Upāniṣad Series

S'VETĀŚ'VATAROPANIŚAD

Including original passages, construed text (anvaya) with a literal word by word translation, English rendering of each passage, copious notes, and Introductory Note

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INTRODUCTORY NOTE

THE S'VETĀŚ'VATAROPANIŚAD is a short Upaniṣad consisting of only 113 Mantras (sacred verses) divided into six chapters. It belongs to the Kṛṣṇayajurveda. It gets its name from the sage Svetāśvatara who is said to have taught it to his disciples (vide Mantra 21 of chap. 6). The word Svetāśvatara does not seem to be the original name of the Rṣi but only an honorific title. According to Saṅkarānanda the word means one who has controlled his senses (Sveta=pure+Asva=Indriyas or senses). According to others it means a pure mule or a male calf (Sveta+Asvatara). In ancient days it was quite common to add suffixes like Rṣabha, Puṇgava, etc., to names as a mark of respect or pre-eminence. Either way the word signifies the greatness of the teacher.

It is not one of the more ancient Upaniṣads that are generally considered to be the major ones, and that form the basis of the enquiry in the Brahmasūtras. These Sūtras do not allude to any of the verses original to the Svetāśvatara even once, but many of its Mantras are quoted by the commentators in support of their doctrines. This shows what an important position of authority it held in the eyes of the great commentators, notwithstanding its comparatively later origin.

It does not advocate any particular system of orthodox philosophy, as elaborated in the Dars'anas (systems of
philosophy) or in their expositions. There are passages in this Upaniṣad which are allied in thought to Dvaita (dualism), Viśiṣṭādvaita (qualified non-dualism), Advaita (non-dualism) and other branches of Vedānta. Sāṅkhya and Yoga ideas find a prominent place in certain verses. It lays equal emphasis on Jñāna, Bhakti and other paths of spiritual life. The various aspects, of Godhead find their natural place in it and adjust themselves to each other without any conflict. If, in certain passages, it is Vedic in language and conception, in others it is also Purānic in expression and presentation. In fact, it would seem to be an attempt of a great synthetic mind to reconcile the various conflicting views, philosophical and religious, which were current at the time of its composition. It reminds us of a similar, but a more popular, attempt in this direction, made by Bhagavān Śrī Kṛṣṇa in the Gītā. The modern student will therefore do well to approach the study of this work in the same broad and reverent spirit in which he approaches the study of the Gītā, unfettered by conventions and prejudices.
NOTE ON TRANSLITERATION

In this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and o always represent अ, ए, ई and ऑ respectively and never ए, ए, त्र and उू or other values which they have in English; t and d are always used for त and द only. One tialde, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter C alone represents च.* Since the natural function of h will be to make the aghosa ghosa (e.g. kh, ch, th, ph, gh, jh, dh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च and ष values; hence ch here is छ and sh श।

The vowel ऋ is represented by r because ri, legitimate for रि only, is out of place, and the singular ṅi is an altogether objectionable distortion. The *tialde* over n represents न, न। Accent mark over s gives श, ष; dots above m and n give anusvāra (ः), म and न, respectively. Dots below h and r give visarga (ँ), ख and भ, र, respectively. Dots below s, n, t and d give their corresponding cerebrals ष, ष, ठ and ठ, ष, ष, ठ and ठ; and macrons over a, i, u and o give ऑ, ऑ, ऑ, ऑ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ē, उ u, ऊ ū, ऋ r, ढ Ṝ; ए e, ओ o, ऐ ai, ओ ai, ॐ m, ṭ h, क k, क kh, ग g, घ gh, ङ ṣ, च c, छ ch, ज j, झ jh, ज्ञ jñ, ट t, ठ th, ड d, ढ dh, ण p, त t, थ th, ध d, ध dh, न n, प p, फ ph, ब b, म bh, म m, य y, र r, ल l, व v, श s, ष s, ध h.
THE PEACE INVOCATION

ओं पूर्णपदः पूर्णमिदं पूर्णात् पूर्णेन्द्रदेवयः ।
पूर्णस्य पूर्णमादाय पूर्णेवाभवन्ति ॥

Om. All those that are invisible are filled by Brahman, all those that are visible are also fully permeated by Brahman. The whole universe has come out of the whole Brahman. Brahman is still full, although the whole universe has come out of it.

भद्रं क्षणिग्म: भृगुयाम देवव: भद्रं पश्चयः भमिक्षणजन्ताः ।
स्यायर्मैंतस्तुतुवायस्तनृतनुपप्लव्यशोप देवहितं यदाय: ॥

O gods, with our ears may we hear what is auspicious. With our eyes may we see what is auspicious, O ye worshipful ones. May we enjoy the life allotted to us by the gods, offering to them the activities of our strong limbs and body as a life-long praise.
May Brahman protect us both together. May He nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we not hate each other.

Om Peace! Peace! Peace!
S'VETĀŚ'VATA ROPANISAD

CHAPTER ONE

हरि: ॐ ॥ ब्रह्माविदिनो वदन्ति ॥

कि कारणं ब्रह्म कुतः सम जाता जीवाय केन क च सम्य अभिषिषिता: केन सुखेतरेषु वर्तामहे ब्रह्माविदो व्यवस्थाम् ॥ १ ॥

ब्रह्माविदिनः students of Brahman वदन्ति discuss: किम् what कारणम् cause? ब्रह्म Brahman कुतः whence or why जाता: सम: we are born? केन due to what जीवाय: we live? केन Where च and सम्यतिष्ठा final rest? केन by whom or अभिषिषिता: controlled सुखेतरेषु in happiness and misery ब्रह्माविदः knowers of Brahman व्यवस्थाम् law वर्तामहे we abide?
Students of Brahman (i.e. the Vedas) discuss (among themselves): What is the cause?\(^1\) (Is it) Brahman? Whence\(^3\) are we born? Why\(^3\) do we live? Where\(^4\) is our final rest? Under\(^6\) whose orders are we, who know the Brahman, subjected to the law of happiness and misery?

[NOTES—The Upaniṣad begins with an account of a discussion carried on by some students of the Veda with regard to the ultimate problems of philosophy and religion.

1. **Cause**—The first doubt deals with the problem of causation. It analyses itself as follows: What is the nature of causation? Is it necessary that everything should have a cause? If so, what is the final cause of this universe? Can it be Brahman? How can the Absolute Brahman, unrelated to anything else—the one without a second—be the cause of anything? If at all it could be the cause, what is the nature of this causal Brahman? Is it the material cause, or the efficient cause, or both? Or, can it be that some other non-spiritual entity such as time, nature, etc., is the first cause, and not Brahman? All these seem to be condensed in the first question raised.

2. **Whence are we born?**—The next question is with regard to the mystery of creation. Why should the universe come into existence, if at all it is a thing created? How can the imperfect come out of the perfect, the finite out of the infinite? If it is not created, why should it appear to be an effect, and why should
everything in this universe seem under the necessity of having an origin? If man in his real nature is Brahman Itself, why should there be so much variety in this world? Why should Brahman forsake Its supreme bliss and take on this individual aspect? This seems to be the purport of the second doubt.

3. Why do we live?—The third doubt is with regard to the mystery of life itself. The origin of life, its purpose, its relation to the rest of the universe and allied questions are implied in it.

4. Where is our final rest?—The fourth doubt deals with the mystery of death. The fate of the individual after death—whether he is annihilated, reborn or absorbed in Brahman—is a matter of deep interest to the religious mind.

5. Under whose orders etc.—The last doubt deals with the problem of evil. Why should there be suffering in this world? If man is free and is master of himself, would he willingly choose the life of suffering? How can the existence of suffering under a merciful Providence be explained? Are there proper methods of escape from this, and if so, why does not man have recourse to these methods and be free—especially those who know these methods from a study of the scriptures?

The next Mantra points out briefly the nature of Manana (reflection by the ‘Neti, Neti’ method, or the process of elimination.)

कालः स्माभावो नियतियर्द्रुच्छः
यूतानि योनिः पुरुष इति चिन्यः ।
संयोग एषां नत्वात्मभावाः
दात्माप्यनीशः सुखदु:खहेतो: || ॥ ॥

कालः: time, स्वभावः: nature, नियति: law, यहस्वः: chance, भूताति: matter, योगिः energy, प्रहस: intelligence, इति: thus
चिन्त्या: cannot bear examination, न: nor हु: even एषाम्: of these संयोगः: combination, श्रात्मारावात्: due to identity, तथा:
their own birth, and to the existence of the self. श्रात्मा: the individual soul छपि also अनीशः: not master of itself
सुखदु:खहेतो: because of happiness and misery.

Time, nature, law, chance, matter, energy, intelligence—neither these, nor a combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery.

[NOTES—The various possible explanations for the riddle of the universe are here considered one by one, and rejected as unsatisfactory. To explain a riddle is to relate it to something which we already know through the law of causation. A cause is something which must invariably and immediately precede the effect. To explain the universe, therefore, is to find out something which must necessarily and immediately precede it, and a knowledge of which is essential before we can understand the universe. The various possible explanations offered cannot bear scrutiny, as we shall see.]
CHAPTER ONE

First let us take time. The fact that things are born and exist in time may make it a plausible explanation of the world. There are however serious objections to this. Time is but a part of the framework of thought itself, and without thought it cannot exist. Thought itself is a part of the universe whose explanation we seek. Therefore to consider time as an explanation of the universe will amount to reducing the former into an explanation of itself. It would be the same thing as to say that the cause of time is time itself, which is no explanation. Again, time, though it appears to be eternal, always changes from the past through the present to the future, and it would seem to consist of innumerable moments which come into existence and die away just as any other object we can conceive of. It will also be seen on self-analysis that the cognizing self always precedes the cognition of time. So time cannot be considered as the first cause which brought the universe into existence. The word ‘ātmabhāva’ gives the three reasons explained above as to why time cannot be considered as a cause. These are oneness with the universe, subjection to birth, and existence of the self prior to it.

Next with regard to nature. Nature may here be taken in the sense of inherent property, or as representing the vast expanse of spacial objectivity. Nothing can come into existence if it were against its nature to be born. So the presence of nature may be considered a necessary antecedent to the birth of the universe, and as such, nature may be taken as its cause. Again, nothing can exist, or come into birth, or be conceived of, except as an object in space. Therefore spacial objectivity, being a necessary and inevitable antecedent,
may plausibly be considered as a cause of the universe.

But we find on scrutiny that in either case, nature cannot be considered a cause for the very same reasons as are condensed in the aphoristic expression 'ātma-bhāvāt.' Thus an inherent property can at best exist only in some object, and apart from the object it cannot have separate existence as a cause. Spacial objectivity, again, like time, is one of the frameworks of thought itself, and cannot exist as an antecedent to thought. So in either case nature cannot be considered as a cause of the universe of which it is a part. The existence of the cognizing self is again necessary for knowing nature. For this reason also nature cannot be the cause. Moreover to say that the cause of the universe is its own nature is virtually to confess our ignorance of its true origin.

Next with regard to law. The universe is not a chaos but a cosmos. Everything seems to be related to everything else, and the whole seems to be well arranged, co-ordinated and organized into a system, each object having its definite place and function in respect of the whole, and each being subject to a particular kind of behaviour. Law is nothing but an intellectual formulation of this uniformity of behaviour of objects under particular circumstances. This uniformity may be supposed to be due to some controlling force from outside, which must necessarily exist beforehand. It is on this supposition that law is brought in as a plausible cause. But really law, being only an expression of the behaviour of objects, cannot exist apart from the universe and independent of the cognizing mind.
CHAPTER ONE

Next with regard to chance. Science tells us only about the why, and not the how, of things. Thus the science of botany traces the various stages, and analyses the diverse agencies at work, in the development of a seed into a tree, but it cannot say why those agencies work in a particular way alone, and why the seed grows into a tree and not an animal. We may push back our explanation further and further, but there is a limit to all such explanations, and we shall be forced to admit finally that we do not know the why of things. It is then that we have to take refuge in the explanation that it is due to accident or chance. If, however, we look at it a little closer, we find that the explanation means nothing more nor less than the denial of the universal law of causation. Along with time and space, causation forms a framework of thought itself. Therefore to deny it will be tantamount to denying thought itself. Intellectually, therefore, it is impossible to conceive of anything as due to chance. It will be simply a confession of our ignorance.

Next comes matter. The whole universe may be conceived of as a combination of irreducible particles of matter called atoms, as scientists used to do till recently. But as even these admittedly form part of the universe that we are trying to explain, and as they require the presence of the cognizing subject for their very existence, they cannot be properly considered as cause of the universe.

Next as regards energy. Even in a materialistic view of the universe the inert atoms have to be brought into union by force or energy, which may, on that account, be spoken of as the cause of the universe. Or,
as modern scientists say, the ultimate particles of matter may themselves be units of energy. Therefore it may be proper to consider energy as the source of all matter. A little thought, however, will show that even this energy cannot be the cause of the universe, because, like everything else, energy itself is part of the universe which we seek to explain, and cannot exist apart from the cognizing self.

Next comes intelligence. In the ultimate analysis, the whole universe consists of cognizing minds, cognized objects, and cognition, the bond between the two. This is the Triputi of Vedānta. The cognizing intelligence must be present in every thought, although the objective world may or may not be cognized. In the act of introspection, the cognizing subject does not feel or know the existence of anything external to itself. It converts itself, as it were, into an object for the purpose of observing itself. The cognizing subject is also present in sleep when the whole of the objective universe seems to have vanished. This perceiving intelligence, therefore, has better claims to be considered as the cause of the universe than the entities mentioned before. But on closer scrutiny we find the perceiving subject as much part of the universe as the perceived object, as both cannot exist apart from each other. We thus see the necessity for the self itself to take the form of an object of observation in introspection. As part of the universe, this perceiving subject also, like the perceived object, vanishes in deep sleep and Samādhi, and only pure consciousness remains. Thus intelligence cannot be the first cause.

Next, as regards the self. The self must remain in Samādhi as well as in deep sleep, although even
The consciousness of having enjoyed sound sleep, and of the non-awareness of the existence of the world at the time of deep sleep bear evidence to this fact. The self must have existed in deep sleep, as it could not otherwise have had memory of these experiences after awakening. We cannot also be sure otherwise whether the awakened self is the same as the one that had gone to sleep. This individual self, which must thus be presumed to exist in all the three states of waking, dream and sleep as the knower, the enjoyer and the doer, may be supposed to be the ultimate principle on which the explanation of the universe depends. But even this individual self seems to be not free. If it were free, it would have always continued to enjoy and not to suffer, as nobody likes suffering. The very fact that it has to come back to the dream world or to the waking world, which is full of happiness and misery, shows that there is some agent which is keeping it under its subjection.

We thus see that the explanations offered by the intellect, on the basis of reason, are not satisfying to the cause-seeking intellect itself.

The Ultimate Truth has to be experienced and realized in the depths of Samādhi, and only then intellect and reason may be of use to us in comprehending the truth of our experience. That is the province of reason. Meditation is, therefore, the most important method for realization, and hence it is this process and its results that form the topic of the next Mantra.

ते ध्यानयोगानुगता अपशयन
देवात्मशक्ति स्वयुर्निन्द्राहाम् ।
They practising the method of meditation by the Gunas hidden or concealed, the self-conscious power in themselves; or the sources of intellect, emotions, and will; or, the God of religion, the Self of philosophy, and the Energy of science realized or experienced; who the one without a second beginning with time and ending with self all those causes superintendent superintendents or controls.

Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.

[Notes—1. Who is the God of religion etc.—The word ‘devātmas’akti’ is an aphoristic expression which is variously interpreted by various commentators,
but to us it seems to embody the following view: The word ‘deva’ represents the God of Religion, ‘ātma’ the Self of philosophy, and ‘s’akti’ the Energy of Science. The word also means the self-conscious power which is in everyone, Deva meaning self-luminous. It thus means to emphasize the presence of the Ultimate Truth in everybody in the form of self-conscious power. Devātmaśakti also means the source of knowledge, emotions and will, the three aspects of mind, Deva standing for knowledge, Ātma for the emotions, and S’akti for will. This gives the characteristics of the Ultimate Reality which is beyond the province of mind and language.

2. *Who presides over . . . the individual soul*—By the word ‘adhisthāti’ (presides over) the S’ruti wants to make clear that all the other causes mentioned before as possible explanation depend for their very existence on this fundamental principle, and cannot function independently of it. The other so-called causes are only the instruments of this principle. It is to be noted that the S’ruti calls this principle not as causing the universe, but as presiding over everything. This is to indicate that the question of causation, with which the Upaniṣad begins, arises only at the intellectual stage of thought and enquiry; it ceases to crop up when the state of unity is realized in Saṃādi.

3. *Had been incomprehensible etc.*—The word ‘svaguṇa’ may here refer to Sattva, Rajas and Tamas—the constituent elements of Nature according to Sāṅkhya philosophy. It may also mean the apparent limitations that the Supreme Reality assumes by itself, or better still, the limitations of the intellect in the spiritual
aspirant who has been trying to find out the Reality. This last meaning is preferrable, because the S'ruiti wants to emphasize that the obstruction to spiritual realization lies within ourselves, and that as soon as this is removed by meditation the Spirit reveals Itself.

This universe is nothing but the Ultimate Principle as it appears to our intellect. The next two Mantras give a description of this phenomenal universe.]

