

# Śvetāśvatara Upaniṣad

*With the Commentary of*  
**ŚAṄKARĀCĀRYA**



*Translated by*  
**Swami**  
**Gambhirananda**



# ŚVETĀŚVATARA UPANIṢAD





# ŚVETĀŚVATARA UPANIṢAD

*With the Commentary of*  
**ŚAṄKARĀCĀRYA**

*Translated by*  
**Swami Gambhirananda**



---

**Advaita Ashrama**

( PUBLICATION DEPARTMENT )

5 DEHI ENTALLY ROAD • KOLKATA 700 014

*Published by*

Swami Bodhasarananda

Adhyaksha, Advaita Ashrama

Mayavati, Champawat, Uttarakhand

*from its Publication Department, Kolkata*

Email: [mail@advaitaashrama.org](mailto:mail@advaitaashrama.org)

Website: [www.advaitaashrama.org](http://www.advaitaashrama.org)

© *All Rights Reserved*

First Edition, December 1986

Fourth Impression, April 2009

1M1C

ISBN 978-81-7505-103-4

*Printed in India at*

Trio Process

Kolkata 700 014

## PUBLISHER'S NOTE

The publication of this translation of the commentary of Śaṅkarācārya on the *Śvetāśvatara Upaniṣad* adds one more to our Upaniṣad series by the same translator. Though this Upaniṣad is important, it does not constitute one among what are known as the 'major' Upaniṣads, like *Īsā*, *Kēna*, *Kaṭha*, etc.

Although some modern scholars hold that Śaṅkarācārya is not the author of the commentary on the *Śvetāśvatara Upaniṣad* attributed to him, there is a long and strong tradition handed down to us that it is really his. Following this tradition, the translator undertook the task of giving the benefit of his versatile scholarship in the Vedāntic lore to the English-knowing students of Śrī Śaṅkara.

The translator is well known for his other translations of the Ācārya's commentaries on the major Upaniṣads (except the *Bṛhadāranyka*), the *Brahma-Sūtra*, and the *Bhagavadgītā* (all published by us). The method followed in translating this Upaniṣad is the same as that adopted for the earlier ones.

The *Śvetāśvatara Upaniṣad* consists of 113 verses in its six chapters. As one turns the pages of this Upaniṣad, one is pleasantly surprised to come across several familiar verses found in full or in part in other sacred scriptures such as the Vedas, the major Upaniṣads, and the *Gītā*. The founders and followers of some schools of Indian philosophy have freely drawn from this Upaniṣad to support their respective doctrines. There are passages which voice the sentiments of Dvaita, Viśiṣṭādvaita, Advaita, and others. One

can also discern the thought-currents of Sāṅkhya and Yoga systems, both of theory and practice. It is indeed interesting to find that it lays equal emphasis on *jñāna*, *bhakti*, and other paths of spiritual life.

A famous utterance of Swami Vivekananda, freely translated by him, while reading his 'Paper on Hinduism' at the Chicago Parliament of Religions, on 19 September 1893, occurs in this Upaniṣad (II.5): *Śṛṅvantu viśve amṛtasya putrāḥ* etc. ('Hear, ye children of immortal bliss! . . . Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth.')

Such is the grandeur of this Upaniṣad. We are happy to place this translation in the hands of the readers, in the fond hope that it may inspire every one who reads it to lead a better and purposeful life, keeping the glory of spiritual pursuit and its goal constantly in view.

4 July 1986  
 Advaita Ashrama  
 Mayavati (Himalayas)

PUBLISHER



## INTRODUCTION

The *Śvetāśvatara Upaniṣad*, belonging to the Black Yajur-veda, takes its name from the sage Śvetāśvatara who first revealed it to others, as mentioned in verse 6.21 of this Upaniṣad. The name Śvetāśvatara is derived thus: 'One whose organs of sense are very pure'.<sup>1</sup> The time of the promulgation of this Upaniṣad is not known. It quotes from the *Samhitā* portion of the Vedas, and some of its verses are common with the *Kaṭha* and the *Muṇḍaka Upaniṣads*. The *Bhagavadgītā* quotes from this Upaniṣad (3.16), and the *Brahma-Sūtras*, too, according to Śaṅkarācārya's interpretation, refers to it more than once (cf. B.S. 3.2.13; 3.3.34, 35). From these facts it would appear that the Upaniṣad was earlier than the *Gītā* and the *Brahma-Sūtras*, and perhaps contemporaneous with the *Kaṭha* and the *Muṇḍaka*. There is of course reference to Sāṅkhya and Kapila, but Śaṅkarācārya equates Sāṅkhya with Knowledge, and Kapila is taken in the sense of Hiranyagarbha. So it is assumed that the Upaniṣad is earlier than the Sāṅkhya philosophy of Kapila. Some are of the opinion that this Upaniṣad

<sup>1</sup> 'Śvetā avadātā aśvā indriyāni yasya sa śvetāśvaḥ. Atiśayena śvetāśvaḥ śvetāśvatarah.' (Introduction to the *Śvetāśvatara Upaniṣad* by Siddheswar Varma, *The Sacred Books of the Hindus*, Ed. Major B. D. Basu, vol. xviii, The Panini Office, Bhuvaneshwari Ashrama, Bahadurganj, Allahabad, 1916.)

was composed after Yoga became a systematised philosophy and a path of spiritual discipline. But concentration of mind is referred to even in the older Upaniṣads, and the mention of yoga in the present Upaniṣad cannot conclusively prove that it is later than the Yoga philosophy.

This Upaniṣad has for its ultimate conclusion non-dualism, as is apparent from verses 1.12, 3.10, etc. Still, its devotional tone is too strong to be ignored. In fact, though it is wrong to call it a theistic Upaniṣad, the harmony of devotion and Knowledge is quite evident in the text.

There is some controversy about the identity of the Commentator of this Upaniṣad because, as some hold, the commentary lacks the usual penetration, dignity and insight of Śaṅkarācārya's elucidations of the ten other Upaniṣads. Besides, Śaṅkarācārya depends for his quotations mainly on the Vedas and the Upaniṣads, sometimes quotes from the *Mahābhārata*, Manu, or *Viṣṇu Purāṇa*, but seldom from the other Purāṇas. However, the present commentary, or *vṛtti* (gloss) as the author himself calls it, abounds in long quotations from various Purāṇas. Further, the usual notes of Ānanda Giri are missing. One may also add that this gloss omits to explain many words and phrases of the text, a habit very unusual with Śaṅkarācārya. Hence, some are persuaded to believe that some author passed it on in the name of Śaṅkarācārya to make it popular. Also, the heads of the four monasteries established by Śaṅkarācārya at Śṛṅgerī, Dvārakā, Badarikāśrama and Purī, and later on the head of the monastery at Kāñcīpuram, came to be known as Śaṅkarācāryas. It

might be that one of these later Saṅkarācāryas wrote this gloss. Against these arguments it may be said that Swāmī Vivekānanda himself has accepted the gloss to be that of Saṅkarācārya, the great commentator (see C.W., i.139, 307, Advaita Ashrama, 1962). Besides, an author can have different moods and styles of writing as Swāmī Nikhilānanda points out: 'As regards his (Saṅkarācārya's) lavish use of quotations from the *Bhagavadgītā* and the Purāṇas in his introduction and his explanation of the text, it can be said that Saṅkarācārya may have felt a special need to establish his thesis of non-dualism on the evidence of Smṛti. This body of scriptures is generally associated with dualism and is used by the dualistic philosophers as their principal source of authority. But Smṛti, which derives its validity from the Vedas, cannot differ from them concerning the nature of Ultimate Reality, however different its emphasis may be on the method of attaining that Reality.' (Swāmī Nikhilānanda, *The Upaniṣads*, ii. 40, Harper and Brothers Publishers, New York, 1951.)

Whatever may be the value of the above controversy, it goes without saying that Saṅkarācārya's commentary is the best among the available explanations, and the importance of the *Śvetāśvatara Upaniṣad* is too great to be overshadowed by such doubts. We hope that the readers will agree with us in this estimation and be benefitted by a perusal of the text and its translation, as well as the Commentary.

In conclusion, we have to thank Swāmīs Mokṣadānanda and Ātmārāmānanda for the hearty co-operation they extended in the translation of this work.

15 December 1984

Translator

Śrī Śārada Devi's Birthday



# CONTENTS

Introduction by the Translator	v
Introduction by Śaṅkarācārya	1
Chapter 1	45
Chapter 2	101
Chapter 3	123
Chapter 4	141
Chapter 5	166
Chapter 6	180
Index to First Words of the <i>Ślokas</i>	209



# LIST OF ABBREVIATIONS

Adh.	Adhyātma Upaniṣad
Adh. Rā.	Adhyātma Rāmāyaṇa
Ai.	Aitareya Upaniṣad
Ai. Ā.	Aitareya Āraṇyaka
Āru.	Āruṇeya Upaniṣad
Āsr.	Āsrama Upaniṣad
Ath.	Atharvaśiras Upaniṣad
B. G.	Bhagavadgītā
B. S.	Brahma-Sūtras
Bb.	Brahmabindu Upaniṣad
Bhāg.	Śrīmad Bhāgavata Purāṇa
Bṛ.	Bṛhadāraṇyaka Upaniṣad
Br. Pu.	Brahma Purāṇa
C.W.	The Complete Works of Śwāmī Vivekānanda
Ch.	Chāndogya Upaniṣad
Īś.	Īśāvāsya Upaniṣad
Ka.	Kaṭha Upaniṣad
Kai.	Kaivalya Upaniṣad
Kau.	Kauṣītakī Upaniṣad
Kau. Br.	Kauṣītakī Brāhmaṇa
Ke.	Kena Upaniṣad
L. P.	Liṅga Purāṇa
M. W.	Monier Williams: <i>Sanskrit-English Dictionary</i>
Mā.	Māṇḍūkya Upaniṣad
Mā. Kā.	Māṇḍūkya Kārikā
Ma. Nā.	Mahānārāyaṇa Upaniṣad
Mai.	Maitreyī Upaniṣad
Mbh. Anu.	Mahābhārata, Anuśāsana-parva
" Āś.	Āśvamedhika-parva

Mbh. Śā.	Mahābhārata, Śānti-parva
" Ud.	" Udyoga-parva
Mu.	Muṇḍaka Upaniṣad
N.	Nārāyaṇa's Dīpikā
Nṛ. Pū.	Nṛsimha-pūrva-tāpanī Upaniṣad
Pā. Sū.	Pāṇini-Sūtras
Par.	Paramahansa Upaniṣad
Pr.	Praśna Upaniṣad
Ṛ.	Ṛg-veda
Ś.	Śaṅkarānanda's Dīpikā
Ś. Br.	Śatapatha Brāhmaṇa
Ś. Y.	Śukla Yajur-veda
Śā.	Śāṅḍilya Upaniṣad
Su.	Subāla Upaniṣad
Śve.	Śvetāśvatara Upaniṣad
Tai.	Taittirīya Upaniṣad
Tai. Ā.	Taittirīya Āraṇyaka
Tai. Br.	Taittirīya Brāhmaṇa
Tai. S.	Taittirīya Samhitā
V. P.	Viṣṇu Purāṇa
Yāj. Yati.	Yājñavalkya Yati-dharma Śāstra
Yoga.	Yoga-śikhā Upaniṣad
Yoga. Vās.	Yoga Vāsiṣṭha



# KEY TO TRANSLITERATION AND PRONUNCIATION

<i>Sounds like</i>	<i>Sounds like</i>
अ a o in son	ड ḍ d
आ ā a in master	ढ ḍh dh in <i>godhood</i>
इ i i in <i>if</i>	ण ṇ n in <i>under</i>
ई ī ee in <i>feel</i>	त t French t
उ u u in <i>full</i>	थ th th in <i>thumb</i>
ऊ ū oo in <i>boot</i>	द d th in <i>then</i>
ऋ ṛ somewhat between r and ri	ध dh theh in <i>breathe</i> <i>here</i>
ए e a in <i>evade</i>	न n n
ऐ ai y in <i>my</i>	प p p
ओ o o in <i>over</i>	फ ph ph in <i>loop-hole</i>
औ au ow in <i>now</i>	ब b b
क k k	भ bh bh in <i>abhor</i>
ख kh ckh in <i>blockhead</i>	म m m
ग g g (hard)	य y
घ gh gh in <i>log-hut</i>	र r r
ङ ṅ ng	ल l l
च c ch (not k)	व v v in <i>avert</i>
छ ch chh in <i>catch him</i>	श ś sh
ज j j	ष ṣ sh in <i>show</i>
झ jh dgeh in <i>hedgehog</i>	स s s
ञ ñ n (somewhat)	ह h h
ट ṭ t	. ṁ m in <i>hum</i>
ठ ṭh th in <i>ant-hill</i>	: ḥ half h in <i>huh!</i>

ओं सह नाववतु । सह नौ मुनक्तु । सह वीर्यं करवावहे ।  
तेजस्वि नावधीतमस्तु । मा विद्विषावहे ॥

ओं शान्तिः । शान्तिः । शान्तिः ॥

*Om!* May He protect us both (the teacher and the taught) together (by revealing knowledge). May He protect us both (by vouchsafing the results of knowledge). May we attain vigour together. Let what we study be invigorating. May we not cavil at each other.

*Om!* Peace! Peace! Peace!

# ŚVETĀŚVATARA UPANIṢAD



# INTRODUCTION

(of Śaṅkarācārya)

This brief exposition of the *Śvetāśvatara Upaniṣad* is commenced for the easy comprehension of the seekers of Brahman. Although the (individual) self is by nature Brahman, which is Consciousness, Existence, Bliss and nondual, it remains obstructed from the natural goal of human life as a whole by ignorance—which resides in itself (the individual self), pertains to itself, is perceivable through one's own experience, and is associated with a semblance of Consciousness. This individual self suffers innumerable evils and considers as the human goal the acquisition, through means that are verily conjured up by ignorance, of the pleasurable which is (really) not the human goal. Consequently, not attaining the human goal of Liberation on account of being forcibly dragged about hither and thither by passion etc.—like being dragged about by crocodiles etc.—, it (the self) wanders through various births marked by such distinctions as 'god', 'man', 'animal', etc. As a result of some good deed the individual acquires the body of a Brāhmin or others who are eligible (for Vedic rites and duties). And becoming freed from such blemishes as passion etc. by performing actions dedicated to God, and attaining dispassion for enjoyment of objects here or hereafter as a result of realising their impermanence, he approaches a teacher. On

hearing etc.<sup>1</sup> of Vedānta from the teacher, he realises the truth of (the identity of) Brahman and the Self—as ‘I am Brahman’—, and becomes free from sorrow by the elimination of ignorance and its effects.

And, since emancipation, consisting in the cessation of ignorance, is dependent on enlightenment, it is but proper that the Upaniṣad should commence with that purpose in view. Besides, immortality follows from the realisation of that (identity of the Self and Brahman). (Further,) the commencement of the Upaniṣad becomes certainly appropriate on account of Knowledge alone having been thus ascertained as the cause of emancipation in such Vedic texts, Smṛtis, Histories, etc. as:

One who knows Him thus, becomes immortal here (itself) (Nṛ. Pū. 1.6; Tai. Ā. 6.1.6).

By knowing Him alone one transcends death; there is no other path to go by (Śve. 6.15; Ś. Y., *Uttara-nārāyaṇam*, 31.17).

... if he has not realised here, then there is great destruction (Ke. 2.5).

Those who know this become immortal (Ka. 2.3.9).

... desiring what and for whose sake will he suffer in the wake of the body? (Bṛ. 4.4.12).

Knowing it one is not touched by evil action (Bṛ. 4.4.23).

... a knower of the Self goes beyond sorrow (Ch. 7.1.3).

<sup>1</sup> Hearing, reflection and meditation.

One becomes freed from the jaws of death by knowing That (Ka. 1.3.15).

He who knows This (Brahman) existing in the heart destroys here the knot of ignorance (Mu. 2.1.10).

When that Self, which is both high and low, is realised, the knot of the heart gets untied, all doubts become solved, and all of one's actions become dissipated (Mu. 2.2.8).

As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form, reaches the self-effulgent Puruṣa that is higher than the higher (Māyā) (Mu. 3.2.8).

Anyone who knows that supreme Brahman becomes Brahman indeed (Mu. 3.2.9).

O amiable one, he who realises that shadowless, bodiless, colourless, pure Immutable (attains the supreme Immutable Itself). He comes to know everything (cf. Pr. 4.10).

You should know that Puruṣa who is worthy to be known, so that death may not afflict you (Pr. 6.6).

... what delusion and what sorrow can there be for that seer of oneness? (Īś. 7).

... attains immortality through *vidyā* (Īś. 11).

The wise ones, having realised (Brahman) in all beings and having turned away from this world, become immortal (Ke. 2.5).

(Anyone who knows this thus) he, having dispelled sin, remains firmly seated in the boundless, blissful and highest Brahman (Ke. 4.9).

... they, being full of Its thought, became immortal indeed (Śve. 5.6).

... the embodied being, visualising that very reality that is the Self, becomes nondual, self-fulfilled and free from sorrow (Śve. 2.14).

Those who know It become immortal (cf. Br. 4.4.14).

They become immortal by knowing that God (Śve. 3.7).

They attain That Itself.

... and realising Him, he fully attains this peace (Ka. 1.1.17).

Knowing Him thus, ... one destroys the fetters of death (Śve. 4.15).

Those ancient gods and seers who knew It, (they, being full of Its thought, became immortal indeed) (Śve. 5.6).

Eternal peace is for those — and not for others — (who are discriminating and who realise Him in their hearts) (Ka. 2.2.13).

Possessed of wisdom, one rejects here both virtue and vice (B. G. 2.50).

Because, by giving up the results produced by actions, the men of Knowledge who are devoted to wisdom and are freed from the bondage of birth, reach the state beyond evils (B. G. 2.51).

... you will cross over all the wickedness with the raft of Knowledge alone (B. G. 4.36).

... similarly the fire of Knowledge reduces all actions to ashes (B. G. 4.37).

... understanding this, one becomes wise and has his duties fulfilled, O scion of the Bharata dynasty (B. G. 15.20).



Then, having known Me in truth, he enters (into Me) immediately after that (Knowledge) (B. G. 18.55).

The knowledge of the Self is held to be supreme among all these. It is the highest among all kinds of knowledge since immortality is attained (through it).

A twice-born surely becomes self-fulfilled by attaining this, and not otherwise.

He who thus realises the Self in all beings through his (pure) intellect, he, having attained equality towards all, realises the eternal Brahman.

One who is endowed with the fullest realisation does not become bound by actions, but the one who is devoid of realisation attains the worldly state.

A being becomes bound by actions, and freed through knowledge. Therefore, the wise monks do not undertake actions (Mbh. Śā. 241.7; Br. Pu. 237.7).

The sages who have absolute knowledge say that knowledge is the highest good. Therefore, one becomes freed from all sins through pure knowledge (Cf. Mbh. Āś. 50.3).

Having thus known death to be inevitable, the man of knowledge attains the eternal Light (Brahman) through enlightenment. There is surely no other way for him. Meditating on It, the seer rests in peace.

The purity that the individual soul achieves by the knowledge of God is the highest.

However, the supreme virtue consists in realising the Self through Yoga.

The knower of the Self, who has transcended

sorrow, has no fear from anywhere — whether it is fear that comes from death caused by Yama or from anything else.

It is neither born nor does It die, neither is It killed nor is It the killer. Neither is It bound nor is It the one that binds; neither is It freed nor is It the dispenser of freedom. The soul is verily the same as the supreme Self. And whatever is different from It is unreal.

Moreover, from the very term '*uṇiṣad*' it is known that Knowledge alone is the means of attaining the supreme human Goal. To explain: *Uṇiṣad* is said to be derived from the root *sad* preceded by *uṇa* and *ni*, conveying the sense of 'destroying', 'obtaining', or 'dissipating'. By the word *uṇiṣad* is meant the knowledge of the subject-matter intended to be presented by the book which is sought to be explained. Being meant for that purpose the book also is an *uṇiṣad*. In the case of the seekers of Liberation who, having become dispassionate towards seen or unseen objects<sup>1</sup>, pursue with diligence and determination the knowledge implied by the word *uṇiṣad*, the knowledge of Brahman destroys ignorance etc. that are the seeds of transmigration; it leads them to the supreme Brahman and dissipates the evils of being born in a womb, decrepitude, death, etc. Thus, in keeping with the very derivation of the term *uṇiṣad*, since it leads to the highest good which is superior to results achieved

<sup>1</sup> *Ānuśravika*: unseen objects revealed by the scriptures (Vedas), such as enjoyment in heaven etc.

through all the other means, therefore the knowledge of Brahman is called *upaniṣad*.

*Objection:* Is it not that the Upaniṣad can commence thus if knowledge alone be the means of emancipation? But this is not so. For actions also are known to be the means of emancipation from such texts as, 'We have drunk Soma and have become immortal' (Ṛ. 8.48.3; Tai.S. 3.2.5.4), 'The merit of those who perform the four-monthly sacrifices<sup>1</sup> becomes verily everlasting' (Ś.Br. 2.6.3.1).

*Reply:* But this is not so because it runs counter to the Vedas and the Smṛtis, and it is also contrary to reason. As for the contradiction with the Vedas, there are the following texts:

As to that, as in this world the result acquired through action gets exhausted, in the very same way the result acquired through virtue gets exhausted in the other world (Ch. 8.1.6).

One who knows Him thus, becomes immortal here (itself) (Nṛ. Pū. 1.6; Tai. Ā. 6.1.6).

By knowing Him alone one goes beyond death; there is no other path to go by (Śve. 6.15)

Some attained<sup>2</sup> immortality, not through action or progeny or wealth, but through renunciation (Kai.3; Ma. Nā. 10.5).

Since these eighteen constituents of a sacrifice, on which the inferior *karma* has been said to rest, are

<sup>1</sup> The three sacrifices performed at the beginning of each season of four months, viz *Vaiśvadeva*, *Varuṇa-praghāsa* and *Śākamedha*.

<sup>2</sup> *Some attained*, i.e. those who attained immortality did so through renunciation, not through actions, progeny, etc.

perishable because of their fragility, therefore those ignorant people who get elated with the idea, 'This is (the cause of) bliss', undergo old age and death over again (Mu. 1.2.7).

There is nothing (here) that is not the result of *karma*; so what is the need of (performing) *karma*? (Mu. 1.2.12).

(The Smṛti texts are:)

A being becomes bound by actions, and freed through Knowledge. Therefore the wise monks do not undertake actions (Mbh. Śā. 241.7).

Being full of the impurities of ignorance, this ancient soul is said to be impure. Liberation comes verily through the dissipation of this (ignorance), and not otherwise through crores of rituals (L. P. H. 89-90).<sup>1</sup>

Liberation of the pious certainly does not result from progeny, rites, or wealth. Freedom follows from renunciation alone. Alas! in the absence of this they drift about (L. P. E. 20).

When actions are performed people become attached to the results of actions. So they follow these and do not transcend death (Mbh. Ud., *Sanatsujāta*, 42.9).

<sup>1</sup> In the references to the L. P. two books have been consulted: i. *Ancient Indian Tradition and Mythology*, vol. v, part i, *Liṅga Purāṇa* (chapter 86, *Kālakūṭa-upavyākhyānam*), ed. J. L. Shastri, Motilal Banarsidass, Delhi, 1973; ii. *Liṅga Purāṇa*, vol. ii (section 56, *Dhyāna-yajña-māhātmya*), Hindi, ed. Pdt. Sriram Sarma, Samskriti Samsthan, Khwaja Kutub (Vednagar), Bareilly, U. P. — 243003. The two books have been distinguished as L. P. E. and L. P. H., respectively, while referring to them here.

The man of knowledge attains the eternal Light (Brahman) through enlightenment. There is surely no other way for him.

Thus, those who follow the rites and duties prescribed in the three Vedas and who are desirous of pleasures attain the state of going and returning (B.G. 9.21).

In reality, the stages of life of the different castes are merely sources of exertion. They attain that Self neither through the stages of life nor through the Vedas, nor through sacrifices, nor also through the Sāṅkhya system and vows; nor even through the various severe austerities and the different kinds of charity. The enlightened ones themselves attain It (L. P. H. 46-7).

The righteousness prescribed by the three Vedas is tantamount to unrighteousness and resembles the fruit called *Kimpāka*<sup>1</sup>. My dear, there is not a bit of happiness in this (world) which is full of hundreds of sorrows. Therefore, how can the Vedas be fit to be followed by me who am an aspirant after Liberation?

Man is said to be not free on account of being tied by the bonds of ignorance. That (bondage) will end through Knowledge, as darkness is dispelled by light. Therefore Liberation will come through Knowledge, as a result of the dissipation of ignorance.

Vows, charities, austerities, sacrifices, righteousness, pilgrimage, duties of the (different) stages of

<sup>1</sup> The fruit of *Trichosanthes palmata*. It is beautiful to look at but serves no useful purpose.

life, and yoga are meant merely for heaven, and are inauspicious and impermanent. Enlightenment is permanent and a giver of peace, and it leads to the Highest.

One attains godhood through sacrifices, the world of Brahmā through austerities, (and) the various kinds of enjoyments through charities. One attains Liberation through Knowledge.

With the help of the rope of righteousness one ascends higher; with the help of the rope of sin one descends downwards. Cutting asunder both with the sword of Knowledge, one becomes free from the body(-consciousness) and achieves peace.

Give up righteousness and unrighteousness; discard both the real and the unreal. After eschewing both the real and the unreal, give up that through which these are discarded (Mbh. Śā. 329.40, 331.44).

Thus, since there is contradiction with the Śruti and the Smṛti, and inconsistency with reasoning, therefore action is not the means to immortality. Should Liberation be a product of action, it would come under the four kinds<sup>1</sup> of actions and be impermanent, because, in accordance with the principle that whatever is a product is impermanent, nothing produced by action is seen to be permanent. But Liberation is considered to be eternal by all schools of thought. In accord with this there is the Śruti in the context of the four-monthly sacrifices: 'O thou mortal! Your immortality consists in your being born as a son' (Tai. Br. 1.5.5.6). Further,

<sup>1</sup> Production, mutation, purification and acquisition.

in the text, 'The merit (*sukṛta*) of those who perform the four-monthly sacrifices verily becomes everlasting, *akṣaya*', *sukṛta* is said to be inexhaustible (*akṣaya*); but the word *sukṛta* implies action.<sup>1</sup>

*Objection:* Is it not that if this be so, then since actions lead to the attainment of godhood etc., therefore they become really causes of bondage?

*Reply:* True, they are innately causes of bondage. In support of this there are the Vedic texts:

... the world of the Manes through rites (Br. 1.5.16).

All these become the attainers of the virtuous worlds (Ch. 2.23.1).

The deluded fools, believing the rites inculcated by the Vedas and the Smṛtis to be the highest, do not understand the other thing (that leads to) Liberation. They, having enjoyed (the fruits of actions) in the abodes of pleasure on the heights of heaven, enter this world or an inferior one (Mu. 1.2.10).

(And the Smṛti texts are:)

Thus, those who are wise have no attachment for work. It is said that humanity consists in being endowed with wisdom, and not with action (Mbh. Āś. 51.32).

Thus, those who follow the rites and duties prescribed in the three Vedas, and who are desirous of pleasures, attain the state of going and returning (B.G. 9.21).

<sup>1</sup> So, the word *akṣaya* is used here only in a relative sense.

However, when people perform actions for God without hankering for rewards, then these become the means for Liberation through the stages of being the source of purification of the mind — which is the cause of Knowledge, the means to Liberation.

Thus the Lord says:

One who acts by dedicating actions to Brahman and by renouncing attachment, he does not become polluted by sin, just as a lotus leaf is not by water.

By giving up attachment the yogis undertake work, merely through the body, mind, intellect and even the organs, for the purification of themselves (B. G. 5.10–11).

O son of Kuntī, whatever you do, whatever you eat, whatever you offer as a sacrifice, whatever you give and whatever austerities you undertake, (all) that you offer to Me.

Thus you will become free from bondage in the form of actions which are productive of good and bad results. Having your mind imbued with the yoga of renunciation and becoming free, you will attain Me (B. G. 9.27–8).

So also in the *Śrī-Viṣṇu-dharma (Upapurāna)* are shown the stages to Liberation, the absence of Liberation in the absence of purity, and this purification resulting through actions:

The yogī who has read the Vedas, then performed the sacrifices, and after that renounced actions, becomes enlightened and attains Liberation in due order.

So long as the sins accumulated by transmigrating



through many births do not get dissipated, people's thoughts do not turn towards Govinda.

Devotion for Kṛṣṇa grows in those people whose sins have become attenuated through austerity, discrimination and concentration of mind in thousands of past lives.

The mind, full of the impressions of sinful acts, is verily the obstacle here to the highest liberation. For one who is afraid of transmigration, the duty is to subdue that very mind.

Its subjugation is achieved through liberal gifts of gold etc., bathing in holy waters, and through the great physical austerities prescribed by the scriptures.

The barrier of sin is totally eliminated through praise of gods, hearing holy scriptures, visits to sacred places and service to one's guru.

Yājñavalkya also points out the dependence (of Liberation) on purification and the means to it:

Purification of the mind, being the source of the rise of Knowledge, is to be practised particularly by a monk for bringing about Liberation (Yāj. Yati. 62).

As an unclean mirror is not able to reflect any form, so one whose mind has not been refined is not fit for the knowledge of the Self (ibid 141).

Adoration of the teacher, investigation of the import of the Vedic scriptures, performance of good deeds, company of virtuous people, pious talks;

Ceasing from looking at and touching women, seeing all beings as identical with oneself, non-

acceptance of gifts, wearing old ochre clothes;

Controlling the senses from their objects, giving up sluggishness and laziness, reflection on the real nature of the body, being conscious of the evil in the inclination to activity, purification of the mind by making it free from *rajas* and *tamas*, control of the internal organs and freedom from desires—the yogī whose mind has become purified through these means attains immortality (ibid 156–9).

Since the means to the realisation of the Self are the Vedas, the Purāṇas as also spiritual knowledge and the Upaniṣads, (scriptural) verses, aphorisms, commentaries and whatever else there is as oral tradition, and also recitation of the Vedas, sacrifices, celibacy, austerity and control of the external organs, faith, fasting, independence of oneself . . . (ibid 189–90).

Similarly, in the Upaniṣad of the Atharva-veda it is shown that the knowledge of the Self is dependent on the purity of the mind:

When sins become attenuated after thousands of births, then they see through Yoga the total eradication of the worldly state (Yoga. 1.78–9).

On the purification and freedom from dirt of which mind, the monks whose sins have become attenuated visualise all as the Self. . . .

‘The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity and austerity consisting in a dispassionate enjoyment of sense-objects’—this passage of the *Bṛhadāraṇyaka Upaniṣad* (4.4.22) shows that sacrifice etc. are the causes of aspiration for the knowledge (of Brahman).

*Objection:* Is it not a fact that from such texts as, 'He who knows these two, *vidyā* (knowledge) and *avidyā* (rites), together, attains immortality . . .' (Īś. 11), 'Austerity and *vidyā* (knowledge) are producers of the highest liberation to a Brāhmaṇa', actions also are known to be producers of immortality?

*Reply:* True. It is known that immortality results through the purification of the mind, which depends on those (*avidyā*, rites, actions); but not directly (from actions).

Witness for instance: In such passages as, 'He who knows *vidyā* and *avidyā*, together, attains immortality' (Īś. 11), and 'Austerity and *vidyā* are producers of the highest liberation to a Brāhmaṇa', after having stated that knowledge and rites become the means to immortality, when the question arises as to how they become the producers of that (Liberation), it is shown in the concluding passages—viz 'They destroy sins through austerity, and achieve immortality through Knowledge', 'by crossing over death through rites, he attains immortality through knowledge' (Īś. 11)—that rites bring about that dissipation of sins, and Knowledge becomes the cause of achieving immortality. But wherever instruction is not given about the secondary results like purification of the mind, there, too, this has to be assumed in accordance with the rule of 'complementing from the different branches (of the Vedas)'<sup>1</sup>

<sup>1</sup> When a meditation or a rite described in a certain branch of the Vedas is again described in other branches with some addition regarding the details of its performance or results, then the incomplete description of the meditation or the rite has to be made complete by borrowing from the other branches. See B. S. 3.3.

*Objection:* Well, in accordance with the text, 'By doing *karma*, indeed, should one wish to live here for a hundred years' (Īs. 2), when there is an injunction to perform actions (rites) throughout life, how can knowledge be the means to Liberation?

*Reply:* The answer is: This rule stands for one who is eligible for actions, not for a knower of Brahman, who is ineligible and cannot be charged with any duty. The Śruti, too, similarly shows the ineligibility of an enlightened person for actions:

A knower of Brahman cannot be ordered (to work) by a *ṛṣi*; nor can he become a follower of the scriptures so as to be restrained by their injunctions.

For this very reason the ancient enlightened ones did not undertake the Agnihotra sacrifice (cf. Kau. Br. 2.4).

Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant's life (Bṛ. 3.5.1).

By knowing This, indeed, did the seers of the line of Kavaṣi say, 'Why should we study, why should we perform sacrifices' (Ai. Ā. 3.2.6.12).

How does that knower of Brahman behave? Howsoever he may behave, he is just such (Bṛ. 3.5.1),

as does the Lord say:

But, that man who rejoices only in the Self and is satisfied with the Self, and is contented only in the Self,—for him there is no duty to perform.

For him there is no concern here at all with per-

forming an action, nor any (concern) with non-performance. Moreover, for him there is no dependence on any object to serve any purpose (B. G. 3.17-18).

So also has Lord Śiva said in the *Līṅga Purāṇa* in connection with the story of Kālakūṭa :

O best among Brāhmins, there is no duty for a Brāhmin who, as a result of this Knowledge, has given up attachment even when still in the body; if there be any, then he is not a knower of Reality.

For him there is certainly no duty either in this world or even in the next, because in reality a knower of Brahman stands liberated even while living.

Being himself a knower of Reality, he remains ever engaged in the practice of Knowledge and detached. Giving up the notion of duty, he attains Illumination alone.

O foremost among Brāhmins, there is no doubt in this that the fool who, rejecting Knowledge, identifies himself with some caste and stage of life and has his delights elsewhere is ignorant.

In them alone are anger, fear, as also greed, delusion, (ideas of) distinctions, arrogance, laziness, righteousness and unrighteousness. And under the influence of those they become embodied (L. P. E. 105-9).

Misery persists so long as there is a body. Therefore he should give up ignorance. Of the yogī who lives in this world by destroying ignorance through enlightenment, anger etc. disappear, and righteousness and unrighteousness become destroyed. And

when these become eliminated he does not become associated with a body again. Being free from the three sorrows<sup>1</sup>, he verily becomes liberated from transmigration (ibid 112–14).

Similarly in the *Śiva-dharmottara* (*Upapurāṇa*):

There is no duty whatsoever for the yogī who has become contented and self-fulfilled by the nectar of enlightenment; if there be, then he is not a knower of Reality.

For him there is no duty in the least in either of the two worlds. He becomes free even while in this world; he is full and has the sameness of vision everywhere.

Therefore, since there is no duty for the man of Knowledge, this injunction to actions contained in, ‘By doing *karma* indeed . . .’ (Īś. 2), is meant for one who has ignorance. And the text, ‘By doing *karma* indeed . . .’, is not an injunction to (perform) actions, but it is to be understood that performance of actions according to his (the enlightened person’s) will is spoken of for showing the greatness of Knowledge. The idea implied is this: Even if the man of Knowledge performs righteous or unrighteous actions throughout life according to his wishes, there is no taint of actions on account of the power of Knowledge.

