THE SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

EDITED BY
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VOL. XVIII.
1. THE ŚVETĀSVATARA UPANISAD
2. THE BRAHMOPANISAT-SĀRA SAÑGRAHA WITH DĪPIKĀ.

PUBLISHED BY
THE PĀÑINI OFFICE, BHUVANESWARĪ ÂŚRAMA, BAHÁDURGANJ
Allahabad
 PRINTED BY APURVA KRISHNA BOSE, AT THE INDIAN PRESS
1916
THE
SVEETASVATARA UPANISAD

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Printed by Apurva Krishna Bose, at the Indian Press
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INTRODUCTION.

The Upaniṣads are a class of Sanskrit writings which meet the highest spiritual needs of man. Nearly every civilized country in the world may be proud of her spiritual seers and spiritual literature, but the unfathomable depths of spirituality were never so profoundly sounded, and the mystical truths of the soul so highly elaborated, as by the authors of the Upaniṣads. The message of self-realization and spiritual edification which they convey to mankind is perhaps more needed in the present age of weary and heart-burning strife for hollow things than in many former periods of human history. Let the reader open the pages of the Upaniṣads, not merely to feed his scholarly curiosity, but to receive life in the truest sense of the term.

The fundamental theme of the Upaniṣads is plain and simple. The Spirit (Ātman) is the sole reality. The world of phenomena has only a borrowed existence—derived from the Ātman, the Reality of realities (सत्य ऋणसत्यः). That it is by the light of this Ātman that all phenomena in the Universe, the sun, the moon, the stars, and so forth, shine as well as appear (Svetāsvatara VI. 14), and to this Ātman every object owes its existence, appearance, and attraction (Sve IV. 10). Eternal happiness is only theirs who see this Supreme Reality, the Spirit (Sve. VI. 12). They are childish fools, however, who pursue external objects of desire, and so are ensnared in the vast net of death (पराभ: कामालमुक्ति धारा:, तेजस्वोपयोगी बिततस्मि वापम). In short, the true Heaven of man's aspirations is within, not without, and that Heaven is the Spirit (Ātman).

The word "Upanisad," according to Śaṅkara, is derived from the root sad with the prefixes upa and ni. Now the root sad has three meanings—(1) to destroy, (2) to lead or go, (3) to remove. All the three meanings are implied by the word Upanisad, as it destroys ignorance, leads to the Supreme Brahma, and thus removes all evils.

The above derivation shows a very clever and bold etymology characteristic of a great scholar like Śaṅkara, though it does not bring
to light the significance of the word as it is historically implied by the Upanisads themselves. There is another derivation of the word which is probably more consistent with historical facts. The root \textit{saḍ} with the prefixes \textit{upa} and \textit{ni} also means “to sit by,” whence the word Upanishad may imply “sitting, or session.” This significance of the word suggests the method of imparting spiritual instruction during the Period of the Upaniṣhads. It has been noticed that this mystical culture was imparted in forests (cf. the Āranyakas) to the disciple (अन्वेषित, lit., one dwelling near) who sat in solitude by the side of his teacher for spiritual instruction. The word Upanisad, as Dr. Deussen has shown, is often explained by the word Rahasya (secret) and this “Secret doctrine” “supremely confidential in the Vedânta” (Śve VI. 22) was not to be imparted to every chance visitor, not to one who was neither a son nor a disciple, and not to one who did not possess a tranquil mind (Śve VI. 22). Thus the method of teaching the Upanisad Doctrine was essentially confidential. The word Upaniṣad occurs twice in the Śvetāsvatara Upaniṣad; firstly, in I 16, where Brahman is said to be “supremely mysterious” (सतृप्तः प्रोपनिपितप्रांयम्), and 2ndly, in V. 6, where the Supreme Being is said to be hidden in the “confidential” Upaniṣads of the Vedas (सते सत्त्वोपनिपितस्थानम्). Both these texts confirm the view that the word Upaniṣad originally meant “confidential session,” as Max Müller names it, and that subsequently the name Upaniṣad was also bestowed upon the knowledge which was the result of confidential sessions, as described above. The word Upaniṣad, then means the Science of Spirituality (वाच्यविवच) which the sages originally imparted to their disciples in confidential sessions.

The Śvetāsvatara is a short Upanisad of six chapters and belongs to the Black Yajur-Veda. The title of the book means the Upanisad propounded by Śvetāsvatara. The word Śvetāsvatara literally means one whose organs of sense are very pure (स्वेत = pure; अष्ट = an organ of sense; श्वेता अष्टकर्त्स्ततत्त्वी इन्द्रियायिष्ठ सर्वत्रविषयः | अतिवच्छेष्य र्वेतास्य र्वेतास्यात्तादः) and is evidently the name of a sage. The only reference to the author in this book is in Śve (VI. 21) where it is stated that, “Śvetāsvatara,” having known Brahman, by the power of his penance and by the grace of God, expounded it to the Sannyāsins called the Paramahamsas.”

It may be admitted that among the Upaniṣads the Śvetāsvatara does not occupy such a lofty position as the Brihad-āranyaka and the Chhāndogya, but none the less it is one of the most popular Upaniṣads. What then, are
its distinctive features? It the first place, as Dr. Deussen aptly remarks, the Śvetāsvatara Upaniṣad is "a monument of Theism," as we shall presently elucidate. And secondly, not only its method of handling the abstruse problems of Spiritual Philosophy is plain and direct, but it also ministers to the spiritual needs of the ordinary man with a realistic and hence truly sympathetic and fruitful insight, as we shall presently show.

Several scholars of eminence have divided the Age of the Upaniṣads into four Periods; to the first period belong the prose Upaniṣads like the Bhāratīya and the Chhāndogya, and to the second Period belong the metrical Upaniṣads like the Kaṭha and the Śvetāsvatara. The Śvetāsvatara is certainly later than the prose. Upaniṣads mentioned above, because (1) its style is far more direct, simpler, (cf. Śve. VI. 7-9) and more modern than that of the Chhāndogya. The style of the latter and its associates is often cumbrous, much more archaic, and frequently very allegorical, thus bearing the influence of the style employed in the Age of the Brähmaṇas. Secondly, the treatment of various subjects in the Śvetāsvatara is direct and simple, and the mediocre reader is spared the trouble of studying the allegorical and philosophical interpretations of ritualism and mystical readings of natural phenomena which confront him in the larger Upaniṣads and which may prove as barriers to the comprehension of fundamental conceptions. In fact the Śvetāsvatara Upaniṣad may be called a short Manual of Upaniṣad Doctrine for the beginner. Moreover, the metrical style, and simple, eloquent, and beautiful poetry (cf. I. 15, II. 8, II. 17, VI. 14) of this book stirringly appeal to the spiritual needs of the average seeker, and hence its wide popularity.

In order to facilitate the thorough comprehension of the general as well as the distinctive features of the Śvetāsvatara Upaniṣad, let us indicate the main divisions of the subject-matter which it treats of:—

I. The fundamental theme of the Upaniṣads—the Reality of the Spirit (Ātmā).

II. The nature of Brahman, Essential as well as Relative.

III. The nature of the individual soul (jīva).

IV. The means and methods of attaining spiritual enlightenment (jñāna).

We have already quoted Śve. VI. 14 and Śve. IV. 10 to show that this book forcibly teaches the sole reality of the Ātmā. Similarly Śve 1. 9 after speaking of the three entities, Māyā, the individual soul, and the Supreme
Spirit, says that the knowledge of the three means the knowledge of Brahmān. ब्रह्मान यथा विन्दुरे शाक्तेनल्ल). This verse indicates, as our commentaries explain, that the underlying Reality of all these manifold entities is Brahmān, the Supreme Being, and that they borrow and derive their existence from Him. Similarly I. 12. In Śve III 15 the basic Reality of the Past, the Present, and the Future is said to be the Supreme all-pervading Spirit (प्रातिशब्द यथा द्वितियेभिः यथा च सत्यम). Most of the misunderstanding and unfortunately bitter controversy on the Vedānta Philosophy is due to inadequate comprehension of the distinction between the Essential and the Relative Aspects of Brahmān. Let us consider these aspects carefully before we handle the details thereof in the Śvetāsvatara Upaniṣad.

In the early pages of his great commentary on the Vedānta Śūtras, Saṅkara cites the example of a person, say Devadatta, bearing different relationship to different persons. Thus Devadatta may be the father of X, the husband of Y, the brother of Z, the son-in-law of W, and so forth, and hence when considered from various standpoints he is father, husband, brother, and son-in-law at the same time. It should be noted, however, that this relationship is conditional; for Devadatta cannot be called a father if he has no son; this relationship, then, depends upon external personalities or entities. What, then, is Devadatta? He is not essentially a father, teacher, brother, etc., because his teachershipe, etc., are hypothetical, cannot be considered independently, apart from the idea of a pupil, etc. Devadatta, however, as such, is not a mere bundle of relations, but has an individuality of his own. Nor does it indicate, on the other hand, that the various relationships that he bears to others are baselessly imaginary, the fact is that his essential individuality is far more important than, and over and above, his relative and contingent attributes.

The nature of Brahmān also may be considered in the light of this example. In various relations to the Universe, Brahmān is often called Creator, Preserver, Providence, Judge, Destroyer, etc. These attributes, however, are contingent, and not independent or essential; for the idea of a Creator involves and depends upon the idea of creation; the conception of a judge presupposes the existence of the parties or persons to be judged, and so on. If these were the only attributes of Brahmān, He would be a mere bundle of relations, with no essential attributes of his own. Many philosophers and theologians teach only the Relative attributes of Brahmān. They cannot conceive of the Supreme Being apart
from or over and above the universe; they make Him exactly coincident with the Universe. It is these low conceptions which have led philosophers like Hegel to state that the Infinite without the finite amounts to zero. The distinctive glory of the Upaniṣads is that they have most searchingly realized and forcibly taught the absolute and essential aspects of Brahman. They strongly teach us that to make the Deity coincident with the universe is to dethrone Him from His transcendental and independent position. Not that they have in any way denied the existence of His relative attributes; they have eloquently preached even these, as we presently show; but they, especially the larger Upaniṣads, have much more emphasized the essential and the Absolute, because the latter are likely to be missed by the mediocre mind, and because exclusive attention to the Relative may lead to atheism.

Let us now consider the bearing of this discussion on the Śvetāśvatara Upaniṣad. We have called the Śvetāśvatara Upaniṣad a short Manual of Upaniṣad Doctrine for the beginner. The reader should not think, however, that it is a mere summary of the Upaniṣads, like so many “Abstracts” of History that are sold in the market at the present day. It has a distinct message of its own to convey to the ordinary mind struggling for spiritual progress. We have already pointed out that Dr. Deussen calls this Upaniṣad “a monument of theism,” and justly so. Theism is belief in One Personal God, as the Creator, Judge, Preserver, etc., of the universe, in a word “the Relative Brahman” as explained above. In this Upaniṣad the Relative aspect of Brahman has been greatly emphasized and glorified, while there is also a considerable number of prayers addressed to Him. Now, considering the fairly large number of prayers here addressed to Personal God, Dr. Deussen in his “Philosophy of the Upaniṣad” (p. 78) remarks that the Śvetāśvatara contains “a theism that has wandered far” from the original Upaniṣad doctrine. He holds that the fundamental object of the Upaniṣads is to grasp and teach the Real, Essential, Absolute, Unqualified Brahman, and that theism and prayers to a Personal God are opposed to the basic principles of spirituality propounded by the Upaniṣads. Now, with all deference to this great scholar, we urge that the difference, certainly noticeable here, lies not in the doctrine but in the emphasis. The older Upaniṣads frequently describe the highest stage of mystical realization which, as an English poet says, “is above the infirmities and imperfections of prayer,” in which prayer is unnecessary and superfluous, in which the universe is sunk in God (इशा 1.1), in which the difference between the subject and the object, the knower and the known, is nullified, and in which the world of relations
INTRODUCTION.

seems to dwindle into nothingness before the Absolute. But is there no help for those who, inspite of sincere and weary struggle for spiritual progress, are unable to attain spiritual enlightenment? The Śvetāsvatara Upaniṣad, which we may call the gospel of grace, comes to them with the message of prayer to the One Personal God. Realizing that the ordinary mind is yet unable to penetrate beyond the Relative Brahman, it brings to light the deep experience of the sages in the subject of prayer, and emphasizes the grace of God as the most important means to that spiritual enlightenment, as we will presently show.

Let us now descend to particulars. It is well known that the Upanisads speak of the Essential Brahman—i.e., Brahman as he is—as being only negatively knowable, as embodied in the famous formula, neti, neti (नेति, नेति) The so-called positive attributes, sat (being), chit (consciousness) and Ānanda (bliss), are only the denial of empirical being, empirical thought, and empirical pleasure, as Dr. Deussen has ably shown. Several passages from the Śvetāsvatara on this point may be quoted. In III. 14 the Supreme Being is figuratively spoken of as rising above the Universe by the measure of a span. This passage indicates, as we have shown above, that the Essential Brahman is not coincident with the universe, but is over and above it. In III. 20 the Supreme Being is called the minutest of the minute and the vastest of the vast, indicating that Brahman is beyond space. V. 1 speaks of Brahman as the imperishable—thus suggesting his freedom from change and (as Dr. Deussen infers) from all becoming and causality. V. 13 calls him without beginning and without end, thus He is above time. Similarly, VI. 2 calls him "the Creator of Time or Death" (कालकार). VI. 5 speaks of Him as beyond the three times (परिकालान्) and without parts (अहं) which suggests that He is above both time and space, because both of these are divisible; VI. 6 refers to Him as beyond the body, time and form; VI. 11 gives Him the epithets "Spectator, knower, free, and without qualities", VI. 14 (already quoted) describing his pure and basic consciousness says that by His light everything shines; and to crown all, VI. 19 describes Him negatively,—without parts, without action, without faults, without ignorance or misery.

Thus, though the nature of the Essential Brahman was profoundly

2. The Relative Brahman.

realized by the authors of the Upaniṣads, it could be described only negatively. It was easier to describe Him in relation to the universe and its phenomena. The Śvetāsvatara
Upaniśad describes the phenomenal aspects of the Supreme Being in various ways —

(a) The whole universe, compared to a wheel (I. 4), or to a river (I. 5) with all its phenomena, is a form of the Supreme Being (विष्णु I. 9). He has assumed the forms of fire, the sun, air, the moon, Brahmā, man, bird, the seasons and the oceans (IV. 2-4), and has innumerable heads, innumerable eyes, and innumerable feet (III. 14).

He is one God hidden in all creatures (VI II); He is the one Controller of numerous individual souls (VI. 12); He being one governs all the worlds with His ruling powers, who alone is one at the time of creation and destruction (III. 1); who is one and does not stand for a second, i.e., has no rival (III. 2).

He is immanent in all persons and in all directions (II 16); He is present in fire, in waters, in herbs, in the whole universe (II. 17); He pervades everywhere (संस्क्रीत VI. 11).

He creates many colours (or classes) in the beginning (IV. 1); the Lord of Creation brings into being the Vedas, the past, the future, and the whole universe (IV 9); this God transforms every cause into various shapes (V 3); knowing Him, the one Creator of the universe, (man) attains the highest peace (IV. 13). He dissolves (the universe) in the end (V. 1); this God withdraws every cause to the ground of His Māyā.

He creates with a purpose in His mind (IV. 1); He is the Protector of the universe (IV 15); He brings to maturity the actions of the soul, and "guides all, apportioning to each his peculiar gifts" (V. 5).

He, as one, governs all those causes, time etc., (I. 3); He is the Controller of the whole world (III. 18); He rules over the bipeds and the quadrupeds (IV. 13); He is the Supreme Ruler of Rulers (VI. 7); He is the overseer of actions (VI. 11).

His form is not terrible, but promotes good (III. 5); He is the Friend and Refuge of all (III. 17); He is the giver of desired objects (IV 11); His face is benevolent (IV. 21).
This attribute of the Supreme Being introduces us to one of the most remarkable features of the Śvetāsvatara Upaniṣad. The sages realized that the path of spiritual progress is “harder than the sharp edge of a razor,” and they have revealed a most valuable fact of deep spiritual experience—the fact that the grace of God is the surest and the best instrument of spiritual enlightenment. And no Upaniṣad has emphasized this point so much as the Śvetāsvatara Upaniṣad, which, therefore, may be designated “The Gospel of grace.” Thus, man, when favoured by God, attains freedom from death (Śve I. 6); God is the root-cause (i.e., the chief helper in the attainment) of spiritual knowledge and asceticism (I. 16), self-control depends upon the grace of the Creator (II. 2); He is the Encourager of the heart for the attainment of spiritual blessedness (III. 12), one sees the Supreme Spirit by the grace of the Creator (III. 20), He is the Bringer of righteousness and the Remover of sins (VI. 6), and Śvetāsvatara, the author of this Upaniṣad, realized Brahman by the power of his penance, and by the grace of God (VI. 21).

