स्नस्य प्रकाशने प्रवर्ग्यान्तं ब्राह्मणम्-उपयुक्तम् ।
there, the meaning of the Veda behind the method of engagement, teaches complete prohibition, at the end of the ceremonies, karma kanda, where it is used

निवृत्तिलक्षणस्य वेदार्थस्य प्रकाशने अत ऊर्ध्वं बृहदारण्यकमुपयुक्तम् ।
निवृत्ति-लक्षणस्य वेद-अर्थस्य प्रकाशने अत ऊर्ध्वं बृहदारण्यकम्-उपयुक्तम् ।
The quality of withdrawal. In the illumination of the meaning of the veda, is higher, as said in the Brihadaranyaka

तत्र निषेकादिश्मशानान्तं कर्म कुर्वन् जिजीविषेद्यो विद्यया सहापरब्रह्मविषयया, तदुक्तम् – 'विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
तत्र निषेक-आदि-श्मशान-अन्तं कर्म कुर्वन् जिजीविषेद्-यो विद्यया सह-अपर-ब्रह्म-विषयया, तद्-उक्तम् – 'विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते' (ई. उ. ११) इति, तत्र सो-अधिकारी केन मार्गेण-अमृतत्वम्-अश्नुते इति-उच्यते
There, from seminal infusion, ending in a cemetary, the one desiring to live while performing work, through knowledge, through the topic of not-the-highest-Brahman, it is said – 'he who knows both knowledge and work together, having crossed death through through Work, through Knowledge achieves immortality' (Isha), there he who is competent, by which path does he achieve immortality, it is said

– 'तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषः' (बृ. उ. ५ । ५ । २)
– 'तद्-यत्-तत्-सत्यम्-असौ स आदित्यो य एष एतस्मिन्-मण्डले पुरुषो यः-च-अयं दक्षिणे-अक्षन्-पुरुषः' (बृ. उ. ५ । ५ । २)
'That truth there – it is the Sun in this universe – also that which is in the right eye (consciousness)' Brihad U.

एतदुभयं सत्यं ब्रह्मोपासीनः यथोक्तकर्मकृच्च यः, सोऽन्तकाले प्राप्ते सत्यात्मानमात्मनः प्राप्तिद्वारं याचते –
एतद्-उभयं सत्यं ब्रह्म-उपासीनः यथा-उक्त-कर्मकृत्-च यः, सो-अन्त-काले प्राप्ते सत्य-आत्मानम्-आत्मनः प्राप्ति-द्वारं याचते –
both of these truth, one close to Brahma, and one who performs work as said before, he at the time of reaching his end, asks for obtaining the door to true Atma of the Atma,

Gambhirananda
He who knows these two-the Unmanifested and Destruction-together; vināśena, through Destruction; though vināśa (destruction) is an attribute of the evolutes of its substantive, it is spoken of as identical with the substantive itself (i.e. manifested Brahman or Hiranyagarbha), of which, too, it (vināśa or destruction) is a characteristic; by that, by the worship of that (vināśa); mṛtyum tīrtvā, crossing over death-the bundle of faults such as absence of super- normal faculty, and demerit, desire,

etc.; for through the worship of Hiranyagarbha is obtained such results as powers of becoming subtle; mṛtyum tīrtvā, crossing over death, consisting in the non-possession of supernormal faculties; asambhūtyā, through the worship of the Unmani fested; amṛtam aśnute, (he) attains immortality-characterised as absorption in Prakṛti. It is to be noted that in sambhūtim ca vināśam ca there is a presentation by omission of the letter a (before sambhūti) which should be asambhūti in conformity with the mention of the fruit, viz absorption in Prakrti (i.e. asambhūti).

It is indicated by the scriptures that absorption into Prakṛti is the highest result attainable through human and divine wealth. Up to this is the course of worldly exist- ence. Beyond this is the identification with the Self in all, as indicated earlier in the verse: "When to the man of realisation all beings become the very Self" (Īś. 7), which is the result of devotion to knowledge after renouncing all desires. Thus has been revealed the twofold purport of the Vedas consisting in desire for and desisting from activity. As to this, the (Śatapatha) Brāhmaṇa, ending with the Pravargya ritual, is devoted to the revelation as a whole of the Vedic purport indicated through injunction and prohibition of activity. And the Bṛhadaranyaka thereafter is devoted to the revelation of the Vedic purport characterised by desist-ing from activity. In this connection, the verse, "He who knows these two-vidyā and avidyā—together, attains immortality through vidyā, by crossing over death through avidyā" (Īś. 11), has been cited for the person who wants to live by doing rites--beginning from conception and ending in death-in conjunction with meditation on the lower Brahman. Now, then, the question, "By what route will he achieve immortality?" is being answered. "Now, That which is the Truth (Brahman), is the Sun-who is the Person in the solar orb, as also the Person in the right eye" (Bṛ. V. v. 2)—he who has meditated on both these (Persons) as the Truth (Brahman) and performed the rites as mentioned (in the scriptures), prays at the time of death, to the Self, for the door leading to the Self, in the verse: "The face of Truth is concealed with a golden vessel" etc.