In keeping with this, beginning with ‘All this . . . should be covered by the Lord’ (Īś. 1) and after speaking of protecting the Self by an enlightened

<sup>1</sup> Arising from the body, nature and supernatural causes.

person by renouncing everything — in, ‘Protect (your Self) through that (detachment)’ (ibid) —, and then being startled by thinking that the statement enjoining even renunciation has certainly been uttered illogically so far as it concerns a knower of Brahman — who is beyond all injunctions —, the Veda did not (in Īś. 2) speak of even renunciation (of actions) as a duty for the enlightened person by saying, ‘he should wish to live’ the full span of life ‘by verily undertaking in this world works’<sup>1</sup> that are righteous, unrighteous, etc. just as they present themselves. He should not sit passively by giving up righteous deeds etc. out of fear of being bound by virtue etc. Thus (*evam*), indeed, for you (*tvayi*) who are enlightened and are yet performing actions, there will be no (*na asti*) change (*anyathā*) of condition — a fall from your true nature, any association with the transmigratory state caused by virtue etc. — on account of (*itah*) undertaking the duties throughout life.<sup>2</sup>

<sup>1</sup> The whole *śloka* is:

*Kurvanneveha karmāṇi jīviṣecchatam samāḥ;*

*Evam tvayi nānyathetosti na karma lipyate nare.*

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

<sup>2</sup> A man of realisation has neither the sense of agentship nor any desire to enjoy. So, owing to the absence of any hankering, he does not undertake any righteous work with a view to gaining merit; nor does he perform an unrighteous act out of attachment. Whatever actions he does under the influence of the impressions of actions responsible for his present birth, affect other persons in a beneficial or adverse way. As a result, people attribute virtue or vice to the man of realisation. Thus, it is only from the standpoint of

Or: 'From this (action) (*itah*) there will not follow (*na asti*) a different (*anyathā*) state, viz association with the transmigratory state, that comes after the performance of actions. For (the result of) work dedicated (to God) does not taint you (*na lipyate*).'

In consonance with this are the other Vedic texts:

... one is not touched by evil action (Br. 4.4.23).

(I shall speak to you of That) to the knower of which a sinful act does not get attached (Ch. 4.14.3).

Things done or not done do not trouble him (Br. 4.4.22).

... so all sins of this one become completely burnt (Ch. 5.24.3).

(So also in the *Bhagavadgītā*.)

Similarly, the fire of Knowledge reduces all actions to ashes (4.37).

In the *Līṅga Purāṇa* it is said:

There is no doubt that all actions of a man of Knowledge become dissipated. Though playing with the various kinds of unrighteous acts, he does not become tainted (L. P. E. 118).

---

other persons that acts of a man of Knowledge are called good or evil. Were the man of Knowledge himself to have the sense of good or bad with regard to his actions, it is impossible that he would not have to experience their results. The sense of good and bad exist only in the individual souls in ignorance. In the man of Knowledge, on the other hand, there is a total absence of the notion of individuality.



In the *Śiva-dharmottara* (*Upapurāṇa*) also (there occur these verses):

Therefore, having instantly cut asunder with the sword of Knowledge the whole bondage of action done with desire or without desire, and becoming pure, he remains established in the Self.

As a great blazing fire burns away all that is dry or wet, so also the fire of Knowledge burns away in a moment good and bad actions.

As a lotus leaf is not moistened by the water on it, similarly, the man of Knowledge is not touched by the 'water' in the form of the objects such as sound etc.

As one guarded by the power of incantation is not bitten by snakes even while playing with them, so is he not affected by the 'snakes' in the form of the organs even while playing (with them).

As poison that has been swallowed gets digested through the powers of incantations and medicines, similarly all the sins of an enlightened person get destroyed instantly.

So also in, 'Bādarāyaṇa thinks that Liberation results from this (Knowledge of the Self) (as presented in the Upaniṣads), because the Vedic texts declare so' (B. S. 3.4.1), the aphorist (Vyāsa) says that Knowledge alone is the cause of the highest human goal. Then in, '... since the Self holds a subservient position in rites etc., the mention of the results of Knowledge is (merely) in glorification of the agent, as is the case elsewhere' (B. S. 3.4.2) etc., which establish the agent

as dependent on action, he raises a doubt that Knowledge is complementary to action. Thereafter, in, 'But Bādarāyaṇa's view stands unshaken because of the instruction that the supreme Self is even greater (than the agent)' (B. S. 3.4.8) etc., by instructing about Brahman which is devoid of such characteristics of the transmigratory state as agentship etc. and whose nature is untouched by sin etc., he establishes that, in the case of one who hopes to have the eligibility for actions after knowing It (Brahman), action and Knowledge cannot be alternatives in relation to each other, nor can they form a combination, nor can they be related as the principal and auxiliary factors, because there arises the possibility of the eligibility for actions becoming uprooted on account of the very nature of eligibility for actions, viz the entire world consisting of action, agent and result, created by ignorance, being seen to get eradicated through the power of Knowledge. Besides, action and Knowledge are dealt with in different contexts (in the B. S.) and they have different results.

Thus, in accordance with 'For that very reason again, (the *sannyāsin* has) no need of "lighting fire" and such other rites' (B. S. 3.4.25), since Knowledge is the means to the highest human goal, lighting a fire etc. that are the duties of a certain stage of life should not be considered necessary for Knowledge to produce its own result (Liberation). After concluding in this way the result of (the discussion in) the aforesaid section (i.e. B. S. 3.4.25), since there arises the contingency of Knowledge being absolutely independent, therefore in, 'On the strength of the Upaniṣadic sanction of

sacrifices etc., all religious activities as well are necessary. This is the same as in the case of a horse (in matters of adequacy)' (B. S. 3.4.26), it is pointed out that it is not absolutely independent. It is only after Knowledge has arisen that it does not depend on anything else in order to yield its fruit (Liberation), but so far as generation of Knowledge is concerned, it is certainly dependent, as it is declared by the Śruti, '(The Brāhmaṇas) seek to know It through . . . sacrifices' (Br. 4.4.22). Thus Vyāsa has shown the utility of actions as a means to the rise of the desire to know (Brahman), and further, through the two aphorisms, '(The restrictive texts) do not apply (to the man of Knowledge), since the restriction is made without any specification' (B. S. 3.4.13) and, 'Or rather the consent (accorded) for doing religious acts is meant for the glorification of Knowledge' (B. S. 3.4.14), he has shown that the verse, 'By doing work, indeed, . . .' (Īś. 2), has two implications of its being meant for the unenlightened person and for the eulogy of Knowledge. Therefore, since in the aforesaid manner Knowledge alone is the means for Liberation, the commencement of the following Upaniṣad is appropriate.

*Objection:* Is it not that (only) if bondage were false, then it could have been dispelled by Knowledge, and immortality would have followed from enlightenment? But this is not so because it (bondage) is perceived and it has no elimination; and because there is no possibility of superimposition—for, the nature of the Self being totally different from everything else on account of Its being cognised as 'you', ('I', etc.,) It has no resemblance with anything.

as dependent on action, he raises a doubt that Knowledge is complementary to action. Thereafter, in, 'But Bādarāyaṇa's view stands unshaken because of the instruction that the supreme Self is even greater (than the agent)' (B. S. 3.4.8) etc., by instructing about Brahman which is devoid of such characteristics of the transmigratory state as agentship etc. and whose nature is untouched by sin etc., he establishes that, in the case of one who hopes to have the eligibility for actions after knowing It (Brahman), action and Knowledge cannot be alternatives in relation to each other, nor can they form a combination, nor can they be related as the principal and auxiliary factors, because there arises the possibility of the eligibility for actions becoming uprooted on account of the very nature of eligibility for actions, viz the entire world consisting of action, agent and result, created by ignorance, being seen to get eradicated through the power of Knowledge. Besides, action and Knowledge are dealt with in different contexts (in the B. S.) and they have different results.

Thus, in accordance with 'For that very reason again, (the *sannyāsin* has) no need of "lighting fire" and such other rites' (B. S. 3.4.25), since Knowledge is the means to the highest human goal, lighting a fire etc. that are the duties of a certain stage of life should not be considered necessary for Knowledge to produce its own result (Liberation). After concluding in this way the result of (the discussion in) the aforesaid section (i.e. B. S. 3.4.25), since there arises the contingency of Knowledge being absolutely independent, therefore in, 'On the strength of the Upaniṣadic sanction of

sacrifices etc., all religious activities as well are necessary. This is the same as in the case of a horse (in matters of adequacy)' (B. S. 3.4.26), it is pointed out that it is not absolutely independent. It is only after Knowledge has arisen that it does not depend on anything else in order to yield its fruit (Liberation), but so far as generation of Knowledge is concerned, it is certainly dependent, as it is declared by the Śruti, '(The Brāhmaṇas) seek to know It through . . . sacrifices' (Br. 4.4.22). Thus Vyāsa has shown the utility of actions as a means to the rise of the desire to know (Brahman), and further, through the two aphorisms, '(The restrictive texts) do not apply (to the man of Knowledge), since the restriction is made without any specification' (B. S. 3.4.13) and, 'Or rather the consent (accorded) for doing religious acts is meant for the glorification of Knowledge' (B. S. 3.4.14), he has shown that the verse, 'By doing work, indeed, . . .' (Īś. 2), has two implications of its being meant for the unenlightened person and for the eulogy of Knowledge. Therefore, since in the aforesaid manner Knowledge alone is the means for Liberation, the commencement of the following Upaniṣad is appropriate.

*Objection:* Is it not that (only) if bondage were false, then it could have been dispelled by Knowledge, and immortality would have followed from enlightenment? But this is not so because it (bondage) is perceived and it has no elimination; and because there is no possibility of superimposition — for, the nature of the Self being totally different from everything else on account of Its being cognised as 'you', ('I', etc.,) It has no resemblance with anything.

The *reply* is: As to that, it cannot be asserted that bondage is true because it is perceived; for truth and falsehood are both equally perceptible. Nor (is bondage) real on account of the absence of its sublation, because its sublation is possible from the standpoint of scriptural assertion and causality. As for instance, the Śruti shows the unreality of the world and its causation through Māyā in such texts as:

But there is not that second thing separate from it (Br. 4.3.23).

There is Oneness (Īś. 7).

There is no duality (cf. Mā. Kā. 1.18).

How so? When it is known, there remains nothing (else) to be known (an echo of Śve. 1.12).

One only, without a second (Ch. 6.2.1).

All transformation has speech as its basis, and it is name only (Ch. 6.1.4).

The One alone is real.

There is no difference whatsoever in It (Br. 4.4.19).

It should be realised in one form only (Br. 4.4.20).

One should know that Nature is surely Māyā (Śve. 4.10).

The Ruler of Māyā projects this world (Śve. 4.9).

The Lord on account of Māyā is perceived as manifold (Br. 2.5.19).

(In the *Bhagavadgītā*, too, it is said:)

Though I am birthless, undecaying by nature, and the Lord of beings, (still) by subjugating My

own Prakṛti, I take birth by means of My own Māyā (4.6).

(And that Knowable,) though undivided, appears to be existing as divided in all beings (13.16).

So also in the *Brahma Purāṇa*:

Righteousness and unrighteousness, birth and death, imagination of happiness and sorrow, caste and stages of life, as also habitation, heaven and hell—these certainly have no existence anywhere for a man in his true nature. The unreal appearance of the world is falsely perceived to be real, as it were.

Like the water in a mirage, like a mirage in a desert; like silver in what is really a bone, and like nacre in what is a bone; like a piece of rope within a room appearing as snake at night; like the moon that is really one, appearing as two in the sky to a man whose eyes are affected by Timira<sup>1</sup>; like the solidity, blueness as also the brightness of the sky—.

The single sun is seen to be many in the numerous vessels of water. The supreme Self, too, appears to be existing (diversely) in all Its limiting adjuncts. The delusion of duality, called ignorance, is not so in reality; it is an error.

Those who, through delusion, always think of the body considering it to be the Self will have the prison (i.e. body) as their dwelling hereafter.

Viśva (Virāṭ) and Taijasa (Hiraṇyagarbha), together with Prāñña (individual soul), remain ever

<sup>1</sup> *Diplopia*, double-vision.

covered by the states of waking, dream and sleep, which are nothing but delusion — in the beginning, middle and end.

By his own Māyā in the form of duality he deludes his own Self. And he himself realises Hari who is his own Self and who exists in the cavity of the heart.

The nature of Viṣṇu appears as the creation in the form of extensive duality, like the numerous flashes of lightning of various forms in the sky.

God is ever seen everywhere as calm in a tranquil mind, and as violent and stupified in a mind that is so. But He is not so in reality.

There is no transmutation of iron, earth and gold. The differentiation of all beings, moving and non-moving, is not so in reality.

Nescience, resting on the conscious Self which is all-pervasive and uncaused, projects the twofold (i.e. gross and subtle) creation by taking the Self for its support.

(As) a snake is never a rope, nor is a rope a snake, (so too,) there is no cause of either origination or destruction of the world.

This nescience has been imagined for (explaining) the empirical dealings of people. This (nescience) which is constituted by duality and non-duality is said to be the cause of delusion.

One should constantly think of the non-dual, all-pervasive, unconditioned Brahman. The knower of the Self who has transcended sorrow has no fear from anywhere — whether it is fear that comes from death caused by Yama, or from anything else.



It is neither born nor does It die; neither is It killed nor is It the killer. Neither is It bound nor is It the one that binds; neither is It freed nor is It the dispenser of freedom. The soul is verily the same as the supreme Self, and whatever is different from It, (that) is unreal.

Understanding thus that the nature of the world which consists of the Māyā of Viṣṇu is unreal, one shall become free from attachment to enjoyment by giving up all delusions.

Like a fire that has burnt away its fuel, the yogī should become calm by freeing himself from all delusions, and by making his mind fixed on his own Self and unwavering.

This Māyā differentiated into the twentyfour categories is the supreme Nature. From it have sprung passion and anger, greed and delusion, and fear as also dejection and sorrow, and the multifarious errors, virtue and vice, happiness and sorrow, transformations such as creation and destruction, entering into hell, dwelling in heaven, castes and stages of life, attachment and aversion and the diverse diseases, childhood, youth, decrepitude, separation, union, enjoyment, fasting and vows.

This one who knows this (world) as described should give up everything and sit quietly. Know him to be (a man) of right understanding.

So also in the *Śrī-Viṣṇu-dharma (Upapurāṇa)* consisting of six chapters:

This individual soul, under the influence of ignor-

ance that is associated with it from time without beginning, sees that Brahman as separate, though It exists in itself.

As long as it considers the supreme Self as different from itself, so long, indeed, does the creature transmigrate, being deluded by its own actions.

But, one whose actions in their totality have become entirely dissipated realises the pure supreme Brahman as non-different from himself; being pure, he becomes immortal.

All actions are nescience, and (spiritual) knowledge is called enlightenment. A creature is born as a consequence of (past) actions, and becomes free through enlightenment.

Non-duality is, indeed, the supreme Reality; duality is said to be its opposite. O King! This four-fold difference existing among the animals, the plants etc., those who are called men and the creatures in hell springs from ignorance.

This is nescience, called duality, that takes the form of such ideas as, 'I am different', 'This one is different', and 'These here are also different.' Next, hear about non-duality.

Non-duality, which is unconditioned, immutable and inexpressible, is realised as devoid of such experiences as 'mine' and 'me'. Duality depends on mental conditions; the supreme Reality is nondual.

Therefore, mental conditions arising due to virtue and vice have to be eliminated. When they are eliminated, duality cannot be logically established.

Whatever there is, moving or non-moving, is but

an object seen through the mind. When the mind ceases to act as the mind, then shall one attain non-duality.

This thought that one has about actions is an obstruction to (the attainment of) Brahman. Through thoughts about actions arises knowledge of the same kind.

Indeed, knowledge corresponds to the kind of thought one has. When that (thought) is eliminated, Brahman reveals Itself spontaneously.

O King of men! The distinction between the supreme Reality and the individual soul is imagined through ignorance. For this very reason, indeed, when that (ignorance) is destroyed, the non-difference between the individual soul and the supreme Reality stands revealed.

The Self is called the individual soul (the knower of the field) when associated with the constituents (*guṇas*) of Prakṛti. When it becomes pure after being freed from those very things, it is called the supreme Self.

So also in the holy *Viṣṇu Purāṇa*:

O Lord of the worlds, You alone are the supreme Self; there is none else. It is but Your glory through which is pervaded this moving and non-moving (creation).

All this that is seen as having form belongs to You who are consciousness by nature. Those who are not yogīs see this as the world due to erroneous knowledge.

Those who do not know this entire world as consciousness in reality see it as material and drift in the ocean of delusion.

But those who are endowed with Knowledge and are pure in mind, (they) see the whole universe as Your supreme divine form, which is consciousness in reality (1.4.38–41).

For one who has this kind of an idea that, 'I am Hari and Janārdana and all this,' and that apart from Him there is no separate class of things constituted by cause and effect, (for him) there are no diseases in the form of dualities (e.g. heat and cold, happiness and sorrow, etc.) that are consequent on birth (1.22.87).

That very Entity which, from the highest standpoint, is consciousness by nature and absolutely pure, appears as objects due to false perception (1.2.6).

Since this Lord who has infinite forms is consciousness by nature but not material, therefore know that such differentiated objects like mountains, oceans and earth are appearances of Consciousness (2.12.39).

O twice-born one, does there exist anything anywhere which is without beginning, middle and end, and which is ever of the same state? And whatever on this earth undergoes change is not of that kind. How can there be any reality in it? ..

Earth turns into a pot, the pot into potsherds; the potsherd is broken into tiny particles; from them come atoms. Tell me, what substance is seen in this

by people whose conviction about the Self has been shrouded by their own actions?

Therefore, O twice-born one, at no time and nowhere does there exist any substance apart from Consciousness. There is only one Consciousness which is perceived variously by people whose notions have become diverse as a result of their own different actions.

Consciousness is only one and ever the same, and is pure, free from taint, free from sorrow and devoid of any association with all such things as greed etc. It is the supreme Lord, and He is Vāsudeva, apart from whom nothing else exists.

Thus has been spoken to you by me the nature of Reality, which is Consciousness as also Truth. All else is untrue. Besides this, all that is on the earth and comes within the range of empirical dealings has also been told to you (2.12.41–5).

Results of actions are accumulated through ignorance, and that is true of all beings. The Self is pure, immutable, tranquil, free from qualities and beyond Nature. Of the One existing in all beings, there is neither growth nor decay (2.13.70–1).

O King, that is Reality which, even after a lapse of time, does not conform to any other description arising from transformation etc. And what is it? (2.13.100).

O the best among men, if there be anybody else apart from me, then it is possible to speak thus—  
'I am this, and this one is different.'

When a single personality inhabits all the bodies,

then such talks as, 'Who are you?', 'That is me', are surely delusive.

You are the king, and this is a palanquin; we are the bearers moving forward, and this is your domain—all this that you talk of is not correct (2.13.90–2).

Objects that are in common parlance known as 'king', 'the king's soldier', as also 'kingship' and other things, are each imaginations of the mind (2.13.99).

That which is indestructible and supremely real is accepted to be true by the enlightened ones (2.14.24).

O King, hear from me in brief of that which is supremely real: It is the Self, which is one, pervasive, equal, pure, without quality, beyond Nature, free from birth, growth, etc., omnipresent, undecaying and full of the highest Consciousness. O King, the Lord is not associated with real names, castes, etc.; neither was He associated nor will He become associated.

The knowledge that Its contact with one's own and with others' bodies is verily of the same kind is the highest. The dualists do not have the real vision (2.14.28–31).

Thus, O wise one, this universe is one and non-differentiated, and is of the same nature as the supreme Self, called Vāsudeva (2.15.35).

Through that instruction Nidāgha, too, became an adherent of non-dualism. Then he realised Brahman; and all things as non-different from the

Self. Thereby, O twice-born one, he attained absolute Liberation.

As the same sky is seen to be different as white, blue, etc., so the Self also, though one, appears to be diversified owing to an erroneous vision (2.16.19–20).

Everything whatsoever that exists here (in this world) is one. And that is the same as Acyuta (Vāsudeva). There is nothing else that is higher than Him.

He am I, and He are you; and He is all this which in reality is the Self. Give up the delusion of diversity.

That great king, being told thus by him and becoming endowed with the supreme vision, gave up differentiation. And having the memories of his past lives revived, he, too, became enlightened and achieved Liberation in that very life (2.16.22–4).

Thus also in the *Liṅga Purāṇa*:

Therefore, transmigration of all embodied beings has ignorance as its root, for from the standpoint of reason there is no difference between the individual (soul) under the spell of Māyā and the supreme Self which is independent of it (E. 86. 16, 95).

Even unity certainly does not exist; how can duality exist there? Since there is no oneness and no mortal, therefore, from where can death come into being? (ibid 86.96).

He (the Self) is not conscious of the internal world nor of the external world, nor surely of both the worlds. He is not even a mass of consciousness; He is neither conscious nor unconscious (ibid 86.97).

When Knowledge dawns, there remains nothing (else) to be known. From the highest point of view, He is the same as Liberation. All things spring from the darkness of nescience; there is no need of deliberation with regard to this (ibid 86.98, 100).

O the twice-borns, the Self has no knowledge and bondage, nor even Liberation. The individual soul is neither a cause nor an effect through modification; nor indeed is it a transformation. This is Māyā that defies being expressed as 'existing' or 'non-existing'.

Similarly does the venerable Parāśara say:

From Him, indeed, is the world born, and into Him alone does it merge. That Ruler of Māyā creates diverse forms by accepting the bondage of Māyā.

But He does not transmigrate like this, nor does He make others transmigrate. He is neither the agent nor the enjoyer, neither Nature nor the individual soul.

He is neither Māyā nor even the Vital Force. In reality, He is consciousness. Therefore, the worldliness of all embodied beings has but ignorance as its root.

The Self is eternal, omnipresent, unchanging and free from defects. He, who is one, gets differentiated through the power of Māyā; not so in reality.

Therefore, from the standpoint of the highest truth, the wise ones have spoken about non-duality.



The adepts say that this universe in its essence is Consciousness.

Others with perverted vision under the influence of nescience see this world as real by nature. This Self which is Consciousness by nature, unchanging, devoid of qualities and pervasive is seen as material objects by persons with erroneous vision.

A person becomes tranquil when he realises that the individual soul, in reality, is the Absolute, and that this world of duality is mere Māyā. Therefore, Consciousness alone exists; neither the world nor transmigration.

Thus, since with the help of Vedic and other texts presenting the cause of names (and forms) etc., and from the standpoint of its real nature the world has been sublated, therefore it is understood that it is unreal. As in the case of the single moon its contrary appearance as double is false, similarly it is proper that in the case of Brahman, characterised as 'not gross' etc., Its contrary appearance as 'gross' etc. should be false.

Thus also in, 'Not even according to place can Brahman have a twofold characteristics, for everywhere (It is taught to be without attributes)' (B. S. 3.2.11), the aphorist establishes that Brahman is without qualities since It cannot have two contradictory natures from the standpoint of Its essence and of Its limiting adjuncts; and then in, '(If it is argued that Brahman cannot have only one characteristic) on account of difference . . . (we say it is not so . . .)'

(B. S. 3.2.12), he raises a doubt on the strength of Vedic texts speaking of difference, whether it is not admitted that the qualified Brahman also exists; next in, '... (we say that) it is not so, because the scriptures negate each of these differences individually' (ibid), he proves that the attributeless Brahman alone is admitted since the various limiting adjuncts are ruled out by the Vedic texts themselves, and since, on the strength of the Vedic texts presenting non-difference, it is not logical to accept Brahman as having attributes; and then in, 'Moreover, the followers of certain branches declare thus' (B. S. 3.2.14), he shows that the followers of some recensions of the Vedas, by condemning duality, uphold non-duality alone, as (is evident) in such texts as:

This is to be attained through the mind, indeed. There is no diversity here whatsoever (Ka. 2.1.11).

He who sees as though there is difference here, goes from death to death (Ka. 2.1.10).

It should be realised in one form only (Br. 4.4.20).

After knowing all these of three kinds—the enjoyer (the individual soul), the things of enjoyment and the internal Ruler—that have been spoken of as Brahman, (This is to be invariably known as existing in one's own heart, ...) (Śve. 1.12).

Thus it is stated that the universe consisting of all that is enjoyable, the enjoyer and the Controller is, in its true nature, Brahman alone.

Again, after having firmly upheld the view of attributelessness, the question arises: 'When there is no

possibility for any object that is essentially one to have dual forms, why is it asserted that Brahman is without form, and not contrariwise?' In answer it is emphasised in, 'Brahman is only formless to be sure, for that is the dominant note (of the Upaniṣadic teaching)' (B. S. 3.2.14), that Brahman is to be realised only as devoid of such aspects as form etc. Why? Because that is the dominant note, as in such texts as,

It is neither gross nor minute, neither short nor long (Bṛ. 3.8.8),

. . . that which is soundless, touchless, colourless, undiminishing (Ka. 1.3.15),

That which is indeed called Space is the manifestor of name and form. That in which they are contained is Brahman (Ch. 8.14.1),

That Brahman is without prior or posterior, without interior or exterior. This Self, the perceiver of everything, is Brahman. This is the teaching (Bṛ. 2.5.19),

which deal predominantly with the transcendental Brahman, the reality of the Self. Other texts that are concerned with Brahman as the 'Cause' do not have That (transcendental Brahman) as their principal subject-matter. Texts having something as their central topic are more powerful than those which do not deal with them as such.<sup>1</sup> Hence Brahman is to be realised as unconditioned — on the other hand, not as condi-

<sup>1</sup> Sentences dealing specifically with a subject, just as it is, are called *tat-pradhāna*, and those dealing with the subject in a general way along with other subject-matters are termed *atat-pradhāna*.

tioned — because of Its being presented as such by texts dealing mainly with It.

Thus, after establishing the view that Brahman is unconditioned, when the apprehension arises, ‘What happens to the Vedic texts that are concerned with Brahman with form?’, the aphorist concludes in, ‘And like light, Brahman can (be assumed to) have different appearances, so that scriptures may not become purposeless’ (B. S. 3.2.16), that it is not contradictory to give instructions about particular forms of Brahman for the sake of meditation — because, just as the moon, sun, etc. appear to have multiplicity created by the limiting adjuncts like water etc., so also Brahman has many forms created by Its limiting adjuncts. In this way, the passages relating to Brahman of various forms are not purposeless.

Having stated that Vedic passages dealing with differences are not meaningless since they relate to the conditioned Brahman, then to reaffirm that Brahman is indeed unconditioned occurs the aphorism, ‘The Upaniṣad also declares Brahman to be Consciousness alone’ (B. S. 3.2.16). With reference to the text, ‘As a lump of salt is without interior or exterior, entire and purely saline in taste, even so is the Self without interior or exterior, entire and pure Intelligence alone’ (Br. 4.5.13), after stating that apart from Consciousness there is no other form (of Brahman), there occurs the aphorism, ‘Moreover, the Vedas reveal this; likewise this is mentioned in the Smṛtis also’ (B. S. 3.2.17). After establishing with the help of such Vedic and Smṛti texts as,

Now therefore the description (of Brahman): 'Not this, not this' (Bṛ. 2.3.6),

That (Brahman) is surely different from the known; and again, It is above the unknown (Ke. 1.3),

. . . failing to reach which (Brahman), words, along with the mind, turn back (Tai. 2.4.1),

That knowledge is called Brahman, which is free from distinctions, which is pure existence, beyond the range of speech, and known to oneself (V. P. 6.7.53),

The characteristic of the supreme Self is that It is different from all forms (ibid 6.7.54),

that Brahman is surely free from distinctions, there follows the aphorism, 'Hence also are the illustrations of the sun's reflection etc.' (B. S. 3.2.18). Since the supreme Self is by nature pure Consciousness, essentially indicated by saying, 'not this, not this', distinct from the known and the unknown, beyond words, free from distinctions, distinct in Its true nature from all forms, and has distinctions owing to limiting adjuncts, therefore is Its analogy — that It is like the reflection of the sun in water etc. — presented in the scriptures dealing with Liberation, keeping in mind that It becomes possessed of relative attributes arising from limiting adjuncts:

As space which is verily one appears differently in pots etc., similarly the Self, which is verily one, appears differently, like the sun in water vessels (Yāj. Yati. 3.144).

The Self of embodied beings, which though one exists in all beings, is seen as one or many like the moon's reflections on water (Bb. 12).

As this one sun consisting of light becomes divided diversely, as it were, by coming in contact with the different waters, so, owing to limiting adjuncts, this birthless effulgent Self is made to appear diversely in different bodies.

After having thus established even with the help of illustrations that Brahman is free from attributes, then in, 'But that kind of parallelism is inapplicable as nothing is perceived to be similar to water' (B. S. 3.2.19), he (the aphorist) raises the doubt that the illustration and the thing illustrated are not similar since the Self, being formless and omnipresent, cannot exist separately in places demarcated by things with form, as does the sun reflected in water. Then in, 'Since Brahman has entered into the limiting adjuncts, It seems to participate in their increase and decrease. The illustration is apt since the illustration and the thing illustrated have propriety from this point of view' (B. S. 3.2.19), he states that apart from the similarity between aspects under consideration, nobody can show a likeness in every respect between the illustration and the thing illustrated. If there be similarity in all respects, then the idea of analogy itself will be without basis. What is under consideration here is 'becoming subject to increase and decrease'. The reflection of the sun on water increases with the increase in the area of water, decreases with the decrease in the area of water, moves with the movement of water, and

becomes many with the divisions of water. In this way, the sun conforms to the conditions of water, but in reality it does not have those variations. Similarly, though Brahman is in reality unchanging and ever the same, still, owing to Its entry into such limiting adjuncts as the body etc., It certainly appears to conform to such aspects of the limiting adjuncts as 'increase' or 'decrease'. By thus stating the aspects under consideration, he establishes the propriety of the illustration and the thing illustrated.

After that, on the authority of such texts as,

He made bodies with two feet and bodies with four feet. That supreme Being first entered the bodies as a bird (the subtle body) (Bṛ. 2.5.18),

The Lord on account of Māyā is perceived as manifold (Bṛ. 2.5.19),

One should know that Nature is surely Māyā, and the supreme Lord is the Ruler of Māyā to be sure (Śve. 4.10),

The Ruler of Māyā projects this world (Śve. 4.9),  
 . . . similarly, the Self inside all beings, though one, assumes a form in respect of each shape; and (yet) It is outside (Ka. 2.2.9-10),

The same Deity remains hidden in all beings (Śve. 6.11),

Having split up this very end, He entered through this door (Ai. 1.3.12),

This Self has entered into these bodies up to the tip of the nails (Bṛ. 1.4.7),

That (Brahman), having created (that), entered into that very thing (Tai. 2.6.1),

he has shown in, 'And (this is also) in accordance with (the Vedic) revelations' (B. S. 3.2.21), that the supreme Brahman Itself has association with limiting adjuncts, and he has concluded that Brahman is verily unconditioned, but differences are due to limiting adjuncts created by Māyā, as in the case of the reflections of the sun in water.

Moreover, the realisation of the knowers of Brahman also negates the universe, because in them there is present the realisation of the Self as free from the phenomenal world. Thus the Śruti (as also the Smṛti) reveals their experience:

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? (Is. 7).

When It is known, there remains nothing (else) to be known (an echo of Śve. 1.12).

This is the instruction about Liberation (Su. 11.1).

When there is something else, as it were, then one can see something else (Br. 4.3.31).

But when to the knower of Brahman everything has become the Self, then what should one see and through what? (Br. 4.5.15).

All this that is seen as having form belongs to You who are Consciousness by nature. Those who are not yogīs see this as the world due to erroneous knowledge (V. P. 1.4.39).

But those who are endowed with Knowledge and are pure in mind see the whole universe as Your supreme divine form, which is Consciousness in reality (V. P. 1.4.41).



Through that instruction Nidāgha also became an adherent of non-dualism. Then he realised Brahman, and all things without exception<sup>1</sup> as identical with the Self. Thereby the Brāhmin<sup>2</sup> attained absolute liberation (V. P. 2.16.19–20).

He who sees that there is nothing else here apart from the Self, he, indeed, in this world is spoken of in the Vedic scriptures as 'identified with Brahman'.

Thus, since the phenomenal world is negated by the Śrutis, Smṛtis and reasoning, and also by experience; since even very dissimilar things that are sweet, bitter, white, yellow, etc. and which are different in nature are seen to be superimposed on one another; since ideas of 'surface', 'dirt', etc. are seen to be attributed even to space which has no shape; since there is a similar possibility even in the case of the Self and the not-Self, which are absolutely disparate and which are without and with form; since (mutual) superimposition between the body and the Self is met with in such experiences as, 'I am stout', 'I am lean'; since such Śruti texts as,

If the killer thinks (of It) in terms of killing and if the killed thinks (of It) as killed, both of them do not know. It does not kill, nor is It killed (Ka. 1.2.19),

are met with; and since such Smṛti texts as,

<sup>1</sup> In place of *aśeṣeṇa* the other reading is *abhedena* (as non-different).

<sup>2</sup> In place of *dvijaḥ* (the Brāhmin) the other reading is *dvija* (O Brāhmin).

He who thinks of this One as the killer . . . (B. G. 2.19),

While actions are being done in every way by the *guṇas* of Nature . . . (B.G. 3.27),

are in evidence, therefore (this) Upaniṣad is begun for the destruction of superimposition and for the acquisition of the knowledge of the unity of the Self.

The Upaniṣad, 'People accustomed to deliberate on Brahman discuss', etc. belongs to the *mantra* (verse) portion of the *Śvetāśvatara* recension. A brief gloss on this is begun.

## CHAPTER 1

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।  
किं कारणं ब्रह्म कुतः स्म जाता  
जीवाम केन क्व च सम्प्रतिष्ठाः ।  
अधिष्ठिताः केन सुखेतरेषु  
वर्तमानहे ब्रह्मविदो व्यवस्थाम् ॥१॥

1. Hariḥ! Om! People accustomed to deliberate on Brahman discuss: What is the nature of Brahman, the Source? From what have we been born? By what do we live? And where do we exist? O knowers of Brahman, controlled by whom do we follow the rule regarding joy and its opposite?

All the *brahmavādinaḥ*, people accustomed to deliberate on Brahman; having assembled together, *vadanti*, discuss; 'Kim, what is the nature of; *brahma*, Brahman; *kāraṇam*, the Source?' The word *kim* indicates that the question is about the nature (of Brahman). Or, the question is whether Brahman is the Source, or Time etc. which will be dealt with (in the next verse). Or, *kim kāraṇam brahma* means: Is the self-existent Brahman the material cause (of the universe)? Or, since the Śruti itself shows that the supreme Brahman is called so according to the root-meaning, viz

‘that which has grown and that which makes others grow’ (cf. Ath. 4; Śā. 3.2), therefore the question (in *kim kāraṇam brahma*) is whether Brahman is the efficient or the material cause (of the universe), or both.

Is Brahman the source, or Time etc.? Or is It not the source at all? Even if It be the source, is It the efficient or the material cause? Or both? And what are Its characteristics? The questions are to be understood separately or collectively, in accordance with the manner of their disposal stated later on; for the solution has to conform to the question.

‘*Kutaḥ*, from what; *jātāḥ sma*, have we, as possessed of body and organs, been born?’ — because souls, in their reality, cannot have birth etc. Thus there are the Vedic texts:

The intelligent Self is neither born nor does It die (Ka. 1.2.18).

This surely dies when separated from the individual soul, but the soul does not die (Ch. 6.11.3).

Decrepitude and death are of the body.

This self is indeed immutable and indestructible, my dear (Br. 4.5.14).

Thus also is the Smṛti text:

The birthless One is said to be ‘born’ on account of Its becoming embodied.

Further, ‘*kena jīvāma*, by what do we live? Having been created by whom, again, do we live?’ Thus this question relates to the period of existence. ‘*Ca*, and; *kva sampratiṣṭhāḥ*, where do we exist, rest, at the time of dissolution? *Brahmavidāḥ*, O knowers of Brahman;

*kena adhiṣṭhitāḥ*, controlled by whom; do we *vartāmahe*, follow; *vyavasthām*, the rule; *sukha-itareṣu*, regarding happiness and its opposite, joys and sorrows? O knowers of Brahman, regulated by whom do we conform to the rule as regards happiness and sorrow?' In this way the question as a whole, *kim kāraṇam* etc., pertains to the cause of the regulation of creation, continuance and dissolution.