The reader will now fully appreciate the significance of Dr. Deussen’s remark that the Śvetāsvatara Upaniṣad is a “monument of Theism,” and it is confirmed by the considerable number of theistic prayers met with in this book. Let us quote a few of them as specimens. “May that God, who creates and destroys (the universe) endow us with good wisdom” (IV 1) “One afraid (of the miseries of the world) resorts to Thee O God! save me always by Thy benevolent face” (IV. 21). “O God! Reveal thyself in that benevolent and righteous—promoting form of thine” (III. 5) “May we know that Supreme Ruler of Rulers, the Supreme God of gods” (VI. 7) “Being desirous of salvation, I resort to the shelter of that God who creates Brahmā, and who is the light (or with another reading,—‘the grace’ (प्रसाद) of the soul and the intellect” (VI. 18). The concluding verse (VI. 23) of the Śvetāsvatara Upaniṣad is also very significant on this point. “T (‘-ra’-ni-tva’-vatsa’-vatsa’) truths are revealed to him who has supreme devotion to (व-ि; ि; ि; ि) we have already pointed out that theism implies belief in One Personal God. The modern Sanskrit word for the Supreme Personal God is Īśvara; now it is a significant fact that the words Īśa, Īśana, and Īśvara, occur in several verses (III. 12, III. 13, III 15, III 17, VI 16) of the Śvetāsvatara Upaniṣad. These frequent words bear testimony to the prevailing theistic tendency of the book.

The conception of the individual soul given in the Śvetāsvatara Upaniṣad is perfectly consistent with the doctrine of theism. For the idea of a Personal God as an
object of worship naturally involves the distinct existence of a worshipper, the soul. In Sve. IV., 67 God and the soul have been compared to two beautiful-winged birds occupying the same tree, the one (i.e., the soul) tasting the fruit thereof, while the other simply gazes down. When, worshipping God, the soul sees Him, its grief departs. The distinction is further particularized in I 8, where the soul is said to be protected by God, and in I. 9 which states that the individual soul possesses limited knowledge, while the Supreme Soul is Omniscient.

The nature of the individual soul has been further described in a considerable portion of the fifth chapter. The soul is a doer of actions for the sake of fruit and enjoys the fruit of that action which it performs (V. 7).

It is very subtle, and has been compared to the ten thousandth portion of the edge of a hair. Although so subtle, it has vast capacities for infinity (V. 9).

After death it has to travel, in accordance with its merits either of the three paths (V. 7), the path of the gods (acquired by higher knowledge), the path of the fathers (acquired by merely good deeds) and the lower path, which evil-doers are made to travel. It is also subject to transmigration, and acquires various bodily forms in accordance with the nature and degree of its desires, associations, etc. (V. 11). It is released from all these bonds, however, by knowing the Creator (V. 13).

We have already remarked in the early portion of this introduction that the Śvetāsvatara Upaniṣad ministers to the spiritual needs of ordinary man with a sympathetic and realistic insight. Unlike Wordsworth's Skylark, it is not confined to "the privacy of golden light"; it is not exclusively transcendental; it realizes the frailties and difficulties of the ordinary man, ever-struggling and yet repeatedly beaten in the battle of life. It, therefore, without departing from its fundamental doctrine, descends to meet the seeker on his own ground, and gives him short, beautifully simple, and practical hints on the methods of spiritual enlightenment and emancipation. Freedom from Death and other Evils of life depends only upon the knowledge of the Supreme Being: there is no other path to salvation (III, 8). This spiritual enlightenment being the only means to emancipation, a further question arises, what are the
methods of attaining this spiritual enlightenment which is the exclusive condition of real freedom?

We need not now repeat in greater detail that the Śvetāsvatara Upanisad considers the grace of God to be the most potent and infallible factor of spiritual enlightenment. It should be noted, however, that Divine grace is not subject to the whims of an unprincipled, capricious aristocrat, and so does not descend upon man in a haphazard way, but is regulated by definite, divine laws, which are indispensably associated with human effort. Here comes the need of Yoga, the glorious speciality of our sages. Thus Śve. VI. 13 says that the Supreme Being can be known through self-examination and Yoga. Just as modern Psychology describes mental states in terms of brain conditions, so Śve. II. 6 describes the state of a perfectly enlightened mind in terms of co-ordinate physical conditions. In ordinary persons a peculiar physical energy, which is the co-ordinate of (latent) spiritual energy, is latently stored in a central portion of the body called the mulādhāra. In the perfect Yogi this energy is discharged from its centre, passes through the suṣumna canal (which is closed in ordinary persons) and reaches the brahmaṇandhra, a portion of the head, the innervation of which is the culminating co-ordinate concomitant of the highest spiritual vision. In I. 4 the untraceable motives and various other phenomena e. g., the 28 kinds of infirmity, eight kinds of contentment etc., of the human mind have been most minutely and elaborately analysed with remarkable subtlety and ingenuity. The details of Yoga and its methods are given in Śve. II 8-15, which prescribe pure and quiet ground, erect and easy sitting posture, the suppression of the breath, and meditation on the syllable Om.

In addition to these regular practices, the candidate for spiritual enlightenment is required to be equipped with a high type of morality, self-control, righteousness, and a peaceful mind (II. 1, 2, I. 15, VI 22).

Some scholars of eminence (e. g., Prof. Mac Donnel) are of opinion that the Śvetāsvatara Upaniṣad is an attempt to reconcile the Vedānta Philosophy with the Yoga and the Sāṅkhya systems. Its connection with the Yoga is clearly evident from what has been said above about Yoga, and from the fact, also pointed out, that the Śvārāra or Personal God of the yoga philosophy is frequently mentioned or indicated by several passages of the Śvetāsvatara Upaniṣad. The connection with the Sāṅkhya, however, is more doubtful, and has been strongly,...
challenged by Śaṅkara and several other scholars of the Vedānta. Thus the advocate of the Sāṅkhya refers to Śve. VI. 13, where the Supreme Being is said to be knowable by Sāṅkhya and Yoga (सांख्ययोगाधिगम्य) while it has been argued in reply by the Vedantists that the word Sāṅkhya here means self-examination, and the mere mention of a word which conveyed a different sense subsequently is no sufficient indication that the book is attached to the Sāṅkhya system. Again, the word Kapila occurs in Śve V. 2, and it has been surmised that here is a reference to Kapila, the founder of the Sāṅkhya system. It has been ably shown by Śaṅkara, however, that Kapila here means brown or gold-coloured, and refers to Hiranyagarbha; the word “tam” “(that)” in this verse, and the words following refer to exactly similar words in IV 12, which evidently refers to Hiranyagarbha. The connection with the Sāṅkhya, however, is less doubtful in IV. 5, where a she-goat (referring to Māyā or Prakṛti) of three colours, corresponding with the three gunas of the Sāṅkhya Philosophy, has been mentioned. But it has been again forcibly urged by Śaṅkara that the three colours here refer to fire, water and earth, the original three elements of the Upaniṣads. Moreover, the Prakṛti of the developed system of the Sāṅkhya Philosophy is independent, while Śve. I. 3 speaking of Māyā as “God’s own power” and IV. 10 describing God as the Lord of Māyā clearly indicate that the Prakṛti mentioned in IV. 10 is an entity dependent upon the Supreme Being and is thus essentially different from the independent Prakṛti of the developed system of the Sāṅkhya Philosophy.

We close the introduction to this Gospel of grace, “this monument of theism” with the fervent prayer that the Almighty Spirit, the “Encourager of the human heart,” may enable all of us to live out and glorify ancient Hindu Theism in its pristine and dignified majesty.

SIDDHESHWAR VARMA.

July 1916.
CHAPTER I.

MANTRA I 1.

ॐ ब्रह्मवादिनो वदन्ति ॥

विन कारणं ब्रह्म कुतः स्म जाता जीवाम कों के च संप्रतिष्ठा: ॥

छत्रिदिता: के न सुखतेर्पं वर्तामहेश्वरविद्येन व्यवस्थाम् ॥१॥

1. Om. The expounders of Brahm thus reflect:—Is Brahm the Cause (of the Universe)? From whom have we
been created? By whom do we live? On whom do we depend? Under whose superintendence do we exist in happiness and misery?

O Knowers of Brahm! let us (consider and) come to a decision.

NOTES.

महावाणिः: (a) Those who usually speak about Brahm, (महावाणिः)
or, (b) Expounders of the Vedas, where महा also means the Veda (वेदावाणिः)

बदलित् (a) Having gathered together say to one another (संयुक्त बदलित्)
or, (b) Consider or reflect among themselves (विचारवाणिः)

किं कारणं श्रम—Various interpretations of this have been given by different commentators, viz,

(a) Is Brahm, or some other thing, the cause of the Universe?
(जगकारणं श्रम किमन्यं कारणं)

(b) What is the nature of that Brahm who is said to be the cause of the Universe? (जगकारणीयूर्यं यदृशं श्रम तक्षक्षलस्य)

(c) What kind of cause is Brahm? Is he the material cause or the efficient cause, or both? (किं ज्ञात्यं कारणं श्रमं, व्याप्तां, निक्षिप्तम्, वभयं वा)

श्रम—This word means the Supreme Being It literally means

(a) That which bursts forth or grows in the form of the Universe. (Max Muller). From the श्रम to increase or grow (श्रमति श्रमति तस्मात् परं श्रम उच्चते)
(b) That which is supremely above time or space, from the same श्रम to increase (विकासाद्वरविक्षलम्)

कुलं सम जाताः—From what have we (lit. arisen) been created? (The cause of creation is put in the 5th case) from Brahm or another cause?
(वर्ण कुते जाताः? श्रमयोग्यस्यादा?)

निक्षिप्तम्—Impressive in the sense of present Tense (विकासं लोपं)
It means, by whose power or agency do we live?

वचं संरक्षितम्—Means—

(a) On whom do we depend? प्रतिष्ठा means foundation or basis,
(हृदयेक आचारं इति न निक्षिप्तम् भतः वर्ण किमस्थायाः)
(b) Where or in whom do we live after the destruction of the world or during Moksha (मोक्षकाले मोक्षावश्यां वा कुल स्थिता)

This question is asked in natural sequence after जीवाणुः कै न।।

अविधितम्: Superintended, controlled.
It is evident that we are not independent in our joy and sorrow, for otherwise we would never suffer. Therefore, there must be some superintendent on whom we depend for our joy and sorrow. (व्रताश्च नियमितः, सुखसंगमाणि महत्स्वो वेष्यवाह्रूत्वंसेरां)

सुखेनरेण = in joys and sorrows; it is made of सुख and इतरेण। सुख means happiness and इतर means other (than happiness), i.e. sorrow or suffering.

शब्दविवेचः: Vocative case—O Knowers of Brahm

व्यवस्थाम् (a) decision (after it विन्यास: is understood) निर्धार्यं विन्यास: ||

(b) the regulated course of life With this meaning the word will be associated with प्रायम्य understood. Under whose control do we pass through joy and sorrow, having been subjected to a course of life which is so subject to regulation? So much under law? (व्यवस्थां संसारायाब्रम्य——
केनाधिकिषिता व्यवस्थां प्रायम्य सुखेनरेण व्यक्तं मदे)

(c) the word व्यवस्था may be associated with व्यक्तं मदे. The word व्यवस्था means Law, rule, order. व्यक्तं मदे means to follow. Under whose control have we to follow or observe the Law in our joys and sorrows? (सुखद:नेमु व्यवस्थाः निर्धारं केनाधिकिषिता अनुवर्त्तं मदे ?)

MANTRA I, 2.

कालस्वभावो नियत्वर्यत्वच्छान्यूतानि योनिः पुरुष इति चिन्त्या।
संयोगोऽध्यात्मकम्यावादात्माभ्यन्ती: सुखद:खेतोः || २ ||

2. It should be considered whether Time, Nature, Law, Chance, the Elements, or the Soul can be the cause (of the Universe). (None of these can be the cause) nor can their combination be the cause; owing to the existence of the soul; the soul also is incapable (of being the cause), on account of its being subject to happiness and pain.

NOTES.

In this verse the counter-theories of creation opposed to the Vedanta Theory are mentioned and criticised (अष्टकारण्यविपरीतकारणवधानुपर्य दृष्टिः) ||

कारण:—Some philosophers, in opposition to the Atomic theory, (which neglects Time) bring Time as the All-in-All-cause of the Universe; they urge that atoms in themselves are powerless to create without Time. But the Time-Theory is also insufficient, because in the Universe, Time is always inseparably associated with, properties of things, space and other causes. प्रथम: पशोंम्बादीनां कारखानां निवार्याशः || तथाविष्काराशां कारखानाः
Is the nature or inherent property of things, as heat is the natural property of fire. The *Materialistic or Lokayata Theory* attributes causality to the nature of things, but this is insufficient, because the nature of various things is also subject to Law.

**Vibhāsā:**—Is the Moral Law or Karma which, in the opinion of the *Mimamsā Philosophy*, is the sole and sufficient cause of regulating all the activities and events of the world in accordance with the various good or bad deeds of men. But this theory is also defective, because it is not without exceptions. There are several happenings in the Universe which cannot be explained by Karma. There is no universal cause, and there are several happenings in the Universe which cannot be explained by Karma.

**Vibhāsā:**—Means chance or a sudden happening, or a belief of *Atheists*. But chance also cannot operate without materials in the form of person or things.

**Vibhāsā:**—The five elements, Earth, Fire, Water, Air and Ether—a view held by the Jains, who believe in the Eternity of the World. But elements are powerless to operate without the guidance of an intelligent being.

**Vibhāsā:**—The intelligent soul (विज्ञानाचे).

or, (b) It is speculation merely, but no purpose is gained from these supposed causes. (चिन्तनाचे विचारयोग्य बः)
or, (c) These causes being insufficient to explain, some other cause should be considered.  

\( \text{न हु}= \text{This expression has two important meanings:} \\
(b) \text{The above cannot be the causes of the Universe (एवं न हेतु:) } \\
(b) \text{Nor can the combination of these be the cause. (एवं संयोगः सखुदायेपि न हेतु:)} \)

**श्रालम्बावाद—**On account of the existence of the soul. This is the reason why the combination of Time, &c., cannot be the cause. Each of these objects is unconscious and inanimate, while the soul is conscious and animate. The former, therefore, cannot be independent, and all their movements must depend upon the guidance and control of a conscious and animate being. For, no regulated and orderly movement of an unconscious being can take place without the guidance of a conscious being. Time, &c., therefore, being the dependents of the soul for all regulated movements, cannot independently combine to create the world, and their union to produce phenomena cannot thus be called strictly a **combination** (for that implies **free** co-operation), but should be named a **regulation** by the directing master, the Soul.  

**ब्रणीशा:**—Incapable of being the cause of the Universe.  

\( \text{सखुदुःकहेतोऽ}= \text{This is why the Soul is incapable of being the cause. For his happiness and pain, he is not independent, but depends upon his good and bad deeds, and often does not get happiness inspite of desiring it, and suffers pain inspite of not desiring it} \)

**रणिब्धिरीपि च हुःकमालेति तें पारस्तन्यात् जगात्मिकंसकाणाः॥**

**MANTRA I 8.**

\( \text{ते ध्याण्योगानुमता श्रपश्यन्तव्यक्तशांकि स्त्रुप्यौपिंथादाम्।} \)

\( \text{यः कार्यानि नितिरीचानि तानि कालान्तम्युक्तान्यधितिष्ठत्येकः॥३॥} \)

3. Resorting to yoga in the form of mental concentration, they beheld, extremely hidden by its own attributes (or effects), the power of the self-luminous soul, who, alone,
governs all those causes including time and the individual soul.

NOTES

They, the Knowers of Brahm. (भावनिवर्: )

व्यानमौगुगतः—व्यान्त means mental concentration (तितिक्षाग्रीयः) Yoga is of several kinds, thus, Håthayoga consists mainly of certain physical feats, but, here, they devoted themselves only to that yoga whose characteristic feature is mental concentration. व्यानमेव योगः व व्यानलक्षणयोगः।

अतुमातः—Resorting to, devoted to. (अतुमातः, समाहितः वा) (व्यानलक्ष- 

व्योगमुगुगतः: व्यानमौगुगतः: )

देवात्माकमिति (a) The power of the self-luminous Soul देव means all-shining (from the देव to shine) (देवस्य स्वयंमकालिकः आत्मनः शक्तिः )

(b) The self-luminous Being’s own Power or Mâyâ. This is said to be an important expression, because it brings to light the Vedantic Theory of ultimate causality.

