

*The meaning of the term 'praveśa' ('entering') occurring in the  
Taittiriyaopaniṣad*

In the Taittiriyaopaniṣad 2.6.1 occurs a mantra: 'तत्सृष्ट्वा तदेवानुप्राविशत्' (तै. उ. २-६-१) ['That (Brahman) having created (that), entered into that very thing.'] This mantra occurs in the context of the creation of the world by Brahman. Sri Shankarabhagavatpāda has deliberated at length on the meaning of the word 'praveśa' and concludes:

तैत्तिरीयोपनिषद्भाष्यम् । ब्रह्मानन्दवल्ली । षष्ठोऽनुवाकः । मन्त्रः १ – भाष्यम्

तदेवेदमाकाशादिकारणं कार्यं सृष्ट्वा तदनुप्रविष्टमिवान्तर्गुहायां बुद्धौ द्रष्टृ श्रोतृ मन्तृ विज्ञात्रित्येवं विशेषवदुपलभ्यते । स एव तस्य प्रवेशः ।

[That very Brahman Itself – which is the cause of space, etc, and which, after creating the effect (kāryam), has entered into the creation, as it were, is perceived within the cavity of intellect, as possessed of such distinctions as being a seer, a hearer, a thinker, a knower, etc. That, indeed, is (what is meant by) Its 'entry' (praveśa).]

Now, this meaning for the word 'praveśa' as the 'availability for realization of Brahman in the intellect-cave (of all jīva-s, embodied beings) recognizable through the liṅga, mark, of being the seer, hearer, thinker, knower, etc.' is corroborated by the Brhadāraṇyaka upaniṣad/bhaṣyam 3.8.11:

बृहदारण्यकोपनिषद्भाष्यम् । तृतीयोऽध्यायः । अष्टमं ब्राह्मणम् । मन्त्रः ११

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञात्रेतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

11. "Verily, that Imperishable, O Gārgi, is never seen but is the Seer; It is never heard, but is the Hearer; It is never thought of, but is the Thinker; It is never known, but is the Knower. There is no other seer but This, there is no other hearer but This, there is no other thinker but This, there is no other knower but This. By this imperishable, O Gārgi, is the unmanifested ākāśa pervaded."

Bhāṣyam: किं च नान्यत् अतः अस्मादक्षरात् अस्ति — नास्ति किञ्चिद्दृष्ट दर्शनक्रियाकर्तुः एतदेवाक्षरं दर्शनक्रियाकर्तुं सर्वत्र । तथा नान्यदतोऽस्ति श्रोतुः तदेवाक्षरं श्रोतुं सर्वत्र । नान्यदतोऽस्ति मन्तुः तदेवाक्षरं मन्तुं सर्वत्र सर्वमनोद्वारेण । नान्यदतोऽस्ति विज्ञातुं विज्ञानक्रियाकर्तुं, तदेवाक्षरं सर्वबुद्धिद्वारेण विज्ञानक्रियाकर्तुं, नाचेतनं प्रधानम् अन्यद्वा ।

[Further, there is no other witness but This, the Immutable; this Immutable Itself is everywhere (in all the embodied beings) the Witness/Seer, the subject of vision. Similarly there is no other hearer but This; this Immutable Itself is everywhere the Hearer. There is no other thinker but This; this Immutable Itself is everywhere the Thinker, thinking through all minds. There is no other knower but This; this Immutable Itself – neither the insentient Pradhāna (of the sāṅkhya) nor anything else – is the Knower, knowing through all intellects.]

Thus, the Creator Brahman, having created the universe, has entered all the intellects and is available for recognition through the functions/identifications of the intellects.

The Taittiriyaopaniṣad bhāṣyam 2.6.1 says:

ब्रह्मस्वरूपावगमाय च आकाशाद्यन्नमयान्तं कार्यं प्रदर्शितम् ; ब्रह्मावगमश्च आरब्धः । तत्र अन्नमयादात्मनोऽन्योऽन्तर आत्मा प्राणमयः ; तदन्तर्मनोमयो विज्ञानमय इति विज्ञानगुहायां प्रवेशितः ; तत्र च आनन्दमयो विशिष्ट आत्मा प्रदर्शितः । अतः परमानन्दमयलिङ्गाधिगमद्वारेण आनन्दविवृद्ध्यवसान आत्मा । ब्रह्म पुच्छं प्रतिष्ठा सर्वविकल्पास्पदो निर्विकल्पोऽस्यामेव गुहायामधिगन्तव्य इति तत्प्रवेशः प्रकल्प्यते । न ह्यन्यत्रोपलभ्यते ब्रह्म, निर्विशेषत्वात् ; विशेषसंबन्धो ह्युपलब्धिहेतुर्दृष्टः - यथा राहोश्चन्द्रार्कविशेषसंबन्धः । एवमन्तःकरणगुहात्मसंबन्धो ब्रह्मण उपलब्धिहेतुः, संनिकर्षात्, अवभासात्मकत्वाच्च अन्तःकरणस्य । यथा च आलोकविशिष्टघटाद्युपलब्धिः, एवं बुद्धिप्रत्ययालोकविशिष्टात्मोपलब्धिः स्यात्, तस्मात् उपलब्धिहेतौ गुहायां निहितमिति प्रकृतमेव । तद्वृत्तिस्थानीये त्विह पुनस्तत्सृष्ट्वा तदेवानुप्राविशदित्युच्यते ॥