Now the text presents as subjects for consideration 'Time' etc. which are opposed to the doctrine that Brahman is the Source:

कालः स्वभावो नियतिर्यदृच्छा  
 भूतानि योनिः पुरुष इति चिन्त्या ।  
 संयोग एषां नत्वात्मभावा-  
 दात्माप्यनीशः सुखदुःखहेतोः ॥२॥

2. Time, inherent nature, fate, chance, the elements, the individual soul, as the source, need consideration. But their combination is not (the source) because they exist for the soul. The soul, too, is not independent on account of joy and sorrow.

The words *kālaḥ* (Time), *svabhāvaḥ* (inherent nature), etc. are to be connected with *yonih* (source). Is Time the source? Time is that which is the cause of transformation of all entities. *Svabhāvaḥ*, inherent nature, means the power of things as ordained respectively, for instance, the heat of fire. *Niyatiḥ*, fate, means

dissimilar actions in the form of virtue or vice. 'Or is that the source?' *Yadṛcchā*, chance, means unforeseen acquisition. 'Or are *bhūtāni*, the elements, like space etc., the source? Or is *puruṣaḥ*, the individual soul, identified with intelligence, the source? *Iti*, thus, in the way shown; *cintyā*, they need consideration, need to be ascertained; whether they are *yoniḥ*, the sources.'

Some explain the word *yoni* as meaning Nature. In that case the aforementioned word *kāraṇam*, occurring in '*kim kāraṇam brahma*, is Brahman the Source?' has to be supplied here also.

As to this, the non-causality of Time etc. is shown in, 'But their combination . . .,' etc. The idea is this: Are Time etc. each the source, or is their combination so? It is certainly not possible for Time etc. to be the source individually, because this contradicts experience; for it is seen in the world that only the combination of time, space and causation becomes the source of creation. Nor even is the combination of these, Time etc., the source, because a combination, being meant for somebody (outside the combination), becomes subservient — and the soul stands there as the principal —, and because, (Time etc.) being not independent, cannot be the cause of the effect characterised by the regular order of creation, continuance and dissolution.

*Objection*: In that case the soul should surely be the source?

Hence the text says, 'The soul, too, is not independent on account of joy and sorrow.' *Ātmā api*, the soul, too; being *anīśaḥ*, not independent, is not the source. The idea is that the soul also cannot be the source of

creation etc., just because it is not independent. Why is it not independent? *Sukha-duḥkhaheṭoḥ*, on account of joy and sorrow. The meaning is that the soul certainly does not have the power of regulating creation, continuance and dissolution of the three worlds, since there exist results of actions in the form of virtue and vice which are the causes of happiness and sorrow, and since it is not independent, being subject to the results of actions.

Or: *Anīśaḥ*, the non-independent soul, cannot be the cause of the world which is differentiated into such divisions as the physical etc. and which is the cause of happiness, sorrow, etc.<sup>1</sup>

After having thus demolished the different views, and not finding another means of determining the Entity that defies all the other means of proof, they themselves realised the supreme primary Source by practising the yoga of meditation. The Upaniṣad declares this in:

ते ध्यानयोगानुगता अपश्यन्  
 देवात्मशक्तिं स्वगुणैर्निगूढाम् ।  
 यः कारणानि निखिलानि तानि  
 कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

3. By practising the yoga of meditation they realised

<sup>1</sup> Such a world is, in fact, the bondage of and the cause of sorrow to the soul. So, how can the soul be the source of such a world?

the power of the Deity Himself, hidden by its own effects, — the Lord who, alone, rules all those sources associated with (i.e. including) Time and the individual soul.

*Dhyāna*, meditation, means concentration of the mind. That itself is the yoga — in the sense of that through which one becomes connected with (the goal of meditation); i.e. the means of making the object of meditation one's own. By practising (*anugata*) that, by becoming onepointed; *te*, they; *apāśyan*, realised; *devātma-śaktim*, the power of the Deity Himself.

The Upaniṣad will hereafter explain individually the key to the solution of all the questions. As to that, here are the questions stated together: Is Brahman the source? Or is it Time etc.? So also, is Brahman the cause or is It distinct from cause and effect? Or, is It the Cause or is It not the cause? Even if It be the cause, is It the material or the efficient cause? Or what is the characteristic of Brahman which is the cause in both the senses? Or what is the characteristic of Brahman which is not the cause?

With regard to this the answer is, It is neither the cause nor the not-cause; neither is It both nor is It different from both; neither is It the efficient cause nor the material cause, nor both. What is stated is this: The nondual supreme Self cannot in Itself be the cause, be it material or efficient. The Upaniṣad, after presenting that very factor as the source, by virtue of which as the limiting adjunct It (Brahman) becomes the cause etc., shows it as the source by singling it out in the text, 'the power of the Deity Himself,' etc.



They realised as the source the *ātma-śaktim*, the power, identical with Himself— not independent, not free and separate like the Pradhāna (Nature) imagined by the Sāṅkhyas—, of the *deva*, Deity, endowed with effulgence etc., the Lord of Māyā, the supreme Lord, the supreme Self.

And the Upaniṣad, too, will state :

One should know that Nature is surely Māyā, and the supreme Lord is the Ruler of Māyā to be sure (4.10).

Similarly in the *Brahma Purāṇa* :

This Māyā, the highest Nature, diversified into the twentyfour categories, has sprung from Him.

So also,

Under Me as the supervisor, the Prakṛti produces (the world) with all the moving and the non-moving things (B. G. 9.10).

(The Māyā) *nigūḍhām*, hidden; *sva-guṇaiḥ*, by its own effects, by the products of Nature, viz earth etc. That is to say, ‘. . . incapable of being perceived in its own nature, separately from the products’, since an entity in the form of a cause remains overshadowed by its form as the product. Accordingly does Vyāsa show that the *guṇas* (products) originate from Nature— ‘The *guṇas*, viz *sattva*, *rajas* and *tamas*, are products of Nature’ (B. G. 14.5). Who is that Deity to whom is assumed to belong this power that produces the universe? In answer to this it is said, *yaḥ kārṇāni* etc. *Yaḥ*,

the Lord, the supreme Self, who; *ekah*, alone, without a second; *adhitiṣṭhati*, rules, controls; *nikhilāni*, all; *tāni* those; *kāraṇāni*, sources, mentioned earlier; *kāla-ātma-yuktāni*, associated with Time and the individual soul, i.e. inherent nature etc. as mentioned in the verse, 'Time, inherent nature,' etc. (1.2). The meaning of the sentence is: They realised His power to be the source.

Or, the meaning (of *devātma-śaktim svaguṇaiḥ nigū-ḍhām*) is: (They realised) the power that exists in identity with the Deity, (i.e.) in the form of God. Thus there are the verses:

O all-pervading One, O supreme Lord, salutation to that eternal, matchless power of Yours that exists in all things and is the basis of the *guṇas*.

I salute that supreme Goddess who is transcendental to and beyond the reach of speech and mind, who is indefinable, and who is comprehensible through enlightenment and meditation (V. P. 1.19.76-7).

This Upaniṣad will elaborate that inherent nature etc. are not the sources, and that nescience, verily, is the cause:

Some intelligent ones speak of inherent nature (as the cause) . . . etc. (6.1).

The Ruler of Māyā projects this world (4.9).

Since Rudra . . . is one, therefore they did not wait in anticipation of a second (3.2).

(That Deity) who, by virtue of His possessing multifarious powers, brings into being many castes (in the beginning) (4.1), etc.

(They realised) the power that exists in identity with the Deity, and that is *nigūḍhām*, hidden; *svaguṇaiḥ*, by His own attributes — the attributes of God, viz omniscience etc., or *sattva* etc.; that is to say, (the power), which is not comprehended as verily identical with Brahman Itself that is free from cause and effect, absolute Bliss and nondual. Who is that Deity? ‘*Yaḥ kāraṇāni*, the Lord who, alone, rules all those sources . . .’, etc. — to be explained as before.

Or, *devātma-śaktim* means the power that is identical with the Deity, the supreme Lord, that takes the form of Brahmā, Viṣṇu and Śiva, and is the cause of the origin, continuance and dissolution of the universe. Thus it is said:

The powers of which Deity take the form of Brahmā, Viṣṇu and Śiva (V. P. 1.9.56).

O Brāhmin, Brahmā, Viṣṇu and Śiva are the primary powers of Brahman (ibid 1.22.56).

*Svaguṇaiḥ* means ‘by *sattva*, *rajas* and *tamas*’. On account of association with the limiting adjuncts, viz *sattva*, *rajas* and *tamas* — Viṣṇu with *sattva*, Brahmā with *rajas*, and Śiva with *tamas* —, they (Brahmā and others), while accomplishing the ends of Brahman Itself, viz creation etc., are not perceived in their true nature as Brahman that is unconditioned, absolute and nondual. The view that there is a diversity of power (in Brahman) is held on the basis of diverse conditions, and not on the basis of real diversity. So too has it been said:

That Lord, Janārdana (Viṣṇu), who is indeed

one, assumes different names as Brahmā, Viṣṇu, Śiva, which (names) are indicative of creation, continuation and dissolution (V. P. 1.2.66).

First, Brahman becomes manifest as God possessed of Māyā. Again, He manifests Himself with form in three ways. And through that form He undertakes activities of regulation such as creation, preservation and destruction. Thus also the Śruti reveals that the supreme One undertakes the task of controlling etc. through Its power:

. . . (who) rules these worlds through His divine powers, who resides within every being, who after projecting all the worlds and becoming the protector, withdraws them during dissolution (3.2).

From the specification, 'īśanābhiḥ, through the creative powers'—through the supreme powers—, and from the Smṛti, 'O Brāhmin, Brahmā, Viṣṇu and Śiva are the primary powers of Brahman', it follows that 'supreme powers' implies the principal gods (Brahmā, Viṣṇu and Śiva).

Or, they saw as the Source, *devātma-śaktim*, the power of that supreme Brahman, of which (power) the Deity, the Self and energy are different states, and which is the reality of Nature, soul and God, and which exists as Brahman and is higher than the highest. Accordingly the Upaniṣad will point to That (Brahman) which is the essential reality of the three in,

After knowing all these of three kinds—the enjoyer (the individual soul), the things of enjoyment

and the internal Ruler — that have been spoken of as Brahman, (This is to be invariably known as existing in one's own heart . . .) (1.12).

When one knows the three as this Brahman (one becomes liberated) (1.9).

(They realized the power that is) *nigūḍhām*, hidden; *svaguṇaiḥ*, by the limiting adjuncts, specified as Nature etc., which are dependent on Brahman. The Upaniṣad also will show accordingly: 'The same Deity remains hidden in all beings' (6.11). There are also these other Śruti texts:

. . . (the ancient Deity) who is inscrutable, lodged inaccessibly (Ka. 1.2.12).

He who knows that Brahman as existing in the intellect (Tai. 2.1).

The gods do not know Him who exists here itself.

*Yah kāraṇāni* etc. is to be explained as before.

Or: They realised the *śaktim*, power, of That which is by nature effulgent (*devātma*), which is of the nature of radiance, which is the Light of lights; (the power) which belongs to the supreme Self that is by nature solid homogeneous Consciousness, and which is concerned with the regulation of creation, preservation and destruction of the universe. (The power) which is *nigūḍhām*, hidden; *svaguṇaiḥ*, by omniscience, omnipotence, etc. that are its own particular forms; (hidden) i.e. not realised in its true nature as the power as such, on account of its existing in those particular forms. In keeping with this the Upaniṣad will reveal that this

power cannot be realised through any other means of knowledge:

He has neither a body nor any organ; none is seen to be either equal or superior to Him. His supreme power is heard of as diverse, indeed, and it consists of the spontaneous act of knowing and the act of control (6.8).

The remaining portion is to be explained as before.

The alternative views that have been raised with regard to the question, *kim kāraṇam brahma*, and its answer—*devātma-saktim*—, have all been presented (here) collectively, since all these have been elaborated later on; (and) since the elaboration of anything not under discussion is improper; and since the questions and answers are in evidence.<sup>1</sup> Moreover, it is desired by the wise that a subject should be presented both briefly and elaborately, as it is said in, ‘In this world it is, indeed, desirable to the wise that a subject should be presented (both) briefly and elaborately.’ In line with this the different meanings of the word ‘*gopām*’—which is used only once—is shown by the Śruti itself in, ‘He said, “I saw the *gopā* (protector, preserver).” The vital force is indeed the *gopā*’; ‘He said, “I saw the *gopā*.” The yonder sun is indeed the *gopā*.’ And after beginning with, ‘Now then, why is Brahman called so?’, the Śruti itself has shown in, ‘It grows, It

<sup>1</sup> In view of all these reasons supported by the Śruti, the interpretation of the different views about the questions and the answers is not just a fancy of the Commentator.

causes to grow. Hence It is called the supreme Brahman' (Ath. 4; Śā. 3.2), that the word *brahman*, mentioned once, conveys the different meanings of being the efficient and the material cause.

Thus then, in, 'the power of the Deity Himself' and '... the Lord who, alone, rules all those sources associated with Time and the individual soul', it has been briefly mentioned by means of the two meanings of the Śruti, that the same nondual supreme Self becomes the efficient cause and the material cause from the points of view of Its nature in reality and Its appearance as the Power. As the Ruler of Māyā It appears as God, (and) as constituted by the (three) gods and as omniscient. When bereft of Māyā, It has the nondual nature of Truth, Knowledge and Bliss. Now, by establishing that a cause and an effect are non-different, the Upaniṣad shows that very Entity as the Self of all.

With the purpose of revealing the real nature of Brahman as nondual, without cause and effect, possessed of a nature described as 'not this, not this', beyond speech, untouched by hunger etc., devoid of differences, and as Consciousness, Existence and Bliss — as stated through the illustration in, 'All transformation has speech as its basis, and it is name only' (Ch. 6.1.4) —, the Upaniṣad presents the meditation on that supreme Brahman — which, because of Nature itself, has assumed the delusive form of the phenomenal world — as God who is omniscient and free from sin etc.; as the Deity manifested in the form of Brahmā and others; as the effects (viz space etc.); and as Vaiśvānara (Virāṭ) etc., — for the sake of acquiring purity

(of mind) that is a prerequisite for emancipation, and for the sake of attaining all the glories as they are stated in, 'Should he become desirous of the manes . . .' (Ch. 8.2.1 etc.), and for the sake of becoming unified with the Deity, as it is stated in, 'Invariably he attains Me or Śaṅkara', and for the sake of attaining Vaiśvānara etc. And it also presents the tradition of numerous conventional and Vedic rites.

Should It not be present as cause and effect, and in Its true nature as Brahman which is Consciousness, Existence and Bliss, then, due to the absence of things to be enjoyed, the enjoyer and the Controller, there will surely be no worldly existence and Liberation. For, due to the absence of any eligible person, there will be no world as a means to spiritual disciplines, and God also, who is the giver of the fruit of those disciplines, will have no existence. Accordingly, God is shown as the cause of worldly existence etc. in, 'He is the cause of the worldly state, Liberation, existence and bondage.' In that case (i.e. in the absence of God), there will indeed be an absence of transmigration and Liberation. In, ' . . . does not lift one of Its feet', it is shown by Sanatsujāta also (in the *Sanatsujāta* section of the Mbh.)—in, 'The Swan (Self), while remaining above the water (i.e. the worldly state), does not lift one of Its feet. Should He remain absorbed in Bliss, there would exist neither truth (*satya*) nor falsehood' (Mbh. Ud., *Sanatsujāta-parva*, 46.14)—, that for making those (transmigration and Liberation) possible the world does exist. So also the Vedic text, 'All things are (covered by) one of His feet. The Immortal three-



footed one is (established) in His own effulgence' (R. 10.90; cf. Ch. 3.12.6).

While on this topic, the all-pervasive Brahman is presented in the form of a wheel by the next verse, and in the form of a river by the second verse:

तमेकनेमिं त्रिवृतं षोडशान्तं  
शतार्धारं विंशतिप्रत्यराभिः ।  
अष्टकैः षड्भिर्विभ्वरूपैकपाशं  
त्रिमार्गमेदं द्विनिमित्तैकमोहम् ॥४॥

4. They saw Him as having one rim, three tiers, sixteen ends, fifty spokes, twenty fastners, six sets of eight, one bondage of numerous forms, three different paths, and a single delusion that is the cause of the two.

(They saw) *tam*, Him, 'who, alone, rules all the sources'; as *eka-nemim*, having one rim. They saw that nondual supreme Self, which is the overlord and to which belongs the one causal state—called by such names as source, cause, undifferentiated, space, supreme space, *Māyā*, Nature, Power, darkness, nescience, shadow, ignorance, unreality, unmanifested—, and which is like a *nemi*, rim, the support of all.

*Trivṛtam*: covered by the three, viz *sattva*, *rajas* and *tamas*, the constituents of Nature. (They saw that) Self, *ṣoḍaśāntam*, having sixteen ends, having sixteen transformations, viz the five elements (earth, water, fire, air and space) and the eleven organs (mind, five

sense organs, five motor organs) for Its ends, i.e. manifestations; or, (they saw) That which has as Its manifestations the sixteen digits (limbs) ending with 'name', spoken of in the *Prasna Upaniṣad*, commencing with 'that Puruṣa in whom originate these sixteen digits (or limbs)' (6.1) and followed by 'He created Prāṇa; from Prāṇa (He created) faith . . . (name)' (6.4), etc.

Or, by the term *ekanemim* is mentioned the undifferentiated state that is the source. (They saw) that which exists in the form of the universe and which has as its end the two, viz Virāṭ and Hiraṇyagarbha — the sum total of the effects of that undifferentiated —, and the fourteen worlds, the earth etc., which are its differentiated forms.

(They saw Him as) *śata-ardha-aram*, having fifty spokes (*aras*), fifty different notions, classed as *viparyaya* (misconceptions), *aśakti* (disabilities), *tuṣṭi* (satisfactions) and *siddhi* (successes), which are like spokes. The five different misconceptions (*viparyaya*) are obscurity (*tamas*), delusion (*moha*), extreme delusion (*mahā-moha*), gloom (*tāmisra*) and utter darkness (*andha-tāmisra*). Disability (*aśakti*) is of twentyeight kinds; satisfaction (*tuṣṭi*) is of nine kinds; and success (*siddhi*) is of eight kinds. These are the fifty kinds of notions. Among these, *tamas* is of eight varieties, since it is seen that there are eight kinds of objects corresponding to the idea identifying the Self with the eight categories of Nature that are not the Self.<sup>1</sup> And *moha* also has eight

<sup>1</sup> The eight categories are Nature (Pradhāna), Cosmic Intelligence (*mahat*), egoism and the five subtle elements; or they are earth, water, fire air, space, mind, intellect and egoism.

varieties; such mystic powers as *aṇimā* (becoming minute in size, etc.)<sup>1</sup> are the delusions. *Mahā-moha* (extreme delusion) is of ten kinds. It consists in hankering for the group of five, viz sound, (touch, taste) etc. as they are directly perceived or are indirectly communicated. These are tenfold by virtue of becoming either directly perceived or indirectly communicated. *Tāmisra* (gloom) is of eighteen kinds. By *tāmisra* is meant the anger that comes to one who fails to achieve with the help of the eight powers the objects of ten kinds directly perceived or indirectly communicated. *Andha-tāmisra* (utter darkness) is also of eighteen kinds. That sorrow — in the form, ‘These have been acquired (by me) through great effort, but they have not been enjoyed by me. And this time for death is at hand’ — which comes to one when, after acquiring for enjoyment the eight kinds of yogic powers and the ten kinds of objects and after having enjoyed them partially, he is snatched away by death, is called *andha-tāmisra*. The varieties of *viparyaya* (misconceptions) have been explained.

*Aśakti* (disability), which is of twentyeight kinds, is being stated: The disabilities of the eleven organs, viz

<sup>1</sup> The eight mystic powers are:

*Aṇimā laghimā prāptiḥ prākāmyam mahimā tathā  
Īsitvam ca vaśitvam ca tathā kāmāvasāyitā.*

‘The power of making oneself minute (*aṇimā*), of making oneself as light as air (*laghimā*), of reaching anything one likes (*prāpti*), of having all of one’s desires fulfilled at will (*prākāmyam*), of becoming as huge as the mountain (*mahimā*), of ruling everything (*Īsitvam*), of conquering everything (*vaśitvam*), and of controlling or suppressing desires (*kāmāvasāyita*).

dumbness, deafness, blindness, etc. are the external ones. The nine kinds of disabilities of the internal organ are what come from the absence of *satisfactions* (*tuṣṭi*) arising from fitness for human objectives; there are eight disabilities corresponding to the loss of the (eight) powers.

*Tuṣṭi* (satisfaction) is ninefold: four (of them) are called Nature, material, time and good fortune; five result from renunciation of objects. From a knowledge of Nature someone thinks, 'I have gained my object.' Someone, again, assuming the insignia of monasticism thinks, 'I have attained my end.' Another, again, remains satisfied with the thought, 'Since Liberation will surely come after a long time, what need is there of knowing Nature or what is the use of assuming orders of life etc.?' Some other, again, thinks, 'Nothing can be had without good fortune. If I have the good luck, then there will surely be Liberation here itself', and he thus remains satisfied. Someone remains content by desisting from activity under the idea, 'Earning of worldly objects is impossible.' (Another person) remains satisfied thinking, 'Even if it be possible to find out and earn worldly objects, it is difficult to preserve what has been earned.' Some other person remains satisfied by withdrawing from activity by noticing such defects as abundance, superabundance and insufficiency of objects. 'Objects produce hankering plentifully. And satisfaction does not ensue from their repeated enjoyment. "The hankering for desirable things is never satisfied through their enjoyment. It verily increases again like fire fed with clarified butter"'

(Bhāg. 9.11.14). Therefore, enough of this enjoyment that causes dissatisfaction again and again' — noticing thus the defect of attachment (to objects) some other person renounces and remains satisfied.

Enjoyment is impossible without afflicting creatures. Sin accrues from enjoyment that comes from injury to creatures. From sin results falling into hell etc. Observing thus the defects arising from injury, someone else remains satisfied by withdrawing.

Thus have been explained the nine satisfactions — the four consisting of Nature, material, time and good fortune, and the five satisfactions arising from (observing) the defects in earning and protecting things, the defects (inherent) in objects, and the defects of attachment and injury.

The *siddhis* (successes) are being enumerated: *ūha*, *śabda* and *adhyayana* are three of the successes; *duḥkha-*vighāta** consists of three; *suhṛd-prāpti* and *dāna* are two of the (remaining) successes. *Ūha* is the knowledge about nature etc. that arises — without instruction — to a seeker of truth as a result of tendencies acquired in past lives. This is the first success called *ūha*. *Śabda* means the understanding of a subject that comes without study, from merely hearing of it. That is the second success. *Adhyayana* means the knowledge that arises from the study of scriptures. That is the third success. The knowledge that comes to the forbearing person, who endures the sorrows arising from cold, heat, etc. by becoming indifferent to the three kinds of pain, viz physical, natural and supernatural, is of three kinds corresponding to the distinctions as physical etc.

Accordingly the success (*duḥkha-vighāta*) is also of three kinds. The success called *suhṛd-prāpti* is the knowledge that arises from coming to a friend. The success called *dāna* is the knowledge that accrues from gifting to the teacher some object that is dear to him. Thus have been explained the eightfold successes.

In this way have been explained the fifty different notions classed under *viparyaya*, *aśakti*, *tuṣṭi* and *siddhi*. In a similar way have been treated the fifty varieties of notions in the sixtieth chapter of *Brahma Purāṇa*, where the *Kalpa Upaniṣad* has been expounded.

Or, they saw Him as *śata-ardha-aram*, having the fifty powers, like spokes, as it were, that have been admitted as natural to Him in the Paurāṇic text, 'Of the One having fifty powers. . . .'

(They saw Him as) *vimśati-prati-arābhiḥ*, having twenty fasteners: The fasteners are the ten organs and their objects, viz sound, touch, form, taste, smell, speaking, grasping, walking, excretion and enjoyment. The *pratyaras* are the fasteners driven into the above mentioned spokes (*aras*) for fixing them. (They saw Him) as possessing them.

(They saw Him as) *ṣaḍbhiḥ aṣṭakaiḥ*, having six sets of eight; the word 'having' is to be supplied. The octad of Nature is as described in, 'This Prakṛti (Nature) of Mine is divided eightfold thus: earth, water, fire, air, space, mind, intellect and also egoism' (B. G. 7.4). The octad of bodily substances are internal skin, external skin, flesh, blood, fat, bone, marrow and semen. The octad of yogic powers are those of becoming minute, etc. The eight states of the mind are virtue, knowledge, detachment, majesty, vice, ignorance, attachment and

poverty. The eight supernormal beings are Brahmā, Prajāpati, gods, *gandharvas*, *yakṣas*, demons, manes and ghouls. The eight qualities of the mind are to be known : Kindness to all beings, forbearance, absence of jealousy, purity, ease, goodness, generosity and contentment. This group of qualities is the sixth. (They saw Him as) having these six.

(They saw Him as) *viśva-rūpa-eka-pāśam*, having one bondage, called desire, which is of numerous forms due to diversity in the form of heaven, son, edible food, etc. ; *tri-mārga-bhedam*, having three different paths, viz righteousness, unrighteousness and knowledge; *dvi-nimitta-eka-moham*, having the single delusion—the idea identifying oneself with the body, senses, mind, intellect, caste, etc. that are not the Self—, which is the cause of the two, virtue and vice.

The verb 'apaśyan' (they saw) is to be understood; or the verb 'adhīmah' (we know) occurring in the next verse is to be supplied.

What was shown earlier to be like a wheel, the text now presents as analogous to a river:

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां  
 पञ्चप्राणोमि पञ्चबुद्ध्यादिमूलाम् ।  
 पञ्चावर्ता पञ्चदुःखौघवेगां  
 पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥५॥

5. We know the (river which has) five currents of water, which is made turbulent and tortuous by the

five sources, which has waves in the form of the five organs of action, which has as its origin that (mind) which is the root of the five cognitions, (and) which (river) has five whirlpools; (the river) the rush of whose mass of water is constituted by the five sorrows, and which has fifty branches and five stages.

We know the river, *pañca-srotaḥ-ambum*, which has five currents, viz the sense organs such as eyes etc., analogous to its waters. The verb '(we) know' has to be supplied everywhere.

(We know the river) *pañca-yoni-ugra-vakrām*, which is made turbulent (*ugra*) and tortuous (*vakra*) by the five sources (*yoni*) — the five elements, which are the sources; *pañca-prāṇa-ūrmim*, which has waves (*ūrmi*) in the form of the five *prāṇas* (i.e. vital forces, viz Prāṇa, Apāna, etc.) or the (five) organs of action, viz speech, hands, etc.; the river of transmigration, *pañca-buddhyādimūlām*, which has as its origin (*mūla*) the mind — which, since all the perceptions are its modifications, is the root (*ādi*) of the five perceptions (*buddhi*) acquired through the eye etc. The following text, too, similarly shows that the mind is the source of all: 'All that there is, together with the moving and the non-moving, is a manifestation of the mind, for when the mind ceases to think, duality is not at all perceived' (cf. Mā. Kā. 3.31).

(We saw the river) *pañcāvartām*, which has five whirlpools — the objects, viz sound etc. are comparable to whirlpools, since creatures get drowned in those objects —; *pañca-duḥkha-ogha-vegām*, the rush (*vega*) of whose mass (*ogha*) of water is, indeed, constituted by



the five sorrows — of being in the womb, of birth, of decrepitude, of disease and of death; and *pañca-parvām*, which has five stages, which has for its stages the five varieties of pain-bearing obstructions, viz ignorance, egoism, attachment, aversion and clinging to life.<sup>1</sup>

In this way then, Brahman, together with Its manifestations in the form of cause and effect, has been shown here with the analogies of the river and the Wheel of Brahman. Now, with a view to pointing out the causes of transmigration and Liberation, i.e. why one revolves in this Wheel of Brahman consisting of cause and effect, and how one becomes liberated, the Upaniṣad says:

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।  
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति

॥६॥

6. The individual soul, considering itself and the Controller as different, revolves in this great Wheel of Brahman that is the sustenance of all and the place of dissolution of all. When (one's Self is) adored (as identi-

<sup>1</sup> Śaṅkarācārya's commentary omits '*pañcāśad-bhedām*, which has fifty branches'. N. takes these fifty to mean the fifty petals of the six plexuses (*yogic cakras*). Ś. interprets the verse differently to mean 'a river that has five currents, five waters, five sources, five terrors, five tortuous courses, five waves, five perceptions as its origin, five whirlpools and five rapid currents of sorrows'. These ten groups of five each make up the fifty characteristics (*bheda*) of the river.

fied) with Him (God), (then) thereby one attains immortality.

*Hamsaḥ*, the individual soul — derived from the root *han* in the sense of ‘moving along the path’; *bhrāmyate*, revolves — thinking of itself as the body etc., which are not the Self —, through different births diversified as ‘god’, ‘man’, ‘lower animal’, etc. The idea is that it wanders thus by revolving in this *bṛhante*, great; (*brahma-cakre*, Wheel of Brahman;) *sarva-ājīve*, which is the sustenance of all, on which the life of all depends; *sarva-samsthe*, which is the place of dissolution of all, in which all have their end, merger.

What is the reason that it wanders through the different births? In answer to this it is said: *matvā*, considering; *ātmanam*, itself; *ca preritāram*, and the Controller; as *prthak*, different. The meaning is that, considering itself, the individual self, and the Controller, who is God, as distinct — by perceiving the soul and God as different under the idea, ‘That One is separate; I am separate,’ etc. —, it wanders in the world.

How is it liberated? The answer is: *juṣṭaḥ*, when (one’s) Self is adored; as identified *tena*, with Him, with God, with the nondual Brahman that is by nature Consciousness, Existence and Bliss — i.e. becoming absorbed in the realisation, ‘I am Brahman’; (then) thereby, by virtue of adoring God, *eti*, one attains; *amṛtatvam*, immortality. He, indeed, who realises his self as (identical with) Brahman that is absolute Bliss, becomes liberated. He, again, who knows himself as separate from the supreme Self, becomes bound. Ac-

cordingly has it been shown in the *Bṛhadāranyaka Upaniṣad* that the perception of duality is the cause of transmigration :

. . . whoever in like manner knows It as, 'I am Brahman', becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another', does not know. He is like an animal to the gods (1.4.10).

So also in the *Viṣṇudharma (Uṇpurāṇa)* :

A creature, deluded by the results of its own actions, wanders about so long, indeed, as it perceives itself as different from the supreme Self.

But when it becomes entirely free from the results of its actions, it realises the pure supreme Brahman as non-different from itself. As a result of purity it becomes undecaying.

Is it not that Brahman, together with creation, has been presented by the text, 'They saw Him as having one rim,' etc.? That being so, even when one realises one's identity with Brahman as, 'I am Brahman', Brahman, together indeed with creation, will be realised as one's Self. Hence, in accordance with 'One becomes just what one thinks of Him in his meditation', there will verily accrue to him the attainment of Brahman together with the universe. And therefore, owing to the non-elimination of the phenomenal world there will be no Liberation. From that it follows that the instruction about Liberation in, 'When (one's

Self is) adored (as identified) with Him (God), (then), thereby one attains immortality', is surely illogical. Having this apprehension, the Upaniṣad says:

उद्गीतमेतत्परमं तु ब्रह्म  
 तस्मिन्स्त्रयं सुप्रतिष्ठाऽक्षरं च ।  
 अत्रान्तरं ब्रह्मविदो विदित्वा  
 लीना ब्रह्मणि तत्पराः योनिमुक्ताः ॥७॥

7. Brahman, which is verily the best, has been proclaimed to be distinct. On It exist the three. It is the excellent substratum and It is certainly immutable. The knowers of Brahman, having realised the distinction here and remaining absorbed in It, get merged in Brahman and become freed from birth.

If Brahman is inalienable from creation, then there will really be an absence of Liberation. But that is not so. Why? Since It has been *udgītam*, proclaimed to be distinct, taught by the Upaniṣads by distinguishing It from the manifested world consisting of cause and effect. The purport is that Brahman is known to be verily untouched by the world from such texts as:

That (Brahman) is surely different from the known; and again It is above the unknown (Ke. 1.4).

You know that alone to be Brahman, and not what people worship as an object (Ke. 1.5).

Not gross . . . (Br. 3.8.8).

That which is soundless, touchless . . . (Ka. 1.3.15).

This self is That which has been described as 'Not this, not this' (Br. 3.9.26).

That which is higher than that superior (cause of the world) (Śve. 3.10).

. . . different from virtue (Ka. 1.2.14).

Neither existence nor non-existence. There remains only Śiva, the Absolute (Śve. 4.18).

Beyond darkness (cf. Kai. 7; Ma. Nā. 1.5).

. . . failing to reach which (Brahman), words . . . turn back (Tai. 2.4.1).

The Infinite is that where one does not see anything else, does not hear anything else, and does not understand anything else (Ch. 7.24.1).

'That which transcends hunger and thirst, grief, delusion, decay and death' (Br. 3.5.1).

. . . therefore He is without vital force and without mind; He is pure and superior to the (other) superior imperishable (Māyā) (Mu. 2.1.2).

One only, without a second (Ch. 6.2.1).

All transformation has speech as its basis, and it is name only (Ch. 6.1.4);

There is no difference whatsoever in It (Br. 4.4.19).

It should be realised in one form only (Br. 4.4.20).

Since Brahman is thus devoid of the qualities of the phenomenal world, therefore it is said, *paramam tu brahma*. The particle *tu* is used to imply certitude: Brahman is *verily* the best since It is unaffected by the qualities of the phenomenal world. The idea is that, since Brahman is the best on account of Its having been proclaimed to be distinct, therefore, following the maxim, 'One becomes just what one thinks of Him in

his meditation', from the meditation on Brahman that is the best there comes the result, called Liberation, which is indeed the best.

*Objection:* Is it not that in such a case, since Brahman has no contact with the universe, and hence the universe too has no contact with Brahman, therefore the universe also becomes independent as a result of its being established as a separate entity, as is held by the Sāṅkhyas? Hence, after admitting the falsity (of the world) on account of its dependence (on Brahman) — as taught in the text, 'All transformation has speech as its basis, and it is name only' (Ch. 6.1.4) —, the instruction that the Self is the nondual Brahman becomes illogical.

In *answer* to this doubt the Upaniṣad says: *Tasmin*, on It; exist *trayam*, the three. Although Brahman is untouched by the phenomenal world and is independent, still the phenomenal world is not independent. On the contrary, on that very Brahman remain established the three, viz the enjoyer, the enjoyable and the Ordainer, as will be stated later in, 'the enjoyer (the individual soul), the things of enjoyment and the internal Ruler . . .' (1.12); or, on It are established, like a snake on a rope, the three that are of the nature of enjoyer, enjoyable and enjoyment, as will be stated in, '. . . since the birthless one (viz Māyā) is employed for bringing into being the enjoyer, the enjoyable and the enjoyment' (1.9); or they are these other three, viz name, form and action, which are well known in the Vedas and have been created by Virāṭ and Hiranyagarbha; or (they are) Virāṭ, Hiranyagarbha

and the Unmanifested (see Mā. 8–11); or, the states of waking, dream and deep sleep.

Since on It are established all, viz the enjoyer etc. that constitute the phenomenal world, therefore It is the *supraṭiṣṭhā*, excellent resort, of this phenomenal world consisting of the three, viz the enjoyer etc. All things other than Brahman being unstable, establishment on others is unstable. As Brahman is stable, so establishment on It is stable.

*Objection:* Well, if that be so, then Brahman, since It is subject to transmutation on account of being the substratum of the phenomenal world, which is a transformation, It will become transient like curds etc.?

In *answer* to this apprehension it is said: *akṣaram ca*, It is certainly immutable. Though mutation has for its support the phenomenal world, still (Brahman is) immutable. The word *akṣaram* is derived in the sense of that which is not subject to mutation. The particle *ca* is used for emphasis. Brahman is *surely* indestructible, for modification is illusory by nature. The idea implied is that Brahman exists as indestructible and changeless, though It is the substratum of change. That the phenomenal world is illusory by nature has already been propounded earlier. Therefore, though Brahman is omnipresent, still It has no contact with the phenomenal world, because the phenomenal world is unreal. Hence, to one who realises as his Self the Brahman that is absolute Bliss, comes the highest human goal, called emancipation. This is the purport.

