

ĪŚĀVĀSYOPANIṢAT

Text 1

Īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat
Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam. (1)

Śrīmad-Ānandatīrthabhaḡavatpādācārya-
viracitam
Īśāvāsyopaniṣadbhāṣyam

Nityānityajagaddhātre nityāya jñānamūrtaye
Pūrṇānandāya haraye sarvayajñabhujē namaḥ. (1)
Yasmād brahmendrarudrādidevatānām śriyo’pi ca
Jñānasphūrtiḥ sadā tasmai haraye gurave namaḥ. (2)

Svāyambhuvo manur etair mantrair bhagavantam ākūṭisūnum yajñanāmānam viṣṇum
tuṣṭāva. ‘Svāyambhuvaḥ svadauhitrām viṣṇum yajñābhidham manuḥ

Īśāvāsyādibhir mantrais tuṣṭāvāvahitātmanā
Rakṣobhir ugraiḥ samprāptaḥ khādītum mocitas tadā
Stotraṁ śrutvaiva yajñena tān hatvā’ vadhyatām gatān
Prādādd hi bhagavāms teṣām avadhyatvaṁ haraḥ prabhuḥ
Tair vadhyatvaṁ tathā’ nyeṣām ataḥ ko’nyo hareḥ prabhuḥ’ iti

brahmāṇḁe. Bhāḡavate cāyam evārtha uktaḥ. Īśasyāvāsayogyam **īśāvāsyam. Jagatyāṁ**
prakṛtau. **Tena** īśena **tyaktena** dattena **bhuñjīthāḥ**.

‘Svataḥpravṛtṭyaśaktatvād **īśāvāsyam idaṁ jagat**
Pravṛttaye prakṛtigam yasmāt sa prakṛtīśvaraḥ
Tadadhīnapravṛttivāt tadīyam **sarvam** eva **yat**
Taddattenaiva **bhuñjīthā** ato nānyam prayācayet’ iti brahmāṇḁe.
(Īśāvāsyopaniṣadbhāṣya 1)

Śrīmaj-Jayatīrthabhikṣu-
viracitā
Īśāvāsyopaniṣadbhāṣyaṭikā

Om. Yajñam yajñabhujam prājñam pūrṇaprajñamunīśvaram
Manojñaguṇam āseve sujñānadam aharnīsam
Śrīmacchrīvadanāmbhojagatasaundaryasaurabham
Lihadbhyām locanālibhyām bhagavān pātu no hariḥ.

Kāṇvīm mantropaniṣadam yathāvad vyākariṣyan bhagavān ācāryaḥ cikīrṣitāvighna-
parisamāptyādiprayojane tatpratipādyadevatāstutinatī prathamam nibadhnāti---**nityeti**.
‘**Sarvayajñabhujē**’ iti sarvayajñabhokṛtvād yajñanāmna ity arthaḥ. Yathoktam---
‘Sukharūpasya bhokṛtvāt’ (Nārādīya / MGB 7.6) iti. Apūrṇasukhāḥ sukhārtham bhogān
bhuñjate, kim tathā harir api? Nety āha---**pūrṇānandāyeti**. ‘Bhogās tu līlayā’ iti bhāvah.