तमेकनेिम त्रिहत्र शोद्रान्ति
शताधानि विनातिपत्यराभि:।
अष्ट्रकै: पदःिनिविख्यैकपायां
त्रिमार्गंमेदं द्विनिमित्तेकमोहम् ॥ ४ ॥

तम् Him एकनेमिः with one felly चिह्नमू with a triple tyre षोडशान्तमू with sixteen extremities शताधारस् with fifty spokes विनासिपत्यराभि: (युक्तं) with twenty counter-spokes or wedges पदःिनि: अष्ट्रकै: (युक्तं) with six sets of eight विख्यैकपायां with a belt which is single yet manifold त्रिमार्गंमेदमू with three different roads द्विनिमित्तेकमोहम् with each revolution giving rise to two (स्पष्टं: we think).

We think of Him as the universe resembling a wheel which has one\textsuperscript{1} felly with a triple\textsuperscript{2} tyre, sixteen\textsuperscript{3} extremities, fifty\textsuperscript{4} spokes, twenty\textsuperscript{5} counter-spokes and six\textsuperscript{6} sets of eight; which is driven along three\textsuperscript{7} different roads by means of a belt\textsuperscript{8} that is single yet
manifold; and which each revolution gives rise to two.

[Notes—This abstruse Mantra is Sāṅkhya in terminology, and uses a highly technical imagery. It conveys the sense that, to one bound by the intellect and the senses, the universe is explainable only as an expression of the Supreme Being. Hence God is meditated upon as the wheel of this universe. The universe itself is compared to a wheel in order to indicate its dynamic nature—its perpetual motion. It also alludes to the cyclic nature of all worldly processes—the movement of heavenly bodies, the rounds of birth and death, the succession of involution and evolution, the repetitive process of history, the alternation of happiness and misery, etc.

1. One felly—The circumference of the wheel represents Nature, known variously as unmanifested ether, Māyā, Prakṛti, S'akti, Ajñāna, etc. It is the cause on which the whole creation depends.

2. Triple tyre—The three tyres represent the three qualities of Sattva, Rajas and Tamas, or it may be taken as representing time, space and causation, or the Tripūṭi of Vedānta.

3. Sixteen extremities—These represent the sixteen products or Vikṛtis of the Sāṅkhya philosophy. They are the eleven organs (Indriyas) and the five gross elements (Pañcabhūtas). They are called extremities because creation becomes complete with their evolution.

4. Fifty spokes—These consist of (a) the five Vipar-yayas or misconceptions, (b) the twenty-eight Aśaktis
or disabilities, (c) the nine Tuṣṭis or satisfactions, and (d) the eight Siddhis or perfections. More information on this may be found in Śāṅkhyasūtra III, 37, 45, and Śāṅkhyakārikā 47 et seqq.; in Yogasūtra I, 8 and II, 2; and in the Brahmapurāṇa.

5. **Twenty counter-spokes**—These are the wedges to strengthen the spokes, and they refer to the ten senses and their ten objects.

6. **Six sets of eight**—Aṣṭagas or six sets, each consisting of eight entities, are commonly enumerated as follows: (1) eightfold Nature (Prakṛtyaṣṭaka) consisting of the five elements and mind (Manas), intellect (Buddhi) and egoism (Ahaṅkāra); (2) eight ingredients of the body (Dhātuṣṭaka) consisting of external skin (Carma), internal skin (Tvāk), blood (Āsīk), flesh (Māṁsa), fat (Medas), bone (Asthī), marrow (Majjā), and semen (Śukra); (3) eight psychic powers (Aīśvaryaḥṣṭaka) like Animā, Mahimā, etc.; (4) eight mental states (Bhāvoṣṭaka), consisting of righteousness (Dharma) and unrighteousness (Adharma), knowledge (Jñāna) and ignorance (Ajñāna), renunciation (Vairāgya), and attachment (Avairāgya), super-human powers (Aīśvarya) and want of super-human powers (Anaisvarya); (5) eight super-human beings (Devāṣṭaka) like Brahmā, Prajāpati, Devas, Gandharvas, Yakṣas, Rākṣasas, Piṭṛs and Piśācas; and (6) the eight virtues of the soul (Guṇaṣṭaka), consisting of compassion (Dayā), forbearance (Kṣamā), absence of jealousy (Anasūya), purity (Sauca), freedom from fatigue (Anāyāsa), freedom from poverty (Akārpanya) and desirelessness (Asprḥā).

7. **Three different roads**—These are virtue (Dharma), vice (Adharma), and knowledge (Jñāna).
8. *Belt*—It is Kāma or desire, which is said to be manifold on account of the differences in the objects of desire.

9. *Each revolution*—The corresponding word ‘moha’ in the text literally means delusion, and is synonymous with Bhrama. In its application to the wheel, Moha can, however, mean only revolution. This revolution represents delusion, which gives rise to the two opposites, namely, merit and sin, or happiness and misery.]

पञ्चसतोम्भु पञ्चयोन्युगच्छ्रां
पञ्चमणोम्पि पञ्चबुद्धादिमूलाम् ॥
पञ्चाभरी पञ्चदुःखोघोगां
पञ्चाश्रेद्रां पञ्चपर्वाभीम्: ॥ ५ ॥

(तम् Him) पञ्चसतोम्भु who contains the waters of five streams पञ्चयोन्युगच्छ्रां who has five big turnings due to five causes पञ्चमणोम्पि whose waves are the five Prāṇas पञ्चबुद्धादिमूलाम् whose source is the mind, the basis of five-fold perception पञ्चाभरी who has five whirlpools पञ्चदुःखोघोगां whose rapids are the five-fold misery पञ्चाश्रेद्रां who has fifty (numerous) aspects पञ्चपर्वाभीम् who has five branches अभीम: we think.

We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five streams; that has five big turnings due to five causes; that
has the five Prānas for the waves, the mind—
the basis of five-fold perception—for the
source, and the five-fold misery for its rapids;
and that has five whirlpools, five branches
and innumerable aspects.

[Notes—The points of resemblance between the
river and the universe, which make the metaphor suggestive and significant, are as follows: (1) as the river,
water comes from the sea and goes back to the sea, the
universe springs from God and goes back to Him. (2) As
the river is full of potential dangers to the unthinking
masses living on its banks on account of possible floods,
so is the world capable of mischief to men absorbed in it;
but, then, just as the river contributes to the prosperity
and convenience of people who make use of it for
irrigation and communication, the world also helps the
spiritual evolution of those who have the right outlook on
it. (3) The waters of the river always change but yet
keep a unity because of the banks; so also the universe
is full of change, but it keeps up an appearance of unity
within the limits of its banks of time and space situated
in the bed of causation. (4) As the waters of the river are
not different from the ocean, the universe is not different
from God in the absolute sense.

1. Five streams—These represent the five senses.
2. Five causes—These are the five elements, or
Pañcabhūtas.
3. Mind . . . for the source—The expression
indicates that the universe is dependent on the mind,
and that if it is transcended in Samādhi, the universe
disappears.
4. **Five-fold misery**—It consists of the sorrows of pre-natal existence in the womb, those attendant on birth, the miseries of old age, the pains of diseases and the sorrows of death.

5. **Five whirlpools**—The objects of the five senses of sound, touch, colour, taste and smell, in which individual souls generally get drowned.]

सर्वजीवे सर्वसंस्त्रे बृहते अभिमन् हंसो भ्राम्यते ब्रह्मचक्रे।
पृथ्वात्मानू भेदितारे च पल्ला ज्युध्यस्ततस्तेनायुष्ट्वमेति।।

सर्वजीवे in which everything lives सर्वसंस्त्रे in which everything rests बृहते in the infinite भ्रमिन् in this ब्रह्मचक्रे in the wheel of Brahman हंसः the pilgrim soul भ्राम्यते is whirled about. पृथ्वात्मानम् the individual soul hitherto regarded as separate च itself भेदितारम् as the moving force or God मत्ता knowing, ततः then तेन by Him जुष्यू blessed or favoured भ्रम्यस्य immortality पुति attains.

In this infinite wheel\(^1\) of Brahman, in which everything lives and rests, the pilgrim\(^2\) soul is\(^3\) whirled about. Knowing the individual\(^4\) soul, hitherto regarded as separate, to be itself the Moving Force, and blessed\(^5\) by Him, it attains immortality.

[**Notes**—1. **Wheel of Brahman**—The reference here is to the wheel described in Mantra 4. The wheel is the universe.}
2. Pilgrim soul—The word Haĩsã, which literally means swan in classical Sanskrit, is here interpreted to mean traveller or pilgrim. The progress of consciousness from Tamas to Sattva, or from the unconsciousness of inert substance to the super-consciousness of Samādhi, is compared to a pilgrimage. There seems also to be a subtle reference to the similarity of the soul to a swan kept in a revolving cage, fluttering about so as to escape from its confinement.

3. Is whirled about—The reference is to the theory of reincarnation.

4. Individual soul etc.—The line is variously interpreted by commentators of various schools of thought, each trying to find in it a support for his own favourite system of Vedānta. It is referred to many times in the commentary on the Vedāntasūtras. The Advaitic commentator takes the line to be connected with the previous part of the Mantra and interprets it to mean, ‘Thinking that the individual soul is different from God.’ According to him this conception of the difference between the individual soul and the Supreme Soul is the real cause of bondage and reincarnation. According to the Advaitic interpretation, the line has to be construed thus: Ātmānam jīvaṁ preritāraṁ ca iśvaraṁ prthag eva matvā bhrāmyate. Theists take this line as related to the last line of the Mantra. According to them it means that the realization of the Ātman as separate from its Lord and Master gives immortality. They, therefore, would construe it thus: Ātmānam preritāraṁ ca prthag matvā amṛtatvam etc. Even taking this line as referring to the last line of the Mantra, others interpret the line to mean, ‘Knowing the individual self to be the same as
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God', and treat it as referring to the cause of liberation. We may attempt to reconcile these views, which are generally supposed to be in opposition, as follows: The ignorant man is usually concerned only with himself and the world. To him God, the third entity, does not exist. The intelligent man soon finds out, however, that there is some unknown power behind the universe, which is guiding his destinies. The first part of spiritual practice, therefore, is to realize the existence of this power on whom both he and the world depend. At first this realization is only intellectual. In the history of humanity, as well as in the life of the individual, we find that the idea of God comes early in the picture. With the maturing of intellectual powers comes the real search as to the fundamental character of this power. Sādhanā (spiritual practice) first begins with a separation of God from the universe, as a being with qualities entirely different from the individual and the world. Subsequently, with the analysis of the individual and the world psychologically and scientifically, the various systems of philosophy, dealing with the relations between God, the individual and the world, come into being. Each system represents a stage in the progress of thought and Sādhanā. In the final stage of realization, in the depths of Samādhi, the world and the individual soul, as we know them, vanish entirely, and God alone remains. The individual soul gradually acquires all the fundamental characteristics of God, and gives up all the characteristics of the world. This process of transformation of the individual soul is referred to in this line. This transformation involves both the processes, namely, first finding out the difference between God and the individual soul, as we know it, and
secondly, the identification of God with the individual soul, as it really is. The two being part of the same process, there is no real conflict between them.

5. *Blessed*—The blessing of God, according to Advaitic interpretation, is the realization of the oneness of Jiva and Brahman. The theists construe it as referring to the doctrine of grace.

There is no real conflict between the two views, as the Lord's grace is necessary for the realization of identity. A greater difficulty is as to how to reconcile the doctrine of grace with the doctrine of Karma or self-effort. Here also the difficulty can be overcome if we understand that the grace of God is bestowed on a person only after he has reached the limits of self-effort.

How to get absorbed in Brahman is described in the next Mantra.]

उद्वेदितेलपरं तु ब्रह्म
तस्मप्प्रायं सुप्रतिद्वास्करं च ।
अन्त्रान्तरं ब्रह्मविद्रो विदित्वा
लीना ब्रह्मणि तत्पराः योनिषुत्का: ॥ ७ ॥

एतत् this परस्मू Supreme ब्रह्म (इति) Brahman उद्वेदितेम् expressly declared. तस्मन In that त्रयम् the triad. (तत्) सुप्रतिद्वा That is the firm support, (तत्) अन्तरम् that is imperishable च and. अन्त्र here अन्तरम् the inner essence ब्रह्मविद्रो knowers of Veda विदित्वा knowing, तत्पराः devoted to it ब्रह्मणि in Brahman लीना: merged योनिषु: released from birth (भवन्ति are).
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This is expressly declared to be the Supreme Brahman. In that is the triad. It is the firm support, and it is the imperishable. Knowing the inner essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth.

[NOTES—1. This—The word may refer to the visible universe inclusive of individual souls, or to the Ultimate Reality behind it experienced in Samādhi as the Self of ourselves. In the former case, the first line would mean: ‘This universe is expressly declared (by the Vedas) to be the Supreme Brahman.’ In the latter case, it means, ‘The Absolute (experienced in Samādhi) is what is expressly declared (in the Vedas) as the Supreme Brahman.’ According to the Advaitic explanation, the line means that the Supreme Brahman described in the Vedas is above the world of cause and effect.

2. Triad—The expression signifies the world of multiplicity, which is conceived as different series of three like time, space and causation; waking, dream and sleep, etc. The world of multiplicity may be said to exist in Brahman either in reality as the theists would have it, or by way of superimposition as the Advaitins would prefer.

3. It is the firm support—The passage may mean any three of the following: Either ‘The Absolute is the substratum of all manifested appearances’, or ‘It is the one support, which always saves everything from a fall’, or ‘The whole universe rests in It after dissolution’.
4. *Inner essence*—The reference is to the Taittirīya passage which describes how the knowers of the Veda realize the inner essence of this universe by progressing step by step from the gross body through the subtle and causal bodies.]

संयुक्तमेतः क्षरपश्चर च
व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीश्वात्मा बध्यते भोक्तः-
भावाज झात्वा देवं ग्रुच्यते सर्वपाशे ि] । १८ ।

संयुक्तम् bound together चरस् perishable चरस् imperishable व्यक्ताव्यक्तम् manifest and unmanifest च and
पुतः this विश्वम् universe इशः the Lord भरते supports.
अनीशः without the Lord आत्मा the self भोक्तःभावात् because of being the enjoyer बध्यते is bound. देवम् God झात्वा knowing सर्वपाशः from all fetters ग्रुच्यते is released च and.

The Lord supports this universe, which consists of a combination\(^1\) of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it.

[NOTES—1. *Combination etc.*—Refers to the subtle and gross aspects, cause and effect, spirit and matter, into which everything in the world may be divided.]
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प्राणशी द्रवजाबीशाशास्त्रजा
भेका भोलभोग्यार्थयुक्ता
अनन्तशास्त्रा विश्वरूपो ध्यक्तरूप
त्रयं यदा विन्दते भ्रममेतत् ॥ ९ ॥

The conscious subject and the unconscious object ईशानीशो: the master and the dependent हौ both श्राजो are unborn. भोलभोग्यार्थयुक्ता Who is engaged in bringing about the relation of the enjoiner and the enjoined एका another one हि too श्राजा is unborn. यदा when पुत्र this प्रयं triad श्राजा Brahman (हृति as) (कश्चित् somebody) चिन्द्रेऽते realizes, श्रात्मा the self अनन्त: infinite विश्वरूप: having assumed the form of the universe ध्यक्तरूप inactive भविष्यत् becomes.

The conscious subject and the unconscious object, the master and the dependent, are both unborn. श्राजा who too, who is engaged in bringing about the relation of the enjoiner and the enjoined (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.

[NOTES—This Mantra deals with the Tripuṭi or the three elements of thought—the subject, the object and the relation between the two. These three are said to be unborn, because nobody knows when and how they
came to be. The conscious subject is described as the master because it exists independent of the object in deep sleep, while the object is considered to be dependent because it cannot exist independent of the perceiving subject. The second line refers to how the subject and object are brought into relation by the inscrutable power of Māyā, which invests them with the character of the enjoyer and the enjoyed, and thus gives rise to all kinds of sufferings. This reminds us of Yogasūtras, II. 17 and 23, where junction of the subject and the object is described as the cause of avoidable misery. It is in deep Samādhi that this relation is finally severed, and all the three merge themselves into one in Brahman, and the Ātman, which till then was known to be finite, active and different from the universe, realizes its natural infinitude, universality and freedom from the sense of agentship.]

śrān prabhānamārtāsārāṁ hṛḥ:
śrātmanābhivadante deva ekaḥ  ||
tasyābhāṣyāṇātṛṣeṣjana-ttv-
bhāvaḥ sūryaḥānāvabhāṣyāṇāttvā:  || 10  ||

prabhānam prahāvam prakārśita hṛḥ: God prabhāntāsāraṁ immortal and imperishable. ekaḥ: One deva: God prabhānā the perishable and individual souls śṛṣṭi: rules over. tasya His prabhāṇāt by meditation yojanāt by union tātprabhāvāt by becoming one with Him sūrya: again pranāte in the end viśnusāyanātvaḥ: cessation of all illusion and.
Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

[NOTES—The last two lines point out the various stages by which the Absolute is reached. The expression ‘by union’ refers to Savikalpa or Samprajñāta Samādhi, in which there is yet difference between the person meditating and the object meditated on, and the phrase ‘by becoming one with him’, to the Nirvikalpa or Asamprajñāta Samādhi, in which even this distinction is obliterated in the consciousness of identity.]

God ज्ञात्वा knowing सर्वपाशापहानि: the failing away of all fetters (अवति happens). ज्ञायि: waning कृशी: by misery (i.e., ignorance and its effects) जन्ममुत्युप्रहारिः: cessation of birth and death. तस्य on Him अभिभवानाद् by meditation वेदेवेदे getting beyond the consciousness of the body तृतीयम् third state विशेष्यर्थम् universal lordship (च and); (स:) केवल: one without a second ज्ञात्रकाम: whose desires are satisfied (च अवति becomes).
With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.