How is emancipation attained by one who has realised the Self? Hence the Upaniṣad says: *Brahma-*

*vidah*, the knowers of Brahman; *viditvā*, having realised the One that is unaffected by hunger etc. and is beyond speech, *atra*, here—in this body consisting of the sheaths beginning from that made of food and ending with that made of bliss, or in the phenomenal world consisting of Virāṭ as the first and the Unmanifested as the last—, through the process of successively eliminating the preceding limiting adjunct as also the succeeding ones; *līnāḥ brahmaṇi*, get merged in Brahman, i.e. remain identified with Brahman Itself, with the realisation, ‘I am Brahman’, through the process of eliminating Virāṭ and others; and *tatparāḥ*, remaining absorbed in It;—what do they do?—*yoni-muktāḥ*, become freed from birth, i.e. they become liberated from the fear of having to live in the womb, birth, decrepitude, death and transmigration. The yogī Yājñavalkya similarly describes Self-absorption that consists in verily remaining identified with Brahman:

This Reality, which is nondual, is effulgent by nature, the source of everything, bliss, immortal, eternal, and exists in all beings.

Realising as one’s Self that very Reality which is the supreme Self, the individual soul endued with unwavering concentration becomes merged in It. This is called *samādhi* (Self-absorption).

Having controlled the organs and being endued with the qualities of *yama*<sup>1</sup> etc., one should withdraw

<sup>1</sup> *Yama*: Non-killing, truthfulness, non-stealing, continence and non-receiving (of gifts); *niyama*: internal and external purification, contentment, mortification, study and worship of God.



the mind into one's self, and the self into the supreme Self.

Himself becoming the supreme Self, one should not think of anything else. Then one's self verily gets merged in the indivisible, indwelling Self. It is said by the exponents of Brahman that he himself becomes the indwelling Self.

If the supreme Self is admitted to be nondual, then since the difference also between the individual soul and God ceases to exist, therefore the Upaniṣadic text, 'get merged in Brahman', declaring merger — which means the identity of the individual soul with Brahman — becomes illogical. Having this apprehension in mind, the Upaniṣad first shows the distinction between the individual soul and God due to the limiting adjuncts in the empirical state, and then reveals immortality as a consequence of the realisation of That (supreme Self):

संयुक्तमेतत् क्षरमक्षरं च  
व्यक्ताव्यक्तं भरते विश्वमीशः ।  
अनीशश्चात्मा बध्यते भोक्तृ-  
भावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥८॥

8. The Lord nourishes this universe consisting of the mutually associated manifested and the Unmanifested, which are respectively the mutable and the immutable. The individual soul, which is not independent, becomes bound due to its sense of being the

enjoyer; realising the effulgent Being, it becomes freed from all bondages.

*Īśaḥ*, the Lord; *bharate*, nourishes; *viśvam*, the universe, consisting of effect and cause; *vyaktam*, the manifested, all modifications; and *avyaktam*, the Unmanifested, the cause; both of these, which are *kṣaram*, the mutable, the manifested, the destructible; and *akṣaram*, immutable, the indestructible; — both of these, which are mutually *samyuktam*, associated.

Thus also says the Lord:

There are these two persons in the world — the mutable and the immutable. The mutable consists of all things; the one existing as *Māyā* is called the immutable.

But, different is the supreme Person who is spoken of as the transcendental Self, who, permeating the three worlds, upholds (them) and is the imperishable God (B. G. 15.16–17).

Not only is it that the Lord nourishes the manifested and the Unmanifested, (but as) *ātmā*, the individual soul; *anīśaḥ*, which is not independent; (He) *badhyate*, becomes bound, by nescience and its effects, viz body, organs, etc.; *bhokṣṛ-bhāvāt*, due to the sense of being the enjoyer. What has been stated is this: God is the sum total of the personal and the universal, which are mutually associated. Among them, the soul is possessed of the individualised body and organs and is not independent. Thus, since as the individual and the universal there is a difference between the soul and the supreme Self due to limiting adjuncts, therefore the

soul becomes free by realising the unconditioned God through meditation (on Him) with the help of His limiting adjuncts. Thus there is nothing illogical in the standpoint of unity of the (individual) enjoyer and the (supreme) Self.

So also does the venerable Yājñavalkya show that the difference is due only to the limiting adjuncts:

As space, which is verily one, appears differently in pots etc., similarly the Self, which is verily one, appears differently like the sun in water vessels (Yāj. Yati. 3.144).

Similarly in the *Viṣṇudharma*:

O King of men, the distinction between the supreme Self and the individual soul is imagined through ignorance. When that is dissipated, the difference between the individual soul and the supreme Self vanishes to be sure.

This self, called the 'knower of the field (the body)', is conjoined with the attributes of Nature. When it becomes pure as a result of dissociation from those very attributes, it is called the supreme Self.

This knower of the field, being associated with nescience whose contact has no beginning, looks upon Brahman, which is indeed seated in the heart, as different.

Thus also in the *Viṣṇu Purāṇa*:

When nescience that is the cause of distinction becomes totally eradicated, who can create a dif-

ference — which (really) does not exist — between the self and Brahman? (6.7.96).

In the same way, in the scripture on yoga by Vasiṣṭha (*Yoga-Vāsiṣṭha Rāmāyaṇa*), too, it has been shown by raising a question:

O Master, if the Self is attributeless, pure, eternal bliss, ageless and deathless, then, my dear father, who should have transmigration, or (who should have) Liberation through Knowledge?

O venerable Sir, how is the destruction of his embodiedness at the time of death known? May it please you to explain now all this to me exactly?

Vasiṣṭha replied:

Transmigration is spoken of by the wise with regard to that ever pure and eternally blissful Self Itself, when It becomes the individual soul.

The Self of embodied beings, which though one exists in all beings, is seen as one and as many like the moon's reflection on water.

That very Self ever gets the appellation of 'individual soul' when It comes under the influence of ignorance.

So also is it shown in the *Brahma Purāṇa* that the supreme Self Itself comes to have such distinctions as 'the individual soul' due to limiting adjuncts. Having raised the doubt, 'How then can there be any determination of bondage, Liberation, etc. due to distinctions caused by limiting adjuncts?', it shows the arrangement with the help of analogies:

The very same sun is seen as many in the water vessels; the supreme Self also appears as existing in all the limiting adjuncts.

Brahman exists in all bodies, both internally and externally. As space exists in all things, so does the Self (exist) in the intellect; not in any other way.

This being so, (the individual soul) through the error of identifying the non-Self with the Self, thinks 'I am the body'. That is the cause of being bound to the world.

But when devoid of all false notions, the conscious Self is pure, intelligent, ageless, deathless, tranquil, pervasive like space and ever effulgent.

As space does not become tainted by smoke, clouds and dust, similarly the Person (Self) remains untainted by the modifications of Nature.

As when the space confined within a particular pot becomes associated with water, smoke, etc., other spaces at a distance never and nowhere becomes tainted, similarly, when one individual soul becomes tainted by multifarious dualities, nowhere do the other souls become tainted.

Thus also the teacher Gauḍapāda, a disciple of Śuka, says:

Just as all the spaces confined within various jars are not darkened when one of the spaces thus confined becomes contaminated by dust, smoke, etc., so also is the case with all the individuals in the matter of being affected by happiness etc. (Mā. Kā. 3.5).

Hence, the state of difference between the individual

soul and God and among the individual souls having been established as being perceived in the supreme Self due to limiting adjuncts, it follows that God, who has the limiting adjunct of pure *sattva*, does not have happiness, sorrow, delusion, ignorance, etc., which belong to the individual soul whose limiting adjunct is impure. So also does the venerable Parāśara say:

What, indeed, can remain unknown in this world to this One who resides in the hearts of all persons, and who is Consciousness by nature, who is a mass of pure *sattva*, who is free from blemishes and who is the eternal Light? (V. P. 5.17.32).

Nor even does a separate individual soul, be it under bondage or free, have any connection with the happiness, sorrow, delusion, etc. pertaining to a different soul, because it is possible to have respective differences owing to limiting adjuncts. So, there is no scope for the objection raised by you that all will be liberated on the liberation of one.

Moreover, the Upaniṣad shows that there is this other difference:

ज्ञानौ द्वावजावीशनीशावजा  
 ह्येका भोक्तृभोग्यार्थयुक्ता ।  
 अनन्तश्चात्मा विश्वरूपो ह्यकर्ता  
 त्रयं यदा विन्दते ब्रह्ममेतत् ॥९॥

9. They two (i.e. God and the individual soul) are

both birthless, and (respectively) are all-knowing and ignorant, and almighty and powerless, since the birthless one (viz *Māyā*) is employed for bringing into being the enjoyer, the enjoyable and the enjoyment. The Self is infinite since It has the universe as Its appearance; (and hence) It is not an agent. (One becomes liberated) when one knows the three as this Brahman.

*Dvau*, the two (God and the individual soul); are (respectively) *jñā-ajñāu*, all-knowing and ignorant. Not only is it that the Lord nourishes the manifested and the unmanifested, and that the powerless soul comes under bondage, but the two, the all-knowing and the ignorant—the all-knowing one being God, and the ignorant one the soul—are also *ajau*, birthless, for it is the immutable Brahman Itself that exists as the individual soul and God. Accordingly there are the Upaniṣadic texts:

He made bodies with two feet and bodies with four feet. That supreme Being first entered the bodies as a bird (the subtle body) (Bṛ. 2.5.18).

. . . similarly, the Self inside all beings, though one, assumes a form in respect of each shape; and (yet) It is outside (Ka. 2.2.9).

The non-lengthening of *a* after *śa* is a Vedic peculiarity. (The correct reading should have been *īśānīsau*.)

(*Objection:*) Well, if according to the non-dualist's view the universe consisting of the enjoyer and the enjoyed has reality, then the treatment of soul and God as different—in such usages as, 'the supreme Lord is

all-powerful, and the soul is powerless; the supreme Lord is omniscient, the soul has limited knowledge; the supreme Lord can accomplish everything, the soul cannot; the supreme Lord is the nourisher of all, and the soul is the nourisher of the body etc.; the supreme Lord is omnipresent, the soul is not so; the supreme Lord is possessed of all splendour and is selfcontented, and the soul has limited splendour and is not self-contented,' and in such sentences as, '... It has hands and feet everywhere' (3.16), 'He has a thousand heads ...' (3.14) '... the eternal among the eternal ...' (6.13)—will be justifiable. But there is no intrinsic reality of the universe consisting of enjoyership etc., since the Entity which is immovable, immutable and nondual, is by nature a non-enjoyer etc.; nor even (does the universe have any existence derived) from another, because apart from Brahman no other substance exists that can be the cause of the universe consisting of enjoyership etc. Should any other substance exist, then non-duality will be nullified.

Having this apprehension, the Upaniṣad says: *ajā hi ekā bhokṭṛ-bhogyārthayuktā*, since the birthless one (viz Māyā) is employed for bringing into being the enjoyer, the enjoyable and the enjoyment. If the universe be totally inadmissible, then there will be no such differences as God etc. However, the universe certainly is admissible.

The particle *hi* is used in the sense of 'for'. *Hi*, for; *ajā*, the birthless one, Nature, which is inherently procreative, is admitted. The mother of the universe, admitted in such Śruti and Smṛti texts as, '... one she-goat (the birthless Nature)' (4.5), 'One should



know that Nature is surely Māyā' (4.10), 'The Lord on account of Māyā is perceived as manifold' (Bṛ. 2.5.18), 'Māyā is the supreme Nature', 'I take birth by means of My own Māyā' (B. G. 4.6), etc., which is by nature the power of the Lord Himself and one, and which is employed to bring into being its own products, viz the enjoyer, the enjoyment and the enjoyable, exists as His servant in the proximity of God. Therefore, He, too, the supreme God, the Ruler of Māyā, seems to be possessed of Māyā on account of His proximity to it as His limiting adjunct, and possessed of body etc. that are the effects (of Māyā), and diversified as God etc. by diversified objects.

So, even when it is admitted that the supreme Self is one and homogeneous, all usages, both conventional and Vedic, indicative of such distinctions as 'soul', 'God', etc. become justifiable. And, nor does there arise the possibility of duality on account of the existence of either of them as a separate entity; for, Māyā being indefinable, it has no possibility of being a substance. Thus has it been said, 'This, indeed, is the Māyā of God, which defies being expressed as existence or non-existence.' Since the birthless one (Māyā) alone has assumed the form of the enjoyer etc., therefore, everything that is comprised in it is unreal and unsubstantial. Hence, *ātmā*, the Self; is *ca*, verily—the particle *ca* has been used for emphasis—; *anantaḥ*, infinite. The Self is verily infinite in the sense that It has no limitation caused by space, time and matter.

It is *viśvarūpaḥ* in the sense that It has the universe as Its own *appearance*, because the supreme Self has no transformation as the universe. Since according to the

text, 'All transformation has speech as its basis, and it is name only' (Ch. 6.4.1), no form has existence without a substance, therefore, even though the universe be a manifestation, the infinitude (of the supreme Self) remains established. *Visvarūpaḥ hi*: *Hi* is used in the sense of since — i.e. 'since the supreme Self is indicated as having multifarious forms that appear as the universe,' therefore, on these grounds, the Self has the universe as Its manifestation. This is the idea.

For the very reason that the Self is infinite and has the universe as Its manifestation, therefore It is *akartā*, not an agent, i.e. It is devoid of such mundane attributes as agentship etc.

Again, when does the soul — which (in reality) is thus infinite and has the universe as its appearance, and is devoid of all mundane attributes like agentship etc. and free — remain established as the nondual Brahman that is absolute Bliss? In answer to this the Upaniṣad says: *trayam yadā vindate brahmam etat*, when it realises the three as this Brahman. *Yadā*, when; *vindate*, it realises; that the *trayam*, three, viz those in the form of the enjoyer, the enjoyment and the enjoyable, do not exist apart from Brahman since they are inherently (forms of) *Māyā*, but they are Brahman Itself, — then it continues in the state of being freed from all doubts, identified with Brahman that is absolute Bliss and nondual, devoid of all mundane attributes like agentship etc., free from sorrow and self-fulfilled. This is the meaning.

Or, when one realises as Brahman the three in the form of the individual soul, God and Nature, which

are characterised as all-knowing, ignorant and birthless, then one becomes free.

The form *brahmam*, with *m* after *brahma*, is a Vedic use as it is in 'brahmam-etu mām, may Brahman come to me; madhum-etu mām, may honey come to me' (Mā. Nā. 17.6).

After stating the distinction between God and the soul it has been shown that immortality comes from the knowledge of That (Brahman). Now, after pointing out the difference between Nature and God, the Upaniṣad shows that immortality comes from that Knowledge:

क्षरं प्रधानममृताक्षरं हरः

क्षरात्मानावीशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्व-

भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥१०॥

10. Nature is mutable, the supreme God is immortal and immutable. The one Deity rules the mutable and the soul. And from the repeated meditation on Him, union with and contemplation on Reality, there comes about, at the end, the cessation of Māyā in the form of the universe.

*Pradhānam*, Nature; is *kṣaram*, mutable. *Haraḥ*, the supreme God—who is called Hara on account of eradicating (*haraṇa*) ignorance etc.; is *amṛta-akṣaram*,

immortal and immutable. The meaning is that God is the immortal Brahman Itself. That God, *ekaḥ devaḥ*, the one Deity, the nondual supreme Self that is Consciousness-Existence-Bliss; *īṣate*, rules; *kṣara-ātmānau*, the mutable and the soul, Nature and the self. *Ca*, and; *tasya abhidhyānāt*, from the meditation on Him, the supreme Self;—how?—*yojanāt*, by union with, by uniting the souls with the supreme Self; and *tattva-bhāvāt*, from the contemplation on Reality—as, ‘I am Brahman’; *bhūyaḥ*, repeatedly; there comes about, *ante*, at the end, on the exhaustion of the fruits of actions that have produced the (present) body or, *anta* means the fruition of the knowledge of one’s Self; (so *ante* means) at the time of the rise of the knowledge of one’s Self—; *viśva-māyā-nivṛttiḥ*, the cessation of Māyā in the form of the universe, the eradication of Māyā in the form of the entire universe consisting of happiness, sorrow and delusion.

Now the Upaniṣad shows the different results accruing from the knowledge of and the meditation on Him, in the case of one who knows and meditates on Him:

ज्ञात्वा देवं सर्वपाशापहानिः  
 क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।  
 तस्याभिध्यानात्तृतीयं देहभेदे  
 विश्वैश्वर्यं केवल आप्तकामः ॥११॥

11. By knowing the Deity comes the snapping of all

bondages; on the attenuation of the pain-bearing obstructions comes the eradication of birth and death. From meditation on Him there accrues, on the fall of the body, the third, the full divine power. (And) he becomes absolute and self-fulfilled.

*Jñātvā*, by knowing; *devam*, the Deity—as, ‘I am this’; comes *sarva-pāśa-apahāniḥ*, the snapping of all bondages, the destruction of all such things as ignorance etc., which are like fetters. *Kṣīṇaiḥ*, on the attenuation; *kleśaiḥ*, of pain-bearing obstructions, viz ignorance etc.<sup>1</sup>; comes *janma-mṛtyu-prahāniḥ*, the eradication of their effects, viz birth and death, the destruction of the causes of birth, death, etc.

The result of Knowledge has been shown. The Upaniṣad (now) shows some distinction in the form of gradual emancipation in the case of meditation: *Abhidhyānāt*, from meditation; *tasya*, on Him, the supreme Lord; there accrues to one who, *deha-bhede*, on the fall of the body, becomes united with the supreme Lord after passing through the Path of the Gods constituted by light etc.; the result in the form of the *tṛtīyam*, third—counting from Virāṭ—, the state of God, which is the source of the unmanifested supreme Space; and which is marked by *viśva-aiśvaryam*, full divine power. He, after experiencing that state and realising there itself the unconditioned supreme Self, becomes *kevalaḥ*, absolute. As a result of re-

<sup>1</sup> *Kleśas*, pain-bearing obstructions: *avidyā* (ignorance), *asmitā* (egoism), *rāga* (attachment), *dveṣa* (aversion) and *abhiniveśa* (clinging to life).

nouncing all divine powers, the third state, which as God is the source of the unmanifested supreme Space, he becomes free of all the divine powers and all the yogic accomplishments (*siddhis*) associated with that conditioning factor. And (thereby he becomes) *āptakāmaḥ*, self-fulfilled; desiring the Self alone,<sup>1</sup> he remains in the state of the nondual Brahman that is absolute Bliss. This is what is said: Since true knowledge is concerned with a thing as it is, therefore, full enlightenment should have for its object Brahman that is nondual absolute Bliss and beyond the range of knowledge. Hence, by destroying ignorance, together with its effects, through realisation, one remains established as the nondual Brahman Itself that is absolute Bliss.

On the other hand, intelligence produced from meditation cannot all of a sudden proceed to the formless Entity. Hence, since meditation is concerned with the conditioned Brahman, therefore, in accordance with the maxim of getting a result just as one meditates on Him, after enjoying full glory by attaining the conditioned Brahman characterised as full glory, one realises as one's Self the unconditioned Brahman that is absolute Bliss. And being desirous of the Self alone, and having achieved the ultimate human goal, one becomes free.

In the *Śiva-dharmottara* also it is similarly shown that meditation and Knowledge have results in the form of

<sup>1</sup> 'Desire for the Self' is to be understood as implying an unfettered devotion to the Self with the idea that It alone is the Reality.

all the divine powers, and desire for the Self and absolute self-fulfilment, respectively:

From meditation comes incomparable divine power; from divine power follows great happiness. Rejecting them through enlightenment, one should become detached from the body and attain Liberation.

Similarly, the Upaniṣadic text beginning with, 'Should he become desirous of the manes as objects of enjoyment, the forefathers appear by his very wish, and being associated with those manes as objects of enjoyment, he becomes glorified' (Ch. 8.2.1), shows that for those who meditate on the conditioned and qualified Brahman as *dahara* (lit. small) etc., there accrues the result in the form of all the divine powers. So also in the *Praśna Upaniṣad* text beginning with, 'Again, anyone who meditates on the supreme Puruṣa with the help of this very syllable *Om*, as possessed of three letters, becomes unified in the Sun consisting of light' (5.5), instruction is given about the Path of Light etc. for one who meditates on the supreme Person. Then it is shown—in, '(There) he sees the Puruṣa who is higher than this Aggregate of Creatures and who has penetrated into every being' (ibid)—that for one who reaches the world of Brahmā accrues full enlightenment there itself.

After that, in, 'The enlightened man attains that (threefold) world through *Om* alone; and through *Om* as an aid he reaches that also which is the supreme Reality that is quiet and beyond old age, death and fear' (ibid 5.7), instruction is given about Liberation

as a result of full enlightenment. The text, 'One who knows It thus, becomes Immortal here' (Nṛ pū. 1.6), reveals that immortality is achieved here itself by the enlightened person, without going along the Path of Light etc. Commencing with, 'But the man who does not desire (never transmigrates)' (Bṛ. 4.4.6), it has been instructed in the Upaniṣad — in, 'Of him . . . the organs do not depart. Being but Brahman, he is merged in Brahman' (ibid), etc. — that for the enlightened man ensues Liberation even before departing from the body. (Again,) in, “. . . do his organs go up from him, or do they not?” “No,” replied Yājñavalkya' (Bṛ. 3.2.11), a question is raised and the absence of departure from the body has been shown.

In the same way, in the *Brahma Purāṇa* are shown 'Liberation even while living' and the 'absence of departure':

Beginning from the time when the yogī knows his own Self as the Absolute, he becomes liberated even while living.

Liberation has no such thing as 'going' anywhere else whatsoever. The exalted goal that the yogīs reach is not the highest.

But Liberation consists in snapping the bonds of ignorance and getting merged in Brahman.

Similarly, 'Liberation while still in the body' for the enlightened person is pointed out in the *Līṅga Purāṇa*:

Since, in reality, the knower of Brahman is a liberated person while still in the body, therefore



there is no duty for him, indeed, in this world as also in the next (L. P. E. 86.107).

In the *Śiva-dharmottara* it is said:

And because of the elimination of desire, there is no duty for him whatsoever. He who is even-minded and fully contented becomes liberated here itself.

Therefore, the meditator, after departing from the body, having reached Brahman that is possessed of all divine powers by proceeding along the Path of the Gods through light etc., and having enjoyed the divine powers and becoming desirous solely of the Self, attains Liberation by realising there itself the absolute Self, Brahman, which is free from differences and is full Bliss and nondual. The enlightened man, by virtue of his realisation of Brahman that is unconditioned, absolute Bliss and nondual, and because of the total elimination of such differences as 'the goer', 'the goal' and 'going', becomes liberated even in this life—without 'departure' and (without following) the Path of the Gods—as soon as the knowledge of Brahman dawns. Having enjoyed the Bliss that is Brahman, simultaneously with the knowledge of Brahman, and rejoicing in the Self, satisfied with the Self, internally happy with the Self Itself, having pleasure within, having the light within, disporting in the Self, attached to the Self, united with the Self and delighting in the Self, he, having become immortal, continues in this world itself, in sovereignty, in his own glory. As a means to that (knowledge of Brahman), after having renounced external objects, and having performed

and dedicated to Brahman actions, which can be performed through speech, mind and body, and which are prescribed by the Vedas and the Smṛtis, and becoming pure in mind, established in yoga and endowed with disciplines like control of the internal organs etc.,

A yogī should constantly concentrate his mind by staying in a solitary place, alone, with mind and body controlled, free from expectations, (and) free from acquisition.

By concentrating his mind constantly thus, the taintless yogī easily attains the absolute Bliss of contact with Brahman.

One who has his mind Self-absorbed through yoga and has the vision of sameness everywhere sees his Self existing in everything, and everything in his Self (B. G. .28-9).

Since, by seeing equally God who is present alike everywhere, he does not injure the Self by the Self, therefore he attains the supreme Goal (B. G. 13.28).

This is what the Smṛti says.

Since the supreme Goal is attained after enlightenment, therefore, —

एतज्ज्ञेयं नित्यमेवात्मसंस्थं  
 नातः परं वेदितव्यं हि किञ्चित् ।  
 भोक्ता भोग्यं प्रेरितारं च मत्वा  
 सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥१२॥

12. After knowing all these of three kinds—the enjoyer (the individual soul), the things of enjoyment and the internal Ruler—that have been spoken of as Brahman, This is to be invariably known as existing in one's own heart, since there is nothing to be known beyond this.

*Etat*, this Entity under discussion, in the form of Brahman, the absolute Self comparable to space; *jñeyam*, is to be known; *nityam*, invariably. As to this, is it to be known as existing elsewhere? No, It is to be known as *ātma-samstham*, existing in one's own heart; not in something that is external and not the Self. It is mentioned in the Upaniṣad also: 'Eternal peace is for those—and not for others—who are discriminating and who realise in their hearts Him who—being one, the controller, and the inner Self of all—makes a single form multifarious' (Ka. 2.2.12). So also in the *Śiva-dharmottara* it is shown that the yogīs remain concentrated in their hearts:

The yogīs realise Śiva in their hearts, and not in images. One who, leaving aside Śiva existing within the heart, worships Him as existing externally is like one who, rejecting a morsel of food on his palm, licks his own elbow! As a blind man does not see the sun that is risen, similarly they do not see here Śaṅkara (Śiva) who exists everywhere and is of serene appearance, because they are devoid of the eye of Knowledge. He who realises the all-pervasive Śiva has Him seated in the heart.

Those who do not see Śiva within the heart seek

Him in places of pilgrimage. He who, ignoring the holy place in the heart, goes to external holy places etc. is like one who, throwing away a great gem in his own hand, searches for glass.

Or, (the meaning is) *etat*, This, which is directly perceived, which is the reality of the indwelling Self; It is to be known as the *nityam*, Indestructible—Brahman Itself, existing in Its own glory.

Why? *Hi*, since—the particle *hi* is used in the sense of *since*—; there is *na kiñcit*, nothing whatsoever; *veditavyam*, to be known; *ataḥ param*, beyond this. In the *Bṛhadāraṇyaka* also it has been declared, ‘Of all these, this Self alone should be realised . . .’ (1.4.7). How is It to be known? This is being answered: *bhoktā*, the enjoyer, the individual soul; *bhogyam*, the things of enjoyment, (i.e.) all other things; and *preritāram*, the internal Ruler, the supreme Lord;—*etat trividham*, all these that are of three kinds; *proktam*, which have been spoken of; are *brahman*, Brahman Itself. The meaning is that one should realise Brahman that is the unconditioned Self, verily after eliminating all the manifestation of differences consisting of the enjoyer etc. Thus also has it been said in the *Kāvaṣya Gītā*:

After rejecting all modifications and making the mind steady within his own heart, the yogī should become calm like a fire that has burnt away its fuel.

So also in the sacred *Viṣṇu Purāṇa*:

What is called *samādhi* is, indeed, the realisation of the true nature of God Himself, bereft of attribu-

tions (such as ‘meditator’, ‘object of meditation’, etc.), brought about through meditation by the mind (6.6.92).

Since according to the Upaniṣadic texts, ‘. . . anyone who meditates on the supreme Puruṣa with the help of this very syllable *Om* . . .’ (Pr. 5.5), ‘One should fix one’s mind on the Self with the help of *Om*’ (Mā. Nā. 24.1), and ‘One should meditate on the Self with the help of *Om*’ (see Mu. 2.2.6), it is enjoined that *Om* should be meditated on when one engages in meditation on the supreme Reality with a view to realising the Self, therefore, the (following) text presents *Om* as a part of meditation:

बह्नेर्यथा योनिगतस्य मूर्तिर्न  
 दृश्यते नैव च लिङ्गनाशः ।  
 स मूय एवेन्धनयोनिगृह्य-  
 स्तद्वोमयं वै प्रणवेन देहे ॥१३॥

13. As the form of fire is not seen when it lies (latent) in its source, and yet its latent form is not destroyed, (and) that (fire) is perceptible after repeated rubbing of its source, the fuel, — as in the case of those two, (viz fire and its subtle form) (similarly, the Self is realised) in the body with the help of *Om*.

*Yathā*, as; the *mūrtiḥ*, form, the real nature; *vahneḥ*, of fire; *na dṛśyate*, is not seen; *yoni-gatasya*, when it lies

(latent) in its source, the (two) *araṇis*<sup>1</sup>, before they are rubbed; *eva ca*, and yet; *na liṅga-nāśaḥ*, its latent form is not destroyed; (and) *saḥ*, that very latent fire in the *araṇis*; is *bhūyaḥ indhana-yoni-gr̥hyaḥ*, perceptible after repeated rubbing of its source, the fuel — the word *yoni* is used here in the sense of *source*; (i.e.) it is perceptible as a result of repeatedly rubbing its fuel, its source; — *tat ubhayam vā*, as in the case of those two — the word *vā* is used in the sense of *as* —; as in the case of those two, (fire) is not perceived before rubbing, and it is perceived after rubbing, similarly, the Self, which is analogous to fire, is perceived in the body that is comparable to the lower *araṇi*, through meditation, *prāṇa-vena*, with the help of *Om*, which is comparable to the upper *araṇi*.

That very fact is being elaborated:

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।

ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥१४॥

14. Making one's own body the (lower) *araṇi* and *Om* the upper *araṇi*, one should, through the practice of meditation that is analogous to rubbing, realise the Deity, which is hidden, as it were.

*Kṛtvā*, making; *sva-deham*, one's own body; the lower *araṇim*, *araṇi*; *paśyēt*, one should realise clearly; (through

<sup>1</sup> Pieces of wood (from *Ficus Religiosa*) used for kindling fire by attrition.

rubbing) — meditation itself is the rubbing —, *dhyāna-nirmathana-abhyāsāt*, through the practice of that meditation, which is analogous to rubbing; *devam*, the Deity, which is effulgent by nature; *nigūḍhavat*, which is hidden, as it were, like fire.

The Upaniṣad adduces many illustrations for making more forceful the idea already taught:

तिलेषु तैलं दधनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।

एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति

॥१५॥

15. As oil is (found) in sesamum, clarified butter (*ghee*) in curd, water in rivers (underground) and fire in the *araṇis*, similarly, this Self is realised in oneself by him who sees this One through truth and concentration.

*Iva*, as; *tailam*, oil; is found *tileṣu*, in sesamum; *sarpiḥ*, clarified butter; *dadhani*, in curd, through churning; *āpaḥ*, water; *srotaḥsu*, in rivers (underground), by digging earth; and *agniḥ*, fire; *araṇīṣu*, in the *araṇis*, by attrition; *evam*, similarly; *asau*, this; *ātmā*, Self; *gṛhyate*, is realised; through meditation, *ātmani*, in oneself. The idea is that It is realised in one's own self, which becomes unconditioned and absolute Bliss after the elimination of all the limiting adjuncts<sup>1</sup>, such as the *sheath*

<sup>1</sup> The sheaths made of food, vital force, mind, intellect and joy.

*made of food* existing in the body considered as one's self. Now then, by which person is It perceived in his self itself? This is being answered: By him *yaḥ*, who; *anupaśyati*, sees; *enam*, this One, the Self; *satyena*, through truth, through speech that accords with facts and is beneficial, which is good for the creatures, — for the Smṛti says, 'Truth is said to be that which is beneficial to the creatures'; and *tapasā*, through concentration consisting in the onepointedness of the organs and the mind — for the Smṛti says, 'the highest *tapas* consists in concentration of the mind and the organs' (Mbh: Śā. 250.4).

The Upaniṣad states how he sees this One :

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवापितम् ।  
 आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ॥  
 तद्ब्रह्मोपनिषत् परम् ॥१६॥

16. He sees the Self—which, like clarified butter inherent in milk, is all-pervasive and which is the source of Self-knowledge and concentration—as that Brahman on which is established the highest good.

*Ātmānam*, the Self; which is *sarva-vyāpinam*, all-pervasive—which exists by pervading all things beginning from Nature and ending with *viśeṣa*<sup>1</sup> (lit. special pro-

<sup>1</sup> The fifth category or *padārtha* of the Vaiśeṣikas, belonging to the nine eternal substances or *dravyas*, viz soul, time, place, ether, and the five atoms of earth, water, light, air and mind. — M. W.



perty), and not existing only in the body, organs, etc. in the physical context; which, like clarified butter in milk, inheres in everything as the essence, as the Self, without any discontinuity.

*Ātma-vidyā-tapomūlam*, (the Self) which is the source of Self-knowledge and concentration—for the Upaniṣad says, ‘This One, indeed, makes one perform a good deed’ (Kau. 3.8), (and the Smṛti says) ‘To them . . . I grant that possession of wisdom by which they reach Me’ (B. G. 10.10). Or, (*ātma-vidyā-tapomūlam* means) That for whose Self-revelation, Self-knowledge (*ātma-vidyā*) and concentration (*tapas*) are the causes (*mūla*). In support of this is the Upaniṣad, ‘. . . attains immortality through knowledge’ (Is. 11), and, ‘Crave to know Brahman well through concentration’ (Tai. 3.2).

*Brahma-upaniṣad-param*: Brahman on which is established the highest good; i.e. the highest good rests in This.

He (the aspirant) who is endowed with such disciplines as truth etc., sees this all-pervasive Self—which inheres in everything, like clarified butter in milk, and which is the source of Self-knowledge and concentration—as that Brahman on which is established the highest good. The all-pervasive Brahman is realised in himself by the knower of the Self, and not by one who is associated with untruth, who identifies himself with the limited Brahman, viz the selves identified with (the sheaths made of) food etc. The Upaniṣads also declare:

(The bright and pure Self) is attainable verily through truth, concentration, complete knowledge

and continence, practised constantly (Mu. 3.1.5).

(For them is that taintless world of Brahman,  
in whom there is no crookedness, no falsehood, and  
no dissimulation (Pr. 1.16).

The repetition (of *tad-brahmoṇiṣad-param*) is for concluding the chapter.

## CHAPTER 2

In, 'One should, through the practice of meditation that is analogous to rubbing, realise the Deity, which is hidden, as it were' (1.14), meditation has been spoken of as a means to the realisation of the supreme Self. Now begins the second chapter with a view to enjoining the disciplines on which it depends. As to that, the Sun is first implored for the acquisition of those disciplines:

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।  
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥१॥

1. 'While first engaging my mind and the organs, may the Sun, having in view the light of fire, place it on the earth for the sake of Knowledge.'

*Prathamam*, first, at the commencement of meditation; *yuñjānaḥ*, while engaging; *manaḥ*, the mind—the mind is to be first fixed on the supreme Self—; and also the other *dhiyaḥ*, organs—for the Śruti says, 'The organs, indeed, are the *dhīs*; or *dhiyaḥ* means cognitions of external objects—; for what purpose?—*tattvāya*, for the sake of Knowledge, for the realisation of Truth; may *savitā*, the Sun; *nicāyya*, having in view; *agneḥ jyotiḥ*, the light of fire, indicated by the knowledge of

the external objects; *ābharat*, place it, establish it; *pr̥thivyā adhi*, on the earth, in this body.

This is what is meant: By withdrawing the mind of mine who am engaged in the pursuit of Knowledge, from the perception of external objects for the sake of fixing it on the supreme Self, may the Sun, i.e. (the Deity) through whose grace one attains yoga, establish on our organs such as speech etc. all the powers that the presiding deities, fire and others, have of revealing all objects.

The word *fire (agni)* is suggestive of the other presiding deities as well.

युक्तेन मनसा वयं देवस्य सवितुः सवे ।  
सुवर्गेयाय शक्त्या ॥२॥

2. 'With the mind fixed (on the supreme Self), we, having the approval of the Deity, the Sun, (strive) according to ability in the act of meditation, which is the cause of attainment of the supreme Self.'

When the Sun, while engaging the mind for the realisation of Truth, makes the body and organs strong by imparting (to them) the power of the presiding deities, then, *manasā*, with the mind; which has been *yuktena*, fixed on the supreme Self by the Sun; *vayam*, we; *save*, having the approval; *devasya*, of that Deity; *savituh*, the Sun; strive according to ability (*śaktyā*), *suvargeyāya*, in the act of meditation, which is the cause

of attainment of heaven. The word *heaven* here stands for the supreme Self, because this context relates to It and It alone is of the nature of bliss, and the other ordinary joy is included in It. In support of this is the Śruti, 'On a particle of this very Bliss other beings live' (Br. 4.3.32).