1 "Cattle, land, gold, etc, are human wealth; meditation on gods is divine wealth."-A.G.

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

अन्वय:
सत्यस्य मुखम् हिरण्मयेन पात्रेण अपिहितं ।
पूषन् त्वम् तत् अपावृणु सत्य-धर्माय दृष्टये ॥ १५ ॥

Swami Chinmayananda
The face of Truth is covered by a golden lid; remove, O Sun, the covering for me, the practitioner of Truth, so that I may behold it.

Sri Aurobindo
The face of Truth is covered by a brilliant golden lid; that do thou remove, O Fosterer, for the law of Truth, for sight.

Swami Gambhirananda
The entrance of the True is covered as if by a golden vessel. Remove, O sun, the covering that I who have been worshipping "The True" may behold it.

The face of the Truth (Brahman in the solar orb) is concealed with a golden vessel. Do thou, O Sun, open it so as to be seen by me who am by nature truthful (or am the performer of rightful duties).

<u>पद-विश्लेषण</u>

सत्यस्य मुखम् – the face of Truth	
हिरण्मयेन पात्रेण – by a golden lid	
अपिहितं – is concealed	अपि+धा+क्त
पूषन् - O Sun	
त्वम् - you	
तत् - that	
अपावृणु – uncover, move aside	वृ धातुः, लोट् मध्यम पु ए वृ – to hide
सत्य-धर्माय – for the dharma of Truth	
दृष्टये – to be seen	दृष्टि चतुर्थी एक

<u>सन्धयः</u>

सत्यस्यापिहितं – सत्यस्य अपिहितं	सवर्ण दीर्घ स्वर सन्धिः
पूषन्नपावृणु – पूषन् अपावृणु	परसवर्ण सन्धिः

<u>समासाः</u>

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
हिरण्मयेन पात्रेण हिरण्मयमिव हिरण्मयम् , ज्योतिर्मयमित्येतत् , तेन पात्रेणेव अपिधानभूतेन ...
हिरण्मयेन पात्रेण हिरण्मयम्-इव हिरण्मयम् , ज्योतिः-मयम्-इति-एतत् , तेन पात्रेण-एव अपिधानभूतेन ...
Like a golden lid, full of light (bright), by that lid which became a covering

सत्यस्य आदित्यमण्डलस्थस्य ब्रह्मणः ...
सत्यस्य आदित्य-मण्डल-स्थस्य ब्रह्मणः ...
of truth, of who resides in the sun disc, of the Brahman

अपिहितम् आच्छादितं मुखं द्वारम् ;
covered face/door

तत् त्वं हे पूषन् अपावृणु अपसारय ...
that, you, O Fosterer, move aside

सत्यधर्माय तव सत्यस्योपासनात्सत्यं धर्मो यस्य मम सोऽहं सत्यधर्मा तस्मै मह्यम् ;
सत्य-धर्माय तव सत्यस्य-उपासनात्-सत्यं धर्मो यस्य मम सो-अहं सत्य-धर्मा तस्मै मह्यम् ;

for your dharma of truth, pursuing truth is truth, whose dharma (mine), I am he, Dharma of truth in him, (in me)

अथवा, यथाभूतस्य धर्मस्यानुष्ठात्रे, ...
अथवा, यथा-भूतस्य धर्मस्य-अनुष्ठात्रे, ...
or, as becoming of one who undertakes righteousness.

दृष्टये तव सत्यात्मन उपलब्धये ॥
दृष्टये तव सत्य-आत्मन उपलब्धये ॥
for your truth (Atman) to be seen, to be obtained..

Gambhirananda
Hiranmaya means golden, appearing as though made of gold, i.e. resplendent; by that; pātreṇa, by the vessel, which is like a lid that hides from view; apihitam, is concealed, covered; mukham, the face, the door, satyasya, of Truth, of that very Brahman who is in the solar orb. Tat tvam pūṣan, that thou, O Sun; apāvṛṇu, do open, i.e. remove. I who have got the quality of Truth, by meditating on you as Truth, am satyadharmā; so satyadharmāya means, for my sake who am of that kind (truthful); or it means, for the sake of one (i.e. me) who performs the rightful duties. Drstaye, so as to be seen; so that you yourself, who are the Truth, may be realised.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।
तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

अन्वय:
पूषन्-एक-ऋर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्-समूह ।
तेजः यत्-ते कल्याणतमं रूपं तत्-ते पश्यामि यो-असौ-असौ पुरुषः सो-अहम्-अस्मि ॥ १६ ॥

Swami Chinmayananda
O Pooshan (Sun – Nourisher), O Sole Seer, O Controller of All, Surya, Son of Prajapati, disperse Thy rays and gather up Thy burning light.. I behold thy glorious for...the Purusha within thee, He am I.