[Notes—The Mantra describes the various stages of realization—knowledge through scriptural study etc., waning of ignorance, cessation of future births, continuous meditation on Him, overcoming the body consciousness, and becoming one without a second which is the same as the fulfilment of all desires and attaining universal lordship.

एततः नित्यमेवात्मसंस्थ
नातः परं वेदितवर्यं हि किनित्वः ।
भोजर भोग्यं परितां च पत्रा
सर्वे पोतं त्रिविचं ब्रह्मचेतव ॥ १२ ॥

एततः this नित्यम् eternally भ्रात्मसंस्थम् existing in one's own self परं only वेदितम् is to be known. परतः परम् beyond this न किनित्वः nothing वेदितम् to be known हि indeed. भोजर भोग्यम् the enjoyed परितां the enjoyed च and that which brings about the enjoyment पत्रा as a result of meditation सर्वम् all एततः this त्रिविचम् threefold ब्रह्मम् the Brahman प्रोक्तम् is declared (in the Veda).
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This\(^1\) is to be known as eternally existing in one's own self. Indeed, there\(^2\) is nothing to be known beyond this. As a result of meditation, the enjoyer, the enjoyed and the power which brings about the enjoyment—all are declared to be three aspects of Brahman.

[NOTES—1. *This is to be known etc.*—The state attained by the knower of Brahman, which is described in the previous Mantra, is natural to one, and exists in oneself even before realization; only one is not conscious of it on account of one's limitations. So meditation should be on the eternal Truth existing in one's own self, and should not be on anything which is separate from it.

2. *There is nothing to be known etc.*—This line refers to the fact that, when consciousness of unity is reached, knowledge cannot proceed further, as all science attempts only to find out the unity behind diversity.]

तथायथा योनिगत्स्य मूर्तिः
हृदये नैव च विद्वननाशः ।
स भूय एवेन्धनयोनिग्रहः
स्तद्वभयं वै प्रणवेन देहे ॥ १३ ॥

यथा as योनिगत्स्य latent in its source वहे: of fire मूर्तिः: the form न दर्शयेते is not seen, विद्वननाशः: destruction of its subtle form नैव च (भवति) and yet there is not, स: he
Śrūṣa: again ṫnaḥyaṇyośośyā: capable of being perceived when that piece of wood is brought into contact with another piece of wood ātva surely. tadd va similarly vamarm both prakābena by means of Praṇava dvehe in the body gṛbhaite is realized.

Fire is not perceived in its cause, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Ātman before and after realization) is like that of fire (before and after percussion). By meditating on the Praṇava, the Ātman is perceived manifestly in the body, (but it was there in a latent state even before realization).

[Notes—The Mantra introduces an illustration to convince, even a layman, of the eternal existence in himself of the glory of Ātman, which he subsequently realizes as a result of meditation. The act of percussion, which brings out the latent fire, stands for spiritual practices which reveal the Ātman within. Here spiritual practice is identified with meditation on Praṇava or the sound symbol ‘Om’.]
CHAPTER ONE

स्वेद्रम् one’s own body प्राणम् the lower piece of wood, प्राणम् the symbol Om उत्सरारम्य the upper wood च and कृत्वा making, ध्यानिनम्यथनान्यायात् by practising churning in the form of meditation देवम् God परंतू one should see निगृहवत् like something hidden.

Making one’s own body the lower piece of wood, and the Prañava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden.

[Notes—Elsewhere we find the teacher and the disciple compared to the two pieces of wood, and the process of learning, to churning, in place of the three factors mentioned here—viz., body, the Prañava and the process of meditation.]

तिलेषु तेतदिनीय सर्पिरापः लोकःवर्णौषधिः ।
प्रायात्मात्माननि ग्रुहनेत्तस्मि सत्येनैनं तपसा योजनुपयति ॥ १५॥
सर्वध्यापिनपातमानं क्षीरे सर्पिरिवार्षितम् ।
आत्मात्मातपोमूलं तद्व्योपनिषत् परम् ॥ १६ ॥

तिलेषु in the sesame seeds तेतदिनीय oil, दृष्टिनि in curds सर्पिर: butter, लोकः in (underground) springs प्राय: water, वर्णौषधिः in pieces of wood प्राय: fire ह्रव just as च and प्रायः in like manner चतः this प्राय: the Self अत्मानि in the self गृहते is perceived. च: who प्रायः this सर्वध्यापिनिः
all-pervading जीवे in milk अर्धितम् which is contained सर्वः
butter हृद य like झात्मविधातपेःमूलम् rooted in self-knowledge
and concentration झात्मानम् the self सङ्गेत by truth तपसा by
concentration अनुपसर्यति perceives again and again, तत्
that परम् supreme श्रद्धा Brahman उपलिष्ठ् the destroyer of
ignorance.

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in
wood, even so this Self is perceived in the
self. He who, by means of truthfulness,
self-control and concentration, looks again
and again for this Self, which is all-pervading
like butter contained in milk, and which is
rooted in self-knowledge and meditation,—he
becomes that Supreme Brahman, the destroyer
of ignorance.

[Notes—All the four similes have distinct shades
of suggestiveness. The first suggests that the Ātman is
present everywhere just as oil pervades the whole of the
sesame seed; the second implies that the Impersonal
Ātman though all-pervading, assumes the form of
Personal God under the influence of Bhakti, like butter
contained in milk; the third conveys the idea that the
bliss of Ātman relieves us of all suffering, even as a man
digging for water is relieved of his trouble when the
water level is reached. Primarily, they all alike convey
by implication the idea of the immanence of God.

1. Self—It stands for Buddhhi (intellect).]
CHAPTER TWO

युक्ता: प्रथम मनस्तत्तवाय सविता धियः।
अण्नेज्योतिनिन्द्या पृथिव्या अध्याभरत्॥ १ ॥

प्रथमम् first मनः the mind धियः the senses (च and 
सत्तवाय with a view to realize the Truth युक्ता: harnessing,
सविता the Ultimate Principle conceived of as the im-
manent cause of the evolution of the universe ( Antar-
yāmin) ज्योति: of the fire निन्द्या having found 
पृथिव्या out, out of the earth अध्याभरत् brought out.

First harnessing¹ the mind and the senses with 
\nwith a view to realize the Truth, and then 
\n\nhaving found out the light² of the fire, the 
\nEvolving³ Soul brought itself out of the earth.⁴

[NOTES—This and the next four Mantras are taken 
\nbodily, with slight variations here and there, from the 
\nSaṃhitā portion of the Vedas, and some of them are 
\nalso cited in the Brāhmaṇas and interpreted in relation 
\nto their application to liturgy. The Upaniṣad how-
\never, makes use of them as relating to the practice of
Yoga, and in its application to the knowledge of Brahman. These Mantras are often taken as authority to show that meditation and self-culture are as old as the Vedas. The present Mantra alludes to the preliminary steps in the process of spiritual practice.

1. *Harnessing the mind and the senses*—this refers to the preliminary process of attaining purity of mind by a life of self-control in accordance with the rules of righteousness.

2. *Light of the fire*—Fire and light are both symbolic. 'Fire' refers to the ordinary waking intellect conscious of external objects, and 'light' refers to Pure Consciousness. To find out the 'light of fire' is to understand that Pure Consciousness is separate from the ordinary consciousness of the intellect. This part of the Mantra alludes to the capacity to discriminate between truth and untruth, the first of the four qualifications demanded of the spiritual aspirant according to the Advaita system.

3. *Evolving soul*—The word 'Savitā,' ordinarily meaning 'one who brings forth or inspires', and usually taken as a synonym of sun, is used here symbolically to denote the Antaryāmin or the Ultimate Principle conceived intellectually as the source of all creation, and as working constantly and eternally in the hearts of all beings to raise them to higher and higher levels of life, and thereby causing the process of evolution from behind the scene.

4. *Earth*—The expression is used symbolically to denote matter in general. 'Brought itself out of the earth' therefore means extracted itself out of all attachment to the pleasures of the world. This refers to the spirit of renunciation, the second of the four qualifications demanded of spiritual aspirants.]
CHAPTER TWO

युक्तेन पनसा वर्यं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥ २ ॥

देवस्य self-luminous सवितुः: of the Immanent Soul सवे for the birth युक्तेन controlled मनसा with the mind शक्त्या vigorously सुवर्गेयाय for the attainment of bliss वयम् we (प्रयत्नामेव shall endeavour).

With our minds controlled so as to manifest the self-luminous Immanent ¹ Soul, we shall vigorously endeavour for the attainment of supreme bliss.

[NOTES—This Mantra speaks of the necessity for constant and vigorous practice or Abhyāsa, which, according to Patañjali, forms, along with Vairāgya (renunciation), the most necessary requisite for success in Yoga.

1. Immanent Soul—The word in the original is Savitṛ.]

युक्तवाय मनसा देवानृ सुवर्यं धिया दित्रमः ।
बृहज्ज्योतिः करिष्यत : सविता प्रसुवाति तान् ॥ ३ ॥

सुवर्यं: heaven-aspiring देवानृ the senses मनसा with the help of the mind धिया with the help of the intellect च and युक्तवाय controlling, दित्रम् self-luminous बृहत infinte ज्योति: light करिष्यत: manifesting, तान् them सविता the Immanent Soul or God within प्रसुवाति regenerates.
Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light.

[NOTES—1. Heaven-aspiring—The reference here is to the natural tendency of the senses to run after external worldly pleaser, ‘heaven’ indicating only pleasure arising out of the enjoyment of external objects through attachment.

2. Mind and intellect—Senses are by nature attracted to their objects. No external method is ultimately of any avail in checking their natural propensities. The mind and the Buddhi (intellect), which control the senses, have to be purified and transformed by a changed outlook on life. Then alone can sense-control be successfully practised.

3. Immanent Soul—The word in the original is Savitṛ. For detailed explanation vide Note 3 on the first Mantra of this Chapter. All evolution is to be traced ultimately to the working of the Divinity within.]

युञ्ज्यते मन उत्युञ्ज्यते धियो
विभा विपर्यय ब्रूहतो विपर्यितः \nवि होऽत्र दधे क्षुष्णाविदेश
इन्यहि देवस्य सवितुः परिषुध्वति: \n|| ४ ||

विभा: wise men मन: the mind युञ्ज्यते control, धियो: the activities of the intellect or Buddhi युञ्ज्यते control वत
and. क्युंकि the knowing one एकः single हृदाण्व alone होनात्रा: spiritual practices विद्वृत्ते undergoes. विप्रत्य all-pervading श्रद्धात्: infinite विपश्चित: all-knowing देवस्य self-luminous समित: of the Immanent Soul मही great परिस्थिति: glory.

Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration.

[NOTES—1. Who know—Who are convinced, through scriptural study and the instruction of the Guru, that a higher kind of bliss is attainable through concentration and meditation, than that gained through giving free reins to the senses.]

युजेव वां ब्रह्म पूर्व्ये नमोभिमिविश्वोक पत्रु पथ्येव सूरे: ।
श्रुण्वन्तु विश्वे अपृतस्य पुत्रां आ ये धामानि दिव्यानि तत्त्वुः ॥

सूरे: of the wise पत्रि according to the way एव only वामू you two नमोभिमि: by meditation पूर्व्यं the ancient ब्रह्म Brahma युजे I merge. विश्वोक: the Glorious One पत्रु may manifest. सबं all अपृतस्य of immortality पुत्रां: sons श्रुण्वन्तु may hearken, ये who दिव्यानि celestial धामानि regions अपृतस्य: occupy.
Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself! May the sons of Immortal Bliss hearken to me—even they who occupy celestial regions!

[Notes—This Mantra speaks of Nirvikalpa Samādhi in which the spiritual aspirant gains complete absorption in Brahman. The Rṣi, who has realized that blessed state, is exhorting others to tread the path leading to it—even those occupying celestial regions whose bliss is insignificant compared with that this highest absorption. Those who are priding in their worldly prosperity are shown that there is something higher for them to gain—their birthright of Immortal Bliss.

1. Both—The mind and the intellect, whose limitations were hitherto acting as a screen hiding the vision of the Ultimate Truth.

2. Sons of Immortal Bliss—All men are referred to by this expression, thus indicating that the attainment of Divinity is the birthright of all.]

अन्निर्यन्त्राभिमध्यते बायुयन्त्राविरूच्यते ।
सौमो यन्त्रातिरिच्छयते तत्त सञ्ज्ञायते पनः ॥ ६ ॥

प्रधः: fire यत्र where प्रभिमध्यते is churned out, बायु: air यत्र where प्रभिरूच्यते is controlled, सोम: Soma juice यत्र where प्रतिरिच्छयते overflows, तत्त there मनः: the mind सञ्ज्ञायते attains perfection.
CHAPTER TWO

Where fire\(^1\) is churned out, where air\(^2\) is controlled, where Soma\(^3\) juice overflows,—there the mind attains perfection.

[Notes—This Mantra aims at a synthesis of Jñānayoga, Rājayoga and Karmayoga, and utilizes them all for the realization of the Ultimate Truth.

1. Fire—In Vedic symbology fire stands for intellectual knowledge in the form of ideas couched in language. This knowledge is said to be churned out, like fire form fire-sticks, as a result of study and reflection and philosophical enquiry under the guidance of a competent teacher. Of the two pieces of wood used for lighting fire for sacrificial purposes, the upper one stands for the teacher and the lower one for the disciple, and the process of study is spoken of as ‘churning out’. The whole line refers to Jñānayoga in general.

2. Air—This represents Prāṇāyāma or the control of the vital functions, which is associated with Rājayoga. Hence this line refers to the practice of that Yoga.

3. Soma Juice—The Soma juice used in Vedic sacrifice symbolizes the exhilaration arising out of the pursuit of worldly enjoyments, and giving rise to the forgetfulness of one’s higher nature and birthright of eternal bliss. Soma is said to overflow, when the physical character of the Vedic sacrifice is transcended, and ritual gives place to self-sacrifice; and when work becomes unattached, and is elevated to the rank of worship and service of God in man. This line therefore stands for Karmayoga or the Yoga of active self-sacrifice.]
Attaining whom thou destroyest the source\(^1\) and art no more troubled by the results\(^2\) of past actions—to that ancient Brahman be thou devoted through\(^3\) the Prime Cause, the Immanent Soul.

**[NOTES—This Mantra refers to Bhaktiyoga for completing the picture of synthesis of Yogas referred to in the previous Mantra.**

1. **Source**—Here refers to the mind which gives rise to the phenomenal world. This is finally destroyed only when the Absolute Brahman is realized and the aspirant becomes one with It.

2. **Result of past actions**—The word Pūrta means charitable acts, and is generally used in conjunction with the word Iṣṭa, which denotes ritualistic sacrifice. These stand for all meritorious actions leading to heaven. Here it refers to the accumulated results of all past actions in general. The virtuous actions are specially referred to for showing that even they lead to rebirth,
and should be transcended before attaining final release from the cycle of births and deaths, by becoming one with the Absolute.

3. Through the Prime Cause—The Absolute is beyond thought and speech, and cannot be the object of devotion. Devotion moreover requires the duality of Bhakta (devotee) and Bhagavān (the Divine). We have therefore to approach the unity of Absolute through some perfect form conceived by the intellect. The best possible form of devotion is that towards the Immanent Soul conceived as the First Cause, whose presence is felt by all devotees in their hearts.]

शरीरम् the body त्रिकः with the chest, throat and head समम् held erect in a straight posture स्थाय्य placing, इन्द्रियां सनसा together with the mind हृदि in the heart सन्ति विद्वान् the knowing one सर्वांशि all भयानकानि fearful श्रोतांसि currents ब्रह्मोद्यपेन by means of the raft of Brahman प्रतरेत should cross over.

Placing the body in a straight posture, holding the chest, throat and head erect, and drawing¹ the senses and the mind into the
heart, the knowing \(^2\) one should cross over all the fearful \(^3\) currents by means of the raft \(^4\) of Brahman.

[Notes—1. *Drawing the senses etc.*—Refers to the practice of Pratyāhāra or abstraction of the mind. It is the process of checking the out-going tendencies of the mind and senses, and turning the mind back upon itself.

2. *Knowing one*—He who knows the meaning of Praṇava (Om) and the practice of meditation on it.

3. *Fearful currents*—Tendencies of the mind caused by ignorance, which drag one to the ocean of births and deaths (Saṃsāra).

4. *Raft of Brahman*—The Tāraka-Brahman or Praṇava. This refers to the practice of silent repetition (Japa) of Om in combination with meditation on its meaning.]

\[
\text{प्राणान् प्रपीड़ये संयुक्तवेषः}
\]
\[
\text{क्षीणे प्राणे नासिकःयोच्छुसीतः ।}
\]
\[
\text{दुष्टाध्युक्तमिन्त वाहमेनं}
\]
\[
\text{विद्वानु मनो धार्येताप्रमणः ॥ ९ ॥}
\]

This in this world संयुक्तवेषः: regulating the activities प्राणान् the senses प्रपीड़ये controlling with an effort, क्षीणे प्राणे when the vital activities become gentle नासिकः through the nostrils उच्छुसीत should breathe out. अध्ययनः (सन्) without being distracted विद्वाणु the knowing one दुष्टाध्युक्तमिन्त attached to restive horses वाहमेन the reins हृदे like मनः the mind धार्येत should control.
CHAPTER TWO

Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses.