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।  
बृहज्ज्योतिः करिष्यतः सविता प्रमुखाति तान् ॥३॥

3. 'May the Sun, having joined (with the supreme Self) the organs that are proceeding towards the supreme Self and are uncovering through full enlightenment Brahman, which is effulgent and light, command them.'

*Yuktvāya* etc. is again a prayer to the effect, 'May He do so!' *Yuktvāya*, having joined; *devān*, the organs, such as the mind; *suvaryataḥ*, proceeding towards the supreme Self, and not towards objects like sound etc. —. This is an adjective of those (organs). *Suvaḥ* means heaven, joy, Brahman that is full Bliss. *Yataḥ* is in the accusative case, plural number. There comes another adjective: *karisyataḥ* (i.e. *āviṣkarisyataḥ*), uncovering; *dhīyā*, through full enlightenment; *brhad*, Brahman, the Great; which is by nature *divam*, effulgent; homogeneous Consciousness, and *jyotiḥ*, light; (i.e.) uncovering Brahman that is absolute Bliss. Here *karisyataḥ* (uncovering) is in the accusative case, plural number qualifying 'the organs'.

*Savitā*, the Sun; *prasuvāti*, gives consent; *tān*, to them. The idea is this: May the Sun command the organs so that they may proceed towards, reveal, the Self alone, by desisting from objects.

The text states that a great eulogy of Him who commands thus should be undertaken :

युञ्जते मन उत युञ्जते धियो  
 विप्रा विप्रस्य बृहतो विपश्चितः ।  
 वि होत्रा दधे षयुनाविदेक  
 इन्मही देवस्य सवितुः परिष्टुतिः ॥४॥

4. A great praise, indeed,<sup>1</sup> of the Deity, the Sun, who is extraordinarily all-pervasive, great, omniscient, aware of wisdom and nondual, and who has enjoined the rites, should be undertaken by those Brāhmins who unite their mind and organs (with the Self).

*Mahī*, a great; *pariṣṭutiḥ*, praise; *devasya*, of the Deity; *savituḥ*, of the Sun; *viprasya*, who is extraordinarily pervasive; *brhataḥ*, great; *vipāścitaḥ*, omniscient, should be undertaken. By whom? By the Brāhmins, by those *viprāḥ*, Brāhmins; who *yuñjate*, engage; *manaḥ*, the mind; *uta*, and; *yuñjate*, engage; also their other *dhiyaḥ*, organs. (The organs) being the causes of *dhī* (knowledge), the word *dhī* is used for the instruments (organs). Thus also another Upaniṣad says: 'When the five

<sup>1</sup> Ś. and N. take *it* to mean *thus*: 'of the Deity who is *thus* great'.

senses of knowledge come to rest together with the mind . . .’ (Ka. 2.3.1).

The text again qualifies that very Deity: *vi hotrāḥ dadhe*: The *vayunāvit*, One who is aware of wisdom<sup>1</sup> by virtue of His omniscience, who is the Witness and one-without-a-second; *vidadhe*, who has enjoined; *hotrāḥ*, the rites. Those Brāhmīns who, withdrawing their organs such as the mind etc. from objects, unite them with the Self,—by them should be undertaken a great praise of the One who is extremely all-pervasive, great and omniscient. The Sun, who is one and aware of wisdom, has ordained the rites.

Further,

युजे वां ब्रह्म पूर्व्यं नमोमिबिभ्लोक एतु पथ्येव सूरेः ।  
 भृष्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि  
 तस्युः ॥५॥

5. ‘With salutations I concentrate on the eternal Brahman that is your (source). May the hymn (of mine who am) on the very path of a wise man spread diversely. May all the sons of Brahmā who reign over heavenly regions hear!’

‘*Yuje*, I concentrate; on that revealed Brahman that is related, *vām* (*yuvayoh*), to you both, to the organs and their presiding deities, by way of being revealed by you.’ This is the meaning. Or, *vām* is used in the

<sup>1</sup> *Vayunāvit*—‘knower of intentions’,—Ś.; ‘One possessed of the knowledge of the eight limbs of yoga’,—N.

plural sense: 'I concentrate on the *pūrvyam* (i.e. *pūrvam*), eternal; *brahma*, Brahman; which is *vām* (*yuṣmākam*), your source; *namobhīḥ*, with salutations, with concentration of the mind etc.' May this *ślokaḥ*, hymn, which should be sung; of mine who am thus engaged in concentrating the mind; and who am *pathi eva*, on the very path, the virtuous path; *sūreḥ*, of a wise man; (*vi-*)*etu*, spread diversely. Or, (spread diversely, *iva*, like) the *pathyā*, fame (of a wise man). May *viśve*, all; *amṛtasya putrāḥ*, the sons of Brahmā, of Hiraṇyagarbha who is identified with the Sun; — who are they? — *ye*, who; *ā-tasthuḥ*, reign over; the *divi*, heavenly; *dhāmāni*, regions; *śṛṇvantu*, hear — this utterance in the form of a prayer.

A prayer to the Sun and others has been presented in, 'While first engaging my mind . . .' (2.1) etc. Now is being stated that, he, again, who engages in yoga without prayer and without being given consent by them, engages merely in works that bring enjoyment:

अग्निर्यत्रामिस्र्यते वायुर्यत्राधिरुध्यते ।

सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥६॥

6. Where fire is kindled by rubbing, where the air is made expressive, where Soma becomes abundant, there (in that sacrifice) the mind gets engrossed.

In the receptacle etc., *yatra*, where; *agniḥ*, fire; is *abhimathyate*, kindled by rubbing; *yatra*, where; *vāyuh*, the air; is *adhirudhyate*, made expressive in such rites as



the Pravargya,<sup>1</sup> (where the air) being impelled by the Sun, makes sound manifest; *yatra*, where; *somaḥ*, Soma; purified through the filtering-cloth, *atiricyate*, becomes abundant; *tatra*, there, in that sacrifice; *manaḥ*, the mind; *sañjāyate*, gets engrossed.

The verse beginning with *agnir-yatra-abhimathyate* has this alternative explanation: *Yatra*, where, in the person in whom; *agniḥ*, the supreme Self—because It burns away ignorance and its effects; and, it has been said, ‘. . . I, residing in their hearts, destroy the darkness born of ignorance with the luminous lamp of Knowledge’ (B. G. 10.11) —; *mathyate*, is churned, is meditated on, through the above-mentioned process of churning that is meditation, as shown in, ‘Making one’s own body the (lower) *araṇi*,’ (1.14) etc.; *yatra*, where; *vāyuh*, air; *adhirudhyate*, makes inaudible sound, owing to the practice of *Recaka*<sup>2</sup> etc.; *yatra*, where; *somaḥ*, Soma; *atiricyate*, becomes abundant, as a result of the process of serving (the fire) in many past births; *tatra*, there, in that heart that is purified by sacrifice, charity, austerity, Prāṇāyāma and Self-absorption—but not elsewhere in an impure heart—; *sañjāyate*, is born; *manaḥ*, the mind, in the form of (i.e. taking the form of) brahman that is absolute Bliss and nondual. It has also been said:

Since one whose heart is purified by Prāṇāyāma

<sup>1</sup> A ceremony introductory to the Soma sacrifice (at which fresh milk is poured into a heated vessel called *mahā-vīra* or *gharma*, or into boiling *ghee*). — M. W.

<sup>2</sup> Prāṇāyāma or control of the vital force consists of three processes, viz *Recaka*, *Pūraka* and *Kumbhaka*—exhaling, inhaling and withholding, respectively. See introductory commentary on 2.9.

realises that supreme Self, therefore the Śruti says that there is nothing greater than this Prāṇāyāma.

When those sins accumulated during many lives of transmigration become dissipated, then there grows in people the inclination towards Govinda.

Devotion to Kṛṣṇa is born in people whose sins have become attenuated through austerity, knowledge and concentration practised in thousands of past births.

Therefore, performance of sacrifices etc. comes first; then come Prāṇāyāma etc.; after that comes Self-absorption; then is acquired the knowledge of the meaning of the great Upaniṣadic sayings; and thereafter comes Self-fulfilment.

Since in a person who has not been given consent by God there is a tendency only towards works, which are sources of enjoyment, therefore, —

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।

तत्र योनिं कृणवसे न हि ते पूर्वमक्षिपत् ॥७॥

7. (After being permitted) by the Sun, the producer of grains, one should adore the eternal Brahman. You should generate steadfastness in That. Action sanctioned by the Smṛtis will certainly not bind you.

(After being permitted) *savitṛā*, by the Sun; *prasavena*, the producer of grains; *juṣeta*, one should adore; the *pūrvyam brahma*, eternal Brahman. *Kṛṇavase*, you

should generate; *yonim*, steadfastness, in the form of Self-absorption; (*tatra*,) in that Brahman.

‘What will happen to me from that while I am engaged thus?’ In answer the Upaniṣad says: *Pūrtam*, action sanctioned by the Smṛtis, as also *iṣṭa*, the sacrifices etc. sanctioned by the Śrutis; *na hi*, will certainly not; again *akṣipat te*, bind you—for the purpose of enjoyment, because it has been burnt away, together with its seed, by the fire of Knowledge. It has also been stated:

As the fibre (at the tip of a blade) of reed becomes completely burnt when thrown into a fire, so all his sins become completely burnt (Ch. 5.24.3),

and also,

. . . similarly the fire of Knowledge reduces all actions to ashes (B. G. 4.37).

It has been said, ‘You should generate steadfastness in That.’ How is steadfastness to be generated? Having this question in mind, the text shows that process:

त्रिरुन्नतं स्थाप्य समं शरीरं  
हृदीन्द्रियाणि मनसा सन्नियेय ।  
ब्रह्मोडुपेन प्रतरेत विद्वान्  
स्रोतांसि सर्वाणि भयाबहानि ॥८॥

8. Keeping steady the body that has its three parts

erect, and withdrawing the organs into the heart with the help of the mind, the enlightened person should cross over all the terrible currents by means of the float that Brahman is.

That *śarīram*, body, in which the three (*triḥ*), viz chest, neck and head, are erect (*unnatam*); remains *samam*, steady. *Sanniveśya*, by withdrawing; *hṛdi*, into the heart; *indriyāṇi*, the organs—mind, eyes, etc.; *manasā*, with the help of the mind—. *Brahma-uḍupena*, by means of the float that Brahman is—Brahman Itself is the float that is the means of crossing; by means of that float of Brahman. Some interpret the word *brahman* as *Om*; by that *Om* which is comparable to a float—. (This word, *brahma-uḍupena*) gets connected with both the words (*sanniveśya* and *pratāreta*), like the eyeball of a crow.<sup>1</sup> (The idea is,) by controlling (the organs) through that (*Om*), *vidvān*, the enlightened person; *pratāreta*, should cross over with the help of that (*Om*); *srotāmsi*, the currents of the river of transmigration—set in motion by natural ignorance, desire and actions—; which are *bhayāvahāni*, terrible, causes of attaining births as ghouls, animals and higher beings, (i.e.) causes of rebirth.

Prāṇāyāma is being presented because the heart of a person whose mental defects have been removed by Prāṇāyāma becomes fixed in Brahman. The nerves have to be purified first; then one acquires the fitness

<sup>1</sup> The maxim of the crow's eyeball: It takes its origin from the supposition that the crow has but one eye and that it can move it, as occasion requires, from the socket on one side into that of the other.

for Prāṇāyāma. Closing the right nostril with the thumb, one should inhale air through the left nostril according to capacity. Immediately after that, releasing (the right nostril) one should exhale through the right nostril in the same way; one should also close the left nostril. Again, inhaling through the right, one should exhale through the left according to capacity. To one who practises thus either three times or five times during the four periods of the day, viz at the close of the night, at noon, at dusk and at midnight, comes purity in a fortnight or a month. Prāṇāyāma consists of three parts—exhaling, inhaling and withholding. That very fact is being stated:

O Gārgi, after practising the postures according to one's liking and according to the scriptures, then, sitting in the posture in which one has got perfection, one should practise Prāṇāyāma.

Fully spreading *Kuśa*-grass as well as deerskin on a soft seat, and after worshipping Gaṇeśa with fruits, sweetmeats and food, then, sitting comfortably on that seat, placing on the left hand the other hand, holding the neck and head straight, closing the mouth completely, becoming totally motionless, facing either East or North, fixing the eyes on the tip of the nose, and avoiding with adequate effort either eating too much or too little, one should diligently purify the nerves according to the process described. One's effort will go in vain who does not purify the nerves.

Fixing the two eyes on the tip of the nose and visualising there the world-pervading *mantra* of the

Moon (*Ṭham* or *Mam*) associated with moonlight, and the *mantra Vam*, one should fill in with the external air through the *Idā* for twelve moments. Then one should meditate as before on a fire having blazing flames all round. (Then) one should meditate on *Ram* existing in the ball of fire, and should again slowly exhale the air through the *Piṅgalā*.

Once more, the wise yogī, filling up the right nostril through the *Piṅgalā*, should likewise exhale the air slowly through the *Idā*.

For three or four years, or for three or four months, one should practise in this way in a solitary place, according to the instruction of the teacher.

Only after bathing and finishing such disciplines as the *sandhyā*<sup>1</sup> in the morning, noon and at dusk, one should practise six *Prāṇāyāmas* each time. He should also do so at midnight everyday. (Thus) one attains the purification of the nerves; its sign is seen distinctly.

Lightness of body, brightness, increase of the power of digestion and audibility of the *Nāda*,—these are the signs indicative of their purification.

The nerves do not become purified by the repetition of *mantras*. Therefore, they are not the causes of the purification. Hence once should practise *Prāṇāyāma* through exhaling, inhaling and withholding of

<sup>1</sup> *Sandhyā*: The religious acts—consisting of sipping water, repetition of prayers and *mantras*, especially the *Gāyatrī* prayer—performed by Brāhmins and twice-born men in the morning, noon and evening.

the breath. The connection between exhaling and inhaling is what is called Prāṇāyāma.

O Gārgi, *Om* has three limbs, viz exhaling, inhaling and withholding of the breath. Know that which is such to be *Om*. I am stating its real nature: The letter *a* that is spoken of in the beginning of the Vedas and (the letter *u*) that exists in the Upaniṣads, and the letter *m* that follows these two,— of them know exhaling as the first. They speak of the second as inhaling, and the third is spoken of as the withholding of breath. (Thus) Prāṇāyāma consists of the three. Brahman, which is of the nature of light and is the cause of everything, is the source of the three.

O Gārgi, the two, viz *Recaka* (exhaling) and *Kumbhaka* (withholding), are equated with creation and preservation, respectively. Then, the inhaling stands for destruction. This (Prāṇāyāma) is the cause of (the success of) the yogīs here (in this world).

One should fill up in sixteen moments the whole body, from the sole of the feet to the head. After that, with full concentration one should exhale for thirty-two moments. Like a pitcher completely full, one should hold the air steady within the head for sixty-four moments. O Gārgi, this is *Kumbhaka* (withholding the breath).

But, O beautiful one, other *ṛṣis*, who are engaged in Prāṇāyāma, who have become pure, who have their intestines purified and who are engaged in controlling the Prāṇa say: As to that, first making *Kumbhaka* for sixtyfour moments, one should exhale through one of the nostrils for sixteen moments. And

(after that) he should slowly inhale through both the nostrils for sixteen moments. Thus, indeed, the conqueror, the subduer (of the vital force) should make obedient the vital force.

The vital force is said to be of five kinds. The different kinds of air (in the body) exist by depending on the vital force. In all living beings, Prāṇa (the outgoing breath) is always the foremost among them. That vital force, existing between the lips and the nose, in the heart, in the region of the navel and the toes of the feet, pervades the whole body, too.

One should regularly practise sixteen Prāṇāyāmas. One gets what is mentally desired and becomes victorious over all the vital forces.

One should burn away the (bodily) impurities through Prāṇāyāma, the sins through *Dhāraṇā* (concentration), attachment through *Pratyāhāra* (restraint of the senses), and through meditation the idea of one's non-divinity.

He who practises Prāṇāyāma everyday after bathing throws away (the sins) in three years, even though he be a killer of his mother, father, or guru.

The Upaniṣad states this in, 'prāṇān,' etc. :

प्राणान् प्रपीडयेह संयुक्तचेष्टः  
 क्षीणे प्राणे नासिकयोच्छ्रसीत ।  
 दुष्टाश्वयुक्तमिव बाहमेनं  
 विद्वान् मनो धारयेताप्रमत्तः ॥९॥

9. One who is duly restrained in his actions should,



having fully controlled the vital forces in this body, exhale through the nose when the vital force has become powerless. The unerring wise man should hold this mind under control, like (keeping under control) a chariot to which is yoked an unruly horse.

*Prāpīdya*, having fully controlled; *prāṇān*, the vital forces; *iha*, in this body;<sup>1</sup> *saṁyukta-ceṣṭā*, one who is duly restrained in his actions — he whose *ceṣṭā*, actions, are *saṁyuktā*, adequately restrained, in the manner stated in the verse, ‘Yoga is not for one who eats excessively . . .’ (B. G. 6.16) —; (*ucchvasīta*), one should slowly exhale; (*nāsikayā*), through the openings of the nose — not through the mouth —; *kṣīṇe prāṇe*, when the vital force has become powerless, when the mind has become fine —. That is, holding the air in, he should slowly release it through the nose. *Apramattaḥ (vidvān)*, the unerring (wise) man, fully concentrated in mind; *dhārayeta*, should hold; *manaḥ*, the mind, in contemplation<sup>2</sup>, like (keeping in place) a charioteer who has to control a chariot to which is yoked an unruly horse.

समे शुचौ शर्करावह्निवाल्मुका  
 विवर्जिते शब्दजलाश्रयादिभिः ।  
 मनोनुकूले न तु चक्षुपीडने  
 गुहानिवाताश्रयणे प्रयोजयेत् ॥१०॥

<sup>1</sup> *Iha*, in this body. This is according to Ś. Śaṅkarācārya omits the word *iha*.

<sup>2</sup> We have accepted the reading *manane*, though some books have *mananena*.

10. One should fix the mind (on the supreme Self while dwelling) in a shelter, such as a cave free from wind, that is even, free from pebbles, fire and sand, and free from sound and water, and that is not a public shelter, and that is pleasing to the mind but not painful to the eyes.

Resorting to a shelter that is *same*, even, without ups and downs; *śucau*, pure; *śarkarā-vahni-vālukā-vivarjite*, free from pebbles, fire and sand — *śarkarā* means small stones, and their powder is *vālukā* —; so also (free from) *śabdajala-āśrayādibhiḥ*, sound — of quarrel etc., water — which is used by all creatures, and that is not a public shelter; and that is *manonukūle*, pleasing to the mind; (*na tu*, but not; ) *cakṣu-pīḍane*, painful to the eyes, i.e. where there is no opponent; — omission of the *visarga* (after *cakṣu*) is a Vedic peculiarity —; *guhānivāta-āśrayaṇe*, in a shelter such as a solitary cave, free from wind; *prayojayet*, one should fix the mind, on the supreme Self.

The signs preceding the manifestation (of Brahman) in one who is practising yoga are now being stated in, 'Mist,' etc.:

नीहारधूमाकानिलानलानां  
 खद्योतविद्युत्स्फटिकशशीनाम् ।  
 एतानि रूपाणि पुरःसराणि  
 ब्रह्मण्यमिब्यक्तिकराणि योगे ॥११॥

11. Mist, smoke, the sun, wind, fire, firefly, lightning, crystal, moon,—these forms become the forerunners when Brahman is being revealed in yoga.

*Nihāra*, mist—the modification of the mind emerges in that form together with the vital force—; after that it appears like *dhūma*, smoke; then it appears like the sun, and after that like the wind. Thereafter, blows a wind, very hot like fire in its brightness and power of burning; it blows like the powerful and agitated external wind. Sometimes it (mind) is seen like the sky studded with fireflies. It is visualised as resplendent like lightning; sometimes it has the shape of a crystal; at times like the full moon.

*Etāni rūpāṇi*, these forms; *paraḥ-sarāṇi*, become the forerunners; *brahmaṇi*, when Brahman is being revealed; *yoge*, in yoga undertaken for that purpose. Then follows the highest success in yoga.

पृथ्व्यप्तेजोऽनिलखे समुत्थिते  
 पञ्चात्मके योगगुणे प्रवृत्ते ।  
 न तस्य रोगो न जरा न मृत्युः  
 प्राप्तस्य योगाग्निमयं शरीरम् ॥१२॥

12. When earth, water, fire, air and space come into being, and when the fivefold attributes of yoga have emerged, then, for the man who has attained a body made of the fire of yoga, there is no disease, nor decrepitude, nor death.

लघुत्वमारोग्यमलोलुपत्वं  
 वर्णप्रसादं स्वरसौष्ठवं च ।  
 गन्धः शुभो मूत्रपुरीषमल्पं  
 योगप्रवृत्तिं प्रथमां वदन्ति ॥१३॥

13. They say that the first signs of entering yoga are lightness, health, noncovetousness, clearness of complexion and a beautiful voice, an agreeable odour (in the body), and scantiness of urine and faeces.

*Prthvī-ap-tejo-anila-khe*—the elements, earth etc., are presented in a compound phrase in the singular number. ‘When those five elements become manifest’—this is the explanation of ‘*pāñcātmake yoga-guṇe pravṛtte*, when the fivefold attributes of yoga emerge’. What, again, is the quality arising from yoga? To the yogī comes the *smell* of earth which is possessed of smell. So also, taste from water. The others (also) are to be understood thus.

It has also been said:

The manifestations are said to be of four kinds: Full of brightness, full of touch, and so also the other, full of taste. Another is said to be full of (good) smell.

Among these different manifestations of yoga, should even one emerge, then the yogīs who are adept in yoga speak of him as having entered (the path of) yoga.

*Tasya*, for that yogī; *na rogaḥ*, neither disease; *na*

*jarā*, nor decrepitude; *na mṛtyuḥ*, nor death, exert influence over him. Over whom? Over one who has attained, *śarīram*, a body; *yoga-agnimayam*, made of the fire of yoga; i.e. over one who has got a body from which have been burnt away all the impurities by the fire of yoga.

The remaining portion is clear.

Further,

यथैव बिम्बं मृदयोपलिप्तं  
तेजोमयं भ्राजते तत् सुधान्तम् ।  
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही  
एकः कृतार्थो भवते वीतशोकः ॥१४॥

14. Just as a disc covered with earth shines as full of light when washed well, (similarly,) the embodied being, visualising that very reality that is the Self, becomes nondual, self-fulfilled and free from sorrow.

*Yathā eva*, just as; *bimbam*, a disc, made of gold or silver; which was earlier *mṛdayā-upalīptam*, covered, dirtied, by earth etc.; *bhrājate*, shines, afterwards; *tejomayam*, as full of light; when *sudhāntam* — *sudhāntam* in the sense of *sudhautam* is a Vedic usage, meaning 'when purified well', (i.e.) when purified by fire etc.; similarly; *dehī*, the embodied being; *prasamīkṣya*, visualising; *tad vā*, that very; *ātma-tattvam*, reality that is the Self; *bhavate*, becomes; *ekah*, nondual; *kṛtārthah*; self-fulfilled; and *vīta-śokah*, free from sorrow.

Even if the reading be *tadvat-satattvam prasamīksya dehī*, as some others have, the meaning remains the same.

The Upaniṣad now states the kind of knowledge through which one becomes free from sorrow :

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं  
 दीपोपमेनेह युक्तः प्रपश्येत् ।  
 अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं  
 ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१५॥

15. When the yogī realises here the reality of Brahman — which is birthless, unchanging and untouched by all the categories — as the very reality of his own Self that is comparable to a lamp, then he becomes free of all bondages by knowing the Deity.

*Yadā*, when, in the state in which; *yuktaḥ*, the yogī; *prapaśyēt*, realises; *brahma-tattvam*, the reality of Brahman; *ātma-tattvena tu* — *tu* is used for emphasis — as the *very* reality of his own Self; — of what kind? — *dīpa-upamena*, comparable to a lamp that is luminous by nature —. That is, one should know the supreme Self as one's own Self. It has also been said, 'It knew only Itself as, "I am Brahman"' (Br. 1.4.10). (Brahman) of what nature? That which is *ajam*, birthless, not born of another entity; *dhruvam*, unchanging by nature; and *sarva-tattvaih viśuddham*, untouched by all the categories, viz nescience and its effects. *Mucyate*, he becomes free;

*sarva-pāśaiḥ*, of all bondages, such as ignorance etc.; *jñātvā*, by knowing; *devam*, the Deity.

It has been said that the supreme Self is to be known as one's own Self. Now the Upaniṣad shows how that is possible:

एष ह देवः प्रदिशोऽनु सर्वाः  
 पूर्वो ह जातः स उ गर्भे अन्तः ।  
 स एव जातः स जनिष्यमाणः  
 प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥१६॥

16. This very Deity is all the directions and all the intermediate directions. He was born as the first. He, again, exists in the womb. He, verily, is the one born; He is (also) the one going to be born. He exists in all beings; He has His faces everywhere.

*Eṣaḥ devaḥ ha*, this very Deity; is *pradiśaḥ*, the directions, such as the East etc.; as also all the intermediate (*anu*) directions. *Jātaḥ*, He was born; *pūrvaḥ ha*, as the first, in the form of Hiranyagarbha. *Saḥ u*, He, again, exists; *antaḥ*, in; *garbhe*, the womb. *Saḥ eva*, He, verily; is *jātaḥ*, the one born, the child. He is also *janisyamāṇaḥ*, the one going to be born. He, indeed, *tiṣṭhati*, exists; *pratyak*, in; *sarvān janān*, all beings. *Sarvato-mukhaḥ*, He has His faces everywhere—the faces of all the creatures are His.

Now, with a view to showing that, like yoga, other

practices such as salutation are necessary, the text says :

यो देवो अग्नौ योऽप्सु  
 यो विश्वं भुवनमाविवेश ।  
 य ओषधीषु यो वनस्पतिषु  
 तस्मै देवाय नमो नमः ॥१७॥

17. Salutation again and again to that Deity who is in fire, who is in water, who has entered into the entire creation, who is in the herbs and who is in the trees.

*Namaḥ namaḥ*, salutation again and again; *tasmai devāya*, to that Deity, who is the Cosmic Person, who is the root of the creation of the universe, and who is the supreme God; *yaḥ*, who; *āviveśa*, has entered; *viśvam bhuvanam*, the entire creation, the whole world projected by Him; *yaḥ ośadhīṣu*, who is in the herbs such as paddy; and *vanaspatiṣu*, in the trees such as the *Aśvattha*.

The repetition (of *namaḥ*) is to show earnestness as also the conclusion of the chapter.



## CHAPTER 3

How can the nondual supreme Self have such states as 'rulership' and 'the ruled'? Having this apprehension the text says:

य एको जालवानीशत ईशनीभिः  
सर्वाल्लोकानीशत ईशनीभिः ।  
य एवैक उद्भवे सम्भवे च  
य एतद् विदुरमृतास्ते भवन्ति ॥१॥

1. The nondual One who, being the possessor of the Net (Māyā), rules through His (divine) powers, rules over all the worlds through His powers of rulership, who is verily alone when in association with the divine powers and when manifested, — those who know this become immortal.

*Yaḥ*, He who is the nondual One, the supreme Self; is the *jālavān*, possessor of the Net (*jāla*). The Net is Māyā because it is difficult to escape from. So also has the Lord said, '... Māyā of Mine ... is difficult to cross over' (B.G. 7.14). He who possesses that, who has that is *jālavān*, i.e. the Ruler of Māyā (*māyāvī*). He, *īśate*, rules by assuming Māyā as His limiting adjunct; — through what? — *īśanībhīḥ*, through His own powers.

So also has it been said, 'He rules through His divine powers' (3.2), i.e. through His supreme powers. (Rules) whom? He rules *sarvān lokān*, all the worlds, through His divine powers. When? *Udbhave*, when in association with the divine powers; and *sambhave*, when manifested. *Ye*, those who; *viduḥ*, know; *etat*, this; *bhavanti*, become; *amṛtāḥ*, immortal, deathless in nature.

Why, again, should He be possessed of Māyā? In answer to this the text says:

एको हि रुद्रो न द्वितीयाय तस्थु-  
 र्य इमाँल्लोकानीशत ईशनीभिः ।  
 प्रत्यङ् जनांस्तिष्ठति सञ्चुकोचान्तकाले  
 संसृज्य विश्वा भुवनानि गोपाः ॥२॥

2. Since Rudra—who rules these worlds through His divine powers, who resides within every being, who after projecting all the worlds and becoming the protector, withdraws them during dissolution—is one, therefore, they did not wait in anticipation of a second.

*Hi* means 'since'. Since Rudra is, indeed, *ekaḥ*, one, by His very nature; therefore, the knowers of Brahman, the seers of the supreme Reality, *na tasthuḥ*, did not wait in anticipation; *dvitīyāya*, of a second, another deity. And hence it is said, *ekaḥ rudraḥ na dvitīyāya tasthuḥ*.

(The Rudra) *yaḥ*, who; *īśate*, rules, controls; *imān*, these; *lokān*, worlds; *īśanībhiḥ*, through His divine powers; who resides within all beings, within every

person, i.e. who assumes separate forms in respect of different shapes (ref. Ka. 2.2.9–10), and further, who *sañcukoca*, withdraws; *antakāle*, during dissolution;— after doing what?—*samsṛjya*, after projecting; *viśvā*, all; *bhuvanāni*, the worlds; and *gopāḥ*, becoming the protector. This is what is stated: The supreme Self is nondual. Not only does It, like a potter, take up Itself alone as the material cause comparable to a lump of clay. What then? By virtue of activating Its own powers, It comes to be called the Projector or the Controller. The next verse establishes the existence of that very Self as the Cosmic Person and Its creatorship.

विश्वतश्चक्षुरत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्यात् ।  
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमौ जनयन् देव एकः ॥३॥

3. It has Its eyes everywhere, Its face everywhere, Its arms everywhere, and also Its feet everywhere. The one Deity, while creating heaven and earth, conjoins (the human beings) with hands, and (the birds) with wings.

*Viśvataḥ-cakṣuḥ*, It has Its eyes everywhere—the eyes of all the creatures are Its. Hence, being the eye everywhere on account of Its having the power of seeing forms etc. just as It wills, therefore It is called *viśvataḥ-cakṣuḥ*. The following portions have to be construed likewise.

*Sam bāhubhyām dhamati*, It conjoins (human beings) with hands. *Sam-dhamati*—(lit. the root *dhama* means to blow or consume by fire)—is taken in the sense of

conjoining, because roots have diverse meanings. He conjoins the birds and the bipeds like human beings and others with wings (and feet). While doing what? *Janayan*, while creating; *dyāvā-bhūmī*, heaven and earth. The idea is that, *ekah devaḥ*, the one Deity, projected Virāṭ.

Now, while explaining the projection of Hiraṇyagarbha by that very Self, the text prays for what the seers of *mantras* cherish :

यो देवानां प्रभवश्चोद्भवश्च  
 विश्वाधिपो रुद्रो महर्षिः ।  
 हिरण्यगर्भं जनयामास पूर्वं  
 स नो बुद्ध्या शुभया संयुनक्तु ॥४॥

4. Rudra, who is the origin and the source of the divine powers of the gods, who is the protector of the universe and the Great Seer, projected Hiraṇyagarbha in the beginning. May He endow us with good understanding.

(Rudra) *yaḥ*, who; is *prabhavaḥ*, the origin, the cause of origin; and *udbhavaḥ*, the source of the divine powers — *udbhavaḥ* means association with divine powers —; *devānām*, of the gods, of Indra and others; *viśvādhipaḥ*, the protector of the universe; and *maharṣiḥ*, the Great Seer, i.e. omniscient; *janayāmāsa*, projected; *pūrvam*, in the beginning, in the beginning of creation; *hiranyagarbham*, Hiraṇyagarbha — i.e. He

who has the beneficial, captivating and very effulgent Knowledge as his *garbha*, internal essence. May *saḥ*, He; *samyunaktu*, endow; *naḥ*, us; *śubhayā buddhyā*, with good understanding. That is, may we reach the highest Goal.

Once again, while revealing His true nature, the text prays for the cherished objective through two verses:

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।  
तया नस्तनुवा शन्तमया गिरिशन्तामिचाकशीहि ॥५॥

5. O Rudra, through that holy form which You have, which is not terrifying, and which reveals virtue, — through that most joyous form of Yours, O Giriśanta, please look at us!

O Rudra, through that *śivā tanūḥ*, holy form; *yā te*, which You have; which is *aghorā*, not terrifying —. It is also said, 'Of Him these are the two forms — one is terrifying, the other is benign.' Or, *śivā* means that which is pure, free from nescience and its effects, and which is by nature the nondual Brahman that is Existence-Knowledge-Bliss; which is (*aghorā*) not terrifying, but charming like the disc of the moon. *Apāpakāśinī*, which reveals virtue, which destroys sin by merely being recollected. *Tayā*, through that form; which is *śantamayā*, most joyous, wholly blissful; *giriśanta*, O Giriśanta — who, while residing on a mountain (*giri*),

spread joy —; *abhi-cākaśīhi naḥ*, please look at us, i.e. unite us with the highest Goal.

Besides,

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥६॥

6. O Giriśanta, the arrow which You hold in hand for shooting, make that auspicious, O Giritra, do not injure any person (of ours) and the world.

O Giriśanta, *yām iṣum*, the arrow which; *bibharṣi*, You hold; *haste*, in hand; *astave*, for shooting at creatures; *kuru tām*, make that; *śivām*, auspicious; *giritra*, O Giritra, the protector of the mountain. *Mā himsīh*, do not injure; any *puruṣam*, person, of ours; and the whole *jagat*, world, as well.

The text has prayed for the cherished objective thus: 'Please reveal Brahman with form.'

Now, while showing the existence of that very Entity in Its causal state, the text says that immortality comes from enlightenment:

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।

बिभ्रस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥७॥

7. They become immortal by knowing that God

who is higher than that, who is superior to Hiraṇyagarbha, who is great, who is hidden in all beings according to their forms, and who is the one all-encompassing Entity of the universe.

*Bhavanti*, they become; *amṛtāḥ*, immortal; *jñātṛvā*, by knowing; *īśam*, God, the supreme Lord; who is *tataḥ param*, higher than that, higher than the world associated with souls—i.e. who, being the Cause, permeates the manifested universe that is the effect; or, who is higher than that Virāṭ who has the universe as his body—; who is He?—*brahma-param*, who is superior to Hiraṇyagarbha; *brhantam*, who is great, because of pervasiveness; *gūḍham*, who is hidden in, exists within; *sarva-bhūteṣu*, all beings; *yathā-nikāyam*, according to their forms, according to their bodies; and who is *ekam*, the one; *pariveṣṭitāram*, all-encompassing Entity; *viśvasya*, of the universe—who, encompassing everything, exists by permeating all.

Now, with a view to making firm the idea already expressed, the text, showing the realisation of the seer of the *mantra*, reveals that the highest human Goal is acquired only from the complete knowledge of the nondual Brahman as identical with the Self that is all bliss, and not through any other knowledge:

वेदाहमेतं पुरुषं महान्त-  
मादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वाऽतिमृत्युमेति  
नान्यः पन्था विद्यतेऽयनाय ॥८॥

8. 'I know this great Person who is resplendent like the sun and is beyond darkness. By knowing Him alone one transcends death; there is no other path to go by.'

*Aham veda*, I know; That, which is *etam*, this supreme Self; or this *puruṣam*, Person, the indwelling Self, the Witness, the All; who is *mahāntam*, great, being the Self of all; *āditya-varṇam*, resplendent like the sun, effulgent by nature; and *parastāt*, beyond; *tamaśaḥ*, darkness, nescience. *Viditvā*, by knowing; *tam eva*, Him alone; *ati-eti*, one transcends; *mṛtyum*, death. Why? (Because) apart from this, *na vidyate*, there is no; *anyaḥ panthāḥ*, other path; *ayanāya*, to go by, for attaining the highest State.

