

# Decoding Textual Differences in the Sayanapatha of Chandogyopanisad

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## ABSTRACT

This paper delves into the lesser-known commentaries of Sāyaṇācārya on ancient Upaniṣads, particularly the Chāndogyopaniṣad, shedding light on their scarcity, historical publication, and existing variations. While Sāyaṇācārya's commentaries on Vedic texts are widely available and discussed, those on older Upaniṣads remain obscure.

The primary focus is on Sāyanabhāṣya rendition of Chāndogyopaniṣad, known as Chāndogyopaniṣad Dīpikā, initially published in 1989 by Sadguru Gangeswar International Ved Mission. This paper discusses the challenges faced by researchers in accessing these rare commentaries and highlights recent efforts in reissuing the work under the editorship of Prof. S. Sudharshan Sarma in 2020.

The paper also examines the existing manuscripts of Chāndogyopaniṣad Dīpikā, preserved at esteemed institutes such as the Bhandarkar Oriental Research Institute in Pune and the Oriental Research Institute in Mysore. A crucial emphasis is placed on analyzing the textual variations present in Sāyanabhāṣya, drawing attention to differences observed within this commentary, particularly in comparison to commonly available versions.

Furthermore, the paper explores Sāyaṇācārya's approach in Sāyanabhāṣya, emphasizing his adherence to Śaṅkarācārya's Bhāṣya while incorporating comprehensive grammatical explanations, simple language, and detailed subject matter descriptions. Variations within the text of Chāndogyopaniṣad, as presented in Dīpikā, are meticulously examined, providing a critical understanding of these differences and their implications.

## INTRODUCTION

Sāyaṇācārya, celebrated for his commentaries on Vedic texts, notably follows the footsteps of Śaṅkarācārya in his Bhāṣya. However, the specific focus here is on his lesser-known works concerning older Upaniṣads like the Chāndogyopaniṣad. This paper seeks to explore the challenges researchers face in accessing these rare commentaries, shedding light on their historical publication and the recent efforts towards their reissuing.

### The Availability and Publication History

The initial publication of Chāndogyopaniṣad Dīpikā by Sadguru Gangeswar International Ved Mission in 1989, under the guidance of Swami Gangeswarananda Udasin and Dr. Gautam Patel, marked a significant yet elusive addition to Sanskrit

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**KEYWORDS:** Chandogyopanisad, Sayasacarya, Chandogyopanisad Dipika, Upanisad

literature<sup>i</sup>. However, the rarity of this publication limited access for scholars. The subsequent effort in 2020, spearheaded by Prof. S. Sudharshan Sarma from Sree Venkateswara Vedic University, revitalized the availability of this work, aiming to make it more accessible to scholars and researchers<sup>ii</sup>.

### Manuscript Preservation

This paper also draws attention to the preservation of manuscripts of Chāndogyopaniṣad Dīpikā at revered institutes like the Bhandarkar Oriental Research Institute in Pune and the Oriental Research Institute in Mysore<sup>iii</sup>. The Mysore manuscript, albeit incomplete, provides valuable insights into the fifth and sixth chapters of the Chāndogyopaniṣad, enriching our understanding of Sāyanabhāṣya's textual variations.

**Sāyanabhāṣya: Style and Variations**

The paper critically examines the characteristics of Sāyanabhāṣya, emphasizing its linguistic simplicity, grammatical richness, and detailed elucidation of the subject matter in Chāndogyopaniṣad. However, a crucial aspect explored in this paper revolves around the numerous textual variations found within Sāyanabhāṣya Dīpikā when compared to commonly available versions. These variations, meticulously presented in Chāndogyopaniṣad Dīpikā, challenge existing perceptions and warrant a critical analysis of their implications.

The following table represents the textual differences of Chāndogyopaniṣad, which is presented in the Dīpikā commentary of Sāyaṅcārya with the commonly printed versions.

Number of Mantra in Ch.Up.	Commonly printed versions	Chāndogyopaniṣad Dīpikā
I-2-7	<i>atha ha ya evāyaṃ</i>	<i>atha ya evāyaṃ</i>
I-3-1	<i>samāna u evāyaṃ</i>	<i>samāna evāyaṃ</i>
I-4-1	<i>chandobhirachādayanyebhir...</i>	<i>chandobhirātmānamāchādayanyebhir...</i>
I-4-4	<i>devā amṛtā abhayā abhavan</i>	<i>devā amṛtā abhavan</i>
I-5-5	<i>durudgītha-</i>	<i>durudgīta-</i>
I-6-2	<i>antarikṣameva sā vāyuramaḥtatsāma  </i>	
I.6.3	<i>dyaurevargādityaḥ sāma tadetadetsyāmṛcyadhyūṭhā sāma tasmādr̥cyadhyūṭhā sāmagīyate...</i>	
I.6.4	<i>tasmādr̥cyadhyūṭhā sāma</i>	
I.7.8	<i>tasmādu naivaṃ</i>	<i>tasmādevaṃ</i>

Number of Mantra in Ch.Up.	Commonly printed versions	Chāndogyopaniṣaddīpikā
I.8.1,3	<i>śilakaḥ</i>	<i>silakaḥ</i>
I.8.2	<i>samupaviviśuḥ</i>	<i>Samupaviviśuriti</i>
I.8.6	<i>caikitāyanaṃ dālbhyaṃ</i>	
I.9.4	<i>Ya</i>	
I.11.3	<i>Tatheti</i>	<i>tatheti ha</i>
I.12.4	<i>Bhagavānavocat</i>	<i>Bhagavānavoca</i>
II.12.4	<i>Te</i>	<i>tā</i>
II.7.2	<i>parovarīyaso ha</i>	<i>parovarīyasa (so)</i>
II.10.6	<i>Ādityajayājīyayo</i>	<i>ādityasya jayātparājīyayo</i>
II.15.1	<i>abhrāṇi samplavante</i>	<i>abhrāmaṇi (abhrāṇi)yatsamplavante</i>
II.15.2;17.2	<i>Nindet</i>	<i>nindyāt</i>
II.16.2	<i>Brahmavarcasena</i>	
II.24.1	<i>ādityānāṃ ca viśveṣā ca</i>	<i>ādityānāṃ viśveṣāṃ</i>
II.24.11	<i>sa ādityaṃ sa vaiśvadevaṃ</i>	<i>ādityaṃ vaiśvadevaṃ</i>
III.8.4	<i>sa yāvadātityo</i>	<i>sa ya etadādityo</i>
III.16.1,3	<i>Vāva</i>	<i>Vā</i>
III.16.2	<i>sa brūyāt</i>	<i>yad brūyāt</i>
III.17.3	<i>yajjakṣati</i>	<i>Yajjahati</i>
IV.1.2	<i>pradhākṣīriti</i>	<i>pradhākṣīḥ</i>
IV.1.4,5,6	<i>Iti</i>	
IV.1.7	<i>Tadenamarcheti</i>	<i>tadenamṛcheti</i>
IV.1.8	<i>kaṣamāna raikva iti</i>	<i>kṛṣamāṇa raikvaḥ/sīti</i>
IV.2.4	<i>Śādhīti</i>	<i>Śādhi</i>
IV.4.2	<i>sa satyakāma</i>	<i>Satyakāma</i>
IV.4.2	<i>Brūvīthā</i>	<i>Bravīthā</i>
IV.4.3	<i>hāridrumataṃ</i>	<i>hāridṛmataṃ</i>
IV.4.3	<i>Bhagavantamiti</i>	<i>Bhagavantam</i>

Number of Mantra in Ch.Up.	Commonly printed versions	Chāndogyopaniṣaddīpika
IV.4.4	<i>Satyakāmo</i>	<i>satyakāmo\tha</i>
IV.11.2;12.2	<i>Nāsyāvara</i>	<i>Nāsyāpara</i>
IV.15.5	<i>Yadu</i>	<i>ya u</i>
IV.16.3	<i>sā skaroti</i>	<i>sā skurvanti</i>
IV.16.4	<i>Vyavadatyubhe</i>	<i>Vyapavadatyubhe</i>
IV.17.1	<i>prāvṛhada</i>	<i>prābṛhada</i>
V.1.12	<i>uccikramiṣansa</i>	<i>uccikramiṣan</i>
V.2.1	<i>Bhavaṭīti</i>	<i>Bhavati</i>
V.2.7	<i>kā saṃ camasaṃ</i>	<i>camasaṃ kā saṃ</i>
V.2.7	<i>paścādagneḥ saṃviśati</i>	<i>paścādagneḥ saṃviśati (2t)</i>
V.2.7	<i>prasāhaḥ</i>	<i>prasaḥaḥ</i>
V.3.7	<i>tvattaḥ</i>	<i>Tvattu</i>
V.10.3	<i>dakṣiṇaiti</i>	<i>dakṣiṇa iti</i>
V.10.9	<i>Ācaran</i>	<i>Sahācaran</i>
V.19.1		<i>yadyantadbhaktam</i>
V.20.1;21.1	<i>Svāheti</i>	<i>Svāhā</i>
V.22.2	<i>yatkiṃ ca vidyuca</i>	<i>Yatkiñcidvidyuca</i>
V.24.2	<i>ya etadevaṃ</i>	<i>yadevaṃ</i>
V.24.4	<i>Syāditi</i>	<i>Syāt</i>
VI.1.7	<i>-yadhye-</i>	<i>-yadhai-</i>
VI.2.1	<i>Jāyata</i>	<i>Jāyateti</i>
VI.8.5	<i>Tatraitadeva</i>	<i>tatraita-</i>
VI.8.6	<i>yathā nu</i>	<i>Yathā</i>
VI.9.2	<i>Sapadyāmaha</i>	<i>Sapatsyāmaha</i>
VII.1.2	<i>devavidyāṃ</i>	<i>vedavidyāṃ</i>
VII.1.4	<i>Devavidyā</i>	<i>Vedavidyā</i>
VII.2.1	<i>devavidyāṃ</i>	<i>vedavidyāṃ</i>