[Notes—1. Controlling the senses with an effort—Refers to the practice of Yama or moral virtues consisting of non-injury, non-stealing, continence, truthfulness, non-acceptance of gifts, etc. The practice of these guards the aspirant from the influence of evil tendencies acquired in the past.

2. Regulating etc.—This refers to Niyama or practice meant to direct the tendencies and activities of the mind towards worthy objects. This practice is more positive than negative. It consists of such observances as purity, contentment, austerity, scriptural study, devotion to God, etc.

Breathe out etc.—Refers to the practice of Prāṇāyāma or breath control as elaborated in the Yogic scriptures. It does not consist of merely breathing out (Recaka), but also of breathing in (Pūraka) and holding the breath for some time, both inside and outside (Kumbhaka). This should be attempted only after fair progress is made in the preliminaries of Yama and Niyama, and a fair control of the psycho-physical activities is already attained; otherwise it is dangerous. Moreover it should be practised only under the guidance of a competent Guru.]
Sane śuchaśaśkēraśāhivālaṅka
dhīraṁ śabdajalāśrayādītabhi: ।
manonekūkle n tu chalupehāne
ghūhāṅivātaśābhyaṇe prāyojayet ॥ १० ॥

Sane where the floor is even, śucha pure, śkēraśāhivālaṅka
āvalaṅka dhīraṁ śabdajalāśrayādītabhi: (dhīraṁ)
free from pebbles, fire and dust, śabdajalāśrayādītabhi: free from disturbing noises and
manonekūkle helpful for concentration of mind
n tu chalupehāne not displeasing to the eye, ghūhāṅivātaśābhyaṇe
resorting to caves and other places free from wind,
prāyojayet one should perform one's exercises in mind
control.

One should perform one's exercises in concentration, resorting to caves and such other
pure places helpful to its practice—places
where the ground is level without pebbles, and
the scenery pleasing to the eyes; where there
is no wind, dust, fire, dampness and disturbing
noises.

[NOTES—The passage describes the various conditions
that are to be observed, if Yoga is to be practised
successfully and safely. A pure place is one which
fulfils the hygienic conditions, and has also holy associa-
tions. It is difficult to sit in a place for long and in
comfort, if it is not level, or is full of pebbles. Dust,
dampness, fire and smoke that invariably accompanies fire, make the air impure, and thus render Prāṇāyāma dangerous. A pleasing scenery helps one to compose the mind, while noise and strong wind disturb the mind practising concentration.]

नीहारघूपाकाँडनिलान्तनां
स्वघोतातिध्वुस्त्वद्विकारस्तीत्तानाम्।
पतानिृपाणि पूरःसराणि
ब्रह्मण्यभिन्यक्षिकाराणि योगे॥११॥

नीहारघूपाकांडनिलान्तनाम् of snow, smoke, sun, wind and fire स्वघोतातिध्वुस्त्वद्विकारस्तीत्तानाम् of fire-fly, lightning, crystal and moon पतानि these रूपाणि forms योगे in Yoga practice ब्रह्मण्यि of Brahman पूरःसराणि which precede अबिभवक्षिकाराणि the manifesters.

Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice.

[NOTES—If these forms gradually manifest themselves during Yoga practice, one can be sure that the manifestation of Brahman is not very far off. These represent the various stages of the mental modifications as one progresses towards the ultimate realization.]

पृथिव्यस्तत्तेजोनिर्खलेसंस्मृतिते
पञ्चात्मके योग्युणेप्रभृते।
न तस्य रोगो न जरा न धृतुः
प्रास्त्य योगान्मित्यं शरीरं ॥ १२ ॥

In earth, water, light, air and ether in the five elements arising, fivefold योगान्मित्यं perception of Yoga प्रास्त्य (कस्यति) when these have appeared, योगान्मित्यं made of the fire of Yoga शरीरं body ब्राह्मण ब्राह्मण becomes possessed तस्य his न no रोगः disease न no जरा old age न धृतुः no death.

When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death.

[NOTES—The Yogin understands that his physical body is a combination of the five elements, and that his real self is separate from them, and that as such he is not affected by disease, old age or death, which are inseparable from all material things that are by nature always subject to change. He throws off his physical body into the fire of Yoga, and takes up, as it were, a new individuality purer than the previous. His physical body itself, he knows, does not change its essential character as matter, whatever changes it may undergo. Matter remains indestructible, so also the soul which is separate from it.]
1. *Five-fold perception of Yoga etc.*—The reference seems to be to the Yoga practice, mentioned also in Patañjali’s *Yoga-sūtra*, I. 35, of steadying the mind through fixing attention on one of the five senses of smell, taste, colour, touch and sound. This is done by concentrating on the tip of the nose, the tip of the tongue, the fore-part of the palate, the middle of the tongue and the root of the tongue, respectively.

लघुत्वपारोग्यमलोचनम्
वर्णप्रसादः स्वसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषपल्यं
योगप्रबृत्ति प्रथमं वदन्ति ॥ १२ ॥

लघुत्वम् lightness, ारोग्यम् health, मलोचनम् thirstlessness, वर्णप्रसादः clearness of complexion, स्वसौष्ठवम् beauty of voice, शुभम् agreeable गन्धः odour, मूत्रपुरीषम् scantiness of excretions, च and प्रथमाम् first योगप्रबृत्तिम् signs of entering Yoga वदन्ति they say.

It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness of excretions.

यथैव बिम्बं प्रूढयोपलिपिः
तैजोपयं भ्राजते तत्र सुभान्तम् ।
तद्रात्मतत्वं प्रसमीक्ष्य देही
एकः क्षतार्थो भवते वीतशोकः II १४ II

यथा एव just as फिट्ट्या by dust उपलिस्सः stained तत् that विश्वम् metal disc सुधान्तम् (सद्) when cleaned तेजोमयम् brightly आजते shines, तद् बा in like manner देही the embodied being ज्ञातसत्त्वम् the truth of Ātman प्रसमीक्ष्य seeing एकः single वीतशोकः free from sorrow क्षतार्थः भवते attains the goal.

Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Ātman, realizes oneness, attains the goal, and becomes sorrowless.

यदात्मतत्वेऽन तु ब्रह्मतत्वं
दीपोपमेनेह युक्तः प्रपण्येत् ।
अजं भुवं सर्वंत् वैविश्वात्
शात्वा देवं शुचयते सर्वपापे: II १५ II

यदा when युक्तः the Yogin दीपोपमेन resembling a light ज्ञा तसत्त्वेऽ by the truth of Ātman ब्रह्मतत्वम् the truth of Brahman प्रपण्येते sees, (यदा then) अजं unborn भ्रवम् eternal सर्वत्त्वः विश्ववभूतं free from all the modifications of Prakṛti देवम् the Divinity ज्ञात्वा realizing, सर्वपापे: from all sins विश्ववभूतः is freed.
CHAPTER TWO

When the Yogan realizes the truth of Brahman, through the perception of the truth of Ātman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakṛti, he is freed from all sins.

[NOTES—This Mantra identifies the pure Spirit (Ātman) in man with the Spirit at the back of the universe, denoted by the words Brahman and God, and emphasizes that this true knowledge of the nature of God and His affinity with the soul of man constitutes perfection in Yoga.

This Mantra is also remarkable for the simultaneous use of three important Vedāntic terms—Ātman, Brahman, and Deva. ‘Ātman’ means Spirit in the embodied state. ‘Brahman’, interpreted as unrelated to the universe, is Spirit in transcendence, the Impersonal Absolute of philosophy. Interpreted, however, in relation to the universe, the word means the Personal God of religion i.e., the Spirit behind the universe. Deva, here translated as the Divinity, clearly implies Divine Personality, and is the same as Brahman as Personal God. In Vedāntic literature the meanings of these terms, though definite, often imperceptibly shade off into one another. Although this leads to confusion sometimes, it is really one of the most charming features of Vedantic thought, and is responsible for making it the highest mysticism and philosophy in one.]
एषेः ह देवः प्रदिशोऽव लब्धः।
पूर्वेऽ ह जातः स उ गवं अन्तः।
स पुर्व जातः स जनिष्यमाणः।
प्रत्यः जनान्निध्व तवतोमुखः।॥ १६ ॥

एष: this देव: Divinity लब्धः: all प्रदिशः: directions प्रत्यः: in their entirety (प्रवाहः: pervades). स: ह पूर्वः: जातः: He is the first born, the Hiraṇyagarbha. स: He ह अन्तः: indeed गवं: is inside the womb. स: He एवः alone जातः: is born. स: He जनिष्यमाणः: is to be born. (स: He) प्रत्यः: जनाः: तितिध्वः: stands inside all persons as the indweller ( Antar-yāmin) सवतोमुखः: facing all directions.

This Divinity pervades all directions in their entirety. He is the first-born (Hiraṇyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions.

यो देवो अन्तः योस्यसु
यो विश्वं भुवनपाविवेचः।
य ओषधीद्रु यो वनस्पतिः
तस्मै देवाय नमो नमः।॥ १७ ॥

य: which देव: Divinity अन्तः: is in the fire, य: who योस्यसु: is in water, य: who विश्वं: all भुवनम्: universe वनस्पतिः
has entered, यः who चोप्यविष्ठ व in the plants, यः who वनस्पतिष्ठ in the trees, तस्मै देवाय to that God नमः नमः salutations.

Salutations to the Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

[NOTES—This Mantra and the one preceding identify the various aspects of Nature as really forms assumed by the self-same Ātman, and shows that the same Ātman is behind all phenomena.]
 CHAPTER THREE

य एको जालवानीशत ईशनीभि:।
सर्वांकोनानीशत ईशनीभि:।
य एवैक उद्देये सम्भवे च।
य पुत्र बिदुरमुतस्ते भवनित ॥१॥

य: who एक: one पुर्ण only उद्देये at the time of creation सम्भवे at the time of dissolution च and, य: who एक: one जालवान् by his inscrutable power of Māyā ईशनीभि: with innumerable powers ईशाने appears as the Divine Lord, स: He ईशनीभि: (सहितान्) having innumerable forces working therein सर्वांकान् all लोकान् worlds ईशाने controls. वे who पुत्रः this विदुः know, ते they यम्भरत: immortal भवनि: become.

It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Māyā. He it is that
protects all the worlds and controls all the various forces working therein. Those who realize this Being become immortal.

[NOTES—This Mantra speaks of the oneness of the Ultimate Principle in spite of its apparent diversity in functions. It also shows how the Divine Lord or God is nothing but this Ultimate Principle (the Absolute), appearing as active in creation, maintenance and destruction of the universe by virtue of the power of Māyā. This Māyā, again, is shown to belong to Him. He is the master of it, and is not affected by it, just as a cobra is not affected by its own poison. All the forces that we see active in the universe are nothing but the manifestations of His Māyā, and as such these forces can work only at His will and pleasure.]

एको हि खँड़ो न द्वितीयाय तस्मि-
ये इमांलोकानीशत ईश्नीभि: ।
प्रत्यक्ष जनास्तिष्ठति सब्जुकोचान्तकाले
संस्कृत्य विश्ना युवनानि गोपा: ॥ २ ॥

ब: Who इमानु these लोकान् worlds ईश्नीभि: by His own powers ईश्वर्य protects and controls, (स: that) खँड़: Rudra एक: one हि indeed. द्वितीयाय as a second being न तस्मि: did not stand, हे जना: O men. प्रत्यक्ष inside every being तिष्ठति He stands. विश्ना all युवनानि worlds संस्कृत्य projecting, गोपा: protector (सूर्यa being), प्रत्यक्ष to at the end of time सब्जुकोच He withdrew unto Himself.
He who protects and controls the worlds by His own powers, He—Rudra—is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.

[NOTES—1. Rudra—This word is a synonym of S’iva in later Purāṇa literature, but no such sectarian meaning is intended here. The word is used in its literal sense. The root meaning of the word is ‘the destroyer of the sins and sorrows of devotees as well as the bestower of Jñāna and bliss on them’. Rudra also means ‘the punisher of those who break His laws, physical, moral and spiritual’. The word seems to be used here to hint that God as the Indwelling Self watches the deeds of men, good as well as bad.]

विश्वतप्रभुत विश्वतेजसु विश्वतोवाहुत विश्वतस्पातु ।
सं बाहुभ्यां ध्वरति संपत्तेचार्यावाहुभु पञ्चनृ देश एकः ॥ ३२॥

(परं भूत) धावाभूमि heaven and earth जनयन्ति creating देव: God एक: one only, (तथा) येत s: He) विश्वतप्रभु: the owner of all eyes, विश्वतेजसु: the owner of all faces, विश्वतोवाहु: the owner of all hands, देश and विश्वतस्पातु the owner of all feet (अवति is). बाहुभ्याम् by means of two hands, संपत्तेचः by means of the bellows, (s: He) संचमति fans the fire into flame, or excites.
Though God, the creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who inspires\(^1\) them all to do their respective duties in accordance with the knowledge\(^2\), past actions and tendencies\(^3\) of the various beings (with whom they appear to be associated).

[Notes—1. Inspires—As the Indwelling Self, it is God who really guides creatures in the use of all their senses. The exact meaning of the word ‘dhamati’ is ‘to fan a fire into flame’. It is used here metaphorically for kindling fire in the senses, i.e., to enlighten and inspire them. It shows how dependent we are on His grace for every one of our achievements.

2. Knowledge, past actions etc.—This the symbolic sense of the word ‘bāhubhyām’ according to the commentator Nārāyaṇa. According to Mahidhara, the ‘two hands’ refers to Dharma and Adharma. These form, as it were, the two hands by means of which the senses are worked. It symbolically describes how the work of the senses in this life is dependent upon the knowledge and habits acquired by the individuals in past lives. It also implies that the grace of God works only on the basis of man’s self-effort. Thus it reconciles the conflict between divine grace and human responsibility.

3. Tendencies—The word ‘patatra’ literally means ‘wings or bellows for blowing fire,’ but here it is used metaphorically for Vāsanās or tendencies, as noted by
Nārāyaṇa. The senses work only as guided by the Vāsanās.

यो देवानां प्रभवश्रोत्रवश
विश्वाचिपो रुद्रो महर्षिः ।
हिरण्यगर्भे जनयामास पूर्वे
स नो बुद्धया शुभया संयुन्त।॥ ४ ॥

च: Who देवानाम् of the gods or senses प्रभव: creator श्रोत्रवश: supporter च and विश्वाचिप: the lord of all रुद्रो: the destroyer of the sins and sorrows of the devotees, the bestower of wisdom and bliss and the punisher of all those who break His laws महर्षिः: the great seer हिरण्यगर्भेन्मू: the cosmic soul पूर्वमू: in days of yore जनयामास: brought into being. स: He न: us शुभया: good बुद्धया: with thoughts संयुन्त। may endow.

May He, who created the gods\(^1\) and supports them; who is the origin also of the cosmic\(^2\) soul; who\(^3\) confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law;—may He, the great seer\(^4\) and the lord of all, endow us with good thoughts.

[Notes—1. Gods—The word ‘deva’ means also ‘senses’. As the Indwelling Self it is He who guides them. (Vide previous Mantra.)]
2. *Cosmic soul*—Universal intelligence. It is not too much for Him who has brought the universal intelligence into existence to give us good thoughts.

3. *Who confers etc.*—*Vide* the meaning of the word Rudra in the notes on the second Mantra of this chapter.

4. *Great Seer*—The word conveys the idea that He sees all the actions of men, and is therefore in a position to apportion their rewards. That God is the eternal subject is also implied.

\[ या ते रुद्र शिवा तनुरघोरापपापकाष्ठिनिः।
तया नस्तनुवा शन्तमया गिरिश्न्ताभिचाकशीर्षसः॥ ५ ॥ \]

हे रुद्र O Rudra, गिरिश्न्त who blesses all creatures through the Vedas, या what ते Thy शिवा calm अघोरा not terrible अपापकाष्ठिनिः rooting out sin तनु० body or self, तया by that शन्तमया blissful तनुवा by the self न: भविचाकशीर्षसः deign to make us happy.

O Lord, who\(^1\) blesses all creatures by revealing the Vedas, deign to make us\(^2\) happy by Thy calm and blissful self, which roots out terror as well as sin.

[NOTES—1. *Who blesses all creatures by revealing the Vedas*—The Vedas, which give us an insight into the highest truth behind this phenomenal world, are revealed only because of His grace and of His consideration for the welfare of His creatures. Had it not been for this, mankind would have remained ignorant, as it
is not possible even for a realized man to speak of his experience of the Absolute which is beyond word or thought.

2. *Us*—The plural number indicates that it is a prayer for the benefit, not merely of the individual, but of all beings.]

हे गिरिशं O revealer of the Vedas, यामु विभयस्तवे what त्रूम अरROW हस्ते in Thy hand विभयस्तवे Thou holdest श्रस्तवे for shooting against somebody, हे गिरिशं O protector of devotees, तामु शिवामु propitious or auspicious कृष्ण make. गुरुस्मू the divine person जगत् who has manifested himself as the universe मा हिंसी: do not destroy.

O revealer of the Vedic truths, deign to make propitious that arrow¹ which Thou holdest² in Thy hand for shooting at somebody. O protector of devotees, do³ not destroy that benign personal form of Thine which has manifested as the universe.

[Notes—The Praṇava or the mystic syllable ‗Om‘, represented by the arrow, reveals the form of the Chosen Ideal. The Praṇava means both the impersonal (Nir- guṇa) and personal (Saguṇa) Brahman.

1. Arrow—Refers to one of the Vedic Mahāvākyas (cryptic instructions like Tat tvam asi), or the Tāraka
Mantra, i.e., the Prañava, which constitutes the quintessence of the Vedas. These form the weapons of God for destroying ignorance.