Why, again, is it that one transcends death by knowing Him alone? The answer is:

यस्मात् परं नापरमस्ति किञ्चिद्य-  
स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।  
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-  
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥९॥

9. By that Person is filled up all this, in relation to whom there is nothing superior or inferior, in comparison with whom there is nothing smaller nor greater, and who exists alone in His own effulgent glory, unmoving like a tree.

*Tena puruṣeṇa*, by that Person—who is all, by the



nondual supreme Self; is *idam sarvam*, all this; *pūrṇam*, filled up, pervaded uninterruptedly; *yasmāt*, in relation to whom, to which Person; *na asti*, there is nothing else; *param*, superior; or *aparam*, inferior; *yasmāt*, in comparison with whom; *na asti*, there is nothing; *aṇīyaḥ*, smaller; *na jyāyaḥ*, nor greater; and who, which supreme Self, *tiṣṭhati*, exists; *ekaḥ*, alone, without a second; *divi*, in His own effulgent glory; *stabdhaḥ*, unmoving; *iva vṛkṣaḥ*, like a tree.

Now, in the course of showing that Brahman is both the cause and the effect as stated earlier, the text shows that immortality is for the enlightened one, and the mundane state is for the others:

ततो यदुत्तरतरं तद्रूपमनामयम् ।

य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥१०॥

10. That which is higher than that superior (cause of the world) is without form and without disease. Those who know This, they become immortal, while the others get only sorrow.

*Tataḥ*, as compared with that, as compared with the world mentioned by the word 'this', its cause is superior (*uttaram*). Higher even than that (cause of the world) is Brahman which is free from cause and effect. This is the idea. That is *arūpam*, without form etc.; and *anāmayam*, without disease, because It is free from the three kinds of miseries—those on the physical plane etc. *Ye*, those who; *viduḥ*, know; *etat*, This—as,

‘I am This, from the standpoint of immortality’ — ; *te*, they; *bhavanti*, become; *amṛtāḥ*, immortal, deathless by nature; *atha*, while; *itare*, the others, who do not know; they *apiyanti*, get; *duḥkham eva*, only sorrow.

Now the text shows the all-pervasiveness of that very Entity:

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।

सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥११॥

11. He who has all the faces, heads and necks, who resides in the intellects of all beings and is all-pervasive, is the Lord, and therefore the Omniscient Śiva.

*Saḥ*, He; *sarvā-ānana-śiro-grīvaḥ*, who has all the faces, heads and necks; *sarva-bhūta-guhāśayaḥ*, who resides in the intellects (*guhā*) of all beings; and is *sarva-vyāpī*, all-pervasive; is *bhagavān*, the Lord, the personification of the divine powers etc. as it is said :

Of all the divine powers, virtues, fame, majesty (or beauty), as also of knowledge and detachment, — of these six the name is *bhaga* (V. P. 6.5.74).

Since these are in the Lord thus, therefore (He is) the *sarvagataḥ*, omnipresent; *śivaḥ*, Śiva.

Besides,

महान् प्रमुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः ।

सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥१२॥

12. The Person is, indeed, the great Lord ; He is the impeller of the internal organ towards this absolutely pure attainment. He is the Ruler, the Light and the Indestructible.

(The Person is) *vai*, indeed ; the *mahān*, great ; *prabhuh*, Lord ; He is possessed of the ability of originating, preserving and destroying the world. *Eṣaḥ*, He ; is the *pravartakaḥ*, impeller ; *sattvasya*, of the internal organ ; — to what purpose? — towards *imām*, this ; *sunirmalām*, absolutely pure ; *prāptim*, attainment, which consists in abiding in one's own nature, i.e. the attainment of the highest state. He is the *īśānaḥ*, Ruler ; *jyotiḥ*, the Light — the pure light of enlightenment ; and *avyayaḥ*, the Indestructible.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा

सदा जनानां हृदये सन्निविष्टः ।

हृदा मन्वीशो मनसामिक्लृप्तो

य एतद् विदुरमृतास्ते भवन्ति ॥१३॥

13. The Puruṣa, the indwelling Self, of the size of a thumb, is ever seated in the hearts of men. The Lord of enlightenment is hidden by the mind that is in the heart. Those who know this, they become immortal.

The Puruṣa, so called because of His fullness or existence within the city (of the heart), who exists as the *antar-ātmā*, the indwelling Self of all ; who is *aṅguṣṭha-mātraḥ*, of the size of a thumb — in relation to the

cavity of the heart that is His place of manifestation; is *sadā*, ever; *sanniviṣṭaḥ*, seated; *hṛdaye*, in the heart; *janānām*, of men. *Manvīśaḥ*, the Lord of enlightenment; remains hidden *manasā*, by the mind, which is in the heart. *Ye*, those who; *viduḥ*, know; *etat*, this (fact); *te*, they; *bhavanti*, become; *amṛtāḥ*, immortal.

It has been said that the Puruṣa is the indwelling Self. For the sake of showing that all things are nothing but Him, the text once again presents Him as the Omnipresent. It has also been said, 'The Transcendental is presented through superimposition and negation.'

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विभ्रतो वृत्त्वा अत्यतिष्ठद्दशाङ्गुलम् ॥१४॥

14. The Puruṣa has a thousand heads, a thousand eyes and a thousand feet. Encompassing the universe from all sides, He extends beyond it by ten fingers' breadth.

The Puruṣa, who is full, *sahasra-śīrṣā*, has a thousand, i.e. infinite, heads. The later portion, too, has to be construed similarly. *Vṛtvā*, encompassing, pervading; *bhūmim*, the universe, from all sides, from within and without; *saḥ*, He; *atya-tiṣṭhat*, extends beyond it, He remains extending beyond the universe; *daśāṅgulam*, by ten fingers' breadth; i.e. He is infinite and limitless. Or, He exists in the heart that is ten fingers above the navel.

Well, if Brahman be the Self of all, then since nothing can exist without It, therefore It will be co-existent with the universe?

The answer is:

पुरुष एवेदः सर्वं यद् भूतं यच्च भव्यम् ।  
उतामृतत्वस्येशानो यदग्नेनातिरोहति ॥१५॥

15. The Puruṣa is, indeed, all this that grows through food, and what was and what will be. Besides, He is the ordainer of immortality.

The Puruṣa is, *eva*, indeed; *idam sarvam*, all this; *yat*, whatever; *atirohati*, grows; *annena*, through food — all this that is seen to exist in the present; and *yat bhūtam*, what was; and *yat bhavyam*, what will be. *Uta*, besides; He is the *iśānaḥ*, ordainer; *amṛtatvasya*, of immortality, of deathlessness, of emancipation. He is also the ordainer of what exists, whatever grows through food.

Once again, in order to present the Unconditioned (Brahman), the text reveals:

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१६॥

16. It has hands and feet everywhere, and eyes, heads and faces everywhere, and It is possessed of ears everywhere. It exists among all the creatures, pervading all.

*Tat*, It; *sarvataḥ-pāṇi-pādām*, has hands and feet everywhere; *sarvataḥ-akṣiśiro-mukhām*, eyes, heads and faces everywhere; and *śrutimat*, It is possessed of ears; *sarvataḥ*, everywhere. *Tiṣṭhati*, It exists; *loke*, among all the creatures; *āvṛtya*, pervading; *sarvam*, all.

The following verse is meant for allaying the doubt that, since such organs as hands, feet, etc. are superimposed on It as limiting adjuncts, therefore the Knowable is possessed of them:

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।  
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥१७॥

17. It appears as though possessed of the qualities of all the organs; (yet) It is devoid of all the senses. It is the ordainer and the Lord of all, It is the refuge of all, and great.

*Sarva-indriya-guṇa-ābhāsam*, It appears as though possessed of the qualities of all the organs: Such organs as ear etc., including the internal organs, become mentioned by the use of the term 'all organs'. It appears as possessed of such qualities as ascertainment, reflection, hearing, etc., of all the organs, internal and external, which are Its limiting adjuncts.

The idea is, that Knowable (Brahman) seems to be engaged in the activities of all the organs, as is said in the Śruti, 'It thinks, as it were, and shakes, as it were' (Br. 4.3.7). Why, again, is it that It is perceived as

though engaged? The answer is: It is *sarva-indriya-ivivarjitam*, devoid of all the senses, i.e. devoid of all the organs. And therefore, that Knowable is not involved in the activities of the organs. It is *prabhum*, the ordainer, the Lord; *sarvasya*, of all, of the world. It is the *śaraṇam*, refuge, the utmost goal; *sarvasya*, of all; and *bṛhat*, great, the Cause.

Moreover,

नवद्वारे पुरे देही हंसो लेलायते बहिः ।

वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥१८॥

18. The supreme Self, which is the Lord of the entire world consisting of the unmoving and the moving, moves outward by becoming embodied in the city of nine gates.

*Hamsaḥ*, the supreme Self—so called because It destroys (*hanti*) all the effects constituting nescience —; which is *vaśī*, the Lord; *sarvasya lokasya*, of the entire world; consisting *sthāvarasya*, of the unmoving; and *carasya*, of the moving; *lelāyate*, moves; *bahiḥ*, outward, for perceiving objects; by becoming *dehī*, embodied, the self identified with the intellect, (i.e.) by accepting the body and organs as Its limiting adjuncts; *pure*, in the city; *nava-dvāre*, with nine gates, seven in the head and two below.

So far, Brahman has been propounded as all-perva-

sive. Now, in order to reveal the supreme Self as changeless and bliss by nature, and as existing in Its state of Knowledge that has no beginning and no end, the text says:

अपाणिपादो जवनो ग्रहीता  
 पश्यत्यक्षुः स शृणोत्यकर्णः ।  
 स वेत्ति वेद्यं न च तस्यास्ति वेत्ता  
 तमाहुरग्र्यं पुरुषं महान्तम् ॥१९॥

19. He is without hands and feet, (and yet) moves and grasps; He sees, (though) without eyes; He hears, (though) without ears. He knows whatever is to be known, and of Him there is no knower. They speak of Him as the first, the Puruṣa, and the great.

He is *apāṇi-pādaḥ*, without hands and feet; *javanaḥ*, He moves, goes afar. *Grahītā*, He grasps; although He has no hands, He engulfs everything. Even though He is *acakṣuḥ*, without eyes, *paśyati*, He sees everything.

Although He has *akarnaḥ*, no ears, *śṛṇoti*, He hears. Though He does not possess a mind, *saḥ*, He; *vetti*, knows; whatever is *vedyam*, to be known, being omniscient. And, *tasya*, of Him; *na asti*, there is no; *vettā*, knower,—as is said in the Śruti, “There is no other witness but Him” (Bṛ. 3.7.23). *Āhuḥ tam*, they speak of Him; as *agryam*, the first—He being the Cause of all; *puruṣam*, the Puruṣa, the Full; *mahāntam*, the great.

Furthermore,



अणोरणीयान् महतो महीया-  
 नात्मा गुहायां निहितोऽस्य जन्तोः ।  
 तमक्रतुं पश्यति वीतशोको  
 धातुः प्रसादान्महिमानमीशम् ॥२०॥

20. The Self that is subtler than the subtle and greater than the great is lodged in the heart of (every) creature. Through the grace of the Lord, one who sees that Self as desireless, and sees Its glory as God, becomes sorrowless.

*Ātmā*, the Self; is *aṇīyān*, subtler; *aṇoḥ*, than the subtle; *mahīyān*, greater; *mahataḥ*, than what is great in measure. And It is *nihitaḥ*, lodged, exists as the Self; *guhāyām*, in the heart; *asya jantoh*, of (every) creature, of all the beings, counting from *Brahmā* to a clump of grass. One who *paśyati*, sees; *tam*, that Self; as *akratum*, desireless, devoid of hankering for enjoyment of objects; (and sees) *mahimānam*, the glory of the Self, which is devoid of increase and decrease caused by actions; as *īśam*, God; — he who knows directly as, ‘I am this One’, he becomes *vītaśokaḥ*, sorrowless.

How then does this one know? *Prasādāt*, by the grace; *dhātuḥ*, of the Lord. Indeed, when the supreme God becomes favourable, there arises the knowledge of His true nature. Or, the organs are the *dhātus* because they sustain the body. (So, *dhātuḥ prasādāt* means) through their clearness, through the removal of their impurities etc. by seeing that objects are full of defects. Other-

wise the Self is difficult to be realised by common people who are full of desires.

With a view to emphasising the aforesaid idea, the text reveals the realisation of a seer of *mantras* :

वेदाहमेतमजरं पुराणं सर्वा-  
त्मानं सर्वगतं विभुत्वात् ।  
जन्मनिरोधं प्रवदन्ति यस्य  
ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥२१॥

21. 'I know this ancient One who is free from decrepitude, who is the Self of all, and who is omnipresent by virtue of pervasiveness; regarding whom, the deliberators on Brahman speak of birthlessness, and whom they speak of as eternal.'

*Aham*, I; *veda*, know; *etam*, this; *purāṇam*, ancient One; who is *ajaram*, free from decrepitude, free from the quality of modification; *sarvātmānam*, the Self of all; and *sarvagatam*, omnipresent; *vibhuvāt*, by virtue of pervasiveness, like space; and *yasya*, regarding whom; *brahma-vādinah*, the deliberators on Brahman; *pravadanti*, speak of; *janma-nirodham*, birthlessness; (and of whom they speak of as) *nityam*, eternal. The meaning is clear.

## CHAPTER 4

Since this subject-matter is profound, therefore it has to be explained repeatedly. Hence is begun the fourth chapter.

य एकोऽवर्णो बहुधा शक्तियोगाद्  
वर्णाननेकान् निहितार्थो दधाति ।  
वि चैति चान्ते विश्वमादौ स देवः  
स नो बुद्ध्या शुभया संयुनक्तु ॥१॥

1. That Deity, who is one and casteless, and has an inscrutable purpose, who by virtue of His possessing multifarious powers brings into being many castes in the beginning, and in whom the world dissolves at the end, may He endow us with a pure intellect.

*Saḥ devaḥ*, that Deity, who is effulgent by nature, i.e. homogeneous Consciousness; *yaḥ ekaḥ*, who is one, the nondual supreme Self; *avarṇaḥ*, casteless, devoid of caste etc., i.e. unconditioned; *nihitārthaḥ*, who has an inscrutable purpose, whose intention remains unknown, i.e. who is independent; who, *bahudhā śakti-yogāt*, by virtue of His possessing multifarious powers; *dadhāti*, brings into being; *anekān*, many; *varṇān*, castes; *ādau*, in the beginning; *ca*, and; in whom the *viśvam*, world; *vi-eti*, dissolves; *ante*, in the end, at the time of

dissolution;—from the use of the word *ca* (*and*), it follows, ‘on whom it (the world) rests in the middle also’—; may *saḥ*, He; *saṁyunaktu*, endow; *naḥ*, us; *śubhayā*, with a pure; *buddhyā*, intellect.

In the (following) three verses it is stated that, since He is the creator, and dissolution, too, occurs in Him, therefore He alone is everything; there exists nothing differentiated from Him:

तदेवाग्निस्तदादित्यस्तद्वायुस्तद् चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥२॥

2. That, indeed, is fire, That is the sun, That is air, and That is the moon; That, indeed, is pure, That is Brahman, That is water, and That is Prajāpati.

*Tat*, That, the reality that is the Self; *eva*, indeed; is *agniḥ*, fire. The word ‘*eva*, indeed’ is to be supplied in each case, for there is the use, ‘*tadeva śukram*’. The remaining portion is easy. *Tat eva*, That, indeed; is *śukram*, pure, and is also the other luminous things such as stars etc. That is *brahma*, Brahṁā, existing in the form of Hiraṇyagarbha. That is *āpaḥ*, water; and That is Prajāpati, existing in the form of Virāṭ.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।

त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः

॥३॥

3. You are the woman, You are the man, You are the boy, (and) You are the girl, too. You are the old man tottering with a stick. Taking birth, You have Your faces everywhere.

The meaning of the verse is clear.

नीलः पतङ्गो हरितो लोहिताक्ष-  
स्तडिद्गर्भ ऋतवः समुद्राः ।  
अनादिमत् त्वं विमुत्वेन वर्तसे  
यतो जातानि भुवनानि विश्वा ॥४॥

4. You, indeed, are the blue bee; You, indeed, are the green (parrot) having red eyes; You, indeed, are possessed of lightning in Your womb. You, indeed, are the seasons and the seas. You, indeed, are without beginning; You exist as the Omnipresent, from whom have sprung all the worlds.

The words 'You, indeed,' are to be supplied in each case. You, indeed, are the *nīlaḥ*, blue; *paṅgaḥ*, bee—derived in the sense of 'that which moves by flying'—; *haritaḥ*, green; *lohitākṣaḥ*, having red eyes—i.e. You, indeed, are such humble creatures as the parrot—; *taḍit-garbhāḥ*, possessed of lightning in Your womb—the cloud; *ṛtavaḥ*, the seasons; *samudrāḥ*, the seas. Since You, indeed, are the Self of all, therefore You are verily without beginning; You are surely without beginning and end, *vibhutvena*, on account of Your omnipresence; (You) from whom *jātāni*, have sprung; all the *bhuvanāni*, worlds.

Now the text presents, through the imagery of a she-goat, Nature, which consists of fire, water and food (earth) as are well known in the *Chāndogya Upaniṣad* (6.1, et seq):

अजामेकां लोहितशुक्लकृष्णां  
 बह्वीः प्रजाः सृजमानां सरूपाः ।  
 अजो ह्येको जुषमाणोऽनुशेते  
 जहात्येनां मुक्तमोगामजोऽन्यः ॥५॥

5. One he-goat (the birthless individual soul), indeed, while enjoying sleeps with one she-goat (the birthless Nature), which has red, white and black colours and which gives birth to many offsprings of its own kind. Another he-goat (individual soul) leaves her when she has been enjoyed.<sup>1</sup>

*Ajaḥ hi ekaḥ*, one he-goat, indeed — the individual self identifying itself with the intellect —, ruined by beginningless desire and action, and thinking of itself to be the (real) Self; *juṣamāṇaḥ*, while enjoying; *anuśete*, lies by the side of, adores; *ajām*, one she-goat, Nature; *lohita-śukla-kṛṣṇām*, which has red, white and black colours,<sup>2</sup> i.e. constituted by fire, water and earth; and *sṛjamānām*, which gives birth to; *bahvīḥ*, many; *prajāḥ*, offsprings; *sarūpāḥ*, of its own kind, of its

<sup>1</sup> The word *aja* means 'birthless' as well as 'he-goat'; *ajā* is the feminine form of *aja*.

<sup>2</sup> Red indicates fire, white indicates water, and black indicates earth. In the *Chāndogya Upaniṣad*, Nature is thought of as constituted by these three elements.

own form. Or, (*ajā* means) the power of the Deity Himself, which was realised by practising the yoga of meditation.

*Anyah*, another, whose gloom of ignorance has been dispelled by the light of instruction of a teacher; *jahāti*, leaves her.

Two aphoristic verses are being presented now for the ascertainment of the true nature of the supreme Self:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥६॥

6. Two birds that are ever associated and have similar names, cling to the same tree. Of these two, one eats the fruit of divergent tastes, and the other looks on without eating.

*Dvā* (i.e. *dvau*), two, the individual self identified with the intellect and the supreme Self; *suparṇā* (i.e. *suparṇau*), birds—flying beautifully, moving gracefully, or having similarity with birds; are *sayujā* (i.e. *sayujau*), ever associated; and *sakhāyā* (i.e. *sakhāyau*), have similar names, have the same source of manifestation. Being as they are, they *pariṣvasajāte*, cling; *samānam vṛkṣam*, to the same, single, tree—*vṛkṣa* (lit. tree) means the body, owing to its similarity to a tree in point of being uprooted—; these two have taken the same shelter. *Tayoh*, of these two; *anyah*, one, the self identified with the intellect, which has for its limiting

adjunct the subtle body that is the repository of ignorance, desire and tendencies; *atti*, eats, enjoys — due to non-discrimination; *pippalam*, the fruit, the fruit of action, having the characteristics of joy and sorrow; *svādu*, of divergent tastes, in the form of numerous varieties of experiences of feelings. *Anyah*, the other, the supreme Lord, who is eternal, pure, intelligent and free by nature; *abhicākaṣīti*, looks on, remains witnessing everything; *anaśnan*, without eating.

That being so,

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।  
 जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः  
 ॥७॥

7. On the same tree the individual soul remains drowned (i.e. entangled), as it were; and so, being deluded, it moans because of its impotence. When it realises thus the other, the adorable Lord, and His glory, then it becomes liberated from sorrow.

*Samāne vṛkṣe*, on the same tree, the body; *puruṣaḥ*, the individual soul, the enjoyer; being heavily laden with ignorance, desire, action, results and attachments, *nimagnaḥ*, remains drowned — like a gourd(-shell) in the water of the ocean —, convinced that the body is the Self. Having such ideas as, 'This indeed am I, son of such a one; grandson of this one; I am thin, fat, perfect, imperfect, happy, sorrowful; there is nothing other than this,' it is born, dies and becomes associated



with relatives and friends, *Ataḥ*, and so; *muhyamānaḥ*, being deluded, coming to have, due to non-discrimination, diverse states under the influence of evil; *śocati*, it moans, suffers pain; *anīśayā*, because of its impotence. *Anīśā* is the feeling of helplessness — thinking, 'I am not capable of anything; my son is lost, my wife is dead; what is the need of my living?' (It moans) because of that.

He himself, falling into births as a ghoulish, a lower animal, a human being, etc., and suffering sorrow, is some day shown the path of yoga by some very kind person, as a result of his accumulation of virtuous deeds during many lives; and then becoming concentrated in mind owing to non-injury, truthfulness, celibacy and renunciation of everything, and endowed with control of the mind etc., *yadā*, when, at the time when; *paśyati*, it realises, in meditation; *anyam*, the other, the one who is distinct from the limiting adjunct of the 'tree', who is free from transmigration, untouched by hunger etc., the inmost of all, the supreme Self; *īśam*, the Lord; *juṣṭam*, adored, worshipped through the many paths of yoga; — (realises the Lord) as, 'I am This, the Self of all, the same, indwelling all beings, and not the other who is conditioned by limiting adjuncts arising from ignorance, who is identified with *Māyā*', and (sees) His divine manifestations, *mahimānam*, glory, — that this glory in the form of the world is, indeed, of this supreme Lord; — when it realises thus, then it becomes *vītaśokaḥ*, liberated from sorrow; becomes free from the whole ocean of sorrows. That is, it becomes self-fulfilled.

Or: When it sees the other, the adorable Lord, as

the glorious state of this very indwelling Self, then it becomes free from sorrow.

Now the text shows the self-fulfilment of those who know Him:

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।  
 यस्तं न वेद किमुचा करिष्यति य इत्तद्विदुस्त इमे समासते  
 ॥८॥

8. The Vedas are established on the imperishable supreme Space where all the gods dwell. What will one achieve through the Vedas, who does not know It? Those who know It thus, they who are such, remain self-fulfilled.

*Rcaḥ*, the Vedas; are established *akṣare*, in the imperishable; *parame*, supreme; *vyoman* (i.e. *vyomni*), Space—comparable to space—, which is known from the three Vedas; and *yasmin*, where; *viśve devāḥ*, all the gods; *adhiniṣeduḥ*, dwell, stay supported. *Kim kariṣyati*, what will one achieve; *rcā*, through the Vedas; *yaḥ*, who; *na veda*, does not know; *tam*, It? *Ye*, those who; *viduḥ*, know; *tat*, It; *it*, thus; *te*, they; *ime*, who are such; *samāsate*, remain self-fulfilled.

The text now shows distinctly how, by assuming *Māyā* as the limiting adjunct, that very Immutable becomes the creator of the world and also its efficient cause:

छन्दांसि यज्ञाः ऋतवो व्रतानि  
 भूतं भव्यं यच्च वेदा वदन्ति ।  
 अस्मान् मायी सृजते विश्वमेत-  
 त्तिस्मिन्नान्यो मायया सन्निरुद्धः ॥९॥

9. The Vedas, sacrifices, *kratus*, vows, the past, the future, (the present,) and all those which the Vedas speak of, are from It. The Ruler of Māyā projects this world. And because of Māyā It becomes bound in it as a separate entity, as it were.

*Chandāmsi*, the Vedas, named *Rk*, *Yajus*, *Sāma* and *Atharvāṅgīrasa*; *yajñāḥ*, sacrifices — sacrifices etc. to the gods, and the Vedic rites which are not associated with the sacrificial stake; *kratavaḥ*, *kratus*, *Jyotiṣṭoma*<sup>1</sup> etc.; *vratāni*, vows, such as *Cāndrāyaṇa*<sup>2</sup>; *bhūtam*, the past; *bhavyam*, the future; *yat* — signifying the intermediate between the two — the present; *ca* — used in the sense of — and; (*vedāḥ vadanti*, all those of which the Vedas speak). The idea is that the Vedas alone are the authority with regard to rites involving performance of sacrifices etc. and with regard to the universe and the elements etc. The word *yat* is to be connected with all the words. The construction is this: All those that

<sup>1</sup> Name of a Soma ceremony.

<sup>2</sup> A fast regulated by the moon, the food being diminished every day by one mouthful for the dark fortnight, and increased in like manner during the bright fortnight.

• According to N., *yajñas* are sacrifices in which Soma is not used, and *kratus* are those in which it is used.

have been stated earlier originate *asmāt*, from It, from Brahman, the Immutable under consideration.

How can Brahman, which is unchanging, become the material cause of the universe? In answer to this the text says: *Māyī*, the Ruler of *Māyā*. . . . The idea is, it is reasonable that even the changeless One can be the projector of everything through Its own power. (The *Māyī*) *śṛjate*, projects; *viśvam*, the world, the universe referred to earlier. *Māyayā*, because of *Māyā*; It becomes *sanniruddhaḥ*, bound; *tasmin*, in it, in the universe of elements etc. that is fabricated by Its own *Māyā*; *anyaḥ*, as a separate entity, as it were. That is, coming under the influence of ignorance, It wanders in the sea of transmigratory existence.

Now the text says that the aforesaid Nature is *Māyā*, and Brahman, which is its Master and by nature Existence-Knowledge-Bliss, becomes the Ruler of *Māyā* consequent on having it (Nature) as the limiting adjunct, and that this entire perceived universe consisting of the earth etc. is filled by the aggregate of body and organs that are fabricated by *Māyā* as the limbs of That which is Consciousness by nature:

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥१०॥

10. One should know that Nature is surely *Māyā*, and the supreme Lord is the Ruler of *Māyā* to be sure. This whole universe is verily pervaded by what are His limbs.

*Vidyāt*, one should know; that *prakṛtim*, Nature, presented everywhere earlier as the material cause of the universe; is surely *māyā*, Māyā. The particle *tu* is for emphasis. *Maheśvaraḥ* is He who is great (*mahān*) and also the Lord (*īśvara*). (Know) Him as *māyinam*, the Ruler of Māyā — who imparts substance, appearance, etc. to Māyā, and who is its impeller by virtue of being its basis. This portion is to be connected with the foregoing phrase, ‘know surely’.

Through superimposition, *idam*, this; *sarvam* (*jagat*) whole (universe), earth etc.; is surely *vyāptam*, pervaded, i.e. filled up; *tasya avayava-bhūtaiḥ*, by what are His limbs, by the illusory limbs of the supreme God under discussion, which are analogous to the snake etc. imagined on such substrata as rope etc. The particle *tu* is for emphasis.

The text now shows that the unchanging Entity, which is the source of Māyā and its effects, is the basis (of everything) through Its own power; that It is the cause of the origin of such effects as space etc.; and that Liberation follows from the knowledge of identity — as, ‘I am Brahman’ — with that which in reality is Existence-Knowledge-Bliss and which is regarded as the substratum of all:

यो योनिं योनिमधितिष्ठत्येको

यस्मिन्नदं सं च वि चैति सर्वम् ।

तमीशानं वरदं देवमीड्यं

निचाय्येमां शान्तिमत्यन्तमेति ॥११॥

11. By realising that nondual One who exists as the ruler in every Prakṛti, into whom this universe enters and (from whom) it emerges diversely, and who is the controller, benevolent, effulgent and adorable, one attains this Peace absolutely.

He, *ekaḥ*, the nondual One, the supreme Lord, free from Māyā and one mass of homogeneous Bliss; *yaḥ*, who; *adhitiṣṭhati*, exists as the Ruler, as the inner Controller; *yonim yonim*, in every Prakṛti — by the repetition of the word *yonī* are meant Primal Prakṛti, Māyā, and the secondary Prakṛtis, viz space etc. —, by imparting to those Prakṛtis substance and appearance, which accords with the Śruti, ‘He who inhabits space . . .,’ (Bṛ. 3.7.12) etc.; *yasmin*, into whom, into which God, the Ruler of Māyā etc.; *idam sarvam*, this entire universe; *sam-eti*, enters, gets merged, at the time of dissolution; and again, at the time of creation, *vi-eti*, emerges diversely, becomes multifarious in the form of space etc.; *nicāyya*, by realising directly, with the conviction that, ‘I am Brahman’; *tam*, Him, the Ruler under consideration; *īśānam*, the Controller; *varadam*, the Benevolent, the bestower of Liberation; *devam*, who is effulgent by nature; *īdyam*, who is adorable, worthy of praise by the Vedas etc.; *eti*, one attains; *imām*, this — by the word *this* is pointed out the peace that is directly perceived in deep sleep etc. and that consists in the cessation of everything and belongs to everyone —; that very *śāntim*, Peace, which is well known to be undiluted happiness, which is free from all sorrow, i.e. Liberation; *atyantam*, absolutely, i.e. in the way that one becomes free from rebirth, — owing to the destruc-

tion of the cosmic Māyā in the form of ignorance and its effects etc., through the complete knowledge of Reality arising from the instruction of the teacher through such sentences as, 'Thou art That.' That is to say, he becomes homogeneous (with Brahman).

For the attainment of uninterrupted knowledge of Reality, the text now presents a prayer to the supreme Lord who always looks towards Hiraṇyagarbha with a gracious disposition :

यो देवानां प्रभवश्चोद्भवश्च  
 विश्वाधिपो रुद्रो महर्षिः ।  
 हिरण्यगर्भं पश्यत जायमानं  
 स नो बुद्ध्या शुभया संयुक्तु ॥१२॥

12. Rudra, who is the origin and the source of the divine powers of the gods, who is the protector of the universe, the great Seer, saw Hiraṇyagarbha as he was being born. May He endow us with good understanding.

The meaning of this verse has already been explained. (See 3.4.)

The text now says that the supreme Lord is the Master of the gods headed by Brahmā, that He is the support of the world Ākāśa etc. and the Controller

<sup>1</sup> The region between heaven and earth.

of the *knowers* and others, and that He is prayed to by the seekers of Liberation for the attainment of full Knowledge through the purification of the intellect:

यो देवानामधिपो

यस्मिंल्लोका अधिश्रिताः ।

य ईशे अस्य द्विपदश्चतुष्पदः

कस्मै देवाय हविषा विधेम ॥१३॥

13. He who is the Ruler of the gods, on whom the worlds rest, and who rules this (world) of the biped and the quadruped, — to that Deity who is Bliss, we render service with oblation.

The supreme Lord under discussion, *yaḥ*, who; is the *adhipaḥ*, Ruler; *devānām*, of the gods, of Brahmā and others; *yasmīn*, on whom, on which supreme Lord, the Cause of all; *lokāḥ*, the worlds, earth etc.; *adhiśritāḥ*, rest, i.e. are superimposed; and *yaḥ*, who, the supreme Lord under discussion who; *īśe*, rules — the omission of *ta* (from *īṣṭe*) is a Vedic peculiarity —; *asya*, this (world); *dvipadaḥ*, of the biped, of human beings and others; and *catuṣpadaḥ*, of the quadrupeds, of animals etc.; to that *devāya*, Deity, who is effulgent by nature; *kasmāi*, who is bliss — *kasmāi* in place of *kāya* is a Vedic peculiarity<sup>1</sup> —; *vidhema*, we render service — this is the

<sup>1</sup> *Ka* means bliss, and it is here a noun. In the Dative case singular its form should be *kāya*. (*Kasmāi* is the Dative case, singular number, of *ka* as a pronoun meaning *who*.)



form of (the verb) *vi-dha*, in the sense of serving —; *haviṣā*, with oblation, with such materials as porridge, cakes, etc.

Although it has been propounded earlier in many places that the supreme Self is extremely subtle and exists in the Wheel of the World as its Witness, and that It is the projector of the entire universe and is all-pervasive, and that people become liberated by realising their identity with It, still, for facility of understanding, the text says again:

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये  
 विश्वस्य स्रष्टारमनेकरूपम् ।  
 विश्वस्यैकं परिवेष्टितारं  
 ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥१४॥

14. One attains the acme of Peace by realising Śiva as subtler than the subtle, as existing in the midst of the inscrutable and the impenetrable (nescience), as the creator of the universe, as having multifarious forms, and as the one all-encompassing Entity of the universe.

Objects, beginning with the earth and ending with the Undifferentiated, are subtler and subtler in order. The text says that God is the subtlest as compared with them: *sūkṣma-ati-sūkṣmam*, subtler than the subtle. (Existing) *madhye*, in the midst of; *kalilasya*, of the inscrutable and the impenetrable, (i.e.) of nescience and

its effects. The remaining portion has already been explained. (See 3.7.)

The text says that the supreme Self exists as the Witness, that It was attainable as their own Self to Sanaka and others, to the deities, Brahmā and others, as also to specially qualified persons, and that Liberation can be achieved by us when endowed with the four kinds of disciplines<sup>1</sup>:

स एव काले भुवनस्य गोप्ता  
 विश्वाधिपः सर्वभूतेषु गूढः ।  
 यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च  
 तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥१५॥

15. In the past cycles, He, indeed, was the protector of the universe; He is the Ruler of the universe, and He indwells every being. Knowing Him thus, with whom the *Brahmarṣis* and the gods attained identity, one destroys the fetters of death.

*Kāle*, in the past cycles, when the accumulated (results of) actions of beings become ripe for bearing fruit; *saḥ eva*, He, indeed, who is under discussion; was the *goptā*, protector; *bhuvanasya*, of the universe—the Protector in accordance with the fruits of actions of

<sup>1</sup> i. Discrimination between the permanent and the impermanent, ii. dislike for enjoyment here or hereafter, iii. control of the internal organs, detachment, forbearance and faith, and iv. hankering for Liberation.

each being; He is *viśvādhipaḥ*, the Ruler of the universe; *gūḍhaḥ*, He indwells; *sarva-bhūteṣu*, every being—He exists as the mere witness in all, from Brahmā to a clump of grass. *Jñātvā*, knowing, realising directly as, 'I am Brahman'; *tam*, Him, that God Himself; *yasmin*, with whom, with which supreme Reality that is a mass of Consciousness and Bliss; *yuktāḥ*, had attained identity;—who were they?—*brahmarṣayaḥ*, the *Brahmarṣis*<sup>1</sup>, Sanaka and others; and *devatāḥ*, gods, such as Brahmā; *chinatti*, one destroys; *mṛtyu-pāśān*, the fetters of death. Death means ignorance, i.e. darkness, as the Śruti says, 'Darkness is death' (Br. 1.3.28); and forms etc. are the fetters (*pāśāḥ*), derived in the sense of those that bind. One destroys the effects of ignorance, viz desires and actions; that is, he burns them with the fire of Self-effulgence in the state of identity (with Brahman).

The text shows that the supreme Reality is by far the most subtle; It is possessed of a superabundance of Bliss; It is free from blemishes; It exists in creatures in Its very nature of being very subtle; It is all-pervasive by virtue of bestowing everything with substance etc.; and the 'fetters' are destroyed by realising (one's) identity with It:

घृतात् परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः

॥१६॥

<sup>1</sup> Name of a particular class of sages supposed to belong to the Brāhmin caste.

16. Knowing Śiva as hidden in all beings like the very fine film that rises to the surface of clarified butter, and knowing the Deity who is the one all-encompassing Entity of the universe, one becomes free from all bondages.