Number of Mantra in Ch.Up.	Commonly printed versions	Chāndogyopaniṣaddīpika
VII.2.1	<i>-mupāssveti</i>	<i>-mupāsva</i>
VII.4.2	<i>saṅkalpātmakāni</i>	<i>saṅkalpātma</i>
VII.4.2	<i>-mupāssveti</i>	<i>-mupāsva</i>
VII.5.2	<i>-mupāssveti</i>	<i>- mupāsva</i>
VII.6.1	<i>mahattāṃ</i>	<i>mahatāṃ</i>
VII.6.1	<i>-mupāssveti</i>	<i>-mupāsva</i>
VII.7.1	<i>devavidyāṃ</i>	<i>vedavidyāṃ</i>
VII.7.1	<i>-mupāssveti</i>	<i>-mupāsva</i>
VII.8.1	<i>-mupāssveti</i>	<i>-mupāsva</i>
VII.10.1	<i>Upāssveti</i>	<i>Upāsva</i>
VII.11.1	<i>Upāssveti</i>	<i>Upāsva</i>
VII.12.2	<i>-nuru-</i>	<i>-guru-</i>
VII.13.1	<i>-mupāssveti</i>	<i>-mupāsveti</i>
VII.13.2	<i>yaḥ smaraṃ</i>	<i>sa yaḥ smaraṃ</i>
VII.14.1	<i>-mupāssveti</i>	<i>-mupāsveti</i>
VIII.1.2	<i>Sabrūyāt</i>	<i>sa yad brūyāt</i>
VIII.2.1	<i>sa yadi</i>	<i>atha yadi</i>
VIII.3.2	<i>atha ye</i>	<i>Ye</i>
VIII.4.1	<i>atha ya ātmā</i>	<i>atha ātmā</i>
VIII.5.3	<i>Tadaraśca</i>	<i>Araśca</i>
VIII.5.4	<i>evaitāvaram</i>	<i>etāvaram</i>
VIII.6.5	<i>sa omīti vā hodvā</i>	<i>sa omivāhodvā</i>

VIII.8.5	<i>tasmādapyadyehādādānamaśradda...</i>	<i>tasmādapyaddehāsṛaddadhāna...</i>
VIII.11.1	<i>tadya-</i>	<i>yadya-</i>
VIII.12.3		<i>Vayasyairvā</i>

### Exploring Uncharted Variations and Revelations

The analysis conducted on textual differences of Chandogyopanishad in the Dīpika commentary of Sāyaṇācārya unearthed a treasure trove of textual variations, offering intriguing insights that diverge from commonly printed versions. These variations not only illuminate unique readings but also challenge established perceptions.

One captivating revelation lies within the second mantra of the fourth khanda in the first chapter, where the Dīpika text of Sāyaṇa introduces the term ‘ātmānam’, a subtle addition absent in the mainstream printed versions. This addition breathes new life into the interpretation, subtly altering the essence of the passage and prompting a reevaluation of its significance.

The allure of discovery further unfolds in V.19.1, where the Dīpika version presents “yadyantadbhaktam tadyadbhaktam.” However, the other versions truncate this phrase, solely stating “tadyadbhaktam,” omitting the initial line. Such omissions invite contemplation on the potential implications and contextual nuances overlooked in the streamlined versions.

Delving deeper into these revelations, linguistic alterations emerge, altering the fabric of the text. The metamorphosis of ‘śilakaḥ’ to ‘silakaḥ’ in the

commonly printed versions or the transition of ‘prāvṛhad’ to ‘prābṛhad’ and ‘prasāhaḥ’ to ‘prasahaḥ’ in the Dīpika text of Sāyaṇa represents not merely phonetic shifts but potentially significant shifts in interpretation or connotation.

These variations evoke a sense of wonder, akin to uncovering hidden layers of a profound literary masterpiece. They beckon scholars to explore the divergent paths of interpretation, prompting a nuanced understanding of the text’s essence and offering a fresh lens through which to perceive the ancient wisdom enshrined within Chāndogyopaniṣad.

In essence, these textual variations, seemingly subtle yet profoundly impactful, beckon scholars to traverse uncharted territories of interpretation, unraveling the untold mysteries and multifaceted dimensions of Chāndogyopaniṣad’s profound wisdom.

### Conclusion

In conclusion, this paper provides a comprehensive insight into the rare and lesser-explored commentaries of Sāyaṇācārya on Chāndogyopaniṣad, highlighting their scarcity, historical publication, recent reissuing, manuscript preservation, Sāyanabhāṣya’s style, and the textual variations within. The examination of these variations opens avenues for further scholarly discourse, inviting deeper exploration and critical analysis.

### Endnotes

<sup>i</sup> Dr. Gautam Patel., *Chandogyopanishaddeepika*, Sree Venkateswara Vedic University, Tirupati, 2020, pp.IV -V

<sup>ii</sup> Opsit.

<sup>iii</sup> No.21(1), New no. section 3, Bhandarkar Oriental Research Institute Pune No. S P 2675, Oriental Research Institute Mysore