2. Holdest in Thy hand—This shows that the Lord is ever ready to reveal Himself unto His devotees, if they repeat, and contemplate on, the Prañava and Mahāvākyas.

3. Do not destroy etc.—Shows that the devotee likes to meditate on the personal aspects of God even after the realization of the formless Absolute.

तत: परं ब्रह्म परं ब्रह्मां यथानिकायं सर्वभूतेषु गृहम्।
विश्वस्यैं विपरिवेश्तिरमीष्टं तं ज्ञात्वामुः प्रस्वता भवनिः॥ ७ ॥

तत: than that (the Personal Brahman) परम् higher ब्रह्मम् infinite परम् supreme ब्रह्म Brahman यथानिकायम् according to the bodies सर्वभूतेषु in all beings गृहम् hidden.

विश्वस्य of the universe एकम् single परिवेश्तिरम् enveloper ईश्वर Gods तमू Him ज्ञातवा realising प्रस्वता: immortal भवनिः become.

Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing Him to be the Lord, one becomes immortal.

[NOTES—Though the devotee would like to remain satisfied with the form of God, the highest Mukti, or liberation, is possible only by realizing the Absolute. This
Mantra therefore leads the aspirant from the Personal to the Impersonal. But coming as it does immediately after one invoking the blessing of the Deity as the Personal, the Mantra seems to imply that the realization of the Impersonal Absolute can be had only through the maturity of devotion to the Personal and the grace He bestows on the devotee. The Personal and the Impersonal are not two different beings, but the same Deity in His two aspects. It must also be remembered that even after the realization of the Absolute, there is nothing contradictory in retaining devotion to the Personal God.]

vedāhmetaḥ puṁsya mahānt-
maṇḍalātyārṇiṃ tamente: pārśavā 1
tamēva vīdita-vājāntiṃṇyāmetaḥ
nān: pān: vijñate-vyānāya 2 8 11

tamēva: pārśavā beyond darkness maṇḍalātyārṇaṃ effulgent like the sun pūran: this mahāntaṃ great puṁsya Being caḥṇaṃ 1
vedā have realized. tamēva Him alone vīdita-vājāntiṃṇyāmetaḥ beyond death pūtṛ goes, pān: another pān: way nā vijñate there is not.

1 I have realized this Great Being who shines effulgent like the sun beyond all darkness. 2 One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.
CHAPTER THREE

[NOTES—1. Ṛṣi S'vetās'vatāra.
2. Darkness—Stands for ignorance which is the cause of Samsāra.]

Yasmat parṇa nāparasmīti kūndichit-
śmačāraṇīyo n jyāyośāśtī kūttit. ।
Hrṣa īv stutāyo dīvi tīṣṭhīyēk-
steneḍār pañcī pūruṣeṇ sarvaṁ ॥ 9 ॥

Yasmāt than whom pārśa higher pārśa different kūndichit,
anything na āsūtī there is not, Yasmāt than whom āṣāyēk:
more minute jyāyēk: greater or older in age kūttit any one
na āsūtī there is not. Hrṣa: īv like a tree stūpā: im-
movable ēk: alone dīvi in His own glory tīṣṭhit stands.
Tēna pūruṣeṇ by that Being Hrṣa sarvaṁ the whole of this
pūruṣeṁ is filled.

There is naught higher than or different from Him; naught greater or more minute
than Him. Rooted in His own glory He stands like a tree, one without a second and
immovable. By that Being the whole universe
is filled.

Tato yathātaṁ tadūcchāpaṃnāśaṁ ।
Y ēśāntiṃrūṣmānāsē śvāstī ateṣārāh śvāśeṣaṅgaṁvāpiyēk ॥ 10 ॥

Yathē which tata: than that uccātārām far higher, tata: that
ācchāpaṅma formless ācchāpaṃnāśaṁ free from misery. Ye who ūcchā
this विद्वः: know ते they प्रश्रुता: immortal भविष्यति become.

That Being is far\(^1\) beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone.

[NOTES—1. *Far beyond*—The Absolute cannot by any stretch of imagination be brought into relation with the world, as all conception of relation based on space, time and causation is within the realm of Māyā.]

**Sarvānānandhirōvīv: Sarvaḥsūtuguhāśay: ।**

Sarvaḥvāpi स भगवानस्तेस्नातु सर्वेगत: शिव: ॥ ११ ॥

तस्मात् therefore स: that भगवान् Divine Lord Sarvānvāpi pervading everything, Sarvēgat: omnipresent, Shīv: benevolent (सत्य being), Sarvānānandhirōvīv: making use of all faces, heads and necks Sarvaḥsūtuguhāśay: dwells in the hearts of all beings.

Therefore,\(^1\) that Divine Lord, being all-pervading, omnipresent and benevolent,\(^2\) dwells in the hearts of all beings, and makes\(^3\) use of all faces, heads and necks in this world.

[NOTES—It is noteworthy that this Mantra, speaking of divine immanence, comes immediately after the previous one, which depicts the Supreme as the Absolute, far
beyond all relations. The idea is that God is both transcendent and immanent. This beautiful synthesis of the conceptions of the Personal and the Impersonal, of the Transcendent and the Immanent, is a characteristic feature of this Upanishad.

1. Therefore—Because He is formless, all-pervading, etc., He can take any form, and be present anywhere and everywhere, according to the wish of the devotee.

2. Benevolent—If He did not graciously dwell in the hearts of all beings, and guide their senses, thoughts and actions, it would not have been possible for man to realize Him, by his own unaided effort.

3. Makes use of etc.—To bring about the evolution of the souls, and ultimately bring them to the goal of liberation (Mukti).

महान् प्रसुः चुन्त्वस्यैः प्रबर्तकः: ||
सुनिर्मिताम योतिरिन्यतः योतिः सत्त्वस्य: || १२ ||


This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti).
हृद्युग्ममात्रः पुरुषोऽन्तरात्मा
सदा ज्ञानां हृदये सचिविष्टः ।
हृदा पनीषा मनसाभिमिक्ताः
य पुत्रः बिदुरमुतातस्ते भवन्ति॥ १३ ॥

हृदा by the heart or feeling मनीषा by the Buddhi or intellect मनसा by the imagination and will भावकृष्ण: limited in size, चृङ्गुग्ममात्रः being of the size of a thumb, अन्तरात्मा the inner self पुरुष: Infinite Being सदा always ज्ञानां of creatures हृदये in the heart सचिविष्टः dwells. ये who पुत्रः this बिदुः know ते they अमृतः: immortal भवन्ति become.

Assuming a form of the size¹ of a thumb, by² virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal.

[NOTES—1. Size of a thumb—Denotes the size of the heart where the Ātman is to be meditated upon and realized. The Ātman is not really reduced to a limited size but only appears to be so.
   2. By virtue of intellect etc.—For explanation of the passage, see notes on IV. 17.]
CHAPTER THREE

रूपः the Infinite Being सहस्रशीरः has a thousand heads, सहस्रां: has a thousand eyes, सहस्रपादः has a thousand feet. स: He भूमिः the universe विश्वः on all sides दृश्या having enveloped, दशास्त्रोऽः ten fingers श्रवणेति क्रमत् extends beyond (by).

That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers.

[NOTES—1. Thousand heads etc.—The reference to thousand heads, eyes and feet indicates that He is the real thinker, witness and worker behind individual brains, eyes and organs of action, respectively.

2. Ten fingers—The expression has several interpretations. We give here two of them which seem best: (a) He exists in the heart which is ten fingers beyond, i.e., above the navel. The idea is that though He, the manifestor of the cosmos, is so great, yet He is immanent in all, and resides in the heart, i.e., in the self of man. (b) Though He has manifested Himself as the cosmos, he exists beyond it by ten fingers, i.e., He transcends it. Thus in the first part of the Mantra, Divine immanence is emphasized, and in the second, divine transcendence.]

इत्यादित्वतः येष्वानो यद्भेनातिरिहति ॥ १५ ॥

इत्यत् this सर्वम all यद्य सर्वम all that was यज्ञवर्म अल all that is to be च and रूप: Infinite Being एक alone. यद्य
even though यह in the form of the objective universe तत्सत्तत्वत्वा grows beyond His true nature, (स: He) इशान: the Lord तत also.

That which is, that which was, and that which is yet to be—all this is nothing but this Infinite Being. Though He grows¹ beyond His own nature into the form of the objective³ universe, He still³ remains the lord of immortality.

[NOTES—1. Grows beyond etc.—Appears to have form and qualities, which are opposed to His real nature as Infinite Existence, Knowledge and Bliss.

2. Objective universe—The word ‘anna’ literally means food. In the technical language of the Vedas it stands for the universe, which is the object of enjoyment for the one Eternal Subject.

3. Still remains the lord of immortality—The idea is that though the Supreme Being manifests Himself as the universe, yet his perfection and infinity are not in any way affected by it. It is for giving a logical interpretation of this mystic truth that theories like Saṅkara’s doctrine of apparent transformation, and Rāmānuja’s doctrine drawing a distinction between the body of God and His Self, and limiting change to the body alone, have been formulated.]

सर्वेन्द्र: पाणिपादं तदृ सर्वतोपसिष्ठिरोमुखः ।
सर्वेन्द्र: श्रुतिपदोक्षर्मण्यार्मण्यात्तत्तत्त्वत्व समापलति ॥ १६ ॥
CHAPTER THREE

सर्वतं: पाचल्लमु with hands and feet everywhere, सर्वतं: प्रविष्णिरूमसुमात with eyes, heads and mouths everywhere, सर्वतं: श्रुतिमात with ears everywhere, बोके in the universe सर्वसम all प्राण्व pervading तदः That तिष्ठति exists.

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe.

सर्वंद्रियुगणाभासं सर्वंद्रियविविधततम् ॥
सर्वस्य प्रश्नीप्राणान्त सर्वस्य क्षणं सुहृद् ॥ १७ ॥

सर्वंद्रियुगणाभासं shining by the functions of all the senses सर्वंद्रियविविधततम् devoid of all the senses, सर्वस्य प्रश्नी the Lord of all, सर्वस्य ईशषानाम् the ruler of all, सर्वस्य शरणाम् the refuge of all, सुहृद् the friend of all, (तत् विदुः: they realize Him.)

They realize Him as shining by the functions of all the senses yet without the senses, as the lord of all, the ruler of all, the refuge of all and the friend of all.

नवद्वारे पुरे देही इसो लेखायते बहिः ॥
वच्ची सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

नवद्वारे having nine gates पुरे in the city देही inhabiting a body इस: swan (soul) बहिः: outside लेखायते sports. (स:
He) स्वाच्छस्य inanimate चरस्य animate सर्वस्य लोकस्य of the whole world वशी ruler.

It is He who resides in the body, the city of nine gates. He is the soul\(^1\) that sports in the outside world. He is the master of the whole world, animate and inanimate.

[NOTES—1. Soul—The word Haṃsa in the text literally means swan. The suggestion is that God is sporting in the world unaffected by it, as a swan does in water without getting wet by it.]

अपाणिपादो जननो ग्रहीता
पञ्चत्त्वच्छु: स भृणोत्त्वकण्णः ।
स वेच्छि वेच्छि न च तस्यार्थित वेच्छा
तमाहुर्गुर्यः पुरुषं महान्तमः ॥ १९ ॥

(स: He) अपाणिपादः without hands and feet जनन: fast ग्रहीता one who grasps; स: He प्रच्छु: without eyes पर्यावती sees; प्रकर्ण: without ears भृणोत्त्वी hears; स: He वेच्छु: that which is to be known वेच्छि knows; तस्य of Him नास्ति there is not वेच्छा knower; तमः Him अग्निम् the foremost महान्तमः great पुरुषम् Infinite Being च्राहु: they say.

Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known,
yet there is none who knows Him. They say He is the foremost, the great Infinite Being.

अणोरणीयान् महतो महीयान्
नात्मा गुहायां निहितोदस्य जन्तोः ।
तमक्रतु: पद्यति बीतशोको
धातु: प्रसादादनमहिमानमीशाम् ॥ २० ॥

शब्दोः: प्रशीयान् subtler than the subtlest, महत्: महीयान् greater than the greatest अत्मा the Self धस्य जन्तोः: of this creature गुहायाम् in the heart निहित्: is hidden. धातु: of the Creator प्रसादात् by the grace बीतशोक: free from all sorrows तमक्रोः free from desires तमू Him महिमामू the great ईशामू the Lord परथति sees.

Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord.

बेदाहेमेतमजरं पुराणं सर्वा-
त्यानं सर्वगतं बिषुत्वात् ।
जन्मनिरोपं प्रचन्दनि यस्य
श्रववादिनो हि प्रचन्दनि नित्यत् ॥ २१ ॥
I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth.
May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself
in the end,—may He endow us with good thoughts!

[NOTES—1. Colourless—The simile of a ray of light, which, though colourless in itself, assumes different colours when it passes through a prism, seems to be suggested here to show how the formless can assume forms.]

तदेवाथिस्तदातित्यस्तद्वायुस्तदुः चन्द्रमा: ।
तदेव शुक्रं तदू ब्रह्म तदापस्तत्र प्रजापति: ॥ २ ॥

तद् एव that Itsel为自己: is Agni (fire) तद् आदित्यः That is the sun, तद् वायुः: That is the air, तद् अ चन्द्रमा: That is the moon, तद् एव शुक्रम्: That is also the starry firmament, तद् ब्रह्म: That is the Brahman (Hiranya-garbha), तद् ज्ञाप: That is the waters, तद् प्रजापति: That is the Prajapati.

That Itsel为自己 is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajapati.

[NOTES—This Mantra is very important; it shows that the various gods that we meet with in the Vedas, such as Agni (fire), Aditya (sun) and the rest represent the same Being; therefore there is no reason to consider that the Vedic religion advocates the worship of different gods. The Mantra occurs in the Samhita portion also.
It is also noteworthy how here as well as in other places the Upaniṣad interposes both masculine and neuter pronouns to indicate the Supreme Being. A comparative study of the previous Mantra, the present one and the next will provide a striking example of this. It shows how these Upaniṣadic thinkers were deeply imbued with the idea that the Supreme Being is both Personal and Impersonal.

त्यां ही त्यां पुमानसि त्यां कुमार उत वा कुमारी।
त्यां जीर्णो दण्डेन वश्यसि त्यां जातो भवसि विश्वतोमुखः।। ३ ।।

त्वम् ही Thou art the woman, त्वम् गुमात् Thou art the man, त्वम् कुमारः Thou art the youth, (त्वम्) कुमारी उत and maiden too. त्वम् Thou जीर्णः: as an old man दण्डेन with a staff वश्यसि totterest along. त्वम् Thou विश्वतोमुखः: having faces turned in all directions जातः: becomes born.

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.

नीलः पतञ्जो हरितो लोहिताशः-
स्तदिद्वष्य ऋतवः समुद्रा:।
अनादिपतः त्यं विश्वतेन वर्त्ते
यतो जातानि श्ववनानि विष्ठा।। ५ ।।
नीळ: the dark blue पत्त: butterfly लोहिताष्ठ: with red eyes हरित: green parrot; तब्रुर्म: the thunder-cloud; शतव: the seasons; समुद्रा: the oceans (ष) तवः Thou; अनादिसत: without beginning विसुख्वेन beyond all time and space (ष्वम् thou) वर्त्ते existest. विशा all सुबनाजि the worlds यत: from which जातानि are born, (ष) तवः Thou art He).

Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born.

अजामेकं लोहितश्रुक्क्रणं
बहीः प्रजाः सजमानं सर्फः ||
अजो वेपको जुष्माणोज्वोजेते
जहात्येनां श्रुक्कभोगामजोज्वः || ५ ||

श्रजाम् the Female who is unoriginated एकाम् the only one लोहितश्रुक्क्र्यामृ red, white and black in colour सर्फः resembling herself बहीः many प्रजाः offspring सजमानाम् giving birth to. जुष्मावः being attached to एकः प्रजः one unborn Male प्रजाशेते lies by her side. बल्य: another प्रजः: unborn Male प्रजाम् her श्रुक्कभोगामृ who has been enjoyed जहाति gives up.
CHAPTE R FOU R  

There is a single Female\(^1\) of red, white and black colours, who is unoriginated, and who produces numerous\(^2\) offsprings resembling herself. By her side lies one unborn\(^3\) Male out of attachment for her, while another\(^4\) Male, also unoriginated, forsakes her after\(^5\) having enjoyed her.

[Notes—1. *Female of red, white and black colours*—The Female referred to is Prakṛti or Nature, and the three colours indicate the three Guṇas or constituents of Prakṛti, known as Sattva, Rajas and Tamas. Some interpret the three colours to mean the three primordial elements—fire, water and earth.

2. *Numerous offsprings etc.*—The various objects of creation. They are said to resemble Nature, because being its products, they are made of the same constituents.

3. *Unborn Male*—This refers to Puruṣa or Spirit in bondage.

4. *Another Male*—The reference is to the Puruṣa or Spirit that has liberated itself from the trammels of Prakṛti.

5. *After having enjoyed her*—After discovering, through experience, that all worldly enjoyments offered by Prakṛti are mixed with misery, one gets rid of all attachment for worldly objects.

The reference to the two *Puruṣas* may also be taken as signifying the individual soul and God.]
Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.