The expression देवात्माकमिति shows that Brahm in itself can neither be the cause nor the non-cause of the Universe. It is his Power called Mâyâ (meaning Productive Power according to Max Müller) which the sages saw as the cause of the world. But there is a further important reservation and distinction from the Sâṅkhya Philosophy. This Mâyâ is not independent, as the Sâṅkhya Philosophy holds, but depends upon the Supreme Soul, as the expression आत्मानाकमिति clearly shows, which means (God’s) “own power.” So, according to Vedanta Philosophy, Mâyâ, under the guidance (vide अन्तितत्विकः further) of the Supreme Being, creates the Universe. In a way, therefore, Brahm also may be called the cause of the universe, because he gives form and appearance to His dependent Mâyâ, and existence, appearance and attraction to all the other subordinate causes. But, it ought to be repeated again, that Brahm in itself is not the creator of the world, according to Vedanta Philosophy, because it emphatically holds that Brahm does not perform any action, as He is श्रीकृत. When Brahm is spoken of as a Creator, He is not then the real Brahm, but Phenomenal Brahm (Max Muller), which consists of the real Brahm being apparently limited by the obstruction (व्याधि) of Mâyâ. So it is the Phenomenal Brahm (also called ईश्वर) which governs the various causes of the world.
CHAPTER I, 3, 4.

\[\text{सिस्तुश्रमृतं ज्ञनं शरीरं विशेषं कार्यमपरश्च।} \quad \text{शरीरं ज्ञातं परिवद्धिकारन्तवनपत्तनः साध्यत।} \]

स्थःस्थिनिग्रहम् extremely hidden by its attributes or effects.

रूपस्य refers to.

(a) Sattva, Rajas or Tamas, the three well-known Guna of Hindu Philosophy. (सत्त्वस्तुधिकारकतः)

(b) Creation, maintenance or destruction of the world (कृत्यस्यस्तुपातनम्)

(c) Or, to effects as Earth, &c (स्थःस्थिनिग्रहम् प्रकृतिकारणभूतं प्रविध्यमिश्रितं)

निग्रहम् = extremely hidden (निग्रहं गुहान्)

श: refers to देव:

निग्रहादिः all (सहवाचा)

कालाकाष्ठमयिनि including काल and आत्मा pointed out in the first verse (कालाकाष्ठमयिनी शुक्लानि सहवाचारी)

अथितिहास्यक:—Governs alone—Its importance has already been pointed out. The Supreme Being alone gives existence, appearance and attraction to these causes because he is Himself गत्र विभुत and भाष्मय तानि सहवाचा शरयम‌ 

दत्तथा भाष्मयमद्वित्तथा स्तुधिमद्वित्तथा च विषिनिथिति व: सहवाचारान्तः एकः अद्वितीयः परमात्मा सत्तपि सहवाचारान्तः बिविन्नकमपरश्च।

MANTRA I. 4.

तमेकनेमि त्रिवृण्ट पोडशान्तं शताधिरं विश्वित्त्रित्यथमोऽः।

4. (They beheld) that (wheel of the world) having one circumference, covered with three (attributes, etc.), possessing sixteen ends, having fifty spokes with twenty nails, having six groups of eight each, with one bond of many forms, with three kinds of paths, and having delusion which is the one cause of two.

In this verse "(they beheld)" is to be understood from the last verse. (अपश्चिनिद्विधया द्वितीयोऽः)

In the last verse, the Phenomenal Brahm is said to be the cause of the Universe. This verse establishes another very important truth of Vedanta—the identity of cause and effect. In opposition to the Nyāya Philosophy, the Vedanta holds that cause and effect are identical in
essence, that the effect is only a form or aspect of the cause appearing to be different on account of delusion (or Mâyâ). The above verses had only pointed out that Brahm (controlling Mâyâ) is the cause of the world. This verse goes further and says that the world is Brahm in another form, so, Brahm is said to have taken the form of the wheel of this world.

एकोनेमस्—नेमि  is the circumference of a wheel on which the spokes or radii stand. The नेमि here is Avidyâ or Mâyâ, on which this world and wordliness mainly depend. Whence, once this Avidyâ is gone, the Samsâra (which, according to Vedanta, is a mere mirage-like illusion) vanishes, and Brahm, in its true reality is realized. एकाविवा नेमि: वराहारं बहि: प्रतिहास्यः वल्कय्याकरस् । एकाविवा नेमिस्थे संसाररक्षस्य एकोनेमस्:

ग्रन्तम् (a) covered with the three guṇas, Sattva, Rajas and Tamas, ग्रन्तम् ग्रन्तिविक: सत्वसत्रसधीति: प्रतिसत्वसैः।

(6) having three forms Brahmâ, Viṣṇu, and Śiva, भृगुविष्णुर्विष्णुवाच्यानि: भृगुविष्णुवः भृगुविष्णुवः।

(6) having three primary forms of creation, earth, water and fire, ग्रन्तकारणाद्वयमप्रायत्वे प्राक्कल्पाते रूपवाचः।

(6) one of the commentators has applied this verse to the human body, and so according to him ग्रन्तम् means, possessing the three (humours) तात्त, वित्त and कप। वातप्रतिकक्षसक्तवाद् ग्रन्तवाचः॥

पोषकान्त—(a) Whose end or consummation constitutes the sixteen. These sixteen are the five elements, and the eleven organs of sense, including the mind (eleven= five organs of perception, the skin, tongue, eyes, ears and nose: five organs of action, tongue, hands, feet, rectum and private organ and the eleventh is the mind). पोषकान्ति विकारः पंचसत्तास्यकाः श्रीसिद्धाण्यस्तोतरानि विस्तारः समानतयोध्यतं पोषकान्तम्।

(6) whose form constitutes the sixteen powers or काला. These sixteen powers have been mentioned in the Praśnopainsad as (1) breath, (2) faith, (3) five elements, (4) organs of sense, (5) mind, (6) food, (7) manhood, (8) effort, (9) Vedic verses, (10) action, (11) worlds, (12) name, (so sixteen—including five elements.) पञ्चप्राणः वा पोषकान्ताः प्रान्तः श्रीस्यवस्य सयत्। ततः मातः अन्तः श्रीद्रास्यनित्यं मनोवस्य वीचं तथा सदा कर्म ब्रेका माया चेति।

शतसचर्चं—(The wheel) which has fifty spokes or radii (शताचं पञ्चाःशतां रूपम् वायुस्य)
These fifty spokes are (a) the fifty particular forms of consciousness, constituting:—

1. five kinds of error (नित्यवेष्य)
2. 28 kinds of infirmity (अधार्मक)
3. 9 kinds of contentment (हृदि)
4. 8 kinds of attainment (सिद्धि)

1 The five kinds of error are—1. darkness (सग: the mental error of seeing spirituality in material things) 2. delusion (मोह). 3. great delusion (महामोह attached to sensual objects) 4. nocturnal darkness (तामिलिक: disappointment at non-attainment of sensual objects in spite of effort). 5. dense nocturnal darkness (प्ररक्षानिब्धित: disappointment at being deprived of half-enjoyed sensual objects on account of sudden death).

2 The 28 kinds of infirmity are:—

(1) The 11 infirmities owing to the weakness of the 11 organs of sense  (2) Error of the 9 kinds of contentment (3) Error (or perversion) of the 8 kinds of attainment.

3 The 9 kinds of contentment—

(1) contentment due to knowledge of nature
(2) due to acceptance of the Symbols of Asceticism.
(3) due to consideration of Time (Time will heal or give)
(4)  "  "  of fate.
(5) five kinds of contentment due to reflection on troubles involved in gaining, maintaining, change, insatiable desire, and injury to others associated with sensual objects.

4. The 8 kinds of attainment—

(1) genius (lit., intuitions received from previous life).
(2) apprehension by merely hearing words (quickness of understanding) (3) understanding acquired by patient study (4) friendship. (5) gift of knowledge from a Guru. (6), (7) and (8) the removal of the
three kinds of suffering, mental, physical and natural (from natural phenomena, as Earthquakes, &c.).

* Or, शताब्दिः = (b) The fifty portions of the पद्मक (the six mystical circles of the body) as propounded in the Yoga Philosophy. (पद्मकपुरुषायम् पंचाशत् पञ्चतन्त्रः)

* Or, (c) The fifty letters of the Sanskrit Alphabet, as they expand into a great literature. (निलिङ्गशास्त्रविद्वान्विज्ञानकारकाः भारताधिक पंचाशत् पञ्चतन्त्रः)

* Or, (d) The fifty powers of the Supreme Being as propounded in the Puiñas पञ्चाशत् शक्तिः प्रत्येकः इति पत्रम् थाः पञ्चत्: पञ्चपञ्चतन्त्रमेवमेवतः

विषाणि प्रमाणिः: (a)—With twenty nails. पञ्चतः: Are, literally, the nails which assist in strengthening the spokes of a wheel. Here, these are the ten organs of sense with the ten objects of sense (शब्द, etc.)

पञ्चासी काले पञ्चासी अवस्था में प्रतिविधिवन्दे कीलका अरायां दारायां। विषाणि प्रमाणा इश्वरियाणि तेऽः इ विषया: शब्दप्रकाशे पञ्चमानावनिवहर्षश्रस्तानंत्रः

or, (b) पञ्चतन्त्रः:—the nails standing at the ends, i.e., the ten fingers of the hands and ten toes of the feet. विषाणिमयारचिः पञ्चतन्त्रम्यातिभिरभिमानि: 

शाकुणिः: सत्यमिः (अनुस्मर्ते understood)—Having six groups of eight each. In the whole universe there are six very important groups of eight each.

(1) The eight forms of nature.—
(The five elements, mind, discriminative faculty, and self-consciousness).

(2) The eight essential ingredients of the body.—
(The skin (sensitive and ordinary), muscle, blood, fat, bones, marrow of flesh and bone, semen).

(3) The eight powers of Yoga.—
The powers of becoming extremely subtle, great, light, heavy, of attainment, irresistible will, sovereignty and subjection.

(4) The eight types of feeling.—
Righteousness, knowledge, renunciation, mastery and their four opposites.

(5) The eight types of Superhuman beings. (महा, प्रजापति, देव, राजवंश, रष, राजस, विरें विश्वाचे)

(6) The eight virtues of the soul.
Kindness, forbearance, absence of jealousy, purity, harmlessness, goodness, liberality, contentment.

There are said to be three paths, traversed by the deceased spirit (according to its qualifications) just after death. These paths have been variously named and described.

1. (a) The देवयान (path of the Gods traversed by जनी)
   (b) The पितुर्यान (path of the fathers traversed by a Dharmika)
   (c) The कीर्तिप्राप्ति (path of beasts, getting of low forms as insects, etc.) traversed by a wicked or unrighteous soul.

2. Or, the three paths of ज्ञान, चर्मेय, and चर्माय (path of knowledge, path of the senses, path of the senses).

3. Or the three paths—the path of light, the path of smoke, and the lower path (state).

Having delusion which is the one cause of two. These two are "good and evil" (उपय: पाप) or happiness and pain (सुख हृदय).

According to Vedanta Philosophy the conditions of good or evil and either of happiness and pain are undesirable, because these are relative things, and so bind a man to the world, for, only the Absolute can free us from the world. The cause of this dualism of opposites is ignorance or delusion.

We understand that river, the water of which has five currents, which is crooked and severe on account of five causes, the waves of which are the five breaths, whose
source is the five senses of perception, which has five whirlpools, whose movement is the collection of five miseries, which includes fifty kinds, and which has five stages.

NOTES.

In the previous verse (4) the world, the expression of the world-soul, has been described in the form of a wheel: in this verse (5) the same world or the world-soul is metaphorically described in the form of a river. पूर्व पक्के प्रेयं त्रिश्चं सर्वभावां इत्यदि नये ब्रह्माति।

पञ्चोतोरांतः (४) पञ्च लोकः अस्तु तथा: जिसके नारे परिच्छेद में चार तीनों वर्णों में दर्शित हैं।

(b) इन which the five currents (० organs of senses stand for water.

( पञ्च लोकः सत्त्वग्राही अन्तर्गत नारायणस्वरूपः)

पञ्चोतोरांतः (६) which is crooked (बक) and severe (ञ्जम) on account of five causes (रोगिनि) जिने उन्नति के अनुसार हैं।

(b) Which is due to five causes, the five (पञ्चोतोरांतः) organs of sense because इस Avidya, on which the conception of the world depends, can be traced back to its origin in the five organs of sense. Moreover which is severe (ञ्जम) on account of its impassability, and crooked (बक), because it leads man to prohibited paths पञ्चवेणिन्द्रियां वै तिरित्तेन ब्रह्माति।

(०) Whose severe bends or arms are the five objects of sense तत्त्व जानकियों में व्यवहार जस्ता खा है।

पञ्चवेणिन्द्रियां (५) Of which the five senses (शब्द, स्पर्श, &c.) and their secondary senses (श्रवणि) इत्यादि।

Or, (६) Of which the source यह is the mind, which is the cause (आत्मि) of the five sense perceptions. पञ्च उद्वौः वहाराजिष्ठानां ब्रह्मां कारण स्व: तथेव सूर्यं कारणं वस्त्राः।
CHAPTER I, 5, 6.

Or (c) अर्थि may be joined with मूल अर्थिसूचक प्रथमकारण वस्त्रय: whose first cause or source is the five sense-perceptions.

पंचाकारम् —Of which the five whirlpools, obstructive of progressive movement, are the five senses, in which living beings are drowned. पंच शान्तायं विचर्य वाचतास्नातीय: गतिमत्विकारक: (तेषु विचर्याय वाचि नौ निष्कांचतीति) वस्त्रयः।

पंचवधु-लौकिबंगपीसु—(a) whose movement or velocity वेग is the collection of the five miseries (1) in the womb, (2) at birth, (3) old age, (4) disease, (5) death.

गर्भजननमय्याध्याथस्यनयदु: जानयश: प्रभ: भर स पूर वेगेय: वस्त्रयः।

Or, (b) the movement of whose (watery) collections is the five kinds of miseries (1) ignorance, (2) egoism, (3) attachment, (4) aversion, (5) fear of death, &c (मर्यादे शास्त्र: असन्तिकेव: ) (श्रविदास्मिता रागदक्षिणवासि निवेशा ज्ञात्यानि पंच हृ: खानि पूर भेकेमेयो वस्त्रयः) श्रव: पूर तत्स्वेयः।

पंचाकार सेवां में which has fifty kinds, already explained in the 4th verse.

पंचपय्यस्तं पर्वमृत means the step of a ladder or a stage (1) Whose five stages are the five ignorance, egoism, &c, already mentioned or (2) darkness, delusion, &c, already mentioned.

श्रविदास्मितादय: तस्मो मोहायेयो वा पंच पचानो सेवानाभि वस्त्रयः।

श्राधीमः—We remember or understand।इकूः with अर्थि (second conjugation) means to remember।श्राधीम: (इकूः सरसः) अविकें दर्श्यं कुमैः। पूर्वया।

मान्यो सम्भवतादयः श्राद्धाक्रम इवयः।

MANTHA I 6.

सर्वाजीवे सर्वसंस्थे बुद्धते तस्मन् हस्तो भ्राम्यते ब्रह्मचरः।

पृथगात्मानं प्रेमितां च मल्ला जुध्दस्तत्स्तेनामृतत्वमेव॥६॥

6 In this mighty wheel of Brahm, which is (the receptacle of) the life of all and of the stability (or death) of all, the individual soul is revolved. Having known Him as a separate and controlling Self, and having then been beloved by Him, the individual soul attains Immortality.

NOTES.

This verse states the causes of bondage and salvation. So long as there is अविद्या, the जीव or individual soul wanders from birth to birth. But it gets salvation by knowing the Supreme Being श्रविदास्मिता जीवस्य।कस्ये वान्याने च तत्स्वेय दुंशिकेहितीवराहः।

सर्वाजीवे—in which there is the life of all, जीवः means life।

(सर्वायत्याः श्राधीनवाः वस्त्रयः)

सर्वसंस्थे—स्वस्था means stability (or standing) or death.
In which there is the stability or death of all (सब्ज्ञान संस्क्रता महाय स्थितिवां वस्त्रान्)

इह ते तेह वेदिक इले. लोक. सिंग्लर इह धातु (in the mighty) (soul) which goes to different stages. इह—इह गत्तित्र ज्ञानात्मकम्। शर्यंतः।

अवस्था। इह जीवः। (इह इह महत्रति)

भाष्यक्रम—Brahm accompanied with मयाः, in the form of a wheel, that has already been described. तस्मिन्नाजायते भाष्यक्रमेऽऽहाः भाष्य चक्रपेयत निरुपितवाय तदेव चक्रं च तस्मान।

पुष्कर मल्वा=झाल्वा Having known as separate This expression has been variously interpreted Some commentators have associated the third line with the above two lines, thus पुष्कर मल्वा अहम्यं ी, the individual soul wanders in the wheel of the world because it thinks the जीवानां (जीवानां) and the भ्रक्तां or the Controller ी, (इह इह) as separate or different from each other. So long as identity of God and the soul is not realized, bondage remains and salvation is yet far off.