As the cream floating on the surface of clarified butter is an object of great pleasure to its possessors, similarly, to the people desirous of Liberation the supreme Self is an object of infinite joy, on account of being the source of a joy that is the quintessence. *Jñātvā śivam*, by knowing Śiva (—this has already been explained; see 3.7 and 4.14—) who is very subtle in the form of Bliss which is like that, like the cream of clarified butter; *sarva-bhūteṣu gūḍham*, as hidden in all beings, viz in those from Brahmā to a clump of grass; hidden because, although He is within the purview of direct perception as the Witness of the enjoyment of the fruits of actions, still His divinity is ignored by them—.

The remaining half has already been explained. (See 3.7 and 2.15.)

Now the text states that the Self, which is forever the same continuous Bliss, is the Projector of the universe, that It permeates it (the universe), and that by nature It is Liberation attainable by monks:

एष देवो विश्वकर्मा महात्मा  
सदा जनानां हृदये सन्निविष्टः ।

हृदा मनीषा मनसाऽभिकल्पतो  
य एतद् विदुरमृतास्ते भवन्ति ॥१७॥

17. This effulgent One, whose work is this universe and who is all-pervasive, is ever present in the hearts of beings. He is revealed through the instruction, 'not this, not this', through discriminating intelligence and through the knowledge of unity. Those who know this (Self), they become immortal.

*Eṣaḥ devaḥ*, this effulgent One, who is under discussion; *viśva-karmā*, whose work is the universe—the universe consisting of Mahat (Cosmic Intelligence) etc. is the *karma*, derived in the sense of that which is done; He is *viśva-karmā* since the universe as a product is His due to the influence of Māyā—; and who is *mahātmā*, great and the Self, i.e. all-pervasive; is *sadā*, ever; *sanniviṣṭaḥ*, present, fully established like the reflection of the sun on such limiting adjuncts as water etc.; *hṛdaye*, in the hearts, in the supreme space, in the space within the heart; *janānām*, of beings. He Himself is *abhikṛptaḥ*, revealed, as the Witness, i.e. as a continuous and homogeneous Entity; *hṛdā*, through the instruction, 'not this, not this'—the root *hr̥ñ*, according to the *Smṛtis*, is used in the sense of removal; *hṛt* means that which removes; through that—; *manīṣā*, through discriminating intelligence—in the form, 'This is the human goal, this is not the human goal', 'this is the Self, this is non-Self'; and *manasā*, through the knowledge of unity achievable through contemplation.

Those persons, the monks endowed with the four

kinds of disciplines<sup>1</sup>, *ye*, who; *etat viduḥ*, know This — i.e. the Entity sought to be established by such sentences as, 'Thou art That', and which is always the same, continuous and homogeneous —, those who have realised directly as, 'I am Brahman'; *te*, they, the aforesaid men of realisation; *bhavanti*, become; *amṛtāḥ*, immortal, deathless by nature; i.e. they become free from rebirth.

The text says that, since it is well ascertained that the supreme Self remains unchanged even during the three periods (past, present and future) and also at the time of Liberation, dissolution, etc., therefore it is through ignorance that It appears to possess duality in the waking and dream states as well. But in reality It is verily undivided at all times:

यदाऽतमस्तन्न दिवा न रात्रिः  
 न सन्नचासच्छिव एव केवलः ।  
 तदक्षरं तत् सवितुर्वरेण्यं  
 प्रज्ञा च तस्मात् प्रसृता पुराणी ॥१८॥

18. Where there is no darkness, then there is neither day nor night, neither (superimposition of) existence nor (of) non-existence. There remains only Śiva, the Absolute. That is immutable, That is worthy of adoration by the Sun. The ancient enlightenment has spread verily from It.

<sup>1</sup> See note under 4.15.

*Yadā*, when, in the condition in which; there is *atamaḥ*, no darkness, when darkness that is a result of nescience and its effects is dispelled by Knowledge — comparable to a lamp —, which arises from such sentences as, ‘Thou art That’; *tat*, then, at that time; there is *na divā*, neither day — there is not even a superimposition of day —; *na rātriḥ*, nor night — there is no superimposition of even that —; *na sat*, neither superimposition of existence; *na asat*, nor even the superimposition of non-existence. The phrase, ‘there is not even a superimposition of’, is to be supplied everywhere.

In that case an apprehension may arise that there is merely a void everywhere, which (view) would be non-different from the Buddhistic idea. Hence the text says: There remains *eva śivaḥ*, only Śiva, who is pure by nature; not void — which fact is implied by the indeclinable *eva* —; *kevalaḥ*, the Absolute, free from manifoldness caused by ignorance. *Tat*, That, whose nature has been stated above; is *akṣaram*, immutable, eternal; *tat*, That, (the Reality) implied by the word ‘That’; is *varenyam*, worthy of adoration; *savituh*, by the Sun, by the Deity who identifies Himself with the Sun. The *purāṇī*, ancient — which exists without beginning and has been received successively from Brahmā —; *prajñā*, enlightenment, which arises from the instruction of the teacher through such sentences as, ‘Thou art That’; *ca prasṭā*, has verily spread, in its fullness, among monks who are ever possessed of discrimination etc.; *tasmāt*, from It, which is the source of purity. *Ca* has been used in the sense of *eva* (verily).

The text now states that Brahman, which is unchanging, cannot be grasped by anybody in the directions that are upwards etc., and that, being nondual, It is not comparable to anything, and that It is of the nature of fame not limited by time, direction, etc. :

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।

न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥१९॥

19. Nobody can grasp Him from above, nor across, nor in the middle. There is no likeness of Him whose name is Great Fame.

Nobody *pari-jagrabhat*, can grasp; *enam*, this One, who is under discussion; from *ūrdhvam*, above, in the directions that are upward etc., because He is by nature unlimited, has no parts, and has no limbs. *Na asti pratimā*, there is no likeness; *tasya*, of Him, of that God Himself — because He is of the nature of the experience of uninterrupted Bliss, and because there is none other who is of this kind —; *yasya*, whose, of which God; the *nāma*, name; is *mahad-yaśah*, Great Fame — fame that is not limited by directions etc. and is full everywhere.

The text says that God is not the object of the organs etc., that He, by nature, exists within, and that Liberation comes from the knowledge of one's identity with Him :

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।

हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥२०॥



20. His form does not exist within the range of vision; nobody sees this One with the eye. Those who know this One thus as existing in the heart, through a pure intellect and mind, they become immortal.

*Asya rūpam*, His form, the true nature of God who is under discussion, which is devoid of form etc., free from distinctions, and is of the nature of self-revealed experience of uninterrupted Bliss; *na tiṣṭhati*, does not exist; *sandṛśe*, within the range of vision, in any region that can be perceived by the organs, viz eyes etc., i.e. He does not become the object of their perception. By the very fact of being beyond the range of the organs, *kaścana*, nobody; *paśyati*, sees; *enam*, this One, who is under discussion; *cakṣuṣā*, with the eye—the word ‘eye’ is used as an example—, i.e. He cannot be perceived as an object even by all the organs, as it is stated in the Śruti, ‘That which man does not see with the eyes, that by which man perceives the activities of the eye,’ etc. (Ke. 1.9).

The monks who are endowed with the four disciplines etc. and have the adequate competence, *ye*, who; *viduḥ*, know; *enam*, this One, Brahman, the Self under consideration; *evam*, thus—through direct experience as, ‘I am Brahman’; *hṛdistham*, as existing in the heart, as existing in the cavity, i.e. in the space within the heart, as existing there as the Indwellèr; *hṛdā*—this word has already been explained (see 4.17)—, through a pure intellect; and *manasā*, through the mind; *te*, they; owing to the glory of direct realisation, *bhavanti*, become; *amṛtāḥ*, immortal, deathless. That is, they do not take rebirth since ignorance etc. have been burnt away by the ‘fire’ of the knowledge of Reality.

Now through two verses he prays to that very God by whose grace is obtained the desirable and is avoided the undesirable:

अजात इत्येवं कश्चिद्भूरीः प्रपद्यते ।

रुद्र यत् ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥२१॥

21. 'Since (You are) birthless, therefore some terror stricken person takes refuge in You. O Rudra, protect me forever through that face of Yours which is benign.'

The word *iti* is used in a causative sense. *Iti*, since; You are, indeed, *ajātaḥ*, birthless, devoid of the characteristics of birth, old age, hunger and thirst — all else is destructible and full of misery —; therefore, 'I, *kaścit*, who am alone and under the control of another; being *bhīruḥ*, terror stricken by the world beset with birth, old age, death, hunger, thirst, sorrow, delusion; (*prapadye*) take refuge in You alone.' Or, '*Kaścit*, someone, like myself; *prapadyate*, takes refuge' — where the verb is used in the third person singular. *Rudra*, O Rudra; *pāhi*, protect; *mām*, me; *nityam*, forever; *tena*, through that; *mukham*, face; *te*, of Yours; which is *dakṣiṇam*, benign, which fills one with enthusiasm, which gives joy when meditated on; or, (protect me through) 'that (face) which exists on the right side'.

Further,

मा नस्तोके तनये मा न आयुषि

मा नो गोषु मा न अश्वेषु रीरिषः ।

वीरान् मा नो रुद्र भामितो-

वधीर्हविष्मन्तः सदमित् त्वा हवामहे ॥२२॥

22. 'Please do not bring destruction to our son and grandson, do not bring destruction to our life, do not bring destruction to our cattle, do not bring destruction to our horses. O Rudra, being angry do not kill our courageous servants. We always invoke You thus with oblation.'

*Mā*, please do not; *rīriṣaḥ*, bring destruction—this is to be supplied everywhere—; *naḥ toke*, to our son; and *tanaye*, grandson; do not bring destruction *naḥ āyusi*, to our life; do not bring destruction *naḥ goṣu*, to our cattle; do not bring destruction *naḥ aśveṣu*, to our horses, to our live-stock. And, O Rudra, *bhāmitaḥ*, being angry; *mā vadhīḥ*, do not kill; *naḥ*, our; *vīrān*, courageous servants. Why? Because, *havāmahe*, we invoke; *tvā*, You; *sadam*, always; *it*, thus; *haviṣmantāḥ*, with oblations—being possessed of oblations. That is to say, we always invoke You for protection.

## CHAPTER 5

The fifth chapter is begun with the words *dve akṣare* etc. with a view to stating fresh matters that remained to be dealt with in the fourth chapter :

द्वे अक्षरे ब्रह्मपरे त्वनन्ते  
विद्याविद्ये निहिते यत्र गूढे ।  
क्षरं त्वविद्या ह्यमृतं तु विद्या  
विद्याविद्ये ईशते यस्तु सोऽन्यः ॥१॥

1. He who is immutable, infinite and higher than Brahmā, and in whom lie hidden the two, Knowledge and ignorance, and who controls Knowledge and ignorance, is different (from them). Ignorance is mutable, but Knowledge is verily immutable.

*Akṣare*, in which Immutable; *brahma-pare*, that is higher than Brahmā, Hiraṇyagarbha — or, that is the supreme Brahman; *anante*, the infinite — not limited by space, time, or objects; are the *dve*, two; *vidyā-avidye*, Knowledge and ignorance; — *yatra*, in which the two, Knowledge and ignorance; *nihite gūḍhe*, lie hidden, latent —. The text points out Knowledge and ignorance distinctly — *avidyā*, ignorance, the cause of mutation, the cause of transmigration; is *kṣaram*, mu-

table; *tu*, but; *vidyā*, Knowledge, the cause of Liberation; is *amṛtam*, immutable. *Tu*, but; *yaḥ*, He who, on the other hand; *īśate*, rules, controls; *vidyā-avidye*, Knowledge and ignorance; *saḥ*, He; is *anyaḥ*, different from them, because He is their witness.

Who is He? That is being answered:

यो योनिं योनिमधितिष्ठत्येको  
 विश्वानि रूपाणि योनीश्च सर्वाः ।  
 ऋषिं प्रसूतं कपिलं यस्तमग्रे  
 ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥२॥

2. He is the One who rules all the places and is all the colours and all the sources; who filled with multifarious knowledge the sage Kapila when he was born in the beginning, and whom He saw as he was being born.

He is *ekaḥ*, the One, the nondual supreme Self; *yaḥ*, who; *adhitiṣṭhati*, rules, controls; *yonim yonim*, all the places — the earth etc. mentioned in, ‘He who inhabits the earth . . .,’ etc. (Bṛ. 3.7.3); who rules *viśvāni*, all; *rūpāni*, colours, red etc.; and (all) the *yonīḥ*, sources, places of origin; who *bibharti*, i.e. *babhāra*, filled; *jñānaiḥ*, with multifarious knowledge — virtue, knowledge, detachment and divine powers; *ṛṣim*, the sage, i.e. the omniscient; *kapilam*, Kapila, coloured like gold; *prasūtam*, as he was born, projected out of himself — for the birth of this very one is heard of in, ‘. . .

projected Hiraṇyagarbha in the beginning' (3.4), and the birth of anyone else is not heard of. Later on also it will be said, 'He who created Brahmā in the beginning and who, indeed, delivered the Vedas to him' (6.18); from the Purāṇic sentence, 'Kapila was the first-born', it follows that Hiraṇyagarbha, indeed, is indicated by the word *kapila*:

The sage Kapila, a part of Lord Viṣṇu who is all-pervasive, has come for the destruction of delusion in the world.

In the Golden Age, the All-pervasive One, taking the form of Kapila and others, bestows the highest knowledge that is conducive to the good of the whole world (cf. V. P. 2.14.9 and 3.2.55).

You are Indra among all the gods, Brahmā among the knowers of Brahman, the deity Air among the mighty ones, and among the yogīs You are Sanat-kumāra.

Among the sages You are Vasiṣṭha; You are Vyāsa among the knowers of the Vedas; the god Kapila among the followers of Sāṅkhya (Jñāna-yoga), and among the Rudras, You are Śaṅkara.

Thus is the great sage well known. It is met with in the *Muṇḍaka Upaniṣad*: 'Then, at that time this world existed in this one (Hiraṇyagarbha). After that, Kapila among the sages, who exists beyond darkness, came out of the all-pervasive Viṣṇu. He is the person possessing sixteen weapons.'<sup>1</sup> He himself (Hiraṇya-

<sup>1</sup> This passage does not occur in the *Muṇḍaka Upaniṣad*, nor is its source known. So, translators ignore it.

garbha) became well known as Kapila, *agre*, in the beginning of creation.

—and whom He *paśyēt*, i.e. *apaśyat*, saw; *jāyamānam*, as he was being born.

Besides,

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः ।

भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥३॥

3. This Deity, making each individual net<sup>1</sup> diverse on this field, withdraws it. And the Lord, the great Self, after creating again the rulers as before, presides over them all.

At the time of creation, *eṣaḥ devaḥ*, this Deity; projects the *jālam*, net—of gods, human beings, animals, etc.; *asmin kṣetre*, on this field constituted by *Māyā*; *vikurvan*, making; *ekaikam*, each; *bahudhā*, diverse; and *samharati*, withdraws it. And *īsaḥ*, the Lord; *mahātmā*, the great Self; *sṛṣṭvā bhūyaḥ*, after creating again; *tathā*, as before, as He had created in the earlier cycle; *Marīci* and others, who are *patayaḥ*, the rulers—of the worlds; *sarva-ādhipatyam kurute*, presides over them all.

Further,

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्

प्रकाशयन् भ्राजते यद्वनङ्गान् ।

<sup>1</sup> *Result of past actions*, according to N.; *mundane existence*, according to Ś.

एवं स देवो भगवान् वरेण्यो  
योनिस्वभावानधितिष्ठत्येकः ॥४॥

4. He shines illuminating all the directions, above, below and others, as does the sun. In this way, that God, the effulgent and adorable one, rules alone over all those that stand as the sources.

He, *bhrājate*, shines, through His light, the light of His own consciousness; *prakāśayan*, illuminating; *sarvāḥ diśaḥ*, all the directions, the Eastern etc.; *ūrdhvam*, above; *adhaḥ*, below; and *tiryak*, others—the directions on the different sides; *yat u anaḍvān*, as does the sun. This is the meaning. As the sun is engaged in lighting up the Wheel of the World, *evam*, in this way; *saḥ bhagavān*, that God, who is endowed with divine powers etc., the supreme Self; *devaḥ*, the effulgent, who is by nature resplendent; and *varenyah*, adorable; and *yonih*, the Cause of the entire universe; *adhitiṣṭhati*, rules; *ekaḥ*, alone; *svabhāvān*, the objects (*bhāva*), such as the earth etc., which are identical with him (*sva*). Or, (He rules alone) *yoni-svabhāvān*, all those that stand as the sources, the earth etc.

यच्च स्वभावं पचति विश्वयोनिः  
पाच्यांश्च सर्वान् परिणामयेद् यः ।  
सर्वमेतद् विश्वमधितिष्ठत्येको  
गुणांश्च सर्वान् विनियोजयेद् यः ॥५॥

5. The Source of the universe, who brings about the



nature of things, who transforms all things that are mutable, and who directs all the (three) qualities, He rules alone this whole universe.

The Source of the universe, *yat* — the word *yat* is to be changed in gender to *yaḥ*, who —; *pacati*, brings about; *svabhāvam*, the nature of things, for instance, the heat of fire; *yaḥ*, who; *pariṇāmayet*, transforms; all things that are *pācyān*, mutable, the earth etc.; and *yaḥ*, who; *vinīyojāyet*, directs; the (three) *guṇān*, qualities, viz *sattva*, *rajas* and *tamas*; He, who is of this nature; *adhitiṣṭhati*, rules; *ekaḥ*, alone; *etat*, this; *sarvam*, whole; *viśvam*, universe.

Besides,

तद् वेदगुह्योपनिषत्सु गूढं  
 तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।  
 ये पूर्वं देवा ऋषयश्च तद् विदु-  
 स्ते तन्मया अमृता वै बभूवुः ॥६॥

6. That (Brahman) lies hidden in the Upaniṣads that are the mystical parts of the Vedas. Brahmā knows That which has the Vedas as Its valid source of knowledge. Those ancient gods and seers who knew It, they, being full of Its thought, became immortal indeed.

*Tat*, That, the Reality of the Self under discussion; *gūḍham*, lies hidden; *veda-guhya-upaniṣatsu*, in the Upaniṣads that are the mystical parts of the Vedas. *Brahmā*,

Hiraṇyagarbha; *vedate*, knows; *tat*, That; *brahma-yonim*, which has the Vedas as Its source of valid knowledge. Or, (Brahmā knows) *brahma-yonim*, the source (*yonī*) of Brahmā, of Hiraṇyagarbha, or of the Vedas. *Ye*, those; *pūrva-devāḥ*, ancient gods, Rudra and others; and *ṛṣayaḥ*, the seers, Vāmadeva and others; *tad-viduḥ*, who knew It; *te*, they; being *tanmayāḥ*, full of Its thought, identified with It; *babhūvuh*, became; *amṛtāḥ*, immortal, deathless. ‘Similarly, a person of this age also becomes immortal by knowing It’, — this has to be supplied at the end.

The meaning of the word *tat* (*That*) (in, ‘Thou art That’) has been shown by the text up to this. Now begin the following *mantras* for expounding the meaning of the word *tvam* (*thou*):

गुणान्वयो यः फलकर्मकर्ता  
 कृतस्य तस्यैव स चोपभोक्ता ।  
 स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा  
 प्राणाधिपः सञ्चरति स्वकर्मभिः ॥७॥

7. He who is endowed with the attributes, who is a performer of action leading to a result, and is himself the enjoyer of the result of that very action which has been done, he has many forms, is possessed of the three qualities, has three paths, is the master of the vital force, and moves by his own actions.

*Yaḥ*, he who; is *guṇānvayaḥ*, endowed with the attri-

butes that are the results of tendencies acquired from actions and knowledge; *phala-karma-kartā*, a performer of action leading to a result; and is *saḥ eva*, himself; *upabhoktā*, the enjoyer; *kṛtasya*, of the result of the action that has been done; *saḥ*, he; *viśva-rūpaḥ*, has many forms, diverse aspects, because of the assemblage of body and organs; *triguṇaḥ*, is possessed of the three qualities, *sattva* etc.; *trivartmā*, has three paths, the different paths, viz of the Gods etc.<sup>1</sup>, or of virtue, vice and knowledge; *prāṇādhipaḥ*, is the master of the vital force that has five functions; and he *sañcarati*, moves; — by what? — *sva-karmabhiḥ*, by his own actions.

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।

बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोप्यपरोऽपि दृष्टः ॥८॥

8. That which is of the size of a thumb and has a brightness like the sun, which is associated with determination and egoism, as also with the qualities of the intellect and the qualities of the body, and which is like the tip of a goad, is seen as though different (from Brahman).

The Self (which is) *aṅguṣṭha-mātraḥ*, of the size of a thumb — in relation to the cavity of the heart that is of the size of a thumb; *ravi-tulya-rūpaḥ*, which has a brightness like the sun, i.e. is self-effulgent by nature;

<sup>1</sup> Of the Gods, of the Manes and of repeated birth and death. See Ch. 5.10.

which is associated with determination (*saṅkalpa*), egoism (*ahaṅkāra*), etc., as also *buddheḥ guṇena*, with the qualities of the intellect; and *ātma-guṇena*, with the qualities of the body, old age etc. — and it has been said, ‘Old age and death belong to the body’ —; and *ārāgra-mātraḥ*, which is like the tip of a goad — of the size of the tip of the iron prick fixed to a goad; is *dṛṣṭaḥ*, seen; *āparaḥ api*, as though different, as the self that is consciousness by nature. The word *api* denotes possibility. Due to the limiting adjuncts, the individual is thought of as though different, like the reflection of the sun on water. This is the meaning.

The text again points out with the help of another illustration:

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥९॥

9. That individual soul is to be known as of the size of the tip of a hair imagined to be divided into a hundredth of its hundredth part; and (yet) it happens to be infinite.

*Saḥ jīvaḥ*, that individual soul; *viññeyaḥ*, is to be known; as *bhāgaḥ*, of the size; which is a hundredth part (*bhāga*) of a part of the tip (*agra*) of hair (*vāla*), *kalpitasya*, imagined; to be divided *śatadhā*, a hundred times. Since the subtle body is very fine, therefore this statement is made in relation to its size. And it is so

from the standpoint of its nature as the individual soul, (but) in its true nature it is held to be infinite.

Besides,

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।  
यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥१०॥

10. This one is surely not a woman, nor is this one a man, and this one is certainly not a eunuch. It is protected by those very bodies whichever it takes up.

Since *esaḥ*, this one (the individual soul) is in essence possessed of the nature of the nondual, directly realizable Brahman that is the Self; therefore, it is *eva*, surely; *na strī*, not a woman; nor *tumān*, a man; and surely not *napumsakaḥ*, a eunuch. *Yat yat śarīram ādatte*, whichever body it takes up, be it a female body or a male body or a eunuch's body; *saḥ*, it, the individual soul identifying itself with the intellect; *rakṣyate*, is protected; *tena tena*, by those very bodies. Superimposing the qualities of those respective bodies on itself, it thinks, 'I am fat,' 'I am lean,' 'I am a male,' 'I am a female,' 'I am a eunuch.'

Why then does this one adopt the bodies?

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्ट्यात्मविवृद्धिजन्म ।  
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपान्यभिसम्प्रपद्यते ॥११॥

11. Just as by the pouring in of food and drink comes about the growth of the body, so the embodied one assumes in succession different forms in different places, in accordance with actions through thought, touch, vision and delusion.

First comes thought (*saṅkalpa*); from that follows touch (*sparsā*), the action of the organ of touch; from that (follows) application of vision (*dr̥ṣṭi*); from that (arises) delusion (*moha*). Through those, *saṅkalpana-sparsāna-dr̥ṣṭi-mohaiḥ*, through thought, touch, vision and delusion, are undertaken actions good and bad. From that, *karma-anugāni*, in accordance with the actions; *dehī*, the embodied one, the mortal; *abhi-samprapadyate*, assumes; *anu-krameṇa*, in succession—depending on the fruition of actions; *rūpāṇi*, forms, characterised as male, female and eunuch; *sthāneṣu*, in different places, among gods, animals, men etc. With regard to that an illustration is cited: Just as there comes about (*janma*) the growth (*vivṛddhi*) of the body (*ātma*), because of the primary cause, viz pouring in of food and drink in abundance. This is the meaning.

स्थूलानि सूक्ष्माणि बहूनि चैव  
 रूपाणि देही स्वगुणैर्वृणोति ।  
 क्रियागुणैरात्मगुणैश्च तेषां  
 संयोगहेतुरपरोऽपि दृष्टः ॥१२॥

12. The embodied one adopts gross and subtle bodies as also many others through its own tendencies.

It is seen as though different (from Brahman) and as the cause of their contact (with objects) owing to the results of actions and tendencies of the mind.

*Dehī*, the embodied one, the self identifying itself with the intellect; *vr̥ṇoti*, adopts; *bahūni*, multifarious bodies; viz *sthūlāni*, the gross, a stone, for instance; and *sūkṣmāni*, the subtle, for example, the luminous substances; and *bahūni*, many others, of gods and others; *svaguṇaiḥ*, through its own tendencies formed by the experiences of sanctioned and prohibited things. As a consequence, that embodied one becomes another, as it were, assumes a different body according to those results of actions and one's mental tendencies.

The text now says: He (the individual soul), being thus heavily laden with ignorance, desire, results of actions, attachment, etc., remains sunken in deep water like a (loaded) gourd-shell. And having the certitude that 'I am the body', he remains subject to the condition of an individual soul in the bodies of ghouls, animals, men, etc., so long as the idea of individuality persists. Somehow, due to merit, he becomes free from the blemishes of attachment etc. through the performance of actions dedicated to God, and comes to possess a dislike for enjoyment of rewards of work here or hereafter as a consequence of finding in them the defect of impermanence etc. And becoming endowed with the disciplines of control of the internal and external organs, he becomes liberated by knowing that Self.

अनाद्यनन्तं कलिलस्य मध्ये  
 विश्वस्य स्रष्टारमनेकरूपम् ।  
 विश्वस्यैकं परिवेष्टितारं  
 ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१३॥

13. One becomes free from all the fetters by realising the effulgent One who is beginningless and infinite, who exists in the midst of the inscrutable world (as its Witness), who is the projector of the universe, who has multifarious forms, and who is the one Entity encompassing the universe.

*Mucyate*, one becomes free; *sarva-pāśaiḥ*, from all the fetters, from ignorance, desires and actions; *jñātvā*, by realising; *devam*, the effulgent One, the supreme Self; *anādi-anantam*, who is beginningless and infinite, without beginning and end; who exists *madhye*, in the midst; *kalilasya*, of the inscrutable, of the impenetrable and deep world; who is *sraṣṭāram*, the projector, the originator; *viśvasya*, of the universe; *anekarūpam*, who has multifarious forms; and who is *ekam*, the one Entity; *pariveṣṭitāram viśvasya*, encompassing the universe,— who exists by Himself by pervading it.

Through what means, again, is this One realised? This is being stated:

भावप्राह्मणीडाख्यं भावाभावकरं शिवम् ।  
 कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥१४॥



14. They give up the body who know the pure, effulgent One, who is realised through the pure heart, who is called the Bodiless, who is the creator and the destroyer, and who is the projector of the (sixteen) parts.

*Jahuh*, they give up; *tanum*, the body; *ye*, who; *viduh*, know — as, 'I am He' —; *śivam*, the pure, i.e. the one free from ignorance and its effects; *devam*, the effulgent; *bhāva-grāhyam*, who is realised through the pure heart; *anīḍākhyam*, who is called the Bodiless — *nīḍa* means body —; *bhāva-abhāva-karam*, who is the creator and the destroyer; and who is *kalā-sarga-karam*, the projector of the sixteen parts — beginning with the Vital Force and ending with name, which have been mentioned in the Upaniṣad of the Atharva-veda, 'He created Prāṇa,' etc. (Pr. 6.4).

## CHAPTER 6

Is it not that some others think that Time etc. are the cause? So, how is it, again, said that God is the creator of the parts (mentioned in Pr. 6.4)? In answer to such an apprehension, the text says:

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।  
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥१॥

1. Some intelligent ones speak of inherent nature (as the cause); similarly, others under delusion say that it is Time. This glory in the world belongs surely to the effulgent One because of whom this Wheel of Brahman revolves.

*Eke*, some; *kāvayaḥ*, intelligent ones; *vadanti*, speak of; *svabhāvam*, inherent nature; *tathā*, similarly; *anye*, others; (speak of) *kālam*, Time. The mention of Time and inherent nature is suggestive of even those others referred to in the first chapter. *Pari-muhyamānāḥ*, being under delusion, the non-discriminating persons who are enamoured of objects do not know fully.

*Eṣaḥ mahimā*, this glory, greatness; *tu*, surely — the word *tu* is used for emphasis —; *devasya*, belongs to the effulgent One; *vena*, because of whom; *idam*, this; *brahma-cakram*, Wheel of Brahman; *bhrāmyate*, revolves.

The text elaborates the glory:

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद्यः ।  
तेनेशितं कर्म विवर्ततेह पृथिव्यप्तेजोनिलखानि चिन्त्यम्  
॥२॥

2. It is to be thought that He, by whom is pervaded all this in an orderly way and who is enlightened, the maker of time, possessed of qualities and all-knowing,—being ordained by Him this wellknown work, viz earth, water, fire, air and space, remains superimposed.

He, *yena*, by whom, by which God; is *āvṛtam*, pervaded; *idam*, this world; *nityam*, in an orderly way; and who is *jñāḥ*, enlightened; *kālakārah*, the maker even of time; *guṇī*, possessed of such qualities as ‘not afflicted by sin’; and *sarva-vidyaḥ*, all-knowing;—*īśitam*, ordained, directed; *tena*, by Him, by God; *ha*—the word, indicating something familiar, means—this wellknown; *karma*, work—that which is accomplished is *karma*—, this wellknown work directed by God; *vivartate*, remains superimposed, in the form of the world—like a snake on a garland. That work of His, again, is *prthivī-ap-tejaḥ-anila-khāni*, earth, water, fire, air and space—the five elements counting from earth.

What was referred to in the first chapter as needing consideration (see 1.2), that itself is being elaborated:

तत्कर्म कृत्वा विनिवर्त्य भूय-  
 स्तत्त्वस्य तत्त्वेन समेत्य योगम् ।  
 एकेन द्वाम्यां त्रिमिरष्टभिर्वा  
 कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥३॥

3. (He is to be thought of who) having finished that work and witnessing it, and having again brought about the combination of the Self with the principles of nature — with one, two, three or eight —, and with time as well, (exists in association) with the subtle qualities of the internal organ.

(He is to be thought of who) having created *tat-karma*, that work — earth etc.; and *vinivartya*, having witnessed it; and *bhūyah*, again; *yogam sametya* (—the suffix *ṇic* is omitted here —), having brought about the association; of that Self, *tattvena*, with the principles — with earth etc.; — (association) in how many different ways? — *ekena*, with one, with earth; *dvābhyām*, with two; *tribhiḥ*, with three; *aṣṭabhiḥ vā*, or with eight of the principles of Prakṛti (Nature) — this has been stated in, ‘This Prakṛti of Mine is divided eightfold thus: earth, water, fire, air, space, mind, intellect and also egoism’ (B. G. 7.4) —; and *kālena ca eva*, with time as well; (exists in association) *sūkṣmaiḥ ātmagumaiḥ*, with the subtle qualities of the internal organ, i.e. with desire etc.

Now the text shows the primary purpose of work :

आरभ्य कर्माणि गुणान्वितानि  
 मावांश्च सर्वान् विनियोजयेद् यः ।  
 तेषामभावे कृतकर्मनाशः  
 कर्मक्षये याति स तत्त्वतोऽन्यः ॥४॥

4. Having performed actions that are associated with the (three) qualities, he who surrenders them as also all (his) inclinations of mind,—then, in the absence of these there follows the dissipation of the results of works done before. When the results of works become dissipated, he becomes different from Prakṛti and the elements.

*Ārabhya*, having performed; *karmāṇi*, actions, which are associated with (*anvita*) the qualities (*guṇas*), *sattva* etc.; *yaḥ*, he who; *vinijojayet*, surrenders them; *cā sarvān bhāvān*, as also all (his) greatly diversified inclinations of mind, to God;—then, due to *teṣām*, their, having been dedicated to God, there follows the absence of their connection with him. When this is absent, results of actions done earlier become destroyed. It has also been said:

O son of Kuntī, whatever you do, whatever you eat, whatever you offer as a sacrifice, whatever you give and whatever austerities you undertake, (all) that you offer to Me.

Thus you will become free from bondages in the form of actions that are productive of good and bad results (B. G. 9.27–8).

One who acts by dedicating actions to Brahman and by renouncing attachment, he does not become polluted by sin, just as a lotus leaf is not by water.

By giving up attachment the yogīs undertake work merely through the body, mind, intellect and even the organs, for the purification of themselves (ibid 5.10–11).

*Karma-kṣaye*, when the results of actions become dissipated; he, becoming pure in mind, i.e. after realising himself as Brahman that is by nature Existence-Knowledge-Bliss, by becoming free from ignorance and its effects, *yāti*, becomes; *anyaḥ*, different; *tattvataḥ*, from Prakṛti and the elements. If the reading be *anyat* (in place of *anyaḥ*), then the meaning is, '*yāti*, he attains; that Brahman which is *anyat*, distinct; *tattvataḥ*, from Prakṛti and the elements.'

The succeeding verses are commenced for reaffirming the idea already conveyed, so that persons blinded by objects may somehow realise Brahman. Hence the text says:

आदिः स संयोगनिमित्तहेतुः  
परस्त्रिकालादकलोऽपि दृष्टः ।  
तं विश्वरूपं भवभूतमीड्यं  
देवं स्वचित्तस्थमुपास्य पूर्वम् ॥५॥

5. He is the Source, and the Cause that brings about association; He is seen as beyond the three times and

even as without the parts. After meditating first on the Effulgent One who is possessed of all the forms, who is the Origin and Truth by nature, who is worshipful and who exists in one's heart, (one becomes different from Prakṛti and the elements).

He is *ādih*, the Source of everything; and *saṁyoga-nimitta-hetuḥ*, the Cause that brings about association, the Cause of ignorance etc. that bring about embodiment. And it has been said, 'It is this One Itself who makes him do a virtuous act, . . . it is this One Itself who makes him do a sinful act' (Kau. 8). He is *dṛṣṭaḥ*, seen; as *paraḥ trikālāt*, beyond the three times, the past, future and present—it has been said, too, 'Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity' (Bṛ. 4.4.16). Why? Since this One is *akalaḥ*, without the parts (ref. Pr. 6.4); the parts, viz those counting from the Vital Force and ending with name, do not exist in It. For whatever has parts, being limited by time, has origination and destruction. This One, on the other hand, is partless, beyond relative existence. Therefore, It neither originates nor gets destroyed by becoming limited by the three times.

*Upāsya*, after meditating; *pūrvam*, first, i.e. before the rise of the knowledge of the meaning of the (Upaniṣadic) sentences (such as, 'Thou art That'); *tam devam*, on that Effulgent One—after concentrating the mind with the idea, 'I am this One'—; who is *viśvarūpam*, possessed of all the forms; *bhava-bhūtam*, who is the Origin and Truth by nature—that from which something comes into being is *bhava*, and that which is not

false is *bhūtam*—; *īdyam*, who is worshipful; and *svacittastham*, who exists in one's own heart, (one becomes different from Prakṛti and the elements).

The text points at Him again:

स वृक्षकालाकृतिभिः परोऽन्यो  
 यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।  
 धर्माविहं पापनुदं भगेशं  
 ज्ञात्वाऽत्मस्थममृतं विश्वधाम ॥६॥

6. He, because of whom this phenomenal world revolves, is above all that takes the form of the Tree (of the World) and time, and (He) is different. Knowing the source of virtue, the destroyer of sin, the Lord of divine powers etc., as existing in the intellect and as the immortal support of the universe (one becomes different from Prakṛti and the elements).

*Saḥ*, He; *yasmāt*, because of whom, because of which God; *prapañcaḥ*, the phenomenal world; *parivartate*, revolves; is *paraḥ*, beyond; *vṛkṣa-kālākṛtibhiḥ*, from all that takes the form of the Tree and time—the Tree is the Tree of the World, as has been said, ‘This is the beginningless peepul tree that has its roots above and branches below’ (Ka. 2.3.1); and is *anyaḥ*, different, i.e. untouched by the phenomenal world. *Jñātvā*, by knowing; *dharmāvaham*, the source of virtue; *pāpanudam*, the destroyer of sin; and *bhagesam*, the Lord of divine powers etc.; as *ātmastham*, existing in the intellect; and



as the *amṛtam*, immortal, deathless; *viśva-dhāma*, support of the universe, — ‘one becomes different from Prakṛti and the elements’ — this portion is to be supplied everywhere.

Now, by presenting the realisation of enlightened persons, the text confirms the subject-matter already dealt with:

तमीश्वराणां परमं महेश्वरं  
 तं देवतानां परमं च दैवतम् ।  
 पतिं पतीनां परमं परस्ताद्-  
 विदाम देवं भुवनेशमीड्यम् ॥७॥

7. We know Him, the Effulgent One who is the supreme, great Lord of the lords, Him who is the supreme God of the gods, the Ruler of the rulers, who is higher than the high (i.e. *Māyā*), who is the Lord of the worlds and who is worshipful.

∴ *Vidāma*, we know; *tam*, Him; *devam*, the Effulgent One; who is the *paramam*, supreme; *maheśwaram*, great Lord; *īśvarāṇām*, of the lords, of Death, the son of the Sun, and others; *tam*, Him; who is *paramam daivatam*, the supreme God; *devatānām*, of the gods, of Indra and others; *patim*, the Ruler; *patīnām*, of the rulers, of the *Prajāpatis*<sup>1</sup>; who is *paramam*, higher; *parastāt*, than the

<sup>1</sup> The ten rulers of created beings first projected by Brahmā, viz Marīci, Atri, Aṅgiras, Pulastya, Pulaka, Kratu, Vasiṣṭha, Pracetas, Dakṣa, Bṛghu and Nārada.

high, than the imperishable (Māyā); *bhuvaneśam*, who is the Lord of the worlds; and who is *īdyam*, worshipful.

It is now stated how He is the great Lord :

न तस्य कार्यं करणं च विद्यते  
 न तत्समश्चाभ्यधिकश्च दृश्यते ।  
 परास्य शक्तिर्विविधैव श्रूयते  
 स्वाभाविकी ज्ञानबलक्रिया च ॥८॥

8. He has neither a body nor any organ; none is seen to be either equal or superior to Him. His supreme power is heard of as diverse, indeed, and it consists of the spontaneous act of knowing and the act of control.

*Na tasya vidyate*, He has neither; *kāryam*, a body; nor *karaṇam*, any organ, eyes etc.; *na dṛśyate*, none is seen, or heard of; to be either *tatsamaḥ*, equal to Him; or *abhyadhikaḥ*, superior. *Asya parā śaktiḥ*, His supreme power; is *śrūyate*, heard of; as *vividhā eva*, diverse, indeed; and it consists of the *svābhāvikī*, spontaneous; *jñāna-bala-kriyā ca*, act of knowing—the unhindered capacity for the knowledge of everything—, and the act of control—rulership over everything by controlling them merely through His proximity.

Since this is so, therefore :

न तस्य कश्चित् पतिरस्ति लोके  
 न चेशिता नैव च तस्य लिङ्गम् ।

स कारणं करणाधिपाधिपो

न चास्य कश्चिज्जनितान् न चाधिपः ॥१॥

9. There is no ruler of Him in this world, nor any controller. Nor, indeed, is there any ground of inference with regard to Him. He is the Cause, the Overlord of the lords of the organs. And there is none who is His procreator, nor even an overlord.

*Na kaścit patiḥ*, there is no ruler; *tasya*, of Him; *loke*, in the world; and therefore, *na īśitā*, nor any controller of Him; *na eva ca*, nor, indeed; is there, *tasya*, with regard to Him; any *liṅgam*, ground of inference, indication — comparable to 'smoke'<sup>1</sup>. *Saḥ kāraṇam*, He is the Cause, of everything; *karaṇādhipa-adhipaḥ*, the Overlord of the lords of the organs, the supreme God. Since this is so, therefore there is none who is His *janitā*, procreator; *na ca*, nor even; *adhipaḥ*, an overlord.

Now the seer of the *mantra* prays for the desired object:

यस्तन्तुनाम इव तन्तुमिः प्रधानजैः स्वभावतः ।

देव एकः स्वभावृणोत् स नो दधात् ब्रह्माप्ययम् ॥१०॥

10. 'The one Deity who covered Himself naturally with the effects of Pradhāna, as a spider covers itself

<sup>1</sup> Fire is inferred from the presence of smoke, which is the ground of inference.

with its thread, may He grant me unification with Brahman.'

He, *yaḥ*, who; *āvṛnot*, covered; *svam*, Himself; *yathā*, as; *tantunābhaḥ*, a spider; covers itself, *tantubhiḥ*, with the threads, growing out of itself; *pradhānajaiḥ*, with the effects of Pradhāna, with names, forms and actions arising out of the Unmanifested, which are comparable to the threads; may *saḥ*, He; *dadhāt*, i.e. *dadātu*, grant; *naḥ*, me; *brahma-apyayam*, merger in Brahman, unification with Brahman.

While presenting once again in the next two verses that very Entity like a Myrobalan on one's palm, the text reveals that the supreme human goal can be attained by realising It alone, and from nothing else:

एको देवः सर्वभूतेषु गूढः  
 सर्वव्यापी सर्वभूतान्तरात्मा ।  
 कर्माध्यक्षः सर्वभूताधिवासः  
 साक्षी चेता केवलो निर्गुणश्च ॥११॥

11. The same Deity remains hidden in all beings, and is all-pervasive and the indwelling Self of all beings. He is the supervisor of actions, lives in all beings, (He is) the Witness, the bestower of intelligence, the Absolute and devoid of the (three) qualities.

*Ekaḥ*, the same, nondual; *devaḥ*, Deity, effulgent by nature; remains *gūḍhaḥ*, hidden; *sarva-bhūteṣu*, in all

living beings; and is *sarva-vyāpī*, all-pervasive; and *sarva-bhūta-antarātmā*, the indwelling Self of all beings, i.e. their own reality. He is *karma-adhyakṣaḥ*, the supervisor of actions, the controller of the diverse kinds of actions done by creatures; *sarva-bhūta-adhivāsaḥ*, lives in all beings; *sākṣī*, the Witness of all creatures, the Seer of everything — as it is said in the Smṛti, 'The word *sākṣī* is used for indicating a direct seer' (Pā. Sū. 5.2.91) —; *ceṭā*, the bestower of intelligence; *kevalaḥ*, the Absolute, unconditioned; and *nirguṇaḥ*, devoid of the qualities, *sattva* etc.

एको वशी निष्क्रियाणां बहूना-  
मेकं बीजं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीरा-  
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

12. Everlasting happiness is for those — and not for others — who are wise and who realise as seated in their intellect Him who is one and independent, who makes diverse the single seed of the many which are actionless.

*Sāśvatam*, everlasting; *sukham*, happiness; is *teṣām*, for those; who are *dhīrāḥ*, wise, knowers of the Self; — and *na itareṣām*, not for others, who do not know the Self —; *ye anupaśyanti*, who realise directly; *ātmastham*, as seated in their intellect; *tam*, Him; who is *ekaḥ vaśī*, one and independent; *yaḥ*, who; *karoti bahudhā*, makes diverse; *ekam bījam*, the single seed — the elements in

their subtle form, which are comparable to seeds; *bahūnām*, of the many, of the individual souls; *niṣkriyānām*, who are actionless. For all actions inhere in the body and organs, and not in the Self. The Self, on the other hand, which is actionless, attributeless, devoid of *sattva* and other qualities, and unchanging, superimposes on Itself the qualities that do not belong to It and thinks, 'I am the agent, the enjoyer, happy, sorrowful, lean, stout, a human being, the son of such a one, the grandson of that one, . . . .'

It has also been said:

While actions are being done in every way by the *guṇas* (qualities) of Nature, one who is deluded by egoism thinks thus: 'I am the doer.'

But, O mighty-armed one, the one who is a knower of the facts about the varieties of the *guṇas* and actions does not become attached, thinking thus: 'The organs rest (act) on the objects of the organs.'

Those who are wholly deluded by the *guṇas* of Nature become attached to the activities of the *guṇas* (B. G. 3.27-9).

Besides,

नित्यो नित्यानां चेतनश्चेतनाना-  
मेको बहूनां यो विदधाति कामान् ।  
तत्कारणं सांख्ययोगाधिगम्यं  
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१३॥

13. One becomes freed from all the bondages by knowing that Deity who is the Cause and who can be

known through Sāṅkhya and Yoga, who — being the eternal among the eternal, the consciousness among the conscious — alone dispenses the desired objects to the many.

*Mucyate*, one becomes freed; *sarva-pāsaiḥ*, from all the bondages, from ignorance etc. ; *jñātvā*, by knowing; *devam*, the Deity, the effulgent One; *sāṅkhyayoga-adhigamyam*, who can be known by all through Sāṅkhya and Yoga; who being *nityaḥ*, the eternal; *nityānām*, among the eternal, among the individual souls — the idea being that the eternality of these is derived from His eternality; or, among earth etc. — ; so also, *cetanāḥ*, the consciousness; *cetanānām*, among the conscious, the knowers; *ekaḥ*, alone; *vidadhāti*, dispenses; *bahūnām*, to the many, to the individual souls; *kāmān*, the desired objects, different kinds of enjoyment due to desire.

How is He the consciousness of the conscious? This is being stated :

न तत्र सूर्यो भाति न चन्द्रतारकं  
 नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
 तमेव भान्तमनुभाति सर्वं  
 तस्य भासा सर्वमिदं विभाति ॥१४॥

14. There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? He shining, all these shine; through His lustre all these are variously illumined.

*Tatra*, there, in the supreme Self; *sūryaḥ*, the sun, though it is the illuminator of everything; *na bhāti*, does not shine, i.e. it does not reveal Brahman. For the sun illuminates all the forms through His light, indeed, who is the Self of all. In itself, it has no power of illumination. Similarly, *na candra-tāraḥ*, neither do the moon and the stars. *Na imāḥ vidyutaḥ bhānti*, neither do these flashes of lightning shine. *Kutaḥ*, how can; *ayaṃ*, this; *agniḥ*, fire that is known to us? To be short: The fact that this world shines, it is so because, *tam eva bhāntam*, He Himself shining, being effulgence by nature; it *anubhāti*, shines accordingly—as for instance, iron etc. burn not by themselves but as the fire does so. *Tasya bhāsā*, through His lustre alone; *sarvam idam*, all these, sun etc., shine. It has also been said, ‘Being illumined by whose light the sun shines’ (Tai. Br. 3.12.9.7); ‘Neither the sun nor the moon or fire illumines That’ (B. G. 15.6).

It has been said that one becomes free by knowing the Deity. Why, again, is it that one becomes liberated by knowing Him alone and not through any other means? In answer to this it is said:

एको हंसः भुवनस्यास्य मध्ये  
 स एवाग्निः सलिले संनिविष्टः ।  
 तमेव विदित्वा अतिमृत्युमेति  
 नान्यः पन्था विद्यतेऽयनाय ॥१५॥



15. There is one supreme Self in the midst of this universe. He Himself is the fire that is fully established in the water (body). By knowing Him alone one goes beyond death; there is no other path to go by.

There is *ekah*, one; *hamśaḥ*—this word, derived in the sense of one who destroys the cause of bondage, viz ignorance etc., means—supreme Self; *madhye*, in the midst; *asya bhuvanasya*, of this universe—consisting of the three worlds (earth, heaven and the intermediate space); no one else whosoever. Why? Because, *saḥ eva*, He Himself; is *agniḥ*, the fire, comparable to a fire, because He burns away ignorance and its effects—it has also been said, ‘God is the Fire that is beyond the sky’—; *sanniviṣṭaḥ*, that is fully established as the Self; *salile*, in the water—which has become transformed as the body—, as it has been said, ‘Thus, indeed, after the fifth oblation, the waters come to be called a person’ (Ch. 5.9.1)—. Or, *salile*, in the heart that has been made pure like clear water by sacrifice, charity, etc.; He is *sanniviṣṭaḥ*, established, as the scorcher of ignorance and its effects, in the full knowledge arising from the meaning of the Upaniṣadic sentences (e.g. ‘Thou art That’). This is the idea.

Therefore, *viditvā*, by knowing; *tam eva*, Him alone; *atyeti*, one goes beyond; *mṛtyum*, death; *na vidyate*, there is no; *anyaḥ pañthāḥ*, other path; *ayanāya*, to go by.

For the attainment of the supreme Goal, He Himself is once again specially presented by the Upaniṣad:

स विश्वकृद् विश्वविदात्मयोनि-

र्ज्ञः कालकारो गुणी सर्वविद्यः ।

प्रधानक्षेत्रज्ञपतिर्गुणेशः

संसारमोक्षस्थितिबन्धहेतुः ॥१६॥

16. He is the creator of the universe, the knower of the universe, the Self and the Source, the Knower, the maker of time, the possessor of attributes, omniscient, the protector of the Unmanifested and the individual soul, the Lord of the (three) qualities, and the Cause of transmigration, Liberation, existence and bondage.

*Saḥ*, He; is *viśvakṛt*, the creator of the universe; *viśvavit*, the knower of the universe; *ātma-yoniḥ*, the Self and the Source—the Self of all and the source of everything; *jñāḥ*, the Knower; (*sarva-vidyāḥ*) omniscient, i.e. the Light that is Consciousness; *kāla-kāraḥ*, the maker of time; *guṇī*, the possessor of attributes—such as ‘not afflicted by sin’ etc. (see Ch. 8.1.5, 4.1, 7.1). All this is an elaboration of *viśvavit*. He is *pradhāna-kṣetrajña-patiḥ*, the protector of the Unmanifested and the individual soul; *guṇeśaḥ*, the Lord of the qualities, viz *sattva*, *rajas* and *tamas*; and *samsāra-mokṣa-sthiti-bandha-hetuḥ*, the Cause of transmigration, Liberation, existence and bondage.

Further,

स तन्मयो ह्यमृत ईशसंस्थो  
 ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।  
 य ईशेऽस्य जगतो नित्यमेव  
 नान्यो हेतुर्विद्यत ईशनाय ॥१७॥

17. He is the Self of the universe, immortal, fully established as the Lord, the Knower, omnipresent and the protector of this universe, who eternally rules this world. There is no other agent for ruling (the world).

He is *tanmayah*, the Self of the universe — or, full of effulgence; this is said in consonance with, ‘through His lustre all these are variously illumined’ (14) —; *amṛtaḥ*, immortal, deathless; *īśa-samsthaḥ*, fully established as the Lord, in His own Godhood; *jñāḥ*, the Knower; *sarvagah*, omnipresent; *goptā*, the protector; *asya*, of this; *bhuvanasya*, universe; *yah*, who; *īśe* (i.e. *īśte*), rules; *nityam eva*, eternally and regularly; *asya jagataḥ*, this world. *Na vidyate*, there is no; *anyah hetuḥ*, other capable agent; *īśanāya*, for ruling the world.

Since He alone is the Cause of transmigration, Liberation, existence and bondage, therefore a seeker after Liberation should take refuge in Him with his whole being. With a view to teaching this the text says:

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥१८॥

18. He who created Brahmā in the beginning and who, indeed, delivered the Vedas to him, — in that very Deity, who is the revealer of the knowledge regarding the Self, I, being verily desirous of Liberation, seek refuge.

*Yaḥ*, He who; *vidadhāti*, created; *brahmāṇam*, Brahmā, Hiraṇyagarbha; *pūrvam*, in the beginning — of creation; and *yaḥ vai*, who indeed; *prahiṇoti*, delivered; *vedān*, the Vedas; *tasmai*, to him; *tam ha*, in that very — *ha* is used for emphasis —; *devam*, Deity, full of effulgence, the supreme Self — as has been said,

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech (Br. 4.4.21);

Know that Self alone which is one without a second (Mu. 2.2.5) —;

*ātma-buddhi-prasādam*, who makes the knowledge regarding the Self favourable — for, when the supreme Lord becomes gracious, intelligence also, i.e. the valid knowledge about Him, freed from relative existence, continues in identification with Brahman —. (In place of *ātma-buddhi-prasādam*) others read *ātma-buddhi-prakāśam*, revealer of knowledge regarding the Self. Or, *ātmā* (the Self) Itself is the *buddhi* (knowledge); He who reveals Himself as the knowledge of the Self is *ātma-*

*buddhi-prakāśam*. In Him, *aham*, I; being, *vai* — used for emphasis — verily; *mumukṣuḥ*, desirous of Liberation;— and not desirous of any other result — *praṣadye*, seek; *śaraṇam*, refuge.

The true nature (of Reality) that can be grasped through creation etc. has been revealed so far. Now It is being revealed as It is in Itself:

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।  
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥१९॥

19. (I seek refuge in That)<sup>1</sup> which is partless, actionless, tranquil, faultless, taintless, the supreme bridge to immortality and like a fire with burning fuel.

(I seek refuge) in That which is *niṣkalam*, partless, i.e. without limbs; *niṣkriyam*, actionless, established in Its own glory, i.e. changeless; *śāntam*, tranquil, free from all modifications; *niravadyam*, faultless; *nirāñjanam*, taintless; *param setum*, the supreme bridge, as it were; *amṛtasya*, to immortality, for attaining Liberation — because it is the means of crossing the great ocean of delusion that the world is; and which is brilliant and blazing *analam iva*, like a fire; *dagdha-indhanam*, with burning fuel.

Is it that one attains Liberation by realising Him

<sup>1</sup> See Ś.

alone, and not by anything else? The answer to this is :

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥२०॥

20. When men will (be able to) roll up the sky like leather, then will there be an end of sorrow without knowing the Effulgent One.

As one would roll up leather, similarly, *yadā*, when; *mānavāḥ*, men; *veṣṭayisyanti*, will (be able to) roll up; *ākāśam*, the sky, which is formless and pervasive; *tadā*, then; *bhaviṣyati*, will there be; *antaḥ*, an end, a destruction; *duḥkhasya*, of sorrow, belonging to the body and mind and coming from nature and the gods; *avijñāya*, without knowing; *devam*, the Effulgent One, who exists as Knowledge by nature, having neither origination nor end, who is untouched by hunger etc. and is the supreme Self. For relative existence is caused by the absence of the knowledge about the Self.

So long as one does not know the supreme Self as one's own Self, for that long does one, though verily birthless, assume the form of an individual soul among ghouls, animals, human beings and others, and being under delusion, transmigrate, dragged hither and thither by attachment etc. as though by crocodiles etc., and overwhelmed by the three kinds of sorrows. When, again, he realises the supreme Self, which is without cause and effect, characterised as 'not this, not this', 'untouched by hunger', etc., and which exists as Knowledge by nature, having no beginning or

end, and which is absolute Bliss, then, becoming free from nescience and its effects, he becomes absolute Bliss. This is the purport. It has also been said :

Knowledge remains covered by ignorance. Thereby the creatures become deluded.

But in the case of those of whom that ignorance of theirs becomes destroyed by the knowledge of the Self, their knowledge, like the sun, reveals that supreme Reality.

Those who have their intellect absorbed in That, whose Self is That, who are steadfast in That, who have That as their supreme Goal, — they attain the state of non-returning, their dirt having been removed by Knowledge (B. G. 5.15–17).

In order to show that the knowledge of Brahman, when it runs through the traditional line (of teachers), becomes the cause of Liberation, the text points out the tradition as also the person eligible for Knowledge :

तपःप्रभावाद् देवप्रसादाच्च  
 ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।  
 अत्याश्रमिभ्यः परमं पवित्रं  
 प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥२१॥

21. As it is well known, Śvetāśvatara, having realised Brahman through the power of austerities and the grace of God, thereafter fully taught to the monks the Supreme and the Holy (Brahman) that is duly adored by hosts of sages.

*Ha* is used for indicating a wellknown fact. *Svetāśvatarah*, Śvetāśvatara, a ṛṣi by that name; *vidvān*, having realised—having realised directly the Indivisible (Brahman) as, ‘I am Brahman’, through contemplation and meditation with earnestness, continuity, devotion, etc. after hearing about the aforesaid (knowledge of) Brahman from his teacher as it had been handed down traditionally—.

*Tapah-prabhāvāt*, through the power of austerities—such painful austerities as the *Cāndrāyana*<sup>1</sup> etc.; for that is the conventional meaning of the word *tapah*. This is suggestive of all the daily obligatory rites and duties undertaken according to injunction, for the Smṛti says, ‘Onepointedness of the mind and the organs is the highest *tapas*’ (Mbh. Śā. 250.4). Since all those (forms of) austerities existed in that Śvetāśvatara as per rule, therefore, through their power—.

*Deva-prasādāt ca*, and through the grace of God; through the grace of the supreme Lord who had been worshipped appropriately in many past lives with a view to acquiring fitness for the attainment of Liberation—.

*Brahma*, Brahman, of unlimited greatness—.

*Atha*, thereafter—after firmness in his own experience; *provāca*, taught; *samyak*, fully—this word is to be connected both ways (with *provāca* and *juṣṭam*) according to the maxim of ‘the crows eyeball’<sup>2</sup>—; *atyāśramibhyaḥ*, to persons belonging to the most adorable stage of life—for the Smṛti says, ‘The word *ati* denotes

<sup>1</sup> See note under 4.9.

<sup>2</sup> See note under 2.8.



adoration'—, i.e. to those who, owing to the glory of the fulness of the four kinds of disciplines<sup>1</sup>, did not have any dependence even on their own bodies or on the means of livelihood, and therefore (it means) to those who had an abundance of detachment—as it has been said:

If there be not abundant detachment, then the (indirect) knowledge of Brahman remains infructuous. Therefore, a wise man should for ever diligently maintain detachment;

and in another Smṛti also (it is said):

When there arises in the mind dispassion towards all objects, then only should a man of knowledge take to monasticism. Otherwise he will become degraded (see Mai. 2.19).

Thus (*atyāśramīs* means) the *paramahaṃsa-sannyasins*, for they, verily, belong to the most adorable state of life. In support of this is the Śruti:

The word *nyāsa* means *Brahmā*; (the word) *brahmā* stands, indeed, for the supreme; the supreme is verily *Brahmā*.

These austerities are surely inferior; renunciation alone surpassed (them) (Ma. Nā. 78).

The monks are of four classes; *Bahūdaka*, *Kuṭīcaka*, *Haṃsa* and *Paramahaṃsa*. The succeeding one is better than the preceding one (see Mbh. Anu. 141.89).<sup>2</sup>

<sup>1</sup> See note under 4.15.

<sup>2</sup> *Bahūdaka*: a mendicant who begs from the house of pious

To those monks (he taught *samyak*, fully, in the way that It is directly realised as the Self; *paramam pavitram*, the supreme, (i.e.) Brahman that is under consideration — That indeed is the highest, free from all ignorance and its effects, and homogeneous Bliss par excellence; *pavitram*, the Holy, free from the taints of Prakṛti, its effects, etc.; *ṛṣi-saṅgha-juṣṭam*, adored by hosts of sages, adored as the Self by the assembly of such sages as Vāmadeva, Sanaka and others; resorted to as the Bliss that is the dearest and that has been well meditated on. For the Śruti says, ‘. . . but all is loved for the sake of the Self’ (Br. 4.5.6).

The knowledge (of Brahman) should be imparted after testing a disciple of such characteristics as mentioned. The text now states the fault arising from imparting that Knowledge by ignoring this (testing), the Vedic source of that Knowledge, its mystical nature and its being propounded through a succession of teachers :

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।

नाऽप्रशान्ताय दातव्यं नाऽपुत्रायाशिष्याय वा पुनः ॥२२॥

22. The supremely mystical knowledge in the

---

Brāhmins; *Kuṣṭhika*: a mendicant who begs from his son’s house; *Haṁsa*: a mendicant who holds one staff in hand and gives up the tuft of hair on the head; *Paramahaṁsa*: a mendicant who carries no staff or water pot, and has no covering for his body. According to Āsr. the order of classification is *Kuṣṭhika*, *Bahūdaka*, *Haṁsa* and *Paramahaṁsa*.

Upaniṣads was taught in the previous cycle. It is not to be given to one who has no self-control; nor to one who is not a son, or again, to one who is not a disciple.

*Paramam guhyam*, the supreme mystical knowledge (of Brahman) — which is really the highest human goal and the most secret of the secrets; *vedānte*, in the Upaniṣads; *pracoditam*, was taught; *purākalpe*, in the previous cycle<sup>1</sup>. The word *vedānta* is used in the singular to denote a class. The idea is, ‘. . . in all the Upaniṣads’. Thus is shown the succession of teachers (of this Knowledge). This is the idea. *Dātavyam*, it should be given, i.e. taught, to a son who is self-controlled, whose mind is completely under control and free from all such defects as attachment, or to a similar disciple. The knowledge of Brahman should not be imparted out of affection to a son or a disciple who is the opposite of this. The word *punaḥ* (*again*) signifies that evil will arise otherwise. So the idea is that, a teacher who wants to impart the knowledge of Brahman should teach the knowledge of Brahman after testing for long and knowing the qualifications of the disciple. In support of this is the Śruti, “Live (here) for a year in a fitting manner, once more with control over the senses, with *brahmacarya* and faith” (Pr. 1.2). In another Śruti, too, it is found, “Indra certainly lived in celibacy in Prajāpati’s house for a hundred and one years” (Ch. 8.11.3). And this has also been elaborated in various ways in the *Upadeśa Sāhasrī*. Hence it has been dealt with here in brief.

<sup>1</sup> This is by way of eulogy. See Ś.

The text further shows that the knowledge revealed by the teacher becomes a matter of experience only in the case of those endowed with devotion to the Deity and the teacher:

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।  
 तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥२३॥  
 प्रकाशन्ते महात्मन इति ।

23. He who has supreme devotion to the Deity, and as much of it to the guru as to the Deity, to him, indeed, to the great-souled one these subject-matters that have been spoken become revealed.

He, the competent person, *yasya*, who has; *parā*, supreme, spontaneous; *bhaktiḥ*, devotion — this is suggestive of both steadiness and faith —; both these, *tathā*, as much; even *gurau*, to the guru, to the teacher of the knowledge of Brahman; *yathā*, as; *deve*, to the Deity, to the supreme Lord, who is by nature the highest effulgence that is a mass of Existence-Knowledge-Bliss, as shown by the text thus far; *tasya*, to him; *mahātmanah*, to the great-souled one, the preeminent one, the foremost competent person, who has a sense of urgency that without the guru's compassion the knowledge of Brahman is difficult to have, just as a person having his head on fire has no other alternative

to seek for except a water-reservoir, or as a hungry person has got nothing else to seek for except food; *ete arthāḥ*, these subject-matters; *kathitāḥ*, which have been spoken—by the exalted seer Śvetāśvatara, in this *Śvetāśvatara Upaniṣad*; *prakāśante*, become revealed, become fit for his personal experience.

The repetition (of *prakāśante mahātmanah*) is for showing that a preeminent disciple and his disciplines are uncommon, for concluding the chapter and for showing regard (for *Brahma-vidyā*).

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ओं शान्तिः । शान्तिः । शान्तिः ॥



INDEX TO FIRST WORDS OF THE  
ŚLOKAS

	Ch.	Śl.	Page
अग्निर्यत्राभिमध्यते	2	6	106
अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा	3	13	133
अङ्गुष्ठमात्रो रवितुल्यरूपः	5	8	173
अजात इत्येवं कश्चित्	4	21	164
अजामेकां लोहितशुक्लकृष्णाम्	4	5	144
अणोरणीयान्महतो महीयान्	3	20	139
अनाद्यनन्तं कलिलस्य मध्ये	5	13	178
अपाणिपादो जवनो ग्रहीता	3	19	138
आदिः स संयोगनिमित्तहेतुः	6	5	184
आरभ्य कर्माणि गुणान्वितानि	6	4	183
उद्गीतमेतत्परमं तु ब्रह्म	1	7	70
ऋचो अक्षरे परमे व्योमन्	4	8	148
एकैकं जालं बहुधा विकुर्वन्	5	3	169
एको देवः सर्वभूतेषु गूढः	6	11	190
एको वशी निष्क्रियाणां बहूनाम्	6	12	191
एको हंसो भुवनस्यास्य मध्ये	6	15	194
एको हि रुद्रो न द्वितीयाय तस्थुः	3	2	124
एतज्ज्ञेयं नित्यमेवात्मसंस्थम्	1	12	92
एष देवो विश्वकर्मा महात्मा	4	17	158
एष ह देवः प्रदिशोऽनु सर्वाः	2	16	121
कालः स्वभावो नियतिर्यदृच्छा	1	2	47
किं कारणं ब्रह्म कुतः स्म जाता	1	1	45
क्षरं प्रधानममृताक्षरं हरः	1	10	85
गुणान्वयो यः फलकर्मकर्ता	5	7	172
घृतात परं मण्डमिवातिसूक्ष्मम्	4	16	157

छन्दांसि यज्ञाः क्रतवो व्रतानि	4	9	149
ज्ञाज्ञौ द्वावजावीशनीशौ	1	9	80
ज्ञात्वा देवं सर्वपाशापहानिः	1	11	86
ततः परं ब्रह्मपरं बृहन्तम्	3	7	128
ततो यदुत्तरतरं तदरूपमनामयम्	3	10	131
तत्कर्म कृत्वा विनिवर्त्य भूयः	6	3	182
तदेवाग्निस्तदादित्यः	4	2	142
तद् वेदगुह्योपनिषत्सु गूढं	5	6	171
तपः प्रभावाद्देवप्रसादाच्च ब्रह्म	6	21	201
तमीश्वराणां परमं महेश्वरम्	6	7	187
तमेकनेमिं त्रिवृतं षोडशान्तम्	1	4	59
तिलेषु तैलं दधनीव सर्पिः	1	15	97
ते ध्यानयोगानुगता अपश्यन्	1	3	49
त्रिरुन्नतं स्थाप्य समं शरीरम्	2	8	109
त्वं स्त्री त्वं पुमानसि	4	3	142
द्वा सुपर्णा सयुजा सखाया	4	6	145
द्वे अक्षरे ब्रह्मपरे त्वनन्ते	5	1	166
न तत्र सूर्यो भाति न चन्द्रतारकम्	6	14	193
न तस्य कक्षित् पतिरस्ति लोके	6	9	188
न तस्य कार्यं करणं च विद्यते	6	8	188
नवद्वारे पुरे देही	3	18	137
न संदृशे तिष्ठति रूपमस्य	4	20	162
नित्यो नित्यानां चेतनश्चेतनानाम्	6	13	192
निष्कलं निष्क्रियं शान्तम्	6	19	199
नीलः पतङ्गो हरितो लोहिताक्षः	4	4	143
नीहारधूमार्कानिलानलानाम्	2	11	116
नैनमूर्ध्वं न तिर्यञ्चम्	4	19	162
नैव स्त्री न पुमानेषः	5	10	175



पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्राम्	1	5	65
पुरुष एवेदं सर्वम्	3	15	135
पृथ्व्यप्तेजोऽनिलखे समुत्थिते	2	12	117
प्राणान्प्रपीडयेह संयुक्तचेष्टः	2	9	114
भावग्राह्यमनीडाल्यम्	5	14	178
महान्प्रभुर्वै पुरुषः	3	12	132
मा नस्तोके तनये मा	4	22	164
मायां तु प्रकृतिं विद्यात्	4	10	150
य एको जालवानीशत ईशानीभिः	3	1	123
य एकोऽवर्णो बहुधा शक्तियोगात्	4	1	141
यच्च स्वभावं पचति विश्वयोनिः	5	5	170
यथैव बिम्बं मृदयोपलिप्तम्	2	14	119
यदा चर्मवदाकाशम्	6	20	200
यदाऽतमस्तन्न दिवा न रात्रिः	4	18	160
यदात्मतत्त्वेन तु ब्रह्मतत्त्वम्	2	15	120
यस्तन्तुनाभ इव तन्तुभिः	6	10	189
यस्मात्परं नापरमस्ति किञ्चित्	3	9	130
यस्य देवे परा भक्तिः	6	23	206
या ते रुद्र शिवा तनूः	3	5	127
यामिषुं गिरिशान्त हस्ते	3	6	128
युक्तेन मनसा वयं देवस्य	2	2	102
युक्त्वाय मनसा देवान्	2	3	103
युजे वां ब्रह्म पूर्व्यम्	2	5	105
युञ्जते मन उत युञ्जते	2	4	104
युञ्जानः प्रथमं मनः	2	1	101
येनावृतं नित्यमिदं हि सर्वम्	6	2	181
यो देवानामधिपो	4	13	154
यो देवानां प्रभवश्चोद्भवश्च	3	4	126

यो देवानां प्रभवश्चोद्भवश्च	4	12	153
यो देवो अग्नौ यो अप्सु	2	17	122
यो ब्रह्माणं विदधाति पूर्वम्	6	18	197
यो योनिं योनिमधितिष्ठत्येकः	4	11	151
यो योनिं योनिमधितिष्ठत्येकः	5	2	167
लघुत्वमारोग्यमलोलुपत्वम्	2	13	118
वह्नेर्यथा योनिगतस्य मूर्तिः	1	13	95
वालाग्रशतभागस्य	5	9	174
विश्वतश्चक्षुरुत विश्वतोमुखः	3	3	125
वेदान्ते परमं गुह्यम्	6	22	204
वेदाहमेतमजरं पुराणम्	3	21	140
वेदाहमेतं पुरुषं महान्तम्	3	8	129
स एव काले भुवनस्य गोप्ता	4	15	156
सङ्कल्पनस्पर्शनदृष्टिमोहैः	5	11	175
स तन्मयो ह्यमृत ईशसंस्थः	6	17	197
समाने वृक्षे पुरुषो निमग्नः	4	7	146
समे शुचौ शर्करावह्निवालुका	2	10	115
संयुक्तमेतत्क्षरमक्षरं च	1	8	75
सर्वतः पाणिपादं तत्	3	16	135
सर्वव्यापिनमात्मानम्	1	16	98
सर्वाजीवे सर्वसंस्थे बृहन्ते	1	6	67
सर्वा दिश ऊर्ध्वमधश्च तिर्यक्	5	4	169
सर्वाननशिरोग्रीवः	3	11	132
सर्वेन्द्रियगुणाभासम्	3	17	136
सवित्रा प्रसवेन जुषेत	2	7	108
स विश्वकृद् विश्वविदात्मयोनिः	6	16	196
स वृक्षकालाकृतिभिः परोऽन्यः	6	6	186
सहस्रशीर्षा पुरुषः	3	14	134

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये	4	14	155
स्थूलानि सूक्ष्माणि बहूनि चैव	5	12	176
स्वदेहमरणि कृत्वा	1	14	96
स्वभावमेके कवयो वदन्ति	6	1	180

2075 40.00

Phone: 28616181/ 28616080

Email: ramakrishnamathblr@dataone.in

...RIT-ENGLISH SCRIPTURE SERIES  
BY THE SAME AUTHOR  
(With Shankara's Commentary)

Bhagavad Gita	Limp	Rs. 110
	Deluxe	Rs. 120
Isa Upanishad		Rs. 14
Kena Upanishad		Rs. 14
Katha Upanishad		Rs. 22
Mundaka Upanishad		Rs. 15
Prashna Upanishad		Rs. 20
Mandukya Upanishad with the Karika of Gaudapada		Rs. 60
Aitareya Upanishad		Rs. 15
Taittiriya Upanishad		Rs. 30
Eight Upanishads	Vol. I	Rs. 80
(Isa, Kena, Katha, Taittiriya)		
Eight Upanishads	Vol. II	Rs. 80
(Mundaka, Mandukya with the Karika of Gaudapada, Prashna and Aitareya)		
Brahma-Sutra-Bhashya		Rs. 180
Chhandogya Upanishad		Rs. 110

**Rs. 40**

ISBN 81-7505-103-5



9 788175 051034