[NOTES.—The two birds referred to in this highly poetic passage are the individual soul (Jīva) and the Supreme Soul (Paramātman). They are said to be inseparable friends, because, as the Advaitins would interpret the passage, the Jīva is only an image of the Paramātman thrown upon the mind, and hence both these are inseparable as the sun’s image is from the sun; or, if we take it in the dualistic sense, because the relationship of love existing between God and the soul, and the dependence of the latter on the former, are eternal. The tree is the body, the point of resemblance between the two being their perishableness. The soul and God are both said to reside in the same body, because in respect of the soul the body has to be conceived as its locus, and in respect of God—even though He is
transcendent, He being also immanent in all beings—He is realized by an embodied being through the means of the body. The fruits of the tree are the results of one’s Karma, or past actions, which are performed with the help of the body. Out of attachment the individual soul clings to these fruits of actions, and suffers the consequences, good as well as bad, in successive embodiments; but the Lord, its companion bird on the tree of this body, remains non-attached to actions and their fruits, being the mere witness of this cosmic play. If in place of this devotional interpretation we prefer a philosophic sense for this last line, we may say that behind the superficial personality of man which gets identified with various thoughts, feelings and actions that are incidental to life, there is a deeper level of being in him which remains unruffled and detached, with which unfortunately he is not in conscious touch owing to his outward-going tendencies. But in spite of this forgetfulness it is none-the-less present there, and spiritual life is largely the establishment of this broken-off connection with it.]

समाने वृक्षे पुरुषो निम्मोदनीशया शोचति मुद्दमानः।
जुठं यदा प्रत्यत्यन्त्यमीशयस्य महिमानमिति वीतशोकः॥७॥

समाने the same वृक्षे on the tree पुरुष: the individual soul निम्मः gets entangled प्रत्यत्यन्त्यमीशया forgetting his own divine nature मुद्दमानः being deluded शोचति feels miserable. यदा when जुठं who is worshipped by all devotees अन्यम् the other इङ्गम् the Lord of all पर्यति sees, परस्य
His महिमालम् greatness (हृति thus च) परवति and realizes. (तत्र then) वीतशोकः (भवति) becomes free from misery.

Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery.

[Notes—In the first half the Mantra points out that the forgetfulness of man's divine affinity, whether we take that affinity to mean one of identity with the Supreme, or one of inseparable loving relationship with Him, is the root of all our miseries. The second half says how man frees himself from all misery by establishing his true relationship with the Divinity.

1. Forgetting his divine nature—The word अनिस्यया in the original, literally meaning 'by helplessness', is interpreted in this way here, because the nature of that helplessness is its very cause, namely, ignorance or the forgetfulness of the soul's real nature i.e., its divine affinity.

2. The other—The dualists take this to mean that God is separate from the soul. The Advaitins, however, harmonize it with their doctrine by contending that He is spoken of as 'the other' only in relation to the soul in its embodied state, and that the expression does not therefore deny their identity from the standpoint of the highest truth.
3. *Worship*—Implies that all true spiritual aspirants should worship Him, and that even identity with the Divinity is realized through the grace He bestows on sincere worshippers.

4. *Realizes that all greatness is His*—'Greatness' refers to the whole of the cosmic working, of which one's individual life and activities are only an insignificant speck. One who has a vivid consciousness of the impulsion of the Divinity behind everything in this universe, is no longer moved by egoism in his activities. Absence of egoism frees him from attachment, and the absence of attachment, from the misery of worldly life.]

ॐ ओऽ अऽरे परमे व्योमन्त्र यस्मिन्देवा अधि विष्णु निषेदूः।
यस्तंव वेदः किमृचा करिष्यति य इत्चिद्विस्तः इमेः समास्ते।

यस्मिन्, in which अऽरे indestructible परमे highest व्योमन्त्र in the Ethereal Being ऋषोः the Vedas विष्णु देवा: the various gods अधि निषेदूः reside, तस्माद Him यः who न वेदः does not know, ऋषचा with the Vedas किमृ करिष्यति what will he do? ये who हृदः only ततः That विष्णु: know, ते हृदे these समास्ते are satisfied.

Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside? Only those who know That are satisfied.
[NOTES—Mere scriptural study, which has not fructified into spiritual realization, does not bring peace to the mind of man, and is therefore quite valueless.]

छुन्दांसि यज्ञा: क्रतवो ब्रतानि
भूतं भव्यं यच्चरेद्रा बदन्ति।
अस्मान मायी स्रज्जते विश्वमेत-
तस्मिन्दान्यो मायया सबिरहुः। ॥ ९ ॥

छुन्दांसि the Vedas, यज्ञा: sacrifices, क्रतव: spiritual practices, ब्रतानि religious observances, भूतम् past, भव्यम् future, चरेद्रा: the Vedas यत् which बदन्ति declare, एवत् this विश्वम् the whole world, अस्मान च including ourselves मायी the Lord of Maya स्रज्जते creates or projects. तस्मिन् In this अन्य: the other मायया by Māyā सबिरहुः: fettered.

The Lord of Māyā projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Māyā in this.¹

[NOTES—1. The others—Refers to the Jiva.
2. The world of creation referred to before, in which the soul is entangled.]
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मायां तु प्रकृतिः विद्यान्मायिनं च महेश्वरम् ।
तत्स्यावयवभूतस्तु व्यास्यं सर्वसिदं जगत् ॥ १० ॥

मायामू Māyā प्रकृतिमू Prakṛti विद्याल् know, मायिनम् the Lord of Māyā महेश्वरम् the great God च and. सर्वसू all इदम् this जगत् world तत्स्य His अवयवभूतैः by beings who form His parts व्यास्यम् is filled.

Know then that Nature is Māyā, and that the great God is the Lord of Māyā. The whole world is filled with beings who form His parts.

यो योनिः योनिमधितिष्ठत्येको
यथिरित्रं सं च व चैति सर्वम् ।
तथीशानं बरदं देवमीहथं
निवायेयेपं शातिमत्यन्तमेति ॥ ११ ॥

च: who एकः alone योनिमू योनिमू all the various aspects of Prakṛti अभितिष्ठति presides over, यथिरित्रं in whom इदम् सर्वं all this समेति dissolves, व्येति takes manifold forms च and, तम् Him इशानम् Lord इदम् who gives blessings इदम् the adorable इदम् the shining one निवायेव realizing इदम् this चतुर्मू unlimited शातिमू peace पृथि attains.

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of
blessings, who, though one, presides over all the various aspects of Prakṛti, and in whom this universe dissolves, and in whom it appears in manifold forms.

[Notes—1. Various aspects of Prakṛti—This refers to the various evolutes of Prakṛti beginning from Avyakta, Mahat, etc.]

यो देवानां प्रभव्योज्ञवध
विख्यातिपो रूद्रो पहरिः ।
हिरण्यगर्भं पदयत जायमानं
स नो बुद्धचा शुभया संयुन्नकृ ॥ १२ ॥

यः who देवानाम् of the gods or senses प्रभवः creator रूद्रः supporter च and विख्यातिपः the lord of all रूद्रः the destroyer of the sins and sorrows of the devotees, the bestower of wisdom and bliss and the punisher of all those who break his laws, महर्षिः the great seer हिरण्यगर्भं the cosmic soul जायमानम् being born पदयति witnessed, स: He न: us शुभया good बुद्धचा with thoughts संयुन्नकृ may endow.

May He, who created the gods and supports them; who witnessed the birth of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law;—may He,
the great seer and the lord of all, endow us with good thoughts!

[NOTES—Compare this with III. 4, a parallel Mantra.
1.  *Who confers etc.*—The word ‘Rudra’ in the text is explained in the Notes on III. 2.]

यो देवानामयिपि
यस्मिन्नःकः अधिशिर्त: ।
य ईशेः अस्य द्विपदश्चतुष्पदः:
कस्मै देवाय हविषा विधेयम् ॥ १२ ॥

य: who देवानामू्र of the gods अधिशिर्त: is the lord, यस्मिन्नः in whom लोकः: the worlds अधिशिर्त: rest, य: who अस्य this द्विपदः biped चतुष्पदः: quadruped ईशे governs, कस्मै blissful देवाय to that Divine Being हविषा विधेयम let us offer our worship with oblations.

Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest.

[NOTES—This shows that all worship is due only to the one God, although He may be called by different names as is done in the Vedas.]

शुभ्यानीतिसृष्टेऽकूलिलस्य मघे
विभवं श्राद्धारमनेकरुपम् ।
विश्वस्यैंकं परिवेशितां
झाल्वा शिवं शान्तिमत्यन्तमेषी || १४ ||

सूचमातिसूचमम् subtiler than the subtlest, कलिलस्य मध्ये in the midst of chaos विश्वस्य of the universe स्त्रामणू creator अनेकरूपम् who assumes various forms, विश्वस्य of the universe एकमू परिवेशितारम् the only one who encompasses, शिवम् the Blissful One झाल्वा realizing प्रायम्यतम् infinite शान्तिम् peace पृष्ठ attains.

One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.

स एव काले भूवनस्य गोष्ठा
विश्वार्धिः सर्वभूतेषु गृहः ||
यस्मिन् युक्ता भावर्ष्यो देवताश
तेवं झाल्वा भृत्युपाश्चात्मिन्ति || १५ ||

स: He एव alone काले at the proper time भूवनस्य of the world गोष्ठा protector; विश्वार्धिः the lord of the universe सर्वभूतेषु in all beings गृहः concealed; यस्मिन् in whom भावर्ष्यो Brahma such as Sanaka and others देवताश the gods such as Brahma and others युक्ता:
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merged; तमू Him एवमू thus ज्ञातवा realizing सम्युपाशान्त the fetters of death द्रिपिनत फि cuts asunder.

He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death.

छ्रतातुः परं पण्डितवातिसूक्ष्मम् ज्ञातवा शिबं सर्वभूतेषु गूढम्।
विभव्येवेकं परिचेष्टितारं ज्ञातवा देवं मुच्यते सर्वपाशः।२६।

छ्रतातु than ghee परम् finer मण्डमू essence हव like आतिसूक्ष्ममू exceedingly subtle शिचमू the Blissful One सर्वभूतेषु गूढम् hidden in all creatures ज्ञातवा realizing, विभव्य of the world एकमू only परिचेष्टितारम् encompasser देवमू God ज्ञातवा realizing सर्वपाशः: from all fetters मुच्यते is released.

One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence¹ finer than ghee.

[NOTES—1. Essence finer than ghee—Ghee or butter, which forms the very essence of milk, exists in it in the form of very minute and invisible particles. Only the process of churning can make it manifest. So also
God is the subtle essence of the world, but He remains invisible to us until we feel His presence through spiritual practices.]

एष देवो विश्वकर्मा महात्मा
सदा जनानां हृदये सचिविष्टः ।
हृदया मनोहा मनसास्विक्लस्तो
य एतद् विद्वर्गतास्ते भवन्ति || १७ ||

एष: this देव: Divinity विश्वकर्मा the creator of the universe महात्मा the all-pervading soul हृदया by the heart (emotions) मनोहा by the intellect मनसा by imagination and will अभिक्लस्त: finitized जनानां of creatures हृदये in the hearts सदा always सचिविष्ट: dwells. ये who एतद् this विद्व: realize ते they भवन्ता: immortal भवन्ति become.

This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal.

[Notes—The passage may be taken in two ways, either (1) as referring to the psychological conditioning of the Ātman in the embodied being, or (2) as indicating the way in which the Ātman is intuited. Here it is translated according to the former sense. If construed with a view to give the second meaning, it will read: 'This Divinity, who created the universe and who
pervades everything, always dwells in the hearts of creatures. They become immortal who realize Him (by the process indicated by the expression) Hṛḍā manīṣā manasā abhikīptaḥ.

The significance of this expression requires further elucidation. Our translation here ('being finitized by emotions, intellect, will and imagination') is somewhat different from that of old commentators, most of whom take it according to the second way of construing, viz., as referring to the way of intuiting the Ātman. There are three important words in it, Hṛḍā, Manīṣā and Manasā. The word Hṛḍ or Hṛdaya (literally 'heart') is one of frequent occurrence in the Upaniṣads, and is given different meanings varying from the physical organ of that name to the various higher psychical levels in man like the Prāṇa, mind, intellect, etc., up to the Ātman. The connection between the physical heart and these higher levels of our being is established by the theory that the heart is their locus. Thus the Chāndogyopaniṣad, III. 2.4 says "All the Prāṇas are established in the heart." Bṛhadāraṇyaka IV. 3. 22 speaks of the 'sorrows of the heart', and Śaṅkara says this is so because the lump of flesh known as the heart is the seat of the Antaḥkaraṇa (inner organ), here identified with Buddhi (intellect). Bṛhadāraṇyaka III. 9. 11 says, 'Whose instrument of vision is the heart', where heart means intellect according to Śaṅkara. Again Bṛhadāraṇyaka III. 9. 20 contains the passage, 'Knows colours through the heart', where heart is interpreted by Śaṅkara as intellect and Manas (mind) taken together. Chāndogya, VIII. 3. 3 gives as the etymological meaning of Hṛdayam 'Hṛdi ayam iti, tasmāt hṛdayam' (because this one, i.e.
Atman resides in it, it is Hṛdayam). Here the heart is the seat of Ātman. In the S'vetāśvatara we find the same idea in Mantra III. 13; ‘Assuming a form of the size of the thumb, the Infinite Being . . . dwells in the hearts of creatures.’ This gives one an idea of the wide range of meaning attached to the word heat. Our old thinkers believed that the Prāṇa, Buddhī and Manas, or Antaḥkaraṇa as a whole, and the Ātman itself, are all in a special sense centred round this most important of all physical organs.

In interpreting this particular S'vetāśvatara passage under discussion, many of the old commentators take Hṛdā or ‘by the heart’ to mean ‘by Buddhī or intellect’, because the heart is the seat of Buddhī. Maṇiśā qualifies Hṛdā, and means ‘that which regulates the activities of thought’. Manasā means ‘direct experience, which is of the nature of thought’. Thus the meaning given to this, as well as to the identical Kaṭha passage, by Saṅkara is: ‘They become immortal, to whom this Ātman is revealed through direct experience, which is of the nature of thought, and which is gained through the faculty of intellection (Buddhi) that regulates the activities of thought and resides in the heart’. Another interpreter derives the word Hṛd from the root ‘Hṛ’ (to subtract), and interprets Hṛdā as ‘by the process of negating (Neti Neti) all other than Ātman as objective phenomena’. Maṇiśā is ‘by discriminative thought’, and Manasā is ‘by direct experience born of both these processes’. Thus the passage means according to this interpretation, ‘Revealed by direct experience born of negation of phenomena, and of discriminative cognition
of Ātman as distinguished from the phenomena thus negated.’

We have interpreted the passage differently from all these, and have taken it to refer not to the intuition of the Ātman, but to its psychological conditioning. And we have taken the words Hṛd, Manīt and Manas to include all the inner faculties of man like feeling, thinking, willing and imagination.

यदाःप्रतस्तत्र दिवा न रात्रि:
न सचचासचिछव एव केवलः ।
तद्विर ततं सचितुःवरेण्यं
प्रजा च तस्मात् प्रस्खता पुराणी ॥ १८ ॥

यदाः when अत्मः: absence of darkness, ततः then न दिवा there is no day, न रात्रि: there is no night, न सत् nor being, न च असत् nor non-being. केवलः शिवः एव there is only that Auspicious One; ततः that असर्वम् the imperishable, ततः that संविद्: by the Savitṛ (creator) वरेष्वम् adorable. तस्मात् from Him पुराणी the ancient प्रजा wisdom प्रस्खता proceeded.

When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There¹ is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient² wisdom.
[Notes—1. There is only that Auspicious One—The statement that there is neither being nor non-being when ignorance is removed, may leave on one the impression that the Ultimate Reality is Śūnya or Void, as some philosophers hold it to be. It is to ward off this misconception that the Ultimate Reality, realized by the removal of ignorance, is described as Śiva or the Auspicious One. This characterization of the Supreme suggests the idea that while He is beyond all the relativities of life—our notions of light and darkness, knowledge and ignorance, being and nonbeing—He is, in a transcendental sense, the summation of all the highest values we know of in life. In other words while the Absolute negates all relativity, He is not something less but more than it. So He is spoken of as imperishable, and worthy of being adored even by the creator or demiurge, who is the highest being conceivable from our relative point of view.

2. Ancient wisdom—God is the source of all wisdom which has come down to us in the from of the Vedas.]

नैनमूर्भे न निर्येश्यं न मध्ये परिष्मं ।
न तत्स्य प्रतिमा अस्ति यस्य नाम महद्द्र यश: ॥ १९ ॥

ऊर्ध्वेभु above तिर्यं across मध्यe in the middle एनम् Him न परिष्मं no one can grasp. यस्य Whose नाम name महद्द्र यश: is great glory तत्स्य प्रतिमा न प्रस्ति there is none equal to Him.

No¹ one can grasp Him above, or across, or in the middle. There is none² equal to Him whose name is great glory.
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[NOTES—1. No one can grasp Him etc.—This shows that He is not specially limited.

2. None equal—The word Pratīṁa (here translated as ‘equal’) does not refer to any image, as is interpreted by some who are not in favour of image worship; according to them the passage means, ‘There is no image of Him’. The true meaning of it, however, is that He has no equal.]

न संदेः तिष्ठति रूपस्य न चशुषा पह्यति कशनैनम्।
हृदा हृदिस्थं मनसा य एनमेवं विद्युर्विभास्ते भवन्ति॥२०॥

सर्वत्र his रूपम् form संदेः in the field of vision न तिष्ठति does not stand. एनम् Him चशुषा with the eyes कशन anybody न पह्यति does not see. एव who एनम् Him हृदा मनसा by the heart, by the mind (i.e., through the faculty of intuition) परम् हृदिस्थम् एव as thus seated in the heart विद्वः: realize, ते they प्रमुता: immortal भवन्ति become.

His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition¹ as thus seated in their heart, become immortal.

[NOTES—1. Intuition—This is clearly a reference to the way of realizing the Ātman, which cannot be seen by the ordinary sensuous perception as mentioned in the previous line. The super-sensuous and super-rational way of knowing is what is called intuition. Is this faculty something entirely different from the mental
faculties of man? The Upanishad does not seem to say so, for what we have interpreted as ‘by intuition’ is in the original represented by the two words Hṛḍā (by the heart) and Manasā (by the mind). For detailed comments on these words, the reader may refer to the Notes on Mantra 17 of this Chapter. The combination of these words implies that intuition is only the heightened power of cognition born of the refinement and concentration of all the faculties of the mind—feeling, thought and will. In other words, in the experience of the Ātman is involved not any one of these faculties alone, but all of them purified by ethical life, and unified by the power of concentration into a form of cognition that gives unerring and unshakable certainty.

अजात ह्ययें कष्टिः क्रीरः परस्परे ।
रुद्र यद् ते दृशिः सुखं तेन मां पाप्वे नित्यम् ॥२१॥

कष्टिः someone भीकः who is afraid अजात ह्यः as the unborn परस्परे approaches. हे रुद्र ओ Rudra यद् which ते Thy दृशिः beneficent सुखम् face तेन by that माम् me नित्यम् always पाप्वे protect.

Some¹, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra², deign to protect me with that beneficent face of Thine.

[NOTES—1. Some etc.—This refers to the mental attitude of the spiritual aspirant. He experiences a dread
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for Sāṁśāra or the cycle of births and deaths. In his helplessness he looks to God for help and protection, seeing that He is the unborn, i.e. the only being that is not subject to Sāṁśāra, and therefore capable of helping individual souls out of it.

2. Rudra etc.—contrast between the expressions ‘Rudra’ and ‘benevolent face’ is striking, because Rudra is generally conceived to be a terrible aspect of the Deity, having no touch of benevolence. The passage implies that the same Deity is both the terrible and the benevolent one, and that to the true spiritual aspirant the very face of terror appears as one of benevolence.]

पा नस्तोके तनये मा न आयुषि
पा नो गोशु मा न अश्वेषु रीरिषः ।
बीरात्रु मा नो रूढः भापितो-
वधोहैविभ्यन्तः सदमित् त्वा हवामहे ॥ २२ ॥

toko in respect of children tanye in respect of grand-
children aayuishi in respect of life goshu in respect of cattle
ashevu in respect of horses n: us ma shriishi: injure not.
hes roh O Rudra mahit: in Thy anger n: our bieratu heroes
ma vashi: do not kill. sadam always htu thus tva Thee
hivishyante: with offerings hawame we invoke.

Injure us not in respect of children, grand-
children and life, nor in respect of cows and
horses. Do not destroy our heroes' in Thy
anger, O Rudra. We invoke Thee always with offerings.

[NOTES—This is a prayer for the prosperity of the whole world, which depends upon our effort to live a divine life. Effort in this direction is the best offering.
1. Heroes—All those who struggle valiantly to make themselves and their life pleasing to the Lord in spite of the heavy obstacles put in their way by Māyā.]
Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman, in whom exists wisdom as well as ignorance, and who governs them both.
[NOTES—1. *These etc.*—Ignorance and wisdom. Brahman is said to be different from them because both ignorance and wisdom are modifications of the mind. He is not therefore of their form, but their witness. Again it is in Him that they both subsist, and He governs them.]

यो योनिम योनिमश्च तत्त्वे
विश्वानि रूपाणि योनिमश्च सर्वाः ।
ऋषिः प्रसूतं कपिलं वस्त्रमये
ज्ञानेनितर्वति जाययान्म च पश्येत् ॥ २ ॥

ः: who एक: alone योनिम् योनिम् all the various aspects of Nature भविष्णुत्तति presides over: विश्वानि all रूपाणि forms सर्वाः: all योनि: sources of production च and (भविष्णुत्तति presides over); ः: who ब्रम्हे in times of yore भविष्णु the all-knowing कपिलम् the golden coloured one प्रसूतम् created by Himself ज्ञाने: with every kind of knowledge विभाति nourishes जाययान्म being born पश्येत् sees च and.

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born¹ seer of golden colour and nourishes him with wisdom.²

[NOTES—1. *First born seer of golden colour etc.*—Refers to Hiranyagarbha or the cosmic soul who projects the universe.
2. *Wisdom*—The knowledge of the Vedas.

एकैकं जालं बहुधा विकृतवर्णनिम् क्षेत्रेः संहरत्येष् देवः।
भूयः सुद्रं पतयस्तेनः सर्वायुपतयं कुर्ले महात्मा॥ ३ ॥

एकैकम् each जालम् group बहुधा the various forms
विकृतवन् transforming, अवस्यन् चेते into this ground पुषः देवः
this God संहरति withdraws. भूयः again पतयः the
Lokapālas सुद्रं creating, महात्मा the great soul इशः God
tथा as before सर्वायुपतयम् supreme sway over all कुर्ले
holds.

Differentiating each genus into its species,
and each species into its members, the
Supreme Being withdraws them once more
into their own ground. Again, bringing
forth the agents of creation, the Great Self
holds sway over them all.

[NOTES—1. *Ground*—Mūlaprakṛti or Māyā which
is the ultimate source or ground of creation. The word
‘क्षेत्रा’ (field) in the text suggests the idea of vege-
tation springing up from barren ground and decaying
there itself, only to appear again afresh in proper
season.

2. *Again*—Refers to cycles of creation.

3. *Agents etc.*—Marīci and other Progenitors.]

सर्व दिशः ऊर्ध्वेषपश्च तिर्यकः
प्रकाशयन् भ्राज्ते यदनह्यान्।


Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause.

[NOTES—1. *Everything that has the nature of a cause*—Nature (Prakṛti) and its evolutes. All these, which are variously conceived as the causes of the world by different schools of philosophy and science, are not in themselves causes of the world. They deserve the name cause only because God works through them.]
CHAPTER FIVE

He who विष्णु the source of the world ख्यातम् its own Nature एवति develops, सर्वानि all पाप्यानि that are fit for being brought to perfection परिशाम्येति च transforms, च who सर्वानि गुणानि various qualities विनियोज्येत distributed, (स: He) एकः one, सर्वम् all एतद् this विष्णू universe अभितिहितिः presides over.

He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe.

[NOTES—The Mantra conveys the idea that the whole evolution of the universe is to be traced ultimately to the Divinity, but in the details of the cosmic process like the birth and growth of individuals, as well as in the periodic recurrence of creation and dissolution, He is guided by the law of Karma. The expression ‘according to their deserts’ points out the right place of Karma in the development of individuals.]

तद् वेदर्गुषोपनिषद्यु गृहं
तद् ज्ञाना वेदते व्रह्मयोनिम् ।
ये पूर्वे देवा ऋषयश तद् विदुः
स्ते तन्मया अपृता वे बमुः ॥ ६ ॥
वेदःगृहोपनिषत्स्य in the Upaniṣads which from the essence of the Vedas तत्ता That गृहोपनिषत्स्य is hidden. भाषा the Hiraṇyagarbha तत्ता That भव्योपनिषत्स्य as the source of himself and the Vedas वेदःगृहोपनिषत्स्य knows. पूर्वम् in days of yore वे who देवा: the gods एषय: seers तत्ता That विदुः: realized, ते they तन्मय: being identified with Him, श्रवता: immortal बसूः: became वे verily.

He lies hidden in the Upaniṣads, which form the essence of the Vedas. Him the Hiraṇyagarbha knows as the source of himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal.

गुणान्वयं य: फलंकर्मकर्ता
कृतस्य तस्येव स चोपभोक्ता ।
स विश्वस्वेत्रविगुणाठ्वतर्मा
प्राणाथिप: संज्वरति स्मक्षेमभि: || ७ ||

ष: who गुणान्वयं: is attached to the qualities स: he एव alone फलंकर्मकर्ता: does work for the sake of fruits, तस्य कृतस्य: of his own deeds चोपभोक्ता: enjoys the fruits ष and स: He (षचमि) प्राणाथिपि: though master of the senses ब्रिगुष्यां: bound by the three Guṇas विश्वस्व: assuming various forms त्रिवेदवां through the three paths स्मक्षेमभि: on account of his own deeds संज्वरति wanders.
CHAPTER FIVE

Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Guṇas, and assuming various forms, wanders about through the three paths as a result of his own deeds.

[Notes—1. *Three paths*—Dharma (righteousness), Adharma (unrighteousness) and *Jñāna* (knowledge). It may also mean the three well-known paths along which the soul proceeds after the death of the gross body. These are Devayāna (the path of the Gods), Pitṛyāna (the path of the Fathers) and Tiryaṅmārga (the path to lowest births).]

अहुगुण्यपात्रो रवितत्त्वयूपः सशुल्क्याह्नासमन्नितो यः।
बुद्धगुणेनाल्मुगुणेन चैव आराम्यपात्रोपपरोढः॥८॥

यः: who आराम्यमात्र: subtle as the point of a goad, रवितत्त्वयूपः pure, effulgent and infinite like the sun सः: He पुन: alone बुद्धः: गुणेन by the limitations of the Buddhi सशुल्क्याह्नासमन्नित: associated with the ego and the Saṅkalpa, आराम्यमुग्नेन: by the finiteness of the heart प्रहुल्दामात्रः of the size of a thumb च and, चापरः another चापि also छषः: is seen.

Subtle¹ as the point of a goad, and pure, effulgent and infinite like the sun, He alone
is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sañkalpa on account of the limitations of the intellect.

[Notes—1. Subtle—Incapable of being known by the gross mind and the senses.

2. Another—The Jiva or individual soul. That the individual soul should be conceived as the manifestation of the Supreme Being is the purport of the Mantra.

3. Sañkalpa—The quality of the mind due to which it finds attraction for something which does not really deserve it.

4. Intellect—The intellect and the heart referred to here are the two most important aspects of human personality. The individual soul, which is of the same nature of the Supreme Being, looks otherwise because of the limitations of these, its manifesting medium.]

बालाग्राहयत्वभाग्यशतथा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

जीवः च the individual soul शतथा कल्पितस्य divided a hundred times बालाग्राहयत्वभाग्य of the hundredth part of the point of a hair भागः part. स: he ब्रान्त्याय कल्पते is capable of infinity. स: he च and विज्ञेयः is to be known.

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of
times. Yet he is potentially infinite. He has to be known.

तैव स्वी न पुणासेष न चैवायं नपुणकः ।
यद्गच्छरिमाद्वे तेन तेन स युज्यते॥ १०॥

एष: he न एव स्वी is neither female न पुमानृ nor male,
वर्गम् he न एव नपुणकः is not even neuter व and यतृ यतृ whatever गरीनण्म body प्राप्ते assumes तेन तेन with each one of that स: he युज्यते is identified.

He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.

संकल्पनस्पर्शनद्विष्टिमोहेयसामसुद्रत्वःतपविद्विद्विद्विद्विद्विद्वम ।
कर्मादनायन्यक्रमेण देही स्थानेषु रूपायमेविसम्पाद्यते॥ ११॥

(यथा just as) मातामुखत्सथya by showers of food and drink
मातामिनिद्विद्विद्विद्विद्विद्विद्विद्विद्विद्वि the growth of the body (यथा so) संकल्पनस्पर्शनद्विष्टिमोहेय by desire, contact, sight and delusion देही the embodied soul स्थानेषु in various places प्रबुद्धमेव successively कर्मादनायणिः according to his deeds रूपायम बिस्मपाद्यतेः assumes.

By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds,
just as the body grows nourished by showers of food and drink.

[NOTES—Just as food and drink help the body in its growth in this life, the various actions and their effects resulting from desire etc. contribute to the development of the individual soul in various stages and through various forms, till it attains its highest destiny.]

स्थ्रुतानि सुश्राविषि बहूनि चैव
रूपाणि देहि स्वगृह्यैऽवृन्योति ।
क्रियागुरूरात्मगुरैश्र स्तेषां
संयोगहेतुरपरोऽस्मि छर्छः ॥ १२ ॥

dehi the embodied soul śtṛutāni gross suśrāvīsā subtle
bahūni many rūpāni forms svagṛhyā: by its own qualities
kṛityagurūra tātmagurā: by the qualities of actions tātmagurā: č and by
the qualities of the mind Śrūṇyotī chooses. teṣāmau their
sanyogahetu: the cause of combination āpīro another āpī
still ṭṛṣ: is found.

The embodied self chooses many forms, gross and subtle, based on the qualities\(^1\) belonging to himself, to the actions, and to the mind. The cause\(^2\) of their combination is found to be still another.

[NOTES—1. Qualities belonging to himself—Belonging to the body. When the embodied self assumes a new
body, he is influenced in the choice by the qualities of his previous body, mind and actions.

2. *Cause of their combination*—This cause is God. Had it not been for God who guides the individual in his choice, he would not have been able to choose for himself.

अनाधनन्तं कलिङ्गस्य मध्ये
विश्वस्य स्रष्टारमनेकरुपम् ।
विश्वस्यैवं परिवैष्टितारं
शात्तवा देवं सुच्यते सर्वपानान्तः ॥ १३ ॥

अनाधनन्तम् without beginning or end, कलिङ्गस्य of chaos मध्ये in the midst विश्वस्य of cosmos स्रष्टारम् creator, प्राणेक-रुपम् who assumes many forms, विश्वस्य of the universe एकम् only परिवैष्टितारम् one who envelopes, देवम् God शात्तवा realizing सर्वपानान्तः from all fetters सुच्यते becomes free.

Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelopes everything, one becomes free from all fetters.

भावाभावशनिदानं भावाभावकरं श्रीराम ।
कः तासर्गकरं देवं ये विदुस्ते जहुस्ततः ॥ १४ ॥
भावभावनाम् to be apprehended by the intuition of a pure and devoted heart अनीदारूत्सस् the incorporeal and the nameless भावाभावकर्मस् who creates both life and matter शिवस् blissful one कलासर्गकर्मस् who is the source of all arts and sciences देवस् God ये who विदु: realize, से they तत्त्वम् body जहँ: give up.

That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind—realizing Him, the blissful, the incorporeal and the nameless, one is freed from further embodiment.
CHAPTER SIX

स्वभावमेके कथे बदन्ति कालं तथाये परिसुष्पमाना: ।
देवस्येष महिमा तु लोके येनें भ्राम्यते ब्रह्मचक्रम् ॥ १ ॥

चेन by which हूः this ब्रह्मचक्रम् the wheel of Brahman आस्म्यते is revolved, (तम् it) एके some परिसुष्पमाना: deluded कथे: thinkers स्वभावमू Nature बदन्ति say. तथा thus चन्ये others कालम् time. पुष: this तु but लोके in the world देवस्य of God महिमा glory.

Some deluded¹ thinkers speak of Nature, and others of time, as the force that revolves this wheel² of Brahman. But really all this is only the glory of God manifested in the world.

[NOTES—1. Deluded thinkers—The delusion of the thinkers referred to consist in not recognizing God, the real power behind even the so-called natural causes of creation.

2. Wheel of Brahman—Vide, Ch. I. 4.]
It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Guṇaś and the maker of time, who is omniscient, who is Pure Consciousness itself, and by whom all this is ever encompassed.

[NOTES—1. Assumes—The word ‘vivartate’ in the text seems to suggest the vivarta theory of Śrī Saṅkara, according to which Brahma appears as the world without really undergoing any change.]
CHAPTER SIX

तत् कर्म karma (creation) कुर्वा after setting in motion, विनिवर्त्ये withdrawing Himself from it, भूय: again तत्वस्य of principle तत्वे with principle धोपस् union समेत्य bringing about, एकेन with one द्वाध्याम् with two त्रिधिम्: with three प्रदेशम्: with eight वा and काले न through the instrumentality of time सुषमे: subtle बाल्मुकै: through the instrumentality of their own inherent properties च and एव alone (समेति unites).

After setting the creation in motion and withdrawing¹ Himself from it, He unites the principle of Spirit with the principle of Matter—with² one, with two, with three and with eight—through³ the mere instrumentality of time and their own inherent properties.

[NOTES—1. Withdrawing—The expression means that though God creates the universe and enters into active relation with it, yet He remains aloof as the silent witness.

2. With one, with two, etc.—The meaning of these is very obscure. We take the sense to be as follows: one=Avidyā (ignorance); two=Dharma and Adharma (the good and evil effects of the actions of past lives); three=the three bodies—the physical, subtle and causal bodies; eight=the eightfold aspect of Nature, as described in the Gitā, viz. the five elements, mind, intellect and egoism.

3. Through the mere instrumentality of time etc.—The idea seems to be that though God is the ultimate
force at the back of the world process indicated by the expression 'unites the principle of Spirit with Matter, with one, with two, etc.', yet His hand is invisible, and to a person who seeks some natural explanation of things, time, inherent property of things, etc., appear to be all-sufficient explanations. Really they are only the instruments through which the Divinity works.]