(जीवानां जीवानां भ्रक्तां भ्रक्तां पुष्करादेव मल्वा जीवानां जीवानां भ्रक्तां संसारं परिवर्तते)

Other commentators have associated the third line with the fourth line, thus पुष्कर मल्वा अध्यक्षमेति. The individual soul gets salvation when it realizes God as different from the world. In this case, जीवानां means the Supreme Self.

संतासा क्रमारं सापिकात् च ज्ञात्रुपातानां सर्वंश्रेष्ठतम ज्ञाल्वा इह ज्ञानोपाय ज्ञानमाह जीवानां भ्रक्तां = Controller, director, God.

नियन्तरं भवत्वित्तां इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा इह इह ज्ञाल्वा

इह = √इह means to please, to love or to serve, served or beloved (सेवित श्रीते वा)

- लेव = By God (इह इह)

**MANTRA 1.7.**

उद्द्रोत्ते तप्यां तु भ्रम तस्मिन्त्रां सुप्रतिष्ठात्राचरं च।

अन्त्रान्तरं भवन्तीदिवो तिद्विवा लीना भ्रमणं तप्या योनिमुक्ताः।।

7. Sung (in the Vedânta) as an exalted Being, this is the Supreme Brahm; in Him the three fold universe lives; He is the good support (of all); (and yet) imperishable; the knowers of Brahm, having realized Him as immanent in this Universe (or the body), and being devoted to Him, were completely absorbed in Brahm, and so released from birth.
NOTES.

In this verse the real Brahm, as differentiated from the phenomenal Brahm, expounded in the above verses, has been described.

वदृश्नीतम—Sung as differentiated from the phenomenal world. (वदृश्नीतम्)

Or, sung as an exalted or transcendental Being. (सवैश्वर्य वपरि गीतम्)

Or, greatly sung. (अपिक्षत: गीतम्)

हृ = implies emphatical certainty. (हर्षायानेयः) “This is the Supreme Being”

अन्यत्र The whole universe considered in its three aspects in various ways. Thus, with its qualities sattva, rajas and tamas, with its Gods Brahmā, and &c described in विश्रूत्तम in the 4th verse. अन्यत्र सतस्मिनासन भाष्यम

Or the soul, matter, and Is'vāra or the three vedas (वेदस्य वा)

(भोज्यमोचितःकृत्यमकाणि)

शान्तिः Good support (of all the three above described).

वाच्यायांत्वमणासक्रस्व पर्याप्त शान्तिः शोभन प्रतिष्ठा।

Another reading is शान्तिः the support of the phenomenal world which is conceived to be in itself. (शान्तिः कपिलस्तव पर्याप्त प्रतिष्ठा)

अन्तः = (1) Imperishable (वाच्यायाः न दर्ततिः)

(2) Omnipresent from अन्तः to pervade. (सवं वाच्यायाः सवं अन्तः तत्

अन्तः in this world or in this body. (अन्तः परंतपं देवे वा)

आन्तरस्त्र has been separated in two ways अन्तः + आन्तरस्त्र and अन्तः + आन्तरस्त्र आन्तरस्त्र सिद्धिष्ठम् = सेव, सिद्धिष्ठम्. Having known the difference (between the real Brahm and the individual soul which is false), सिद्धिभाष्य जीवायाना साधारणम् प्रात्मस्त् सेव, सिद्धिष्ठम् सुंदरानित्तिः हर्षिकायाः।

आन्तरस्त्र = the immanent soul, the real soul pervading the phenomenal soul. (सप्तां रज्ज्वायांत्व जीवायां अन्तरस्त्रां)

तत्परः—Dovoted to him.

शाश्वत लीना:—Entirely absorbed in or unified with Brahm. (लीना: एकीश्वरः)

येतिमुक्तः—(a) released from birth. (जन्मप्रतिष्ठतः)

(b) released from Avidya (अपिक्षत: विद्वृत्त: वेदेः)
8. God sustains this whole universe connected (by cause and effect) the perishable (creation) and the imperishable (Mâyâ), the manifested (phenomena) and the unmanifested (cause, Mâyâ). But the individual soul, which is not God, is shackled on account of its nature (or condition) of an experiencer, and having known the self-luminous God, he is released from all bonds.

NOTES.

In the last verse, the real Brahm, has been described. In this verse is stated the function of the Phenomenal Brahm in the practical world, the nature of the individual soul and the way of its bondage and Salvation.

संयुक्त—Connected by cause and effect. This world would appear entirely disconnected but for the phenomenon of cause and effect.

वस्त्र—Perishable things, the five elements or the whole group of effects in the world विमार्गे, कार्यस्, प्राताशादि.

भवति—Manifested, (in form as well as name) phenomena, i.e., all effects. (कार्यांतम, भवित्यकनामामृतवस्त्राश्रयं, प्राताशादि)

अवरं—Imperishable, Mâyâ, which remains even after the destruction of the phenomenal world. अ पुरुषत् अग्नि साया प्रकृतिमेहामोक्षयादावि सिद्धवति.

अम्बल—Mâyâ, the original, germinal condition of the universe, when it is neither manifested in name nor in form (अम्बल्यकनाममुख्योपमावच्याप्रकृतिवश्च)

सत्ते—Sustains, maintains, protects. (विपाठति)

अन्नीति—Not God, that which does not realize that it is God.

(अन्नीति, प्रभारोपमावच्यः)

बुध्यो—Is shackled or bound. Another reading is बुध्यो—From बुध् (4th conjugation Atm. P) knows itself as the experiencer of happiness and pain: कतुं बोध्यते हुस्य हस्य त्योहारा बुध्यते बुध्यति.

मोक्ष्यावति—Mean spirit or existence of a feeling or nature or condition मोक्ष्यावति means the recipient of joy or sorrow, experiencer. In its bondage stage the soul imagines itself to be मोक्ष.
9. (There are) two uncreated beings, (one) the Omniscient (and the other) ignorant, (one) the Lord and (the other) not Lord, (there is) one uncreated (entity) which is engaged for the things of experience and the experiencer. The (supreme) Soul is unlimited, having all forms and is not a doer; (when a man) knows these three to be Brahma (he gets salvation).

NOTES.

This is one of the most important verses in the book. This is the verse which most clearly expounds and lays down the prominent theory of Vedanta—that All is God. The last line of this verse may be called the keynote of the Vedanta Philosophy. The three great entities, soul, matter and God are seen to be One (Supreme Brahma) by the true seer. पुत्रश्रवणे (परमात्मानं सैन्यं प्रकृति व) यदावर्धानं मद्यामत्मयत विन्दुरे जयते तदा कृतिकत्रो अवतीति वाक्यशोभा

हाती—हा + प्रजा। हा—Omniscient God (नरेज्ञ)। प्रजा—Of little or limited knowledge; the individual soul (किंचित्तज्ञ)। प्रजा=Uncreated. (जन्मरहिता)

ईशनीलोका=ईश + अहसी। The आ is shortened owing to the peculiarity of Vedic Grammar. (प्रस्तवं जान्दनम्)

प्रजा=Uncreated entity, Māyā. (प्रकृति)

मोक्षोपयायक्यका=The मोक्ष is the worldly individual soul, मोक्ष means all the things of experience in general, pleasant or painful.

थथे=For the sake of (difference). An important Vedantic theory is expressed in this line also. All diversity is the work of Māyā, which, alone, is ever engaged in the pursuit of creating this division between the experiencer and the things of experience. In ultimate reality, there is neither any experimenter nor any thing experienced. मोक्षा संसारी वद्वद्या

विदानन्दरसे भोजयं सूक्ष्मषे तदनं मोक्षोपयायक्यं तुम्हा वामवति स्वयंप्रकारायकरसे
नेतृत्वाभावसिद्धायं परिकृलितायं।
This means “because” and it has been variously applied by different commentators:

(a) Because he is unlimited soul and has all forms, therefore, he is not a doer. 吾 "अनात्वा विस्वादः यस्मात् पुष्यकारः कर्तःपवादिः सत्यमात्रहर्षितः हृदयः।"

(b) Because He is not a doer, therefore he is God. (यस्मात् कर्तृकारः हृदयः ततोऽध्यमनिः)

(c) Because he is not changeable (अविकारी), therefore, any man knowing the three to be Brahm gets salvation. "अन्यात् अविकारे हृदयः यस्मात् यथात् ईतराय यदा विचित्रते कृतस्वतः भवति।"

यथं वदा विचित्रते महामेतर—This has already been partially explained. When he knows these three to be Brahma, then he gets salvation. (यथा इति यथं विचित्रविचित्रते तथा भवति]

Another version, (b) After thorough contemplation of these three entities, the true Reality that remains is Brahmam. (गोपालन्तरं विस्वस्वमात्मायस्य महामेतरः)

महाम is the Vedic Grammatical peculiarity and stands for महा. ("महाम" इति मकारान्तः ब्राह्मसम्)

**MANTRA I. 10.**

क्ष्रं प्रत्यक्षमृतात्क्ररं हुः चरात्मानावीशते देव एकः।
तस्याभिभ्यानानाथोजनात् तत्रभाववाह भूष्क्रात्मो विश्वमानानिन्दिताः।

10. Māyā (Pradhāna) is perishable, God (Hara, the dispeller of ignorance) is deathless and imperishable. One Luminous Being governs the perishable Māyā and the individual soul. By thorough meditation on and communion with Him, and by the realization of true Reality, (there is) again, the destruction of all nescience (just) after death.

**NOTES.**

This verse lays down the non-eternity of Māyā, the eternity of the soul, and the control of both by God.

"क्ष्रं प्रत्यक्षसम् = प्रवर्ण माया or Prakṛti, the one cause on which are placed, as it were, the various illusory forms ether, &c., (विपत्ति मनुष्यस्मि विवृत्तिययः प्रथोत्ते इति प्रत्यक्षसम्—महाय)"
CHAPTER I, 10.

... imperishable (by knowledge). In the 8th verse Māyā has been called imperishable, this 10th verse indicates that Māyā is perishable when true knowledge is gained. भर्तर सम्प्रज्ञान विन महतोनिभिवावयोग्यता विविधवालाभाति निल्लमुक्तम्। अर्थ समस्यायान्त नास्तिवेदविनेतां विविधवालाभाति अद्वीतयमुक्तम्।

अष्टान्त = अष्टम + अष्ट (qualifying हरः) (अष्टम च अष्टान्त च)

अष्टान्त means free from what is popularly called death, i.e., the release of the life-breath from the body. (संसारस्वातः आयुविशेषगक्षरा स्तरिनियति)

अष्टान्त imperishable, i.e., whose true nature is indestructible (साधिपत्ये ख्याता अवनाश्चिपि न सत्यति अष्टान्त)

वरः—He who removes or dispels ignorance आच्छिद्या हर्तयति हरः

dharmasāṅgani = भरः + धर्मसाङ्गानी, Māyā and the individual soul (मध्यानकुमारी)

ईशारे = ईश्वरे rules or governs. The Grammatical form ईश्वरे is Vedic.

शाियानानात्म = by thorough meditation or chiefly remembering (वर्ष: किन्तु धार्मिकहुः अमरात्मा वाँ)

शेत्यमात् = by communion through Yoga (शेत्यमात्वीयोगविस्तारः)

तत्त्वात्मात् = by the realization of true reality or one's true nature तत्त्वात्मा तथायतस्यस्मानम्। स पवित्राति भाववे वा।

अष्टान्त: (a) by contemplation, &c., again and again (अष्टान्त: ध्यन: ध्यन: अभिश्च-नानिता)

or अष्टान्त: with ध्यने

(b) The Vedāntic Theory is that although Avidyā is entirely destroyed in form by realization of Brahm, its impressions still linger owing to the effects of the existence of the fruits of deeds which have been begun.

These impressions, again, (अष्टान्त:) will be destroyed at death (अष्टान्ते) when the fruits of प्रार्ज्जितम् have been experienced पुनः वात्स्यायनः नाम वात्स्यायनः च अद्यतित्व दुःश्च नित्यं नीमां सद्दाती प्राते जीवात्मक्षणमण्डलमेवः केवलान्ते। विषः महात्मनः निन्दुः।

—विषः महात्मनः निन्दुः।

The destruction of all nescience or ignorance.

MANTRA I, 11.

ज्ञात्वादेव सर्वपापाश्चानि: क्षीणशः कृष्णायजनमात्रलुप्याधिष्ठितः।

tasyābhāvāनातृतीयं देहमेवे विशेषवर्येक्षचल आत्मकामः।! ११।

11. Knowing the Self-Luminous God, there is abandonment of all bonds; with all Evils destroyed, there will be entire emancipation from birth and death. Having
meditated on Him (the thinker) after death, reaches the third Almighty Being, (where, knowing the true Brahmb) he becomes quite free, and has attained all his desires.

**NOTES.**

This verse describes the fruits of meditation and knowledge respectively. Meditation is the first stage, and by it, the thinker, first, reaches the (Almighty) Phenomenal Brahmb, where, getting (knowledge) he attains the true Brahmb. व्यतिसहस्राभ्यं न निराकारं दशंस्ति: प्रकटते इति व्यानेन सत्विषयिनिभैवं सदह कस्य भावायाम्य विश्वार्थं मनस्यूः तत् निर्विवेष्यं भास्व ज्ञाता शुचे भवति।

इति ज्ञानावनंकं फलं मेधे दृष्टानि।

सत्विषयिनिभैवं मेधे दृष्टानि means abandonment, breaking, throwing off—वर्षपातां भविष्यार्थां भविष्यार्थां परिवर्ग: the release from all bonds of Avidyā, &c. वैष्णव—destroyed.

कृष्णिः—are the evils described in the 5th verse ( पंचपश्चात् ) भविष्यार्थिनः.

जन्म च शुद्धः प्रकटते—प्रकटते means entire release.

जन्म च शुद्धः जन्मस्थानं तत:—प्रकटते दृष्टानि।

शृष्टिः—This word has been variously interpreted; thus:—

(a) The Phenomenal (Almighty) भास्र (भृगु). Three stages of Brahmb’s form have been mentioned: (1) विज्ञान्यां or Brahmbā (2) विनाश (higher than विज्ञान्यां) (3) शृष्टि, the Phenomenal Almighty Brahmb. So this last is the शृष्टिः.

(b) The salvation stage. Three good (desirable) stages have been stated: (1) The moon stage. The performers of good actions reach the moon and enjoy there. (2) The महालोक stage. Those who meditate on Brahmb reach there, and attain the Phenomenal Brahmb. (3) The salvation stage in which the knowers realize the true Brahmb.

So (a) explanation corresponds to (2) stage of explanation (b).

(a) देवस्वतांत्र्यं ग्राम्य यमेन्वदाताः गतस्मिन तु तीयं विश्वाश्चाःकः पलं भवति.

(b) केषरकर्मण्यं भूयादितिनिश्चरं प्रात्यक्तत्वश्चेतोक्तयत्वं कपालेन अचिन्तादिरादिः वर्गं प्रात्यक्तत्वश्चेतोक्तयत्वं तर्तियं तदुपेतं शुद्धं देवस्वतांत्र्यं सत्यावलोकनम्य विश्वाश्चाःकः पलं भवति।

देवानेय:—after death—(lit. at the breaking of the body). देवस्वतांत्र्यायाम, विश्वास्वतांत्र्यायाम—(a) Almighty God. ( विराचर्यायत मधु )

(b) Salvation characterized by all powers—( सौभाग्यम्)

केषर:—quite free from all Avidyā, &c. In (a) explanation केषर: should be taken after ( निर्विवेष्यं भास्र ज्ञाता ) understood. ( निर्विवेष्यस्वतांत्र्याय: ) विश्वास्वतांत्र्यायायाम—( )
In (b) explanation केन्द्र ायत्त कामा is an explanation of the salvation stage expressed by दृश्यां यत्कर्तयत. It points out the negative and the positive sides of salvation—negative, by the destruction of Avidyā, केन्द्र —positive, the attainment of all joys. (अनिवार्यविज्ञात्ययः व्यवस्थापनोत्तमराविभाजणयः मृत्यु नर्वाय पंचस्तं श्रवणवपय दुर्वपयानयं संविधन्य सुश्रुषा वशेषति)

आस्तकाम,—who has attained all desired objects or things giving happiness. आस्त: निस्वतः कामा: (काम्यते इति कामा: आस्तकामा) वेत ||

MANTRA I. 12.

एतत्तःनित्येवात्मसंस्कर्तं नात्: परं वेदित्तव्यं हि किंचित्।
भोका भोग्यं प्रेमिकारं च मत्वा सर्वो न्यौनं त्रिविधं विहृत नन्देत ॥ १२ ॥

12. (This Supreme Being) should always be realized as present in one's own soul, because there is nothing further than this which may be worthy to be known; having considered the nature of the soul, the objective world (of experience) and God, this whole three-fold (is known as) Brahmam—this has been chiefly declared (by the Vedânta).