Sri Aurobindo
O Fosterer, O sole Seer. O Ordainer, O illuminating Sun, O power of the Father of Creatures, marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusha there and there, He am I.

Swami Gambhirananda
O Sun, sole traveler of the Heavens, controller of all, Surya, son of Prajapati remove thy rays and gather up thy burning light. I behold thy glorious form; I am he, the Purusha within thee.

O, thou, who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajapati, do remove thy rays, do gather up thy dazzle. I shall behold that form of thine which is the most benign. I am that very Person that is yonder (in the sun).

<u>पद-विश्लेषण</u>

पूषन्- Hey Fosterer!	पूषन् शब्दः, सप्तमी एक
एक ऋर्षे - Hey One Rishi!	ऋषि शब्दः, सप्तमी एक
यम – controller!	यम शब्दः सप्तमी एक
सूर्य – Sun!	सूर्य शब्दः सप्तमी एक
प्राजापत्य – descendant of Brahma!	प्रजापतेः अपत्यम्
व्यूह – arrangement	वि+ऊह्+धञ्

व्यूह (पुं) - समूहे निवहव्यूहसंदोहविसरव्रजाः। सिंहादिवर्गः 2.5.39.1.3। अर्थः - समूहः
व्यूह (पुं) - व्यूहस्तु बलविन्यासो भेदादण्डादयो युधि। क्षत्रियवर्गः 2.8.79.1.1। अर्थः - सैन्यव्यूहः

रश्मीन् – ray of light	रश्मि शब्दः, द्वि बहु

रश्मि (पुं) - किरणोऽस्रमयूखांशुगभस्तिघृणिरश्मयः। दिग्वर्गः 1.3.33.1.7। अर्थः – किरणः ray
रश्मि (पुं) - किरणप्रग्रहौ रश्मी कपिभेकौ प्लवङ्गमौ। नानार्थवर्गः 3.3.138.1.1। अर्थः - प्रग्रहः

समूह – (कृदन्तः) remove	सम् + ऊह् धातुः लोट् लकारः, मध्य ए

(तिङन्तः) = समूह (पुं) - समूहे निवहव्यूहसंदोहविसरव्रजाः। सिंहादिवर्गः 2.5.39.1.1। अर्थः - समूहः
तेजः – luster
यत्-ते कल्याणतमं रूपं – your most auspicicious form
तत्-ते पश्यामि – that (of yours) I see
यो-असौ-असौ पुरुषः whoever that and that personage
सो-अहम्-अस्मि – He I am

<u>सन्धय:</u>

पूषन्नेकर्षे - पूषन् एकर्षे	ङमुटागम व्यञ्जन सन्धि:
पूषन्नेकर्षे – पूषन्नेक ऋषे	गुण स्वरसन्धि:
योऽसावसौ – य: असौ असौ	उकार विसर्ग सन्धि: + पूर्वरूप स्वर सन्धि: + अयवायाव: स्वर सन्धि:
सोऽहमस्मि – स: अहम् अस्मि	पूर्वरूप स्वर सन्धि:

<u>समासा:</u>

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
हे पूषन् जगतः पोषणात्पूषा रविः ।
हे पूषन् जगतः पोषणात्पूषा रविः ।
O Pushan!, the Sun, from nurturing the world come “Pusha”

तथा एक एव ऋषति गच्छतीत्येकर्षिः हे एकर्षे ।
and, only one travels, goes and hence solitary traveller, hence Hey Ekarshi

तथा सर्वस्य संयमनाद्यमः हे यम ।
and, restrainer of all, Hey Yama!

तथा रश्मीनां प्राणानां रसानां च स्वीकरणात्सूर्यः हे सूर्य ।
and, rays, circulatory and liquids of living creatures are accepted, Hey Surya!

प्रजापतेरपत्यं प्राजापत्यः हे प्राजापत्य ।
Offspring of Prajapati, Hey Prajapatya

व्यूह विगमय रश्मीन् स्वान् ।
vyuha – disperse your own rays

समूह एकीकुरु उपसंहर तेजः तावकं ज्योतिः ।
samuha – make as one, gather up, withdraw, overcome, luster, your light

यत् ते तव रूपं कल्याणतमम् अत्यन्तशोभनम् , तत् ते तवात्मनः प्रसादात् पश्यामि ।
that which is your most auspicious form, most beautiful, that I see as a gift from your Atman

किञ्च, अहं न तु त्वां भृत्यवद्याचे योऽसौ आदित्यमण्डलस्थः असौ व्याहृत्यवयवः पुरुषः पुरुषाकारत्वात् , पूर्णं वानेन प्राणबुद्ध्यात्मना जगत्समस्तमिति पुरुषः ; पुरि शयनाद्वा पुरुषः ।
Also, I do not ask from you like a servant, he situated in that solar orb; that one with mystical part, Purusha due to having the form of person; or completely filled by this, by prana, buddhi and atma, the world in its entirety is Purusha; or Purusha sleeping in the body