आरभ्य कर्मणि गुणान्वितानि
भावांश सर्वन् विनियोजयेद् ्यः।
			
tेषामभावे कृतकर्मनाशः:
				कर्मचये याति स तत्त्वतोन्यः। ४ ॥

\(\text{यः: who गुणान्वितानि associated with Guṇas कर्माणि creation भारभ्य beginning सर्वान् all भावान् beings विनि-}
\(\text{योजयेत् orders, सः च He तेषाम् their भावावे in the absence}
\(\text{कृतकर्मनाशः: the destroyer of created objects. कर्मचये}
\(\text{after the destruction of created objects तत्त्वत: in His}
\(\text{essence अन्य: other याति remains.}

He gives the start to the creation associated with the three Guṇas of Nature, and orders all things. Again, in the absence\(^1\) of the Guṇas, He destroys all created objects, and after destruction, remains aloof in His essence.

[NOTES—The Mantra is difficult to interpret. Some commentators take it, not in the cosmic sense given here, but in a spiritual sense, and interpret it thus: 'Having
performed work associated with Guṇas and dedicated them all to the Lord, man is liberated from Karma and the cycle of births and deaths, the effects of his actions being all destroyed by non-attachment.' While such an interpretation is quite acceptable, we have none-the-less translated it in the cosmic sense, as done by Max Müller, because the Mantra occurs in a context dealing exclusively with the glory of God as the creator, preserver, and destroyer of the universe.

1. Absence of the Guṇas—The idea is that it is when the three Guṇas or the three constituents of Nature like Sattva, Rajas and Tamas lose their equilibrium that a new cycle of creation starts. When the three Guṇas are absent, i.e. regain their equilibrium, and are no longer operative, cosmic dissolution or Pralaya takes place.

आदि: स संयोगनिमित्तहेतु:
परम्परिकालादकलोकपि द्यृष्टः ।
तं विश्वरुपं भवभूतमीमां
देवं स्वचित्स्मुपास्य पूर्वम् ॥ ५ ॥

तमू Him विश्वरुपम् who appear as the universe भवभूतम् who is the true source of all creatures इत्ययम् adorable देवम् God स्वचित्स्मु उपास्य seated in one’s own heart पूर्वम् previously विश्वरुपम् previously meditating on, स: He भ्रादि: primeval संयोगनिमित्तहेतु: cause of the union भ्राह्मण पर: transcending the three divisions of time चक्र: partless अपि even though द्यृष्टः is perceived.
By previously\(^1\) meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time.

[Notes—The purpose of the Mantra seems to be to stress the cosmic grandeur of the Deity, as well as His uniqueness as the Transcendent and the Absolute, and at the same time to emphasize that in spite of all this He reveals Himself, both in His personal and impersonal aspects, in the heart of one who meditates on Him in the true spirit.

1. *Previously Meditating*—The implication is that the loving contemplation and worship of the Deity is the necessary preliminary step for realizing Him both as the Personal God with attribute and as the Impersonal Absolute. The necessary mental fitness for Jñāna or realization of the Absolute and the identity of the self with It, is born of loving worship and contemplation of the Personal Deity—may, according to many great authorities, including S'ri Rāmakṛṣṇa and the Bhagavad-gītā, this very realization is bestowed on the devotee, who wants it, by the God of love out of His infinite grace. In the words of S'ri Rāmakṛṣṇa, this monistic realization is like a master placing a faithful and beloved servant of his on his own seat of authority, and calling him his very self.]
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स वृषकालिकितिभि: परोन्यो वस्मात् प्रपञ्चः परिवर्ततेऽथयम् ।
धर्मावहं पापनुदं भगेषं ज्ञात्वात्स्थमयमृतं विश्वाभाम ॥ ६ ॥

Yasmat यस्मात् from whom अयम् अयम् प्रपञ्चः this universe परिवर्तते proceeds in the form of cycles, तम् Him धर्मावहं the source of virtue पापनुदं the destroyer of sin भगेषं master of all good qualities ज्ञात्वात् immortal विश्वाभाम the abode of the universe ज्ञात्वात् seated in one’s own heart ज्ञात्वा knowing, स: He वृषकालिकितिभि: पर: transcending the tree of Samsāra as well as time and form प्रणय: different (हृद्य: is perceived).

Knowing Him who is the origin and dissolution of the universe—the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe—as seated in one’s own self, He is perceived as different from, and transcending, the tree of Samsāra as well as time and form.

[NOTES—This Mantra is only another striking expression of the great Vedāntic doctrine that the clue to the nature of the Deity lies in one’s own heart. The self of man is the best reflector of the Divinity, and if He is discovered as immanent in the self, He is also simultaneously realized as transcending Nature. Thus
the Mantra emphasizes the simultaneity of the realization of Him as the Immanent and the Transcendent.]

तपीश्वराणं परमं महेश्वरं
तं देवतानां परमं च देवतम् ।
पति पतीनां परमं परस्ताद् -
विदाम् देवं भुवनेश्मीद्यम् ॥ ७ ॥

तम् Him ईश्वराभ्याम् परमम् महेश्वरम् the great supreme lord of lords तम् Him देवताभ्याम् परमम् देवतम् च the highest God of gods पतीनाभ्याम् परमम् पतिम् the supreme ruler of rulers ईश्वरं adorible परस्तात् transcendent भुवनेश्म् the master of the universe विदामः may we realize.

May we realize Him—the transcendent and adorible master of the universe—who is the supreme lord over all the lords¹, the supreme God above all the gods², and the supreme ruler over all the rulers³.

[NOTES—1. Lords—Vaivasvata, Yama and others.
2. Gods—Indra and others.
3. Rulers—The Prajāpatis.]

न तस्य कार्यं करणं च विचारं
न तत्समश्चाभ्यत्निष्कं हस्यते ।
परास्य शक्तिनिरिविधं भ्रूहते
खाभाविकं ज्ञानबलक्रिया च ॥ ८ ॥
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तस्य for Him कार्यम् something to be achieved करणाम् organ of action च and न विषयते does not exist. तत्सम: His equal शम्भविकः superior च and न हरयते is not seen. प्रस्तय His परा शक्ति: great power पूव alone विविधा of various kinds, ज्ञानवक्रमिया knowledge, strength and action व्यामातिकि च and natural शूयते is described in the Vedas.

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.

न तस्य कार्यितं पतिरस्ति लोके
न चेष्टिता नैव च तस्य लिङ्गम्।
स काराणं करणाविपापियो
न चास्य कार्यितज्ञिता न चापियः ॥ ९ ॥

in this world तस्य of Him कार्यित anybody पति: master न चति does not exist; तस्य of Him इशिता च न and there is no ruler. तस्य of Him लिङ्गम् च न पूव not even a sign by which he can be inferred चति there is. स: He कार्यम् is the cause, करणाविपापियो: the ruler of the master of the organs of sense (i.e., of individual souls). प्रस्तय of Him जानिता न कार्यित there is no originator, चापियः च न nor lord.
No one in the world is His master, nor has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.

[Notes—1. No sign etc.—There is no syllogism that can logically demonstrate the existence of God. He is essentially known through revelation and spiritual realization, and the function of logic or reason is only to relate the knowledge thus gained with the rest of our experience.]

यस्तन्तुनाभ हि तन्तुभिः प्रधानैः स्वभावतः ।
देव एकः स्वमाधुष्णोति स नो द्वातु ब्रह्माप्ययम्॥१०॥

य: who एकः one देव: God प्रधानैः: with the products of Nature स्वभावतः: spontaneously तन्तुनाभः: spider तन्तुभिः: with threads हि like स्वमू: Himself स्वमाधुष्णोति: covers, स: He न: to us ब्रह्माप्ययम्: absorption in the ब्रह्मान द्वातु: may grant.

May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman!
एको देवः सर्वभूतेषु गूढः।
सर्वभूवापि सर्वभूतान्तरात्मा।
कर्मध्यशः सर्वभूताधिवासः।
साशी चेता केवलो निर्गुणः॥ ११ ॥

एकः one देवः God सर्वभूतेषु in all beings गूढः is hidden, सर्वभूवापि is all-pervading, सर्वभूतान्तरात्मा is the inner self of all creatures, कर्मध्यशः presides over all actions, सर्वभूताधिवासः is the home of all beings, साशी is the witness, चेता is Pure Consciousness, केवलः is single, निर्गुणः is free from the three Guṇas of nature च and.

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the PureConsciousness free from the three Guṇas\(^1\) of Nature.

[Notes—1. Guṇas of Nature—The three Guṇas (constituents or dispositions) of Nature are Sattva (purity and harmony), Rajas (passion and activity) and Tamas (dullness and inertia).]

एको वशी निभिक्षयाणां बहुना—
मेकं बीजं बहुवा यः करोति ॥
Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold—to them belongs eternal happiness, and to none else.

[NOTES—1. Inactive many—The expression includes both Matter and individual souls. For the powers of action in both are entirely derived from God.
2. Seed—Prakṛti or primordial Nature, from which everything evolves.]
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who विज्ञानार्थ among the eternals नित्य: the eternal, चेतनानाम्य of intelligence चेतन: the intelligence, एक: one सन्त (being) बहुनाम्य of the many कामान्य desires विद्याति grants, सांख्ययोगाधिगम्यम् to be comprehended by philosophy and religious discipline तत्कार्यम् that cause देवम् God शास्त्रा realizing, सर्वपाश्र: from all fetters मुख्यते is released.

He is the eternal among the eternals, and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline.

[Notes—1. Eternals—Manifestations of Matter like ether and the other elements, which are taken to be eternal by common men and some philosophers. But in reality God is the only eternal substance.

2. All that are intellect—This expression means either the many knowers (individual souls), or the various organs of knowledge, internal and external, like the senses and the mind, which appear to be intelligent to the ordinary man. In either case God is the intelligent entity in their midst in a unique sense, because the individual knowers are only His expressions, and the organs of knowledge only reflect the intelligence of Him who is the eternal witness.

3. Many—The countless numbers of beings in various stages of evolution, like the Gods, men, animals, etc.
It is the one God of the Universe who awards to them all the good and bad results of their Karma (actions) performed by the impulsion of various desires.]

न तत्र सूर्यों भाति न चन्द्रतारकं
नेमा विशुद्वो भाति कुतोऽयमभिः।
तमेव भान्तपुरुषाति सर्वे
तस्य भासा सर्वशिष्येन विभाति।। १४।।

tatā there sūryaḥ: the sun n bhātī does not shine, n chandratārakam nor the moon, nor the stars, hamsaḥ vishudvāḥ: these lightnings n bhātī shine not, bhavyam abhyam: this fire kutaḥ wherefrom. bhāntaṃ shining tamḥ eva alone sarvam all anubhātā shines after. tasya his bhāsa by the light hamsam sarvam all this vibhātā shines.

The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not,—how then this fire? Because He shines, everything shines after Him. By His light all this shines.

[Notes—By speaking of the Deity as the source of all luminosity, the Sruti refers not so much to any brilliance in a material sense, as to the fact that all knowing, whether through sensuous perception or other processes, takes place due to Him, the source of all intelligence. Light is symbolically used to indicate knowledge.]
The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation.

[NOTES—By speaking of God as the fire stationed in water, the Sruti indicates that Pure Spirit is immanent in the world, however different the latter might appear to be from it (as fire is from water) in point of grossness, corruption and other unspiritual qualities. The Mantra also makes it clear that the fire worshipped by the Vedic Rsis, which was considered by them symbolically as hidden in the waters, is none other than this great god concealed in the midst of this world of change and limitation.]
स विश्वकृत् विश्वविद्यात्मयोनिः
ईः कालकालो गुणी सर्वबिद्यः।
प्रथानशेत्राणपतिपुणेष:
संसारमोक्षस्थितिनिध्वहेतुः। १६ ॥

स: he विश्वकृत् the creator of everything, विश्वविद्या the knower of everything, धात्मयोनिः: his own source, ई: all-knowing, कालकालो: destroyer of time, गुणी: the repository of all good qualities, सर्वबिद्या: the master of all sciences, प्रथानशेत्राणपति: the controller of Matter and Spirit, पुणेष: the lord of the Guṇas, संसारमोक्षस्थितिनिध्वहेतु: the cause of liberation from Samsāra and of bondage which results in its continuance (भवति is).

He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Guṇas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.

[NOTES—1. Destroyer of time—Time disappears with the world at the time of realization.]
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स तन्मयो ब्रह्मत् ईशसंस्थो

शः सर्वे भुवनस्यास्य गोष्ठा।

य ईशोऽस्य जगतो नित्यमेव

नान्यो हेतुविधत ईशानाय॥ १७॥

य: who भ्रमण जगतः: of this world नित्यम् एव eternally ईशो
is the ruler, ले हि He verily तन्मयः: the soul of the uni-
verse, चस्मृत: immortal, ईशसंस्थ: whose is the rulership,
शः: all-knowing सर्वग: all-pervading, शः भुवनस्य of this
world गोष्ठा protector. ईशानाय to rule over it चन्यः हेतु:
another cause न विधते does not exist.

He is the soul of the universe, He is im-
mortal, and His is the rulership. He is the
all-knowing, the all-pervading, the protector
of the universe, the eternal ruler. None else
is there efficient to govern the world eternally.

यो ब्रह्माणं विद्याति पूर्वे यो वै भुवांश प्रहिणोति तस्मे।

tे ह देवं आत्मेन्द्रमिकास्थं भुवधुरवं शरणमहं परमेण॥ १८॥

निष्कलं निष्क्रियं शान्तं निरवं निरक्षजनमो।

अश्रुतस्य परं सेवं द्रष्टेन्धनरमिवानलम॥ १९॥

य: who ब्रह्माणम् Hiranyagarbha पूर्वं at the beginning
of creation विद्याति projected, य: who च and तस्मी to Him
the Vedas  delivers  indeed,  whose light turns the understanding towards the Atman  without parts  without activity tranquil faultless untainted  the supreme bridge of immortality that has consumed its fuel fire  like  Him verily desirous of salvation resort for refuge.

He who at the beginning of creation projected Brahmā (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel,—seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.

[NOTES—1. Fire that has consumed its fuels—As the fire burns up the fuel, God destroys the ignorance of spiritual aspirants.]

\begin{align*}
\text{yat}\text{ā } \text{yadā } \text{paribhāsā}\text{ṃ } \text{vēṣṭhīyānītī } \text{mānavaḥ}\text{ |} \\
\text{tadā } \text{devamānīnḥ } \text{duḥśāsanāṃ } \text{bhaviṣyātī } \text{|| 20 ||}
\end{align*}

\begin{align*}
\text{yat}\text{ā } \text{when } \text{jāmṛtaṃ } \text{like a skin } \text{prakāśamū } \text{the sky } \text{mānavaḥ}\text{ |} \\
\text{men } \text{vēṣṭhīyānītī } \text{will roll up, } \text{tadā } \text{then } \text{devamū } \text{God } \text{bhaviṣṭāv}
\end{align*}
without realizing दुःखस्य of sorrow चन्त: end भविष्यति will happen.

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.

[NOTES—The idea is that any effort to be free from misery, without realizing God, is as futile as the attempt to roll up the sky.]

तपःप्रभावाद् देवप्रसदात्
ब्रह्म ह भेताश्वतरोऽय विद्धान।
अत्याश्रयिभ्यः परमं पवित्रं
प्रोचाच सम्पूर्णिसहःयुध्यूम॥ २१ ॥

तपःप्रभावात् through the power of his self-control and concentration of mind देवप्रसदात् by the grace of God च and भेताश्वतः the sage S'vetās'vatara ब्रह्म Brahman विद्धान ् (सन्) having realized, अत्याश्रयिभ्यः to the highest order of Sannyāsins परमम् supreme पवित्रम् holy ब्रह्म-स्वाध्यायम् resorted to by all the seers ब्रह्म Brahman सम्पूर्ण well प्रोचाच expounded.

Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage S'vetās'vatarā expounded well to the highest order of
Sannyāsins, the truth of that supremely holy Brahman resorted to by all the seers.

[NOTES—This Mantra shows the necessity of self-effort, God's grace as well as supreme Vairāgya (renunciation) for the realization of the highest Truth. It also implies that a true spiritual instructor must himself be a knower of Brahman.]

वेदान्ते परम गुणं पुराकल्पे प्रचोदितम् ।

नासप्रशान्ताय दातव्यं नास्तुत्रायाशिश्याय वा पुनः ||२२||

पुराकल्पे in a former age वेदान्ते in the Vedānta प्रचोदितम् expounded परमम् गुणम् highest mysticism अप्रशान्ताय to one whose passions have not been subdued वा either अपुत्राय who is not a worthy son, अशिश्याय who is not a worthy pupil (वा) पुनः or न दातव्यम् should not be given.

This highest mysticism, expounded in the Vedānta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not 1 a worthy son, nor to an unworthy disciple.

[NOTES—1. Not a worthy son—One who has not discharged his duties to the parents.]

यथा देवे परा भक्तिं यथा देवे तथा गुरोऽ ।

tतस्यैव कथितं शर्यं: प्रकाशान्ते महात्मनं: || २३ ||

प्रकाशान्ते महात्मनं इति ।
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यत्य for whom देवे to God परा भक्ति: supreme devotion, यथा देवे as to God तथा so गुरौ to the teacher, तत्स्य महामन: to that high-souled one कथिताः expounded पूर्वे प्रथा: these truths प्रकाशयते shine.

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णेवावशिष्यते ॥
भद्रं कर्णभि: श्रणुयाम देवा: भद्रं पश्चयेमाक्ष्मित्यज्ञत्रः ।
स्थिरैस्त्रैहुस्तुवांसपश्चातानूभि: व्यः देवहिं यदायु: ॥
सह नावलतः सह नौ भुनकुः सह वीर्यं करवाहै ॥
तेजस्विन नावविलमस्तु । मा विद्विषावहै ॥

अं पश्चाति: । पश्चाति: । पश्चाति: ॥

Om Peace । Peace ॥ Peace ॥