NOTES.

This verse, by way of conclusion, puts the whole theory of the Vedânta in a nut-shell, and says that the Highest object of knowledge is Brahm. वक्षमायमयंकर्तव्यति । आत्मंसंस्कर्तं श्रवणां परिष्कर्तं जीवकर्मेन अन्नभावायं गायत्री ॥

नित्येव—(a) always (सब्दिक्ष), (b) eternal (श्रवणदेश); in this case पुर will be associated with वह (ब्रह्म जयम्).

आत्मसंस्कर्तं—present in one's own soul (अन्नभाव श्रवणांगम). हि—because (there is nothing further or higher than this). हि शांत्रो यस्तहेऽऽऽ । शांतावातः परं वेदित्तव्यति किंचित्ये।

वेदित्तव्य—worthy to be known (वेदन्तिदम). भोका—Nominative, in the sense of Accusative (भोका = भोकारं, द्वितीयायः प्रथम) The individual soul (जीव). भोग्य— the collection of phenomena form of Mâyā, the objective world of experience (दुर्विज्ञात्य भ्रात्रक्षायम). प्रेमिकारं—इमार्म (God).

मत्वा—Having considered the nature of the threefold division (made by माया) of the soul, &c. इति मयेन अविदायमयेव इति मत्वा तथेश्च ||
13. The form of fire present in the fire-producing wooden stick is not seen; yet there is no destruction of the form. Just as that (form of the fire), again, can be obtained by means of (another) wooden stick; like this, both (forms of Brahm) (can be grasped) in this body by means of Om.

NOTES.

So far, knowledge, the chief and only means of Salvation, has been described. Now this verse and the following describe the method of getting this saving knowledge. The method is meditation on the syllable Om, which reveals the Hidden Brahm. 

वहैयथा योनिनात्स्व मूर्तिन ह्रयते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिनिष्थात्स्तदोभयं वै प्रणवेन देहे ||१२||

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13.
the sticks, but it is visible after the friction, in the same way knowledge of Brahm is not revealed before meditation on Om, but is revealed after that meditation. तलोभन्त तमस्यमि समपात्माना प्राकृत पूज्येत, मथनेन च गृहेत्। उत्तरायण सब्दामात्र मन्त्रमेव उत्तरायणिन्मेव। तत्बस्मात्र चिन्तयम्।

Atma is compared to fire.

Body is compared to fire-producing (first) wooden stick.

Meditation is compared to friction.

Om is compared to second fire-producing wooden stick.

MAGNA I. 14.

स्वतंत्रोमरविण्य स्वतः प्रशवं चोतरारभिषि।

14. Having made one's body (as it were) the (first) fire-producing wooden stick, and the syllable Om as the second wooden stick, (one) should see, by means of repeated friction in the form of meditation, the Luminous God like fire (which was) extremely hidden (before friction).

NOTES.

This verse is a mere explanation of the simile in the last verse. च्यानिसर्धनामायासिद्—सम्प्रयास means repetition; निमीच्छन्य ग्रंथि (च्यानिसर्धनामायासिद् निमीच्छन्य) उत्तरार्थिणि—the second wooden-stick or the stick placed above the fire-producing stick, is the place where the truth will be revealed, while उत्तरार्थिणि will stand for the instrument or cause of true knowledge. तेऽहसु हत्य शास्त्रं न अच्छति निमीच्छन्य कुला चात्मानसम्यक्षास्मात् कुला प्रशवं च उत्तरार्थिणि कुला सत्यप्रकारमक्षास्मात् कीम्भु।

निर्गुट्वत् = (a) नित्यं गृहामिर्वम् or (b) नित्यं गृहामिर्वम् like fire or treasure, &c., extremely hidden. But fire is better, to be consistent with the perfect simile.

MAGNA I. 15.

तिलेशु तेलं दशिनीव सर्पिरापः स्रोतस्वर्गीयं चन्द्रः।

15. As oil in sesamum seeds, clarified butter in curd, water in hidden springs, and fire in fire-producing wooden-sticks (is obtained), so the (Supreme) Self is grasped in one's own mind (by him) who tries to see It with truth and mental concentration, and control of the senses.
NOTES.

This verse further illustrates and strengthens the same view. There are means of obtaining the Unseen Supreme Self, not somewhere outside, but in one's own mind. Just as oil can be obtained by pressing sesame seeds, butter by churning milk, water by digging, and fire by friction, so the Supreme Self can be obtained by meditation. भ्रमरऽयोऽरि उपाधिं न। प्रवर्तकः ज्ञातं सः परोपकारणं मवेशः हि इति तत्कालीकः ज्ञातं भवेत् दार्शनिकः।।

चार्यः = clarified butter (चूल्ल)।
चौरसूर्य = in hidden springs or dried up streams प्रभृतीधन्यः। चूल्ल, चौरसूर्य वा। च।

तात्त्विक — in one's own soul or mind (स्वात्मिक, चूल्ल, अनन्तरतये वा)।
तपस्या — mental and sense-concentration, for that is said to be the chief of tapas। तपस्या इन्द्रियमनसाकामाम्बधयाने। "पतनसत्वतिवाच अ ऐकाधिकं परमें तपः।। इति समार्थः।।

अहुवर्यति—Sees after remembering or frequently meditating on Him। अहुवर्यति परिवन्धः। प्रेमे प्रेमे चिन्तनान्व या परस्ति।।

MANTRA 1. 16

सार्वव्यापितमातामातां क्षीरे सार्विकार्थितमुः।
सार्वब्याप्तीतपोमूलं तान्होपनिष्टपरं तान्होपनिष्टपरमिति।। ६।।

इति दुवेता: इतत्वतः अपनिष्टत्तु मध्यमार्थ्या।। १।।

16. One should know that All-pervading Spirit who is present like clarified butter in milk, the means of whose obtaining are Spiritual Science and concentration (of mind and body) and who is that Brahm, Supreme, and present inside (as the Self of all); and present inside (as the Self of all).

NOTES.

This verse specifies the Self to be searched and calls him Brahm। अ वेदाश्रयः तात्त्वः

चौरसूर्य — in milk।

सार्विक — literally, who has presented himself (as the essence of all), just as clarified butter is the essence of milk. Who stays in all as their essence। चॉरसूर्य सार्विक चौरसूर्य प्रेमाविवाह सार्वब्याप्तिकामेव स्थितम्।।
CHAPTER I, 16

The cause of obtaining him is spiritual science and concentration (स्मृत च तपस्वी वत्सारमहामेये मूलाः हेतुः)

(b) Who is the cause of acquiring spiritual knowledge and concentration. Through His grace alone we can get true knowledge and self-control (स्मृत-विदा तपस्वी श्यामसूर्य निमित्तम्)

It should be remembered that concentration is the means of getting knowledge and knowledge the means of getting salvation. So the Supreme Being is the chief means of all these (परमात्मेऽ निमित्तम्)

उपनिषद्-(a) उप = near, inside, as one’s own self निष्ठू = staying, present

उपमात्रायेव श्रवणेन निष्ठू निष्ठुष्म मद्भवितम्

(b) Mysterious being (रहस्यम्)

परं = Supreme (रक्ष्यम्)

Repetition of तद्धागोपिशय्य is in order to show reverence and to indicate the end of the Chapter (द्रिश्यकः अद्यावधिश्वराय अभ्यासालीत्वनार्थम्)

Here ends the First Chapter
CHAPTER II.

द्वितीयोऽध्यायः ॥

MANTRA II 1

युज्ञानः प्रथमं मनस्तत्रत्राय सविता धियः ॥

श्रेष्ठ्योत्तिनिचाय्यः प्रथिष्ठ्या ज्यामितुं ॥१॥

1. The Creator, first concentrating the mind (on His designed creation) (for becoming that) assumes the form of a (collective or universal) mind, as well as the form of senses-powers, having (then) seen the light of the soul (in the mind) He introduces (or divides) that mind (individually or separately) among created beings.—(Nārāyaṇa)

Or

The Creator, first concentrating the mind on the Supreme Being for the manifestation of the truth, and (checking) the organs of sense (from evil inclinations) and having then realized the Supreme Light of Lights, introduced that Light in the whole of creation.—(Vijñānabhaṅgavat).

NOTES

The subject of this chapter is meditation and its methods. In the last Chapter, meditation has been pointed out as a means to knowledge. In this Chapter meditation has been further elucidated.

स्नानसूत्रम्। ब्राह्मींतदेशिकाचारविवाचार्यं द्वितीयोऽध्यायः प्रारम्भे ॥

Four different interpretations have been given on the first verse of this Chapter. All are agreed, however, that the verse deals with meditation and its glory. This verse and the four following occur in the Sukla Yajur Veda XV. 1-5. The verse has been given, says Nārāyan, in order to show the Vedic authority for yoga and meditation. According to Vijñānabhaṅgavat, this verse shows God to be the Source or Cause of meditation, as already pointed out in आत्मविवाचार्यप्राचीनम्. According to Śankarāchārya, this verse constitutes a prayer to the Creator for power of yoga, and, in his opinion, it means.

"The mind (as well as other breaths or senses) must be first concentrated on the Supreme Being. The Creator, having seen the light
of the Divine Fire (by introspection) (2nd meaning of ध्वनि) for the revelation of truth, has introduced the light in this body. (May He bestow on our senses illuminating powers!"

(This last understood)

(a) ध्वनि येगोनेशुमार्थाय येग निर्माणात्मकायेञ्च संत्रास्त्तात्वो येगत्वद्वृत्तभिगत
(b) प्रथम तस्मा निर्मितयामथा येगवापि वृत्तभिगत
(c) तत्व प्रथमो यानसद्वत्वम् सविदात्मात्मायेषु अन्ययादीनो यहेवेन्द्रु अदिशयो अमग्नादीनो च स्वभावर्तम तत्वम् अस्सहद्यन्त्व यथासतृषुभावसविद्या कुमालदार्वत्तप्येव येगः: इत्येषः।।

(a) युन्जान्: concentrating (येगयोर्) non-causal used for causal (येगयोर् अन्तर्देहितयागः सिद्धः)।
(b) should be concentrated (संयोजनियोष)।

मनः—The mind on his designed creation (understood).
(a) मनः कर्मसु।
(b) The mind on the Supreme Self (परमात्मानि)।

तत्त्वाय (a)—For becoming that—the mind, taken collectively In the course of creation, first the Collective or Universal Mind appears, and then the individual minds appear. तत्त्वाय तत्व भावः तत्वः तत्वः स्वमनस्त्वसिद्धयें सविदिया मनोयोः: सविदिया वचनम् भवति॥

(b) for the manifestation of the truth (तत्त्वपरेषाः)।

सविदिया श्रेष्ठः: श्रेष्ठः—God the Creator.

शिवः (a) the powers or movements of the organs of sense

These powers or movements are also called प्रावः The Creator is said also to assume the form of these powers. तथा सविदिया प्रावः भवति वायुविदः वृत्तिपेक्षेऽय भवति॥

(b) organs of perception—(After it “checking from evil inclinations” understood) or to be associated with युन्जान्: (इत्तरणि प्रावान्त् युन्जान्:। (श्लोकमिश्रितम् प्रस्तुतृसत्वत्वो वियेचरे)।

(c) on account of introspection (वाह्यविवेदनावात् सविदिया त्योतिः निविषयः)।

अन्येः लोकः: (a) Light of Agni, or the Luminous Soul The Creator found that mind was the light of the Luminous Soul, and therefore He introduced it separately among created beings. अन्येः लोकः योगोद्विषमसेव सन्मातस्तिकिर्मिभ्

शास्त्रेऽय अलामीनेव तेजः: इत्येषः।।

(b) The Light of all Lights, like Agni (अन्ययादि तर्क-व्यठितो त्योतिः)

(c) The Light of the Gods, fire, &c., who superintend over the organs of sense, respectively (अन्ययादि वेदान्तस्यादिनाश्चल्मयाविनाशः)।

निविषय: Having seen or realized; indeclinable causal of वि with नि (व्यव निकित्व या)।
Or. (b) मनसा यथा देवस्य सतितु: सवे।  
सुवर्गेयाय शक्त्या (॥)॥

2 Under the command of the Self-Luminous Creator, with our mind controlled (by His grace), we try with (all our) strength, for meditation, the means of getting salvation,

Or

We have been created by the Self-Luminous Creator, so that, with our mind controlled and (equipped with) power, (we may reach) Heaven.

NOTES.

This verse indicates the resolution by the seer of the mantra to perform yoga (इति यथा मनसा यथा देवस्य सतितुः सवे।  सुवर्गेयाय शक्त्या (॥)॥

मनसा—with our mind controlled (by His grace) (तथासुदाते ऐसायुक्तेऽरभूत्वा मनसा।)

सवे (a) under the command or sanction अनुज्ञायं सतितः, or

(b) As the Śatapatha Brāhmana explains, we are in the creation (सवे) of the Creator, i.e., we have been created by the Creator (सतितः सवे अनुज्ञायः सलायः सतितः प्रसुतः।)

सुवर्गेयाय (a) (for meditation), the means of getting सति or salvation. (सति अनुज्ञायः देवस्य चालनस्योः) with this प्रसुतामहे इति शेषः, meaning "we try" is understood.

(b) for the sake of salvation (which is sung by heavenly people) (सति अनुज्ञायः सति अनुज्ञायः प्रशुद्रात्ते इति मोहः।)

MANTRA III. 3.

युक्त्याय मनसा देवान्युक्त्यो धिया दिवम्।

(कर्षिततः सविताः प्रसुताः प्रसुताः प्रसुताः।)॥॥

3 Having controlled with mind the organs of sense
which go to the world of sensuous pleasure (or heaven) and which manifest (by) insight (or wisdom) the Light (in the form of) the Luminous Brähm (or the Self Luminous Sun), the Creator stimulates those organs.

Having employed, with (a controlled) mind, the Gods, Indra, &c., who go to Brähm, the abode of bliss, and who manifest, by their insight or wisdom, the Light (of) the Self-Luminous Brähm, the Creator commands those gods.

शुक्लवय = शुक्ल वय The Vedic form of Indeclinable Participle, which is formed by adding य to याः = येवक्लवयाः = (a) Having controlled, or (b) having employed or engaged (क्लौ यष्ठ)।

देवानु =—(a) The organs of sense (क्लाब्जानि)।
(b)—The gods Indra, Brāhma, &c. (वेष्ट्रात्रिद्वेवानु)।

सुख्यान्तः—सुख्य = स्वः an abode of joy, meaning, (a) the external world of pleasure (विष्यज्ञातम्) or (b) Brähm, the abode of perfect bliss (पूर्वानन्द भाव)।

याते = यतः Present participle Accusative Plural of या, to go, and गच्छत: (द्वितीय ब्रह्ववचनम्)।

So the whole means—going to Brähm or to the sensuous world

विष्णु—By wisdom or insight (सन्यद्यशनीन्)।

दिव्य—Self-Luminous (दोलनस्मभव)।

वृह्वज्ञातिः: (a) बहुव (from the same root from which बहु is derived)=

बहु + योग= Light

01. (b) बहुज्ञातिः is the name of the sun (आदिव्यो बहुज्ञातिः)।

करिष्यतः—Making or manifesting Futuro Participle Accusative Plural (आदिकरिष्यतः द्वितीय ब्रह्तवचनम्)।

महुत्तिः—(a) stimulates, from ज्यो to stimulate, Vedic subjunctive.

उ महुष्ये लोक ताइ (Impled meaning: may he stimulate).

(b) Commands, sanctions (or gives them grace) (असुज्ञानाति)।

NOTES.

This verse includes (a) a prayer that God may grant that our organs of sense may desist from the world of sense and may attend to the Spiritual light (b) It also alludes to God's grace towards the Seekers like Indra, (&c.), of Salvation (a) यष्ठा यशस्य नियमस्य विष्णुभवाय नियमस्य यस्यानि
4. Wise Brahmins control the mind and control the organs of sense; (by them) great praise should be done of (that) Self-Luminous Creator (who) is All-pervading, mighty, and Omniscient, and (who) the wise Being, quite single-handed accomplishes His works

वियः—Organs of sense or perception (ञानेन्द्रियांत्)
ब्रह्माः—Wise Brahmins (विवेकश्चानवन्तो ब्राह्मणः)
ब्रह्मस्य—All-pervading, from प्रा to fill (विशेषेऽस्य व्यपात्तस्य, पूर्वस्य—प्रा पूर्णं)
इत्यादि—(Of the) mighty (महतः)

विपरिवृत्तः—(Of the) All-knowing (सत्त्वस्य). After this, some commentators associate परिष्टुतिः कर्तव्यं and some bring संबिन्दकस्मिन्य understood मनो वियः युक्ते—i.e., wise men control their mind, &c. in actions (sacred to) the Creator.