सोऽहम् अस्मि भवामि ॥
He I am, have become

Gambhirananda
Pūṣan, O Sun! The sun is the pūṣā, nourisher, because he nourishes the world. Similarly he travels alone (ekarṣat); hence he is ekarṣi. Ekarṣe, O solitary traveller. So also he is yama, controller, because of controlling (saṁyamanāt) all; O controller. Likewise he is sūrya, acquirer, because of securing to himself (svīkaraṇāt) all rays, vital forces, and liquids; O acquirer. The son of Prajāpati is prājāpatya; O son of Prajāpati. Vyūha, remove; thy own raśmīn, rays; samūha, gather up, withdraw; thy tejah, heat, the oppress- ing dazzle. Yat te, that which is thy; rūpam kalyāṇatamam, most benign, most graceful, form; tat, that; paśyāmi, I shall see; by te, thy-thy grace, who art the Self. Moreover, I do not entreat thee like a servant; yaḥ asau, the Person who is there, in the solar orb-whose limbs are the vyāhṛtis,1 and who is called a Person (Puruṣa) because he has the figure of a person; or because by him, in the form of the vital forces and intelligence, the whole world is filled; or because he resides in the city (of the heart)-saḥ aham asmi, that Person am I.

1 Bhūḥ (earth) is his head; Bhuvaḥ (sky) his hands; svaḥ (heaven) his legs (Br. V.v. 3-4, Tai. I. v-vɪ, f.n., p. 254).

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ओं । क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

अन्वय:
वायु:-अनिलम्-अमृतम्-अथ-इदं भस्मान्तं शरीरम् ।
ओं । क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

Swami Chinmayananda
Let my Prana merge into the all pervading air and let this body be burnt by fire to ashes. Om. O mind! remember, remember what you did! Oh remember, remember what you did

Sri Aurobindo
The Breath of things is an immortal Life, but of this body ashes are the end. OM! O Will, remember, that which was done remember! O Will, remember, that which was done remember.

Swami Gambhirananda
(Let my) Prana melt into the all-pervading Air, the eternal Sutratman; and let this body he burnt by fire to ashes; Om. O mind, remember, remember my deeds; O mind, remember, remember my deeds.

Let (my) vital force now attain the (all-pervading) immortal Air; (and) now let this body be reduced to ashes. Om, O my mind,[2] remember-remember all that has been done. Remember-remember all that has been done.

2 "Om, O my mind" means-O Fire (i.e. Brahman) who is identified with the mind and whose symbol is Om.

<u>पद-विश्लेषण</u>
वायु: - air/wind, prana, samana, apana, udana, vyana
अनिलम् – wind
अमृतम् – immortal
अथ-इदं – and now this
भस्म-अन्तं – ending in ashes
शरीरम् - body
ओं । क्रतो – Om! Mind — क्रतु शब्द:, सप्त एक
स्मर – remember
कृतं – what was done — कृ + क्त
स्मर - remember
क्रतो स्मर कृतं स्मर

<u>सन्धय:</u>
वायुरनिलममृतमथेदं – वायु: अनिलममृतमथेदं

<u>समासा:</u>
भस्मान्तं

श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्
अथेदानीं मम मरिष्यतो वायुः प्राणः अध्यात्मपरिच्छेदं हित्वा अधिदैवतात्मानं सर्वात्मकम् अनिलम् अमृतं सूत्रात्मानं प्रतिपद्यतामिति वाक्यशेषः ।
अथ-इदानीं मम मरिष्यतो वायुः प्राणः अध्यात्म-परिच्छेदं हित्वा अधिदैवता-आत्मानं सर्व-आत्मकम् अनिलम् अमृतं सूत्र-आत्मानं प्रतिपद्यताम्-इति वाक्य-शेषः ।
And now my death having occurred, may my prana discard its individuality and enter into Vayu of godly nature, one with all beings, the immortal wind, the Atma that is the thread

लिङ्गं चेदं ज्ञानकर्मसंस्कृतमुत्क्रामत्विति द्रष्टव्यम् , मार्गयाचनसामर्थ्यात् ।
लिङ्गं चेदं ज्ञान-कर्म-संस्कृतम्-उत्क्रामतु-इति द्रष्टव्यम् , मार्ग-याचन-सामर्थ्यात् ।
And this subtle body, should depart, after performing Vedic works and Vedic meditation, be seen as fit to seek the path

अथ इदं शरीरमग्नौ हुतं भस्मान्तं भस्मावशेषं भूयात् ।
अथ इदं शरीरम्-अग्नौ हुतं भस्म-अन्तं भस्म-अवशेषं भूयात् ।
and this body is offered to fire, so it becomes ashes

ओमिति यथोपासनम् ओम्प्रतीकात्मकत्वात्सत्यात्मकमग्न्याख्यं ब्रह्माभेदेनोच्यते ।
ओम्-इति यथा-उपासनम् ओम्-प्रतीक-आत्मकत्वात्-सत्य-आत्मकम्-अग्नि-आख्यं ब्रह्म-अभेदेन-उच्यते ।
Om, as meditated, Om directed inwards towards Atman, true Atman is said to be Agni, which is said to be no different than Brahma

हे क्रतो सङ्कल्पात्मक स्मर यन्मम स्मर्तव्यं तस्य कालोऽयं प्रत्युपस्थितः, अतः स्मर एतावन्तं कालं भावितं कृतम् अग्ने स्मर यन्मया बाल्यप्रभृत्यनुष्ठितं कर्म तच्च स्मर ।
हे क्रतो सङ्कल्प-आत्मक स्मर यत्-मम स्मर्तव्यं तस्य कालो-अयं प्रति-उपस्थितः, अतः स्मर एतावन्तं कालं भावितं कृतम् अग्ने स्मर यत्-मया बाल्य-प्रभृत्यनुष्ठितं कर्म तच्च स्मर ।
Hey mind, the one that thinks and plans, remember, that of mine that should be remembered, now that time has now come. therefore remember what was done in time upto now, O Agni, remember, remember what by me works were done from childhood etc.

क्रतो स्मर कृतं स्मर इति पुनर्वचनमादरार्थम् ॥
क्रतो स्मर कृतं स्मर इति पुनः-वचनम्-आदर-अर्थम् ॥
“krato smara krtam smar” thus repetition of words is for respect/emphasis

पुनरन्येन मन्त्रेण मार्गं याचते —
Again, with another mantra, he seeks the path

Gambhirananda
Atha, now; as I am dying, let my vāyuḥ, vital force: give up its physical limitation and attain its divine nature which is the all-pervading, amṛtam anilam, immortal Air, i.e. sūtrātmā (Hiraṇyagarbha). The word "attain" has to be supplied to complete the sentence. The idea, "And let this subtle body, purified by rites and meditation, ascend”, is also understood, by virtue of the solicitation for the path (to ascend by). Atha, now; idam śarīram, this body; being offered as an oblation to fire; bhasmāntam, may

be reduced to ashes. Since Brahman has Om as Its symbol, therefore, consonantly with the meditation followed (by the dying man), Brahman, which is called Fire and is Truth by nature, is presented here as identical with Om. Krato, O mind, whose characteristic is volition; smara, (you) remember; the time has arrived when all that has to be remembered by me should be remembered; therefore (you) remember all that has been thought of so long. And O Fire, smara, re- member; kṛtam smara, whatever work has been done from my childhood, that too, thou remember. Krato smara, kṛtam smara-this repetition implies solicitude.

He prays for the path again through another verse:

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

अन्वय:
अग्ने राये अस्मान् सुपथा नय, देव विद्वान् विश्वानि वयुनानि ।
एनो अस्मत्-जुहुराणम् युयोधि, ते भूयिष्ठां नम उक्तिं विधेम ॥ १८ ॥

Swami Chinmayananda
O Agni! Lead us on to 'wealth' by a good path, as thou knowest, O God, all the many ways. Remove the crooked attraction of sin from us. We offer thee our best salutations.

Sri Aurobindo
O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of sin. To thee completest speech of submission we dispose.

Swami Gambhirananda
O Agni, lead us by the good path to the enjoyment of the fruits of our deeds, knowing O God, all our deeds. Remove the sin of deceit from within us. We offer thee many prostrations by word of mouth. (18).

O Fire! O god! Knowing, as thou do, all our deeds, lead us by the good path for the enjoyment of the fruits of our deeds; remove from us all crooked sins. We offer thee many words of salutation.

<u>पद-विश्लेषण</u>

अग्ने – Hey Agni
राये – O King! corruption of राज्ञ ?
अस्मान् – to us
सुपथा – good path
नय – lead
देव –

विद्वान् – knowledgeable one
विश्वानि - worlds
वयुनानि - wisdom
एनो - this
अस्मत् – our
जुहुराणम् – crooked actions
युयोधि – remove possibly यु धातुः, लोट्, मध्यम, vedic द्वित्वम्
ते – to you
भूयिष्ठां – abundant, highest बहु+इष्ठन्+ many sutras
नम – humble
उक्तिं – words वच्+क्तिन्
विधेम – honor, worship विध् धातुः, विधिलिङ्ग, उत्तम बहु

<u>सन्धय:</u>
युयोध्यस्मज्जुहुराणमेनो – युयोधि असस्मज्जुहुराणमेनो यण स्वर सन्धिः
असस्मज्जुहुराणमेनो – असस्मत् जुहुराणम् एनो जश्त्व व्यञ्जन सन्धिः

<u>समासा:</u>
असस्मज्जुहुराणम्

<u>श्रीमच्छङ्करभगवत्पूज्यपादविरचितम् ईशावास्योपनिषद्भाष्यम्</u>
हे अग्ने नय गमय सुपथा शोभनेन मार्गेण ।
Hey Agni, lead us by the good path, the lustrous path

सुपथेति विशेषणं दक्षिणमार्गनिवृत्त्यर्थम् ।
Supatha especially means desisting from the southern path
निर्विण्णोऽहं दक्षिणेन मार्गेण गतागतलक्षणेन ; अतो याचे त्वां पुनः पुनः गमनागमनवर्जितेन शोभनेन पथा नय ।
निर्विण्ण: अहं दक्षिणेन मार्गेण गत-आगत-लक्षणेन ; अतो याचे त्वां पुनः पुनः गमन-आगमन-वर्जितेन शोभनेन पथा नय ।
I am despondent by the Southern path due to its feature of going and coming. Therefore I beseech thee to lead me into the lustrous path which is free of going and coming

राये धनाय, कर्मफलभोगायेत्यर्थः ।
राये धनाय, कर्म-फल-भोगाय-इति-अर्थः ।
Raye means for wealth, to enjoy the fruits of karma (Vedic Works)

अस्मान् यथोक्तधर्मफलविशिष्टान् विश्वानि सर्वाणि हे देव वयुनानि कर्माणि, प्रज्ञानानि वा विद्वान् जानन् ।
अस्मान् यथा-उक्त-धर्म-फल-विशिष्टान् विश्वानि सर्वाणि हे देव वयुनानि कर्माणि, प्रज्ञानानि वा विद्वान् जानन् ।
All of our as-said-before-righteous-fruits-particularly, Hey Deva, the wise, you know, the good works and meditations

किञ्च, युयोधि वियोजय विनाशय अस्मत् अस्मत्तः जुहुराणं कुटिलं वञ्चनात्मकम् एनः पापम् ।
किञ्च, युयोधि वियोजय विनाशय अस्मत् अस्मत्तः जुहुराणं कुटिलं वञ्चनात्मकम् एनः पापम् ।

also, please segregate and destroy our crooked, fraudulent sins...

ततो वयं विशुद्धाः सन्तः इष्टं प्राप्स्याम इत्यभिप्रायः ।
ततो वयं विशुद्धाः सन्तः इष्टं प्राप्स्याम इत्यभिप्रायः ।
thereafter we will become pure, and obtain our wish, this is the meaning

किन्तु वयमिदानीं ते न शक्नुमः परिचर्यां कर्तुम् ; भूयिष्ठां बहुतरां ते तुभ्यं नमउक्तिं नमस्कारवचनं विधेम नमस्कारेण परिचरेम इत्यर्थः ॥
किन्तु वयम्-इदानीं ते न शक्नुमः परिचर्यां कर्तुम् ; भूयिष्ठां बहुतरां ते तुभ्यं नमउक्तिं नमस्कारवचनं विधेम नमस्कारेण परिचरेम इत्यर्थः ॥
however, now we are unable to perform veneration unto you; we flow to you copious words of humble awe

‘अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते’ (ई. उ. ११) ‘विनाशेन मृत्युं तीर्त्वा असम्भूत्यामृतमश्नुते’ (ई. उ. १४) इति श्रुत्वा केचित्संशयं कुर्वन्ति । अतस्तन्निर्धारणार्थं सङ्क्षेपतो विचारणां करिष्यामः ।
Some may have doubts about “through Ignorance cross death, through knowledge obtain immortality”, or “through destruction cross death and through the unmanifest attain immortality”. Therefore we will explain succinctly

तत्र तावत्किंनिमित्तः संशय इति, उच्यते — विद्याशब्देन मुख्या परमात्मविद्यैव कस्मान्न गृह्यते, अमृतत्वं च ? ननूक्तायाः परमात्मविद्यायाः कर्मणश्च विरोधात्समुच्चयानुपपत्तिः । सत्यम् ।
तत्र तावत्-किम्-निमित्तः संशय इति, उच्यते — विद्या-शब्देन मुख्या परमात्म-विद्यैव कस्मात् न गृह्यते, अमृतत्वं च ? ननु-उक्तायाः परमात्मविद्यायाः कर्मणश्च विरोधात्-समुच्चय-अनुपपत्तिः ।
there then what is the reason for doubt – it is said – the word Knowledge has the main meaning of Knowledge of the Highest Self, why is not taken as such? And also Immortality? Not so, as said, due to the mutual opposition of the highest knowledge and work – combination is inappropriate.

सत्यम् । विरोधस्तु नावगम्यते, विरोधाविरोधयोः शास्त्रप्रमाणकत्वात् ; यथा अविद्यानुष्ठानं विद्योपासनं च शास्त्रप्रमाणकम् , तथा तद्विरोधाविरोधावपि ।
True. The opposition is not understood by me. Opposition and alignment are due to Sastra Pramana (means of knowledge); just as establishment of Avidya (Work) and Deva Meditation are a consequence of Sastra Pramana. in the same way, the opposition and alignment also.

यथा च ‘न हिंस्यात्सर्वा भूतानि’ इति शास्त्रादवगतं पुनः शास्त्रेणैव बाध्यते ‘अध्वरे पशुं हिंस्यात्’ इति, एवं विद्याविद्ययोरपि स्यात् ; विद्याकर्मणोश्च समुच्चयः ।
यथा च ‘न हिंस्यात्सर्वा भूतानि’ इति शास्त्राद्-अवगतं पुनः शास्त्रेण-एव बाध्यते ‘अध्वरे पशुं हिंस्यात्’ इति, एवं विद्याविद्ययोरपि स्यात् ; विद्या-कर्मण: च समुच्चयः ।
just as ‘harm not all creatures’ is understood from the Shastra, by the Shastra itself instructs ‘sound animals be killed’, in the same way it is with Vidya and Avidya; combination of Vidya and Works

न ; ‘दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता’ (क. उ. १ । २ । ४) इति श्रुतेः । ‘विद्यां चाविद्यां च’ इति वचनादविरोध इति चेत् , न ; हेतुस्वरूपफलविरोधात् ।
न ; ‘दूरम्-एते विपरीते विषूची अविद्या या च विद्येति ज्ञाता’ (क. उ. १ । २ । ४) इति श्रुतेः । ‘विद्यां चाविद्यां च’ इति वचनादविरोध इति चेत् , न ; हेतुस्वरूपफलविरोधात् ।

No; ‘it is known that these two are far, opposite, spread, Avidya (Work) and Vidya (Supreme Knowledge)’, thus in the Shruti. Suppose “Vidya and Avidya are not opposed, No, because of the opposition of the fruits of each

विद्याविद्याविरोधाविरोधयोर्विकल्पासम्भवात् समुच्चयविधानादविरोध एवेति चेत् , न ; सहसम्भवानुपपत्तेः ।
विद्या-अविद्या-विरोध-अविरोधयोः-विकल्प-असम्भवात् समुच्चय-विधानात्-अविरोध एवेति चेत् , न ; सह-सम्भव-अनुपपत्तेः ।
Vidya and Avidya opposition or alignment is a choice that is not possible, by method of combining they are possibly not in opposition; No, simultaneous existence is not available

क्रमेणैकाश्रये स्यातां विद्याविद्ये इति चेत् , न ; विद्योत्पत्तौ अविद्याया ह्यसत्वात् तदाश्रयेऽविद्यानुपपत्तेः ; न हि अग्निरुष्णः प्रकाशश्च इति विज्ञानोत्पत्तौ यस्मिन्नाश्रये तदुत्पन्नम् , तस्मिन्नेवाश्रये शीतोऽग्निरप्रकाशो वा इत्यविद्याया उत्पत्तिः ।
क्रमेण-एक-आश्रये स्यातां विद्याविद्ये इति चेत् , न ; विद्या-उत्पत्तौ अविद्याया हि-असत्वात् तद्-आश्रये-अविद्यानुपपत्तेः ; न हि अग्निरुष्णः प्रकाशः-च इति विज्ञान-उत्पत्तौ यस्मिन्-आश्रये तद्-उत्पन्नम् , तस्मिन्-एव-आश्रये शीतो-अग्निः-प्रकाशो वा इति-अविद्याया उत्पत्तिः ।
Suppose Vidya and Avidya are sequential refuges, No, once Vidya is born Avidya is falsified it is not viable for refuge in it; Indeed once knowledge arises about the heat and light of fire, in the same refuge where that knowledge arises, it is not possible for “cold fire firelight” to be born of Avidya.

नापि संशयः अज्ञानं वा, ‘यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः’ (ई. उ. ७) इति शोकमोहाद्यसम्भवश्रुतेः ।
नापि संशयः अज्ञानं वा, ‘यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः’ (ई. उ. ७) इति शोक-मोह-आदि-असम्भव-श्रुतेः ।
or even doubts or ingorance (can arise). “yasmin sarva...anupashyatah’ thus sorrow delusion etc is impossible – thus in the shruti

अविद्यासम्भवात्तदुपादानस्य कर्मणोऽप्यनुपपत्तिमवोचाम ।
अविद्या-असम्भवात्-तद्-उपादानस्य कर्मणो-अपि-अनुपपत्तिम्-अवोचाम ।
Avidya being impossible, its inclusion, work is also inappropriate, I have said

‘अमृतमश्नुते’ इत्यापेक्षिकम्मृतम् ; विद्याशब्देन परमात्मविद्याग्रहणे ‘हिरण्मयेन’ (ई. उ. १५) इत्यादिना द्वारमार्गयाचनमनुपपन्नं स्यात् ।
‘अमृतमश्नुते’ इति-आपेक्षिकम्-अमृतम् ; विद्या-शब्देन परमात्म-विद्या-ग्रहणे ‘हिरण्मयेन’ (ई. उ. १५) इत्यादिना द्वार-मार्ग-याचनम्-अनुपपन्नं स्यात् ।
“attains immortality” thus raising expectations; if by the word Vidya grasping Knowledge of the supreme Brahman, then by ‘golden lid..’ etc. beseeching the door and path becomes unappropriate.