Pūrṇānandatvaṃ hareḥ kutaḥ? ity ata āha---**jagaddhātra** iti. Tad uktam---‘Ko hy evānyāt’ (TU 2.7.1) ityādi. Dhātṛtvaṃ cānityānām eva, na tu nityānām, anādheyātīśaya-
tvād iti nāśaṅkānyam iti bhāvenāha---**nityānityeti**. ‘Nityaṃ nityātmanā yataḥ’ (AV
2.2.35-36) ityādeḥ. Āsarīrasya na jagaddhātṛtvaṃ, śarīritve maraṇaṃ syād ity ata āha---
jñānamūrtaye nityāyeti. Mūrtimattvāj jagaddhātṛtvopapattiḥ, tasyāś ca mūrter
jñānādyātmakatvena nityatvopapattir iti. Vakṣyate caitat sarvam---‘yāthātathyato’ rthān
vyadadhāt’ (ĪU 8), ‘Vāyur anilam amṛtam’ (ĪU 17), ‘Yat te rūpaṃ kalyāṇatamam’ (ĪU
16), ‘Sa paryagāc chukram’ (ĪU 8), ‘Tasminn apo mātariśvā dadhāti’ (ĪU 4) ityādi.
‘Devatāpraṇāmānantaraṃ gurupraṇāmaḥ kartavyaḥ’ iti śiṣyān grāhayitum gurutvenāpi
hariṃ praṇamati---**yasmād** iti. ‘**Brahmāḍiṇām** aprāptajñānam utpadyate, śriyas tu
sarvadā vidyate’ iti sūcayitum ‘**śriyo’pi**’ iti pṛthaggrahaṇam. **Caśabdo**’vadhāraṇe
‘**yasmāt**’ ity anena sambadhyate. **Jñānasphūrṭiḥ** jñātavyārthapratibhā. Yathāyogyam
kriyādhyāhāraḥ. ‘Yo ha vā aviditārṣacchandodaivatabrahmaṇena mantreṇa yajati yājayati
adhyāpayati vā sthānum varcchati garte vā padyate pra vā mīyate’ (ĀB 1.1.6) iti śruter
‘devatādiḥjñānavata eva vidyā phalati’ iti jñāyate. Tatra brāhmaṇapadopalakṣitārthajñānam
vyākhyānād eva bhaviṣyati. Chandojñānam tv akṣaragaṇanayā sukaram eva. Ṛṣidevate tu
jñāpayann āha---**svāyambhuva** iti. Vyācīkṛṣitatvena buddhau prakṛtatvād ‘**etaiḥ**’ ity
uktam. Mūrtyantaraṃ vihāya yajñasya stutau kiṃ kāraṇam? ity ato viśeṣataḥ sva-
sambandham āha---**ākūtisūnum** iti. ‘**Bhagavantam**’ iti pūjārtham. Kuta etad ava-
gamyate? ity ata āha---**svāyambhuva** iti. **Avahitātmanā** sāvadhānena manasā. Yady apy
asau svaparamokṣārtham **tuṣṭāva**, tathā’py avāntaram asya phalāntaram siddham ity āha-
---**rakṣobhir** iti. **Tadā** stutikāle **stotraṃ śrutvaiva** tadasahamānaiḥ **rakṣobhiḥ khādītum**
samprāpto yajñena tebhyo **mocita** ity arthaḥ. **Tān** ‘rākṣasān’ ity adhyāhāreṇa
pumllīngopapattiḥ. Avadhyatve kāraṇam āha---**prādādd hīti**. Nanu, bādhane katham
teṣāṃ śaktiḥ? ity ata āha---**tair** iti. ‘**Anyeṣāṃ tair vadhyatvam**’ iti teṣāṃ anyavadhe
sāmarthyam ity arthaḥ. **Tathāśabdo** varasamuccaye. Yata evaṃ hariḥ śivavaram apy
atīkrāntavān, **ato harer anyaḥ ko** nāma **prabhuḥ** samarthaḥ, kintu harir evety arthaḥ.
Atra pramāṇāntaram āha---**bhāgavate ceti**. Īśāvāsyādimantrāṇāṃ yo’**rtho** vakṣyate’**yam**
eva bhāgavate’ṣtamādāv **uktaḥ**. Tatra ca ‘manuḥ stotā, yajñanāmā viṣṇuḥ stutyah’ iti
spāṣṭam pratīyate. Tatsamākhyānād atrāpi tayor eva ṛsidevatātvaṃ jñayata iti bhāvaḥ.
Anenopaniṣado’dhikāriviṣayaprayojanābhisambandho’pi darśito bhavati. Manvādīnām
adhikāriṇām yajñanāmno viṣṇor viṣayasya, mokṣasya pradhānasya rakṣo-
nirasanasyāpradhānasya ca prayojanasya sūcitavāt. Ato yuktam etad upaniṣado
vyākhyānam gahanārthatvāc ceti. ‘Upadiṣṭam api tattvam adhikāriṇa eva hi
hrdaye’vatiṣṭhate, nānyasya’ iti tattvam vivakṣur upaniṣadadhikārasiddhyartham
vicchinnaṭṣṇatvaṃ tāvad ādyena mantreṇa sopapattikam vidhatte. Tatreśāvāsyapadam
durgamārthatvād vyākhyāti---**īśasyeti**. Anena ‘āvāsam arhati’ ity **āvāsyam**,
‘īśasyāvāsyam **īśāvāsyam**’ ity uktam bhavati. ‘**Jagatyām**’ ity etat ‘pṛthivyām’ ity
anyathāpratītinirāsāya vyācaṣṭe---**jagatyām** iti. ‘**Tena**’ iti parāmarṣasya viśayo na
pratīyate, tyaktasya ca bhogasādhanatvam ayuktam. Ato durgamārtham ṭṭīyapādam
vyākhyāti---**teneti**. Samāse upasarjanībhūtasypīśasya buddhyā vivekenāyam paramarṣa
iti bhāvaḥ. Pūrvārdhoktatātparyaparāmarṣaś cāyam iti jñātavyam. Tatasā cāyam
mantrārthaḥ. **Yat kiñca jagad idaṃ tat sarvaṃ** pravṛttyartham ātmana īśasyāvāsam
arhatīti tāvat ‘Tad evānuprāviśat’ (TU 2.6.1) iti śrutiprasiddham. Tena jñāyate---‘svayam
idaṃ pravṛttāv aśaktam parameśvarādhīnam’ iti. Kiṃ ca ‘**jagatyām** prakṛtāv **idaṃ**
sarvam āśritam’ ity etat ‘Ākāśa eva tad otaṃ ca protaṃ ca’ (BU 3.8.7) iti śrutisiddham.

Prakṛtiś ca parameśvarādhīnā. ‘Etasmin khalv akṣare gārgy ākāśa otaś ca protaś ca’ (BU 3.8.11) ityādiśruteḥ. Tato’pi sarvam asvatantram parameśvarādhīnam iti vijñāyate. Yata evam īśvara eva svatantras, **tena** kāraṇena **teneśena tyaktena** dattena vittena, yādṛcchayā labdheneti yāvat. **Bhuñjīthāḥ** bhogaṃ kuryāḥ. Yataś ceśād anyad asvatantram, tena tasya dāne sāmartyābhāvāt, **kasyasvid** kasyāpi rājādeḥ sakāśād **dhanam mā gṛdhaḥ** mā kāṅkṣethāḥ. Mantrārthasthāpanāya smṛtisamākhyām āha---**svata** iti. **Svataḥpravṛtty-**
aśaktatvād evedaṃ jagat pravṛttaya īśāvāsyam. Anyathā tan na syāt. Ata īśāvāsyatvāt svataḥpravṛttyaśaktam īśādhīnam. Kim ca, **yasmād idaṃ prakṛtigaṃ, yasmāc** ca viṣṇuḥ **prakṛtiśvaras,** tato’pi. **Yad** yasmād evam uktaparakāreṇa tadadhīnasvarūpatvāt **sarvaṃ** vittaṃ **tadīyam evātas taddattenaiva bhuñjīthāḥ.** **Ataḥ** parameśvarād **anyaṃ na** prayāceta bhavān ity arthaḥ. (*Īśāvāsyopaniṣadbhāṣyaṭīkā* 1)