[The knowledge of that Brahman is sought to be imparted, and that is also the topic under discussion. And the effects, beginning with space and ending with the body made of food, have been introduced with a view to acquiring the knowledge of the

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

Inasmuch as Brahman has no distinctive attribute, It cannot be realized anywhere else. It is a matter of experience that knowledge of a thing is dependent on its particular associations. Just as the knowledge of Rāhu arises from its association with the distinct entities, the sun and the moon, similarly, the association of the Self with the cavity of the internal organ (buddhi) causes the knowledge of Brahman, for the internal organ has proximity (to the Self) and the nature of illumination. Just as a pot etc., are perceived when in contact with the light of intellectual conviction. Hence, it suits the context to say that the Self is lodged in the cavity of the intellect which is the cause of Its experience. In the present passage, however, which is a sort of elaboration of that theme, the same idea is repeated in the form 'having created, Brahman, entered that very thing It created.']

तैत्तिरीयोपनिषद्भाष्यम् । ब्रह्मानन्दवल्ली । षष्ठोऽनुवाकः । मन्त्रः १ – भाष्यम्

Taittiriyopaniṣad bhāṣyam: 2.6.1

तस्मात् तदेवेदमाकाशादिकारणं कार्यस्थं परमे व्योमन् हृदयगुहायां निहितं  
तत्प्रत्ययावभासविशेषेणोपलभ्यमानमस्तीत्येवं विजानीयादित्युक्तं भवति ।

Here the bhāṣyam says: Therefore that (Brahman) alone which is the cause of the space, etc. existing in the 'great space' of the intellect-cave and is recognizable by the transformations/thoughts/knowledge of the intellect (buddhi)...

These 'thoughts' are already stated as taking the form 'I am the seer, hearer, thinker...etc.' So, here is a fine way to recognize Brahman and identify ourselves with It as 'I am none other than Brahman because the expressions arising in the buddhi as seer, hearer, etc. are that very Brahman's as situated in my buddhi.' And that is the *only* way one can identify the presence/availability of Brahman in oneself. This idea is brought out in the Brahmasūtra/bhāṣya too:

**BSB 2.3.18 ज्ञोऽत एव ॥ १८ ॥**

[The soul is an eternal cognizer for this reason]

'अथ यो वेदेदं जिघ्राणीति स आत्मा' (छा. उ. ८-१२-४) इति च — सर्वैः करणद्वारैः 'इदं वेद, इदं वेद' इति विज्ञानेनानुसन्धानात् तद्रूपत्वसिद्धिः ।

['And from the fact that there is a continuity of knowledge through the medium of all the sense-organs, such as, 'I know this, I know this.' It can be concluded on the authority of the text 'And he who knows, 'I smell this', is the Self (Chāndogya upaniṣad 8.9.4), that the individual soul is of that nature (of eternal consciousness).

मुण्डकोपनिषद्भाष्यम् । द्वितीयं मुण्डकम् । प्रथमः खण्डः । मन्त्रः ४ – भाष्यम्

Muṇḍakopaniṣad 2.1.4 bhāṣyam:

एष देवो विष्णुरनन्तः प्रथमशरीरी त्रैलोक्यदेहोपाधिः सर्वेषां भूतानामन्तरात्मा । स हि सर्वभूतेषु द्रष्टा श्रोता मन्ता विज्ञाता सर्वकरणात्मा ॥

This one – the deity who is Viṣṇu (the all-pervading), or Ananta (the infinite), the first embodied Being who has the three worlds as his physical limiting adjunct – is the indwelling Self of all. He is in fact the seer, hearer, thinker, knower, and the self of all the senses in all beings.

In the foregoing is seen several sources from the Upanishad, brahmasūtra and the bhāṣyas that the experience of consciousness in every living being in the expressions 'seer, hearer, smeller, thinker, knower, etc.' is the one that tells us that it is Brahman that is the one that hears, smells, thinks, etc. in every being. Our wrong identification as 'I am the thinker, etc.' with the samsārin-I is what is required to be corrected by our rightly identifying our self with the Supreme Brahman on the pramāṇa that is shown above. That pramāṇa is: it is Brahman that is available in all beings expressing Itself as 'seer, hearer, thinker, etc.' The above sources are teaching the advaitic unity of the individual self with the Supreme Self, Brahman. Shankaracharya leaves no stone unturned in highlighting this crucial message of the Vedanta to the aspirants.

One more significant point to be noted and appreciated is: For Shankara, the shruti has *caused Brahman to enter...* ('praveśitaḥ' is the word Shankara uses in the Taittiriya bhāṣya cited above). Why does the Shruti do this? For this question we can get the answer only if we also appreciate that there is, in absolute terms, no creation and therefore no question of Brahman being the creator, cause, or Its entering into that created product, effect. The Shruti is there only to remove the erroneous identification of the embodied jīva with the body-mind complex. This, the Shruti accomplishes by presenting/projecting a creation as if it has emanated from Brahman and *making that Brahman enter the creation and* mapping it with the various ways the jīva thinks, as seer, hearer, etc. and striking the identity through the medium of these expressions of the buddhi. So, apart from enabling the jīva identify itself with the Supreme, nirguṇa, consciousness, there is no other purpose for the Shruti to talk about creation or Brahman entering the created beings. All this is brought out by Shankara's usage of the word 'praveśitaḥ', 'made/caused to enter'. The idea conveyed by Shankara in the Taittiriya Bhāṣya is to be extended in all the other upaniṣads and other places wherever the theme of creation, entering, etc. are present.

Om Tat Sat