बिष्यः—(In the Vedas, Upasarga is not necessarily put immediately before a verb. It may be put at a much greater distance from the verb) = वियः does, accomplishes

होता: (a) works (किया) (object of विष्यः) or होता (b); Rigvedic priest शैवस्कः (subject of विष्यः), with object तत्कार्यम् understood
व्युनानि—full of wisdom, wise (प्रज्ञाविवाच्य ज्ञानी)।

एक हि—एक पुरुष, quite alone or single-handed In explanation (b), विष्यः is also the verb to एक हि, and so the third line will mean —

“The priest performs his (God’s) work, and He the wise (God) Being accomplishes his (works) alone”

मही—महतः, great

परिष्टुतिः—thorough praise (सम्प्रत्येक खुशिः) after it (a) कर्तव्यः is understood or, (b) if a man controls his mind, &c. in God’s works, then God will be praised or glorified (लेन कर्तव्या किं ब्रह्मोलाहो—महति देवस्य कीर्तिः भवति).

N.B. —This verse lays down that the seekers after God should highly praise Him alone (तस्य वर्ग तत्कार्यस्य युक्तमाहानि परिष्टुतिः कर्तव्यालाहो).
CHAPTER II, 5

MANTIRA II 5.

युजे वा ब्रह्म पूज्यं नमोभिवर्तलोकायन्तित पथयेव सूरा:।
श्रुवन्निति विशेषे अन्तरस्य पुज्रा भ्राये धामानि दिष्यानि तस्येः॥ ॥

5 (O Heart and mind') I fix both of you (on) that Brahm who exists from time without beginning. May my praise, with salutations, go forth, in various ways (to God), like fame by (in) the path of a wise man. Hear (the praise), All ye Sons of the Immortal, who live in Heavenly abodes.

NOTES.

This verse expresses the resolution on the part of a Salvation-Seeker to follow in the footsteps of great sages and to praise and realize God by means of self-control (समाधये). The tongue and the heart—The tongue standing for other organs also. The mind and the organs of sense have already been pointed out in verse 4 as required to be controlled.

(a) The Individual Soul and God (जीवस्वाम्यानो) युजे i.e., I make both of you one (साधस्यलब्ध्यं कुवे)।

(b) भ्राये, oblations of food (मायास्योरराधुता वेद्व)।

पर्यथान—Ancient, existing from time without beginning (खिरंतमयं, विचारितिधिन्यं)।

नमोभिति—with salutations (नमस्कारे)।

श्रृवन्निति—praise (सुतिति)।

श्रेकं—go forth in various ways (ब्रह्मस्य विष्णुस्य चित्वं विवाद्ययु)।

भ्राये—praise of various kinds (विश्वासचार्य मेहरांगे)।

पथयेव सूरे:—(a) सूरे: means a wise man (पार्थस्य)॥ पथयेव इव—पथयेव इव, just as the fame of a wise man goes forth in his path. (b) or in my path alone, who know Yoga (a) सूरे: पार्थस्य पथयेव साधृणं वेदमानां विद्विषोद्धव कीर्तितिव (b) सूरे: येवाविवेदा सम पथि पुष्य॥

श्रण्यु—Hear that praise (तं च ब्रह्महे)।

भ्रातस्य—who live (भ्रातं उत्तरं सम्बन्धम्)॥

धामानि—abodes, places (स्थानानि)॥

दिर्घानि—Heavenly (दिर्घि भावनि)॥
6. (During the condition of yoga) the mind becomes (concentrated on its object of thought) (in that part of the body) where heat is inflamed, where wind is checked, and where the moon is greatly melted (or emptied) (or becomes plentiful).

Or

(The mind of an unprayerful man) becomes only absorbed in ceremonial actions, in which fire is burnt, where the wind (makes noise) when checked, and where the Soma juice is greatly emptied.

S. Vivekananda.—Where the fire is churned, where the air is controlled, where the flow of Soma becomes plentiful, there a (perfect) mind is created.

NOTES

This verse has been quite differently interpreted. According to Vijñānabhaṅgavat this verse and some following verses describe the condition of yoga. According to Nārāyana, it treats of the birth of the human body and (mind) an instrument of Yoga. According to Śankarāchārya, this verse describes the condition of unspiritual and unprayerful men, who, therefore, deprived of the grace of God, are merely drowned in the performance of external ceremonies.

(a) येवायुक्ताभिनवति कसरे कृतिक संवादः। प्रथमं योगं संक्षिप्ताय—अभिविरि।
(b) वस्तु युनः प्रार्थनामकल्यात तैरयुक्तातः। स्नृत्य योगं प्रवतिते स भोगहेतौ कर्मचयेव प्रवतिते जल्यात—अभिविरि।

अन्यव अभिविरि—‘(a) where (वय) in the सूक्ष्मयारं—a mystical circle above the organs of generation, fire (in the supposed प्रभिंमंडलेः, according to Yoga Philosophy) is inflamed during the condition of yoga अभिभयते = agitated or inflamed. (प्रतिस्वयारंबद्धिः: अभिभिमंडलेः ज्ञेयस्मि)।

(b) where, fire as in a प्रति, is burnt (स्वयारंबद्धिः)।

वायुः अभिभिंत्री—(a) where wind is checked—वय stands for a portion of the human body called सूक्ष्मया which is an artery, called the middle artery, between two arteries, रुद्र and विंग्ज्ञः। Now, the wind coming from सूक्ष्मतम,
is checked at the artery called शुद्धना during the practice of Yoga.—See S. Vivekananda's Raja Yoga—pages 53-55, Longman, Green & Co.

(b) where, during the course of a sacrifice, called पञ्चय, &c., the wind is checked, and so makes a clear loud noise. (वायुवेधाबिधियः पञ्चयांदेण। सवित्रा प्रेतितः शारदमण्डकं करोति)

सौमो यज्ञतिरिच्छते (a) During the course of Yoga, the Yogi contemplates on the moon as if standing on the portion of his head called, द्वादशान्त (चान), and this contemplation gives him the bliss of nectar. The moon (सौम) is said to be full of nectar, and, as the Yogi meditates on the moon he feels the moon actually dropping its nectar throughout his body, and so giving him blissful joy (सौमः कन्द्रमण्डलं यज्ञ द्वादशान्ते यज्ञतिरिच्छते।)

यज्ञ सवित्रायायायामुख्याभारत्यां अयस्तं कबुद्ध भाच्यते।

अयस्तं कबुद्ध भाच्यते।

(५) Soma juice

तत्र—(५) in places called मुखायारे, द्वादशान्त and शुद्धना (मुखायारे, द्वादशान्त, शुद्धना च)।

(६) in the यज्ञा (क्ली)।

सवित्रायायायामुख्याभारत्यां अयस्तं कबुद्ध भाच्यते।

(७) is absorbed in, becomes attentive to (प्रक्षेत). MANTRA II, 7

सवित्राय प्रस्वेन जुषेत वह गृह्यम। तत्र योक्ति क्रयेसे नहि ते पूर्वमाचितः॥७॥

(७) One should win the love of the Creator who is the Chief Cause of the world. Thou shouldst practise faith in that Being who is Brahm, existing from time without beginning; in that case no (need of) doing public works (i.e., Karma in general) will disturb thee.

Or

One should serve Brahm, existing from time without beginning, with nectar produced from the moon (during the practice of Yoga); in that place (called मुखायारे) thou shouldst make a locality called (अविनंदक) for the worship of Brahm. In that way the fruit will not be delayed to thee.
NOTES.

This verse has been differently interpreted. According to Sankara-charya, it exhorts a man to win the grace of God, for, without that grace, he will not understand Yoga and will remain drowned in Karma. According to Vijñanabhagavat, it describes the method of meditation

(a) कसमादस्तुताश्चत्रत्वं तथा पोष्यते कर्मणेव प्रभृतिः तस्मादिविषयः—विश्वात्रेति।
(b) ययामकारसमाह—विश्वात्रेति।

सविधा—(a) By the Creator

(b) By the moon situated on the द्रावणान्त (द्रावणान्त स्थित चन्द्रमण्डलेन)

प्रकटन—(a) An etymological explanation of the word सविध— the chief cause of the world. सविधा शब्दार्थात्ता—प्रकटनं सूते इति प्रकटनं जगत्कारणं तेन।

(b) (the nectar) produced or flowing (प्रसुतामलेन)

श्रेयस्—(a) should be loved or served by, should win the grace or love of. निरतिशास्त्रीतात्त्मके कियें।

(b) should serve (सेवेत)।

तत्—(a) in that Brahm (ततमो भवात्रि)।

(b) in the mystical portion of the human body called मुलायार (मुलायारे)। योजिन्त—(a) faith, shelter, refuge, home (or contemplation) (निष्ठा समाधिकल्या, धाते)।

(b) A locality (a portion of the human body) for the worship of Brahm. This locality is called अनिरंमल (अनिरंमल महोपातान्त्यात्त्विन)।

क्रृष्णवस्तृः—Do or practise This is the Vedic subjunctive of √क्र to do, or present tense of क्र (with क्र irregularly added) in the imperative sense (क्र वेत करोतेरिकरणपुरुषवयम् शब्दे)।

पूजन—(a) The construction of public works, like gardens, wells, &c., for the benefit of the public. It stands for Karma in general. क्रृष्णावस्तृः—कर्माकारकर्मदृढ्का पूजासिद्धतिपूजाय दृष्टां धमाय कर्म नितिकामिपि।

(b) filled, born, fruit— i.e., Brahm as a fruit appearing (to the thinker) in the place called मुलायारे वस्तृ पूजनं फलवतं मुलायारेः वशाय।

Another reading is पूजन—previous actions—actions of the past and this life.

न कवित्र—(a), does not throw or bind; does not disturb your attention from Brahm towards external things When true knowledge is realized, all necessity of Karma is gone. For Karma is binding only so long as there is no realization of one's unity with the Over-Supreme Soul.
When that true knowledge comes, all Karma is destroyed. न अभिप्रय न उनमेंग्रहेतेर्भ्रपति, चेष्यं बहुषुं व्यवें गम्यन कायति वा। स्वामिनिना सबिज्जय कर्मंषं वचन्तवात्।

\textit{(8) (Brahm) does not delay. That is, if you will meditate on Brahm in this way, He will give you the fruit of His own Vision (विज्ञान) very soon. बह न अभिप्रय काजेप न कराति। पुरं व्यातं बह शीघ्र फलं प्रवच्छुति हस्येः।}

\textbf{MANTRA II 8.}

\begin{quote}
\textit{त्रिस्त्रलं स्थाप्य संमं शरीरं ह्रदीन्द्रियाणि मनसा संनिःस्य। बह्यरूपं पेन शत्रूरतं विद्वान्तोतांसि सर्वाणि भ्राब्धमानि।}
\end{quote}

(8) Having equally balanced the body, with its three portions raised, and fixed the organs of sense on the heart by means of the mind, the wise man should cross, by the boat of Om (or knowledge of Brahm), all the dangerous rivers.

\textbf{NOTE.}

This verse and the few following describe the details of Yoga or Samādhi (समाधिपत्रप्रकार दर्शनिः)।

\textit{चित्तस्तलय---with its three portions, the chest, the neck, and the head (or the belly, the shoulders, and the chest) raised up आधिष्ठ वर्द्धीरविश्वेषिनी (ह्रद्यस्ताक्षांसि वा) हर्दाति वसिनं शरीरे। स्थाप्य---fixed or balanced समं---equally, evenly हर्दि---In the lotus of the heart, or the cave of the heart having five cavities। हर्दमस्तासि पद्माकारे माससंदे पंचविण्ये हर्दकूले वा। संनिःस्ये = Having thoroughly entered into or fixed (सम्पूर्ण नित्रं ध्वनेशां कार्यिता।)

\textit{बह्यरूपः= बह्य में means a ship or a boat, बह उल means Om, or knowledge of Brahm। बह (में= बहाराणं वा) पुरं बहुषु= तरसनसां तेन।}

\textit{स्वरूपिति---The rivers are streams These are either the various phenomena of the world compared to a river, or especially the various forms of desire or dark tendencies। भारती also has compared desire to a river in the verse।}

\textit{भावावहानि---those which bring danger. The danger referred to is the large number of births which a soul, subject to desire, has to undergo।}

\textit{भवं भ्राब्धनिः समन्तात् सर्वं शरीरप्रहलेदु भ्राब्धन्ती।}
MANTRA II. 9

प्राणान्यपीढ्येः संयुक्तेःः क्रीष्ये प्राणेः नातिक्यो-च्युवसीत। दुष्टाः स्थुत्कांसिव वाहृमें विद्धन्तको धारयेताप्रमत्तः॥६॥

9 Being moderate in his activities (the yogi), having forcibly checked the breaths in the body, should breathe through the nostril when the breath has decreased (in quantity). Being careful, the wise man should control his mind like a chariot, to which refractory horses have been yoked.

NOTES

This verse points out the method of Prāṇāyāma (प्राणायाम—प्राणायामकर्मम्—प्राणतिः).

प्रीक्षा—Having greatly or forcibly checked (प्रकर्ष्ण निर्वचन)।

इह—In this body (चतुर्विधि स्वरीति)।

संयुक्तेः—Whose activities are moderate, avoiding extremes (उच्चो नातिरक्तं हृति संयुक्तं चेद्यं यथा)।

क्रीष्ये—Having decreased in quantity or power referring to Prāṇa, mind or the limbs of the body (तत्तुल्यं गते प्राणे मनसि, तत्तत्सङ्गलितोपेन तत्तत्सङ्गे तत्तुल्यं गते)।

हुष्टुर्सुक्यम् = To which refractory or uncontrollable horses have been yoked (हुष्टुन्नैत: प्रसवः हुष्टम्)।

वाह्य = Chariot रथम् (नेतारां प्रमाहं वा)।

प्रभमत् = Careful, vigilant, should be always suspicious of his organs of sense, even though conquered, विलामापि इन्द्रियार्थाओऽच्छिवासित्व विश्वासं न कुर्बनिश्यैः।

परन्तू—Should hold or control.

MANTRA II. 10.

समे पुर्जूऽ शक्ररावधिवालकाविवाहिते शब्दजः श्रवाद्यादिभिः॥

मनोस्तुकूले न तु चचुपीढने गुहानिवाताध्रवयोऽप्रयोजयेत् ॥१०॥

10. One should perform yoga, having resorted to a place which should be free from wind and should be solitary (or should have a cave), which should be level, clean, free from pebbles, fire, sand, as well as from noise, watery places, etc., should be (above all) agreeable to the mind and not oppressive to the eye.
NOTES.

This verse describes the place where to perform yoga (योगानुष्ठानयोग्यं देशमहं)

शक्षकेशविहितावलकणिचिन्तिते—Free from शक्षरि: = Pebbles (शुद्रोपक:); धरावणि: and sand (वालुका).

शान्तिजलाशयाविभी: —As well as free from noise (शब्दः); and watery places, etc., (जलाशयाः); where there is a danger of fall (जबलसंचिताय तत्त पातसम्बधाराः).

मनोहारुक्ते —This is the chief condition. The place should be agreeable to the mind. प्रवासमनोवेशामहं—यन्त्र मनस आनुकृत्य—जत्तां प्रयोजनं सिद्धति)

चकुपीडने—Oppressive or revolting to the eyes. The Visarga of चकुधः has been dropped—a peculiarity of Vedic Grammar (विनाग्नेवः विनाग्ने:).

गुहानिवाताश्रयने—गुहा = Cave or solitary place. निवासत: = a place free from wind (निवासते) आश्रयन = taking a resort or simply a resort or with the reading पाठ आश्रयन = निवासते—by living in a cave and in a place windless.

(गुहायां पुकारने निवारते निवासते समादित:)

प्रयोजयेत—Should practise yoga प्रकरणं येग महतेः

MANTRA II 11

नीहारधृमारणेलानिलानां खच्छोतितविद्वस्तविकश्च श्रीनामम॥

एतानि रूपाणि पुरःसराणि ब्रह्मणविमित्यविकाराणि योगे ॥११॥

11. During (the practice of) yoga, the forms of mist, smoke, the sun, wind, fire, fire-fly, lightning, crystal, and the moon—these are forerunners, which bring about (i.e., indicate) the manifestation of Brahm.

NOTES

This verse describes that stage, when, after Prāṇāyāma, has been fairly practised, and the organs of sense have been mastered, the vision of Brahm is not far off. During this stage visions of Bright things appear to the yogi—things the brightness of which is but the dimmest reflection of the dazzling Light of the Self-Luminous Being. प्राणायामसः प्राये जिते सवेन्द्रियविश्वोहम मनसि प्रसाहतवात् अनेकेश्वराः—ध्यातिः. पुत्रुस्मादुभाविवामुद्धिभूरे.