तस्मात् उपासनया समुच्चयो न परमात्मविज्ञानेनेति यथाव्याख्यात एव मन्त्राणामर्थ इत्युपरम्यते ॥
तस्मात् उपासनया समुच्चयो न परमात्म-विज्ञानेन-इति यथा-व्याख्यात एव मन्त्राणाम्-अर्थ इति-उपरम्यते ॥
Therefore the meaning of the mantra is as explained only, is through meditation collection(with Work), not the highest Knowledge of the self,

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छङ्करभगवतः कृतौ ईशावास्योपनिषद्भाष्यम् सम्पूर्णम् ॥

Gambhirananda

Agne, O Fire; deva, O god; vidvān, knowing; viśvāni vayunāni, all deeds or meditations; naya, lead; asmān, us— who are endowed with the aforesaid fruits of virtue; supa- tha, by the good path. The attribute "good path" is used for eschewing the Southern Path (Pitṛ-yāna). I am disgust- ed with the Southern Path which is characterised by going and coming; hence I entreat thee again and again, "Lead by the good path which is free from going and coming.” Raye means, for the sake of wealth, i.e. for the enjoyment of the fruits of deeds. Moreover, yuyodhi, remove, destroy; asmat means asmattaḥ, from us; juhurāṇam, crooked, deceit- ful; enas, sin. The idea is this: Becoming purified thereby, we shall achieve our desired object. But (as) at present we cannot render any service to thee, (so) te, to thee; bhūyiṣ- ṭhām, many; namaḥ uktim, words of salutation; vidhema, we offer-i.e. we serve thee with salutations.

(A doubt): Some people are filled with doubt at hear- ing the texts: "Crossing over death, through avidyā, attains immortality through vidyā” (Ïś. 11), and “Crossing over death, through Destruction, attains immortality through the Unmanifested" (Iś. 14). Hence, to remove that doubt, we shall discuss (the topic) in brief. Now, then, the reason why the doubt arises is being stated: "By the word vidyā, why should not the knowledge of the supreme Self itself be understood; and so also (why should not) immortality (be taken in the primary sense)?"

Answer: Is it not a fact that by reason of the opposi- tion between the knowledge of the supreme Self and karma, mentioned earlier, there is no possibility of combi- nation?

Objection: True. But the opposition is not comprehended, because opposition or agreement rests on the authority of scriptures. Just as the performance of karma and the pursuit of knowledge rest on the authority of the scriptures, so also do their opposition and agreement. Just as the prohibition, “Do not kill any living thing”, learnt from scripture, is overridden by the injunction, “One should kill an animal in a sacrifice", so also it is possible in the case of karma and knowledge that karma and knowledge are to be combined.

Answer: No (they cannot be combined), because of the Vedic text: "What are known as vidyā (knowledge) and avidyā (karma) are entirely different, and they follow different courses" (Ka. I. ii. 4).

Objection: Suppose we say that there is no antagonism because of the text: "He who knows vidya and avidyā together" (Iś. 11).

Answer: No, because of the opposition involved in (their) causes, natures, and results.

Objection: Since (on the one hand) it is impossible to accept either alternative when there is both opposition and non-opposition between karma and knowledge, and since (on the other hand) their combination is enjoined (here), may we not argue that there is (really) no contradiction (between them)?

Answer: No, since their co-existence is absurd.

Objection: Suppose we say that knowledge and karma may cohere in the same person successively.

Answer: No.1 For when knowledge arises, karma vanishes, since in the person in whom knowledge exists, karma cannot remain. For it is a fact that when the know- ledge, "Fire is hot and effulgent", has arisen in a person, then in that very person there cannot arise the ignorance or doubt or error (of the form), "Fire is cold or non-illuminat- ing". The impossibility of sorrow and delusion (for a man of knowledge) is declared by the Vedic text: "When to the man of realisation all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness?" (Īś. 7). And we have already said that since ignorance is impossible (for such a man), karma, which originates from ignorance, is also impossible.

As for the text, "He attains immortality", (Īś. 14) the immortality is a relative thing. If the knowledge of the supreme Self is understood by the word vidyā, the prayer for the path etc. in the text, "The face of the Truth (Brah- man) is covered" etc. (Is. 15) becomes irreconcilable.2 Accordingly, the combination (of karma) is with meditation and not with the knowledge of the supreme Self. Thus we conclude by remarking that the meaning of the verse is just as we have interpreted.

1 If the succession consists in ignorance being earlier and know- ledge later, then it is certainly admitted. But if ignorance is later (than knowledge), then it is impossible "A G.
2 For there can be no going or coming for a knower of Brahman who becomes all by becoming Brahman Itself