नीहारः—Mist (ग्रुपारः).

शान्तिः—Wind. Though the form of the wind is invisible, it can be evidently felt through the movement of leaves, etc. वधपि सः पुरसः न दश्यते तथापि तदाहत पञ्चायनीय दश्यते.
12. When Earth, water, fire, air, and ether have been conquered, and when, (therefore), the characteristic of yoga (consisting in the control of the five elements) has been achieved (then) no disease, no old age, and no death (will be) his (who has) acquired a body full of the fire of yoga.

NOTES

This verse describes the process of the conquest of five elements, and the fruit of that conquest, by yoga (भूत ज्यो प्रकाश सृजन ष्ञस्त विद्या वावः). पृथ्वीपत्रेऽवचनश्रेयस् सवस्थलिते = (a) समुथायिते = conquered, mastered. पृथ्वीपत्रार्जुणोऽविद्यायां वर्ष सृजन ष्ञस्तिप्रलोक्ते धने रैत्राय: समुथायिते निते वशीकृते. रैत्राय रैत्राय (रैत्राय) रैत्राय; (b) this whole adjective qualifies शरीरे understood.

Then समुथायिते = born and the whole will mean—“born of Earth, water, fire, air and ether” (तेस्यः पृथिवीदिवस्तेश्वः संजाते)।

पञ्चात्मके—(a) consisting in the free control and use of the five elements. सूत्रपर्चक्ष्य योजनायोजस्त्व येद्यवतानवशः।

(b) the body, made up of five elements (सूत्रपर्चक्ष्य कशीरे)।

योग्युगे—the 'chief' characteristic of yoga.

प्रख्ये—begun to operate, achieved 'in the body' in (b). (स्वप्निः श्रवणि, निष्प्राविते)।

योगानिषिद्य शरीरेः = body full of the fire of yoga. Yoga is compared to fire, as it destroys all evil योगानिषिद्य योग निवणहि (योगानिषिद्य तुष्टदेशकाहां शरीरे आस्तस्य)।
13. (The yogis) describe the first commencement of yoga as being lightness of the body, good health, freedom from attachment to senses, brightness of colour, fineness of voice, good smell, and urine and excreta small in quantity.

Notes

Four stages of yoga have been mentioned—(1) स्त्रांम् (2) घट (3) परित्य (4) निष्पत्ति: This verse describes the first stage, called स्त्रांम् || हृदयं चतुष्कूर्तयोगावस्थाय अश्रमार्ग योगावस्थाय ब्रह्मवृत्ति—स्त्रांम् घट घटावै तथा परित्यागापि च ।
निष्पत्ति: सत्याग्रहो योगावस्था अबन्धत्ता ता: ।
बलुच्चः—lightness of the body (शरीरस्य) ।
अश्रमार्गः—freedom from ill-health (अरोग्यम् स्वावः) ।
सौंदर्यस्वाम्—लोकपु: means sensual or attached to sensual pleasures.
लोकपु: विस्मयस्वाम्: तत्व भाव: तत्व न लोकपुल्लकोल्लक्पस्वाम् अभिलापहीततः ।
व्योमालिक्षः—स्वाम: means brightness, clearness
वैचवनः—Goodness, fineness
मूर्तिप्रदः—(मुन्तं च पुरीं च ॥) These are said to be small, even though he may take much food (मूर्तिप्रद: पीतेःगिते च लोकम्)
वैशालिक्षिपु: प्रदत्ति: means appearance, manifestation, commencement, setting in.
The first "dawn" of Yoga (अरोग्यः) ।

MANTRA II 14.

थथवेव बिम्बं मृद्योपलिसं तेजोमयं भ्राजते तत्सुधांनातः ।
तद्वारास्तःस्वात्त्वस्मिन देही एकः कृतार्थो भवते वीतशोकः ॥ ११ ॥

14. Just as a disc (of gold or silver), covered with dust, shines full of lustre when it is well-washed; in the same way, man, having thoroughly realized the Reality of the Spirit, and being one with God, becomes free from sorrow and attains his (desired) object.
NOTES.

This verse describes the second stage of Yoga called "वायुस्थ परिष्कार" in which man becomes divine (वृत्तीयाः कदापि वायुभाष्य महाभाष्य:). द्वारायना भवेच्छोयो वर्णिनी वेदार्थादि॥ इति बृहत्ति द्वितीया व्याख्यास्य विशिष्टादम्—

> दिव्यं—Disc (of gold or silver) (शीर्षस्य राजसि वा).
> सुद्वया—With dust (or) (b) cleaned with भस्म or) ashes (सुद्वया).
> सप्तितम्—besmeared, covered (सप्तितम्).
> तेव्राहम्—full of light or lustre.
> सुधान्तम्—is the Vedic form to express सुधान्तम्, well washed (सुधान्तमि)

आजत—shines.

tहा = तन्त्र—like this, in the same way.

प्रस्थर्य,—Having thoroughly realized (प्रकर्षय साधनं कुस्तम्)

देवी—Man (one having a body).

एक —Become one with God. (परमात्मानथमार्जः)

इत्यतः—Who has attained his object (प्राप्त प्रामः, इतः संपरंदतेऽथः वेन).

भवते—राजसि

बीतथेक—Freed from sorrow (वीते अगात: शोकेऽय यमात्), from whom sorrow has fled away.

MANTRA II. 15.

यद्वास्त्तत्वेन तु ब्रह्मतत्वं दीपोपमेनेह युक्त: प्रपाख्यत् ।

अतं शुचं सर्वत्त्वेविस्वेशु ज्ञात्व देवं मुच्यते सर्वपाशः: ॥ १५ ॥

15. When (a man) of self-control sees here (in his heart) the Reality of Brahm only by his own self, as if with a lamp, he is released from all bonds, having known the Self-Luminous Being, who is without beginning, unchangeable, and untainted with all things of Maya.

NOTES.

This verse describes the third stage of Yoga, called परिष्कार, in which the least traces of duality disappear, and unity is thoroughly realized. "तुलीयाः ततो सुवम सिंहस्येव महाभाषि। महाशृंख्लय: ततो भाषि ततेसिद्धिज्ञात्रायाम॥" इति कश्चन्त परिष्कारादमाहः, बीववैपरेकयं व दश्यकिति॥

प्राम्यस्य—By one's own self (मिसरस्येव)

दीपोपमेन—Like a lamp (Comp. Buddha—"Be your own lamps.")
—Emphatically—only by his own self (अवचालको)।
हृद—In the heart (हृदपक्ष)।
अश्रमकेन प्रक्षेत also hints that one should see unity between his soul
and God (एकत्वा पर्येष्विल्यः)।
बुद्ध—Controlled (शम्भावदिशितः)।
बावं—Uncreated, without beginning (अवचालितः)।
भुवं—Unchangeable (अच्छंतत्वं)।
संवत्वत्र—By all things of माया or अविद्या (विबिकात् कालः)।
विद्वत्तम—Unmixed, untainted (असंस्कृतः)।

MANTRA II. 16

प्रयोज्य हेव: प्रतिशोधनन सर्षोऽह जातः स उ गम्भ मनित:। स एव जात: स जनित्यामण: प्रत्यहजनास्तिथिति
सर्वतःमुखः।। १६ ।।

16. It is this Luminous Being alone who pervades all the directions. It is He who was first-born (as Hiraṇyagarbha); it is He who is immanent in the womb (of the Universe as Vīrāṭ); whatever is born (as individual soul) is He; and whatever will be born will be He with faces everywhere, He is present within (as the self of) all human beings.

NOTES.

(a) This verse most forcibly describes the unity of the individual soul with the Supreme Soul indicated in the above verse.

(b) According to Nārāyan, the verse indicates the 4th stage of Yoga called निष्प्रसा:।

"परस्मात्मानसमस्तेन विजनित्याय" इतःकं तदेव महाभुताद्विभावित भ्रातृ प्रलाभ (६)

निष्प्रश्वास्माह।।

ह—(emphatically) only or alone (एकत्रः)॥

ग्राहिः—Directions, or म may be combined with ग्राहिः॥

पूर्वों जात:—Was first born as Hiraṇyagarbha (हिरण्यगर्भ वर्षे सर्वतः जात:।।

ब्रह्म = अनुपात व्याप्त खित:—ब्रह्म government दिश:—Having pervaded

all the directions.


As Vīrāṭ in the womb of the Universe (वीरात्सर्वसत्तविशारूढः प्रेयापि दत्ते)

Referring to innumerable जीव or individual souls that take births (अनन्तजीवकामना जात:)

 Future Passive Participle (whatever will be born).

Within, as the Self, उद्वादिभः अतिप्रविठुलयनात्मः गच्छतीति

All human beings Another reading is जना:—O, all human beings.

(a) Present everywhere (सब्जेत्र संपर्सः)
(b) Whose faces are the faces of all creatures. सवे शाशितातानि सुखाति प्रस्थः
(c) Whose faces are everywhere. सब्जेत्र दिचु सुखाति यस्य

MANTRA II. 17.

यो देवोऽआ योप्रभु यो विश्वं भूतमाविवेशः य च रोषधीषु यो सरस्वतिषु तस्मै देवाय नमोम्: II १७ II

श्रीम् भवेतानाभ्वतरोपचित्तु ब्रह्मायाच्यां: II २ II

17. Salutation, salutation to that Luminous Being who pervades fire, who pervades the waters, who pervades the whole universe, who pervades plants, and who pervades trees.

NOTES.

This verse further emphasizes the Divine Immanence. In short, it is His Power that pervades the whole creation, animate, as well as inanimate. किं द्रव्यम् शास्तः श्वासनानमुपुर्वः शालीरसांत्व वृक्षपालिति

Creation, universe (अतिमन्त्र भवन्ति कार्यावलम्बः)

Literally, entered, pervaded—Past, in the sense of all times.

Fruit-bearing plants, like rice, etc. (शाल्यादिषु) (फलपाकारसांत्विषु)

Trees like the Peepul, giving fruit without flowers. (शुष्मचिं विना फलवस्तु प्रस्थितादिषु)

Here ends the Second Chapter.
CHAPTER III.

तत्तीयोःध्यायः ॥१॥

MANTRA III. 1.

य एको जालवानीशत इंशानीभि: सच्चाङ्कोकानीशत इंशानीभि:।
य एवैक उन्नवे संभवे १ य एतादिवरमुहस्तस्ते भवानि ॥१॥

1. Those become immortal who know Him who, the one Lord of the web of Mâyâ, governs by his (Sovereign) powers, governs all the worlds by his (Sovereign) powers, who alone remains one (without a second) and the same at the time of Creation, Destruction, and the interval between them.

NOTES

The Second Chapter dealt mainly with yoga. This third Chapter deals specially with the knowledge of Brahm and other technical terms used in the Vedanta. This verse describes the meaning of Brahm. 

एको—The Lord of Mâyâ. The word jâla means (a) a web, like a spider's, showing the vast spread of the web and the skill of its master. So the web is Mâyâ, whose Lord is Brahm. 

कालाय—Second conjugation—Vedic peculiarity. The ॐ of the first conjugation is optionally retained even in verbs of the 2nd conjugation in the Vedas (बहुलं चतुर्विंशितं खुमभवं).

इंशानीभि:—by the powers of a Governor (ruling or sovereign powers). 

प्राप्ति—Although His power is only one, yet, on account of manifold effects, the power—cause is poetically described as many. यद्यपि एकैव शक्तिः, सच्चाङ्क आये भेदात् नानावर ब्रह्मस्ते ॥
The repetition, again, is to introduce the objective case emphatically (पुनःप्रवाहम् कर्मनिवेशं)॥

व्यःत्रि—literally, rising up into many, manifestation, creation (व्यः जन्मकर्मेषु भवने, व्यःत्रि)॥

संम्ब्रि—ordinarily means birth, but here it means destruction, literally a collapse or reversion of effect to the Original Cause. The cause acquiring its real, correct, original condition. सम्ब्रि सत्यमेव भवने सत्यमात्रेयं विस्मृतं संम्ब्रि: सहार हुव्यथे:।

विद्यः—know The verb विद्य, to know, optionally gets the Perfect Tense terminations in the sense of the Present Tense (आनन्ति—“विद्ये ब्रह्मो वा”)॥

**MANTRA III 2.**

एको हि रुद्रो न द्वितीयाय तस्युपेक्षा इमाङ्कोकानीशते
ईशनीभि:।प्रत्ययज्ञानानित्यति संचुकपान्तकाले संख्या
भुवनानि गोपा:॥२॥

2. As Rudra (Destroyer of the world or of pain) is one, therefore (they) did not wait for a second (He) who governs these worlds by His ruling powers, and is present within all human beings as their self, having created all the worlds, and (remained) as their Protector (during their existence) showed his wrath (or withdrew the world), on the occasion of Universal Destruction.

**NOTES.**

This verse further explains the last verse, as its meaning is rather intricate (पूर्वसूक्तर्थेत् पर्यन्त्वतस्ति हुःश्रवणायथवााः)॥

हि—because, as (स्वसाव)॥

रुद्रः—Destroyer (lit. one who makes men weep) of the world or of pain. सर्वं रोपयति संहारति प्रभावादी इति हुः, सर्वं संशास्तुः स्मृति विनाशयति इति वा हुः॥

तस्युः—waited, stood. Several subjects of this verb are said to be understood.

(a) All phenomena, the effects of the One Supreme Cause, i.e., all created things, cannot stand as second or rival to Rudra. सर्वं कार्य कार्यमाया:

पदार्थं: इत्यत्र श्रवणत वादकाद स्मृति न शक्यः॥
(b) The counter-theories against Vedanta cannot stand, as they try to prove the existence of a Second Being. All these theories are untenable.

(c) The gods and sages, therefore, did not believe and see in any second (इन्द्रादेवः हितियमुखावलोकितो न वर्षुः).

(d) तथाय or तस्ये is another पद्ध, and then it clearly refers to Rudra. Being One, he does not require or wait for a second, or, as He does not wait for a second, therefore, He is one (विष्णु द्वितीयाय तस्ये तत्सावेक इवत्व:).

संहुकृप—showed His wrath. Perfect Tense of क्रूर्त. Another reading is संहुकृप i.e., withdrew or destroyed the worlds (संहुकृप विस्तीतात् संहृतात:).

अन्तकाले = at the time of universal Destruction (प्रवेणकाले).

गोपाः—Protector, during the existence of the worlds गोपा हर्षेव व्याप्तेव. गोपद्वाराणि सवशाचर्तिविश्व रत्नितिव व गोपः प्रवेण भवति.

So, according to the above explanation, गोपा is either the Vedic form for गोपा or it may be explained as one who protects (पति) the world (गो)।

विशिष्टतब्रूतः विशिष्टत मुश्लें विशिष्टतो बाहुल्यत विशिष्टस्थापत।
सं बाहुभया धमति संपत्तित्रैयाङ्गामूखी जनयन्देव एक:।

3. He has eyes everywhere, He has also faces everywhere, He has also arms everywhere, and He has also feet everywhere. (He), the One Luminous Being, while creating heaven and earth, fits (human beings) with arms, (and birds) with wings.

NOTES

This verse strongly lays down that God is the only and real master of all created things, and that even the organs of sense, which man calls as his own, are God's. For, according to the Vedanta Philosophy, God pervades the whole body of creation and innumerable animate bodies in the form of the individual soul. अस्त्रदिस्मव्यस्थानां प्रायथिनाँ कार्यं कर्षणानीवस्थैव कार्यं कर्षणातितीत प्रतिपादतिः—कार्यं कर्षणाति सुध्रा लेखु प्रथुप्रविशय जीवशास्त्राङ्कक्षेत्रेऽ ईश्वत्वैव विषालवाल।
Having eyes everywhere, or on all sides. The eyes of all creatures are His eyes, as He is the Self of all. The others are to be similarly explained.

The ś of pad is dropped at the end of a compound, except after the words हलिनत्, etc. ( paddle ोपाह्याध्यायिष्ठः )

सत = also ( भष ।

से Upasarga before जनयनव or before धमति।

धमति = (a) fixes, applies, fits, supplies, attaches (सत्योज्जवति)
(b) creates or animates.

( धिनपति प्रत्येकति ) When this is the meaning, बाहुमाय = according to the actions and knowledge of living beings (विधाम्याम) and पतनोऽ = desires (वासनाम्) (वेधिन्द्र विधाम्यासां वासनामिनिःसवरो जनत्र प्रतेकति)

(c) creates noise on words in the beginning of creation करादौ श्यायाय व्यायति।

(d) gives happiness or misery (खुशुः से मददाति)

पतनेऽऽ-(a) with wings, (b) with feet पतनसापः पादेः पश्वाय।

(e) with five elements, creating sky and earth (पशुपतिरशारायामिं जनवरी)

मायेण (a) with arms (b) according to good or bad actions (gives happiness or misery, पतति) (धमार्धिषम्यां खुशुः श्यायापिंश)।

MANTRA III. 4.

यो देवान्म् प्रभवश्रोत्रवश्च विश्वाभिषिपो रुद्रो महर्षिः।
हिरणयगल्म जनयामास्य पूर्व स नो बुद्धवं शुभवं संयुक्तक। ॥४॥

4. May He, who is the Cause of the birth and prosperity of Gods, who is the Protector of Creation, who is the Destroyer (of pain or of the world), Mighty, and Omniscient, (and) who created Hiranyagarbha in the beginning of creation, equip us with good wisdom.

NOTES.

This verse points out:—

Not only He is the creator of inanimate things, but also of the animate, and of the gods. कोनलम्याला जु त्त कोनलासन्धोदिजनां स वषायाहितार्घियाद।

प्रसव:--the cause of birth (सत्योज्जवति)।
CHAPTER III, 5.

5. O Rudra, O Spreader of happiness, from Thy joy-giving nature, look at us (or shine on us) with that happiest personality of Thine,—that personality which is benevolent, righteousness-revealing, and not terrible.

NOTES.

This verse and the one following are prayers to Rudra, for the manifestation of his Being. पुनरि तत्व स्वरूपं दर्शन्त्य अभिन्नतमवः प्राप्त्यते मन्द्रवेयन ||

शिवाः—benevolent or pure (संज्ञानु छः छः छः छः छः छः छः छः छः छः)

प्रीतिः—not terrible, cheerful (अर्द्धां, प्रश्नव) ||

प्राप्तकाशीयः—प्राप्त = sinlessness, goodness, righteousness. काशीयः—

Revealer, manifester (पुष्पकाशीयः) ||

तत्वा (Vedic form) = तत्वा ||

शान्तमयः—शान्तं = greatest happiness, and, as an adjective qualifying तत्वा it means “having the greatest happiness” (शुक्लतमयः) ||

गिरिशन्न = गिरिः in the Vedânta, stands for that being, source or abode which gives happiness to gods and living beings शान्तं = that which spreads happiness. शान्त stands for happiness, and शान्त for संन्याति (spreads) गिरिः शान्तं।

शान्त प्रकाश प्रकाशिति इति || गिरिः कैलासार्यपर्वतः, गिरिश्चो चेधान्ते शान्तान्तरायाय। सवेयं चुक्लप्रदातात्वेन जाक्षिनि इति वा ||

गिरिः also may refer to the Kailas mountain, the abode of Śiva, though this thought belongs to a later stage, and does not directly pertain to the Vedânta.
look or shine strongly. It is the Intensive Imperative form of कष्ट to shine (कष्ट लुगन)।

This is, therefore, really a prayer for God's grace, that He may give us all that is good. (अभिप्रेय निरोध्यक्ष प्रकाशक बा)।

MANTRA III. 6.

यायिषु गिरिशं तस्ते विभवेष्टवे।
शिवान्त गिरित्र तां क्रृह मा हिंशक्ति। पुरुषं जगत्॥६॥

6. O Spreader of happiness, from Thy joy-giving nature, O Protector, abiding in Thy joy-giving nature, make that arrow peaceful (i.e., withdraw) which thou holdest in hand in order to throw it (on the world). Do not destroy the world, which is a form of the Supreme Being (or which is a combination of all the means of true knowledge.)

NOTES

This verse contains a prayer (on the part of the salvation-seeker) to the Phenomenal Brahm for the perfection of true knowledge. He prays for the non-destruction of those means and opportunities which complete a man's spiritual knowledge on this earth.

हस्ति—Although हस्त in modern Sanskrit is masculine, here in the Vedic form it is feminine, as the adjective shows. The arrow of Rudra is well-known as his destructive fist. हस्त: विभव्या—शायोष्य श्वसंहासारस्वते मलिंद्रस।

विभव्या—holdest (धारणानि)।

भागवे—in order to throw. The Vedic Infinitive form of अस्त to throw. There are twelve such forms in the Vedas, one of which ends in the termination वेये (वेयु तुम्ये, etc)।

शिवान्त क्रृह—make it benevolent or peaceful, pacify or withdraw it.

गिरित्रा—(a) गिरि: as explained above, means joy-giving source, व stands for खायते (protects) (गिरि स्थित: खायते)।

(b) गिरि: also may mean the body of a living being (a combination of bones). (भस्मांसुप्ति खायते)। A protector of the bodies of living beings, पुरुषे—(a) The form of the Supreme Being (पुरुषक्षा)।

(b) The place where we can get knowledge, the place which combines in itself all the means of completing true knowledge, including good teachers, &c स्मार्दामार्थाध्याबोधकायं श्राचार्यार्थिक शिक्षांति। शाब्दिः स्मार्दामार्थां न भक्ति तात्वक मा हिंशसी।।
MANTRA III. 7.

ततः परं वहा परं ब्रह्म यथा निकायं सवभूतेषु शूँदम् ।
विश्वस्यौं परिवेष्टितारमीशं तं ज्ञात्वामुत्ता भवान्ति ॥ ॥

7. (Men) become immortal, having known that God, who is beyond this world, (nay), who is beyond Hiraṇya-garbhā, who is Mighty, hidden in all created things, according to their form, and who is one pervading the universe.

NOTES

ततः परं (a) beyond or above this world (जगतः) mentioned in the 6th verse (सुभूतकाल जगतः परं) ॥
(b) beyond Viṛat or Hiraṇyagarbha ज्ञात्वमेव विराजः हिरण्यगर्भतः वा परं ॥
(c) After having pleased the Lord (and won His grace, then he gets knowledge, and then immortality) देवं प्रसादान्तरं ततो देवप्रसादादेव यथावत्, ज्ञात्वामुत्ता भवान्ति ॥

ब्रह्मापरं (a) beyond Hiraṇya-garbha (महान्यो हिरण्यगर्भः परं) ॥
(b) Supreme Brahm (परं ब्रह्म) ॥

यथानिकायं (a) according to their forms Just as fire or sunlight, when placed in different receptacles of various forms and colours, assumes those various forms and colours, in the same way, the Soul of all, appears to be different according as it occupies bodies of various forms. यथा—according as, like, निकायं: form or body. यथा याः सो निकायं यथानिकायं यथासरसः । का० गुरू-कार्तिकान्तेषु यथासरसार्धं का० गुरूकार्तिकान्तेषु तथासरसार्थं हस्तुस्तादिकादिर्मण्डितः इत्यथं: ॥
(b) यथा = true (यथार्थवृत्तम निकायं) (Supreme Self) परमात्मनः ॥

परिवेष्टितारं—One who enters or pervades (अन्तः व्याप्तिकृतम) ॥

MANTRA III. 8.

वेदाध्येयं पुराणं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदितवाचित्तत्त्वमेति नान्यं: पनत्य विध्यतेष्वनाय ॥ ॥

8. I know that perfectly pervading Being, Mighty, Luminous, and beyond darkness. Having known Him alone, (a man) can conquer death; there exists no other path leading to salvation.
NOTES.

In this verse, the sage gives expression to his own experience, and emphatically declares that nothing but the knowledge of Brahm leads to salvation.

इत्याशिशाच्यथं द्विधीतं समतानवभं वासिनवि अत्यधिनादेव परस्परवर्त्मानांगानेन इति वर्णति ||

षेष—I know (जाने) ||
पूर्वम्—Perfect, Pervading everywhere. पूर्वं=universe or body शेषे pervades. (पूर्वं, पूरि शेषे इति) ||
आदिवा—whose colour is like that of the sun, Luminous (आदिवा वर्णं इति कारणं परमात्मकारणं) ||
तमसः—Darkness, Avidyā (अविद्याः) ||
परस्पराद्—beyond (परस्पर: ) ||
गुरुसम् अहेतु—crosses or conquers death Death here stands for Avidyā, which is the germ of all miseries (गुरुसम् अहेतु अविद्याः अतीत गुरुसम्) ||
अपणाय—literally, for going (to salvation). (अपणायममाय, संसाराये: पारस्पराय या) ||

MANTRA III 9.

यस्मात्यर्न नापरमस्ति किंचिद्यस्मात्माशीति कथिते। इत्येक्षच् स्तव्यो दिवि निष्ट्येक्षस्तनेत्रं पूर्णं पुरुषेण सर्वेऽः ||

9. This whole (universe) is pervaded by that Perfect Being than whom there is nothing higher or lower, than whom there is nothing smaller or greater; who stands alone in His glory, immovable like a tree.

NOTES.

This verse strongly declares the Unity of God. There is nothing real but the Supreme Self, and the knowledge of the Self means the knowledge of the Unity of the Self (the Real Existence). ईश्वरस्वतिरिकं किंचिद्विष्णु नाशितं अत ईश्वरेक्षाश्चात्मवेद भोजसाधनमिलाह्

परं—higher (सत्कुलं) ||
अपरं—(a) lower (अपकुलं) ||
(b) another, other. “Than whom there is no other being higher” (सत्बर्त) ||
CHAPTER III, 10, 11.

MANTRA III. 10.

ततो यदुच्छरतरं तदस्यमनानामयम्।
य एताद्रिहत्रसृष्टास्ते भवन्त्यथेऽते पुरुषेऽपि यन्ति॥१०॥

10. Those become immortal who know that which is beyond the Cause of the world, which is without form and without pain; but others undergo only misery.

NOTES.

ततो यदुच्छरतरम् (a) ततः from this universe (mentioned in the last verse by the expression हृदं सर्वं॥ क्वः—beyond, i.e., the cause of the world (i.e. मया). यदुच्छरतरं—beyond even what is beyond the world ततः हृदं शब्दवाच्याधिगत जगतं उपरं कारणं ततो अथवा कार्यकार्यविभिन्नतं वहं॥
(b) beyond or much before हिरण्यगम्यं (ततं हिरण्यगम्यं अतिवचनेऽवरं पुरुषं)॥
(c) above or Higher than matter and material things (प्रकृतिमाध्यक्षानां विकृत्तितरं)॥

अनामयम—अनाम: disease, pain (हृदं शरद्धितस्म)॥
प्रय:—but, on the other hand (प्रय हि पदार्थार्थं)॥
अपित्वान्ति—अपित्वान्ति undergo greater and greater misery Approach misery आपि as an Upasarga before a verb implies nearness, proximity. (वपुपरं हृदं प्राप्तवति)॥

MANTRA III 11.

सर्वभूतानिशिरोभ्रीव: सर्वभूतगुहाशयः।
सर्वत्यापी सभगचाहुत् तत्समालस्वंगतः: शिवः॥ ११॥

11. (As He is the possessor) of all the faces, heads, and necks, (as he is) present in the hearts of all creatures, All-pervading, and Lord of all powers, therefore, that Siva—the benevolent Being, is omnipresent.
NOTES.

This verse strongly declares the omnipresence of God (हृदयान्तः तत्वेश सर्वाङ्गानं दर्शयत)।

स्वर्गविनिवेशीमायः—(a) All the faces, all the heads, and all the necks are his सर्वाङ्गान्तः आनन्दानि सर्वांशिति सर्वा श्रीवाण्ग रत्स्व।

(ल) the faces, heads and necks of all are his वाह्यकः आनन्दादिश्वः श्रीवाण्ग रत्स्व।

सर्वमूण्डुपाद्यायः—युहां = (1) (The cave of the) Heart, (2) mind or Reason यथा: = present, lying. स्वर्गदेसा गुहायां हृदयकुंद्रे बुद्धि वा शोधे स्थित:।

भगवान्—The Lord of Powers. भग stands for six kinds of Powers (1) Influence, (2) Righteousness, (3) Fame, (4) Prosperity, (5) Knowledge, (6) Renunciation. पृथवीय सत्य: धर्मसिद्ध (वीण्याय स्वास: श्रीयः श्रावीरश्चायेव षण्या भग हृदयाः।

MANTRA III 12.

मद्यान्तः पूर्वः सत्यसिद्ध प्रवर्तेकः।

सुनिम्नेलश्चिमां प्रातिमीश्चाः ज्योतिरन्यायः।।१२।।

12. Verily, the Perfect Being is the mighty Lord, Controller of the heart, the Lord of this very holy attainment of (peace or salvation), the Light, and Imperishable.

NOTES.

This verse indicates that God is the giver of purity, of true knowledge resulting from that purity, and of salvation resulting from that true knowledge अन्तःकरणश्चैवहृदयं तस्मलमेव सत्यसिद्धव पुच्छ प्रवर्तात् हृदयाः।।

सत्यसिद्ध—of the heart or mind (अन्तः कार्यसिद्ध)।।

प्रवर्तेकः—prompter, stimulator, controller, giver of purity, by withdrawing the heart from external things and bending it to inner Realities.

प्रेमित्वम्, भिन्नता, (अवाक्यः: another commentator translates प्रवर्तेक as creator (of the heart).) बैलायांभासन्वरायं प्रवर्तेक ग्रामिणामापाध्य वैविव्वर्यात्म प्रति प्रवर्तेकः।।

सुनिम्नेलाः प्रातिः—very holy (सुनिम्नेलाः) attainment; (a) (प्रातिः), i.e., peace or salvation (सात्त्विक अत्यस्ताङ्गाः वा वा). This accusative case प्राति is governed by प्रति ईशानाः (the Lord of attainment), or, (b) after प्रातिः, श्रद्धाः (प्रवर्तेकः) is understood. He controls for the sake of (our) salvation (प्रवर्तेकः, कस्मभूहुद्विद् श्रद्धाः वा प्रातिः।।

ईशानाः—Lord ईशानाः।।

अवाक्यः—Imperishable, "Eternal (धर्मसिद्ध, श्रीयः।।

स्वयंद्रविभिव-—Light, Luminous Being (स्वयंप्रकाशः।।
13. The All-pervading Being (situated in the hole), about the size of the thumb, the inner Soul (of all), has thoroughly entered the heart of all human beings, He is known (through reason), the ruler of the mind and situated in the heart, and through meditation. Those who know him become immortal.

NOTES.

This verse explains the thought, given in the 11th verse, of God's presence in the cave of the human heart (सर्वेऽूर्वाघ्रृणस्मायां हृदयम्) ||

अगुणमात्रः—It is believed that God is revealed to man in the cavity (about the size of a thumb) of his heart. So अगुणमात्र may be translated in two ways: (a) situated in the cavity (about the size of a thumb) of a man's heart, (b) metaphorically, God himself may be called as being about the size of a thumb, as He is revealed in such a small place अभिन्यक्रियाकालः दयिनिष्ठवर्ती, अभिन्यक्रियाकालः दयिनिष्ठवर्तीरिप्रभावग्रहेण तथा वा ||

सनिविष्ट:—thoroughly entered (सम्मयः निर्विद्योऽभिषिद्योऽभिषिद्) ||

हदा—(a) by Reason (situated in the heart).

(b) by negative arguments: For, according to the Vedânta Philosophy, God can be known only negatively. We can not positively affirm what His attributes are (From ह to take away or prohibit) हदा हदयस्याम दयव, अकवा हदा हस्येर्वति नेतीलादस्यार्यत्वसमिद्योपदेशः ||

मनसा—ruler or controller of the mind—an attribute of reason (मनः मनस: (वा) इत्यदे); or another reading —मन्योऽ— the Lord of knowledge (ज्ञानेऽ)।

मनस—mind or meditation. According to Vîjnânavabhaṅgas, मनस्स is the Lower Reason by which the Supreme Being can be only reflected on, संकलप्तत् हदि is the Higher Reason by which it is realized. मनसा मनवस्येः।

मनसा संकलिप्तोऽद्वयो निर्विष्ट: ||

अभिन्यक्रियाकालः—known or revealed (शतः, अभिन्यक्रियाकालः) ||

MANTRA III. 14.

सहस्त्रीष्यां पुरुषः सहस्त्राक्षः सहस्त्रपातः।
स भूमिं विश्वतो वृत्तात्वत्यतिष्ठस्तं सहस्त्राङ्गुलम् || १४ ||
14. That Perfect Being is one having thousands of heads, thousands of eyes and thousands of feet. Having encompassed the earth on all sides, He rises above it by the measure of a span.

NOTES.

This verse is a complement to the last verse. The 13th verse describes the minute size (about a thumb) of God; thus, the 14th verse, describes His Greatness and immanence everywhere. दुःशाकुङ्क | दुःशाकुङ्क (a) The measure of ten fingers or a span. This only, symbolically, expresses the thought that God transcends immeasurably this universe and its limits. दुःशाकुङ्क (b) Hiranyagarbha (made of five objects of sense) and Virâṭ (made of five elements) God transcends both of these तम्मारिगच्छस्त सन्निहितवर्गम | तन्मारिगच्छस्त सन्निहितवर्गम (c) (transcending) mayâ, the five elements, mind, reason, consciousness and self-consciousness (भावं सन्निहितवर्गम भावकार्ष्टलम).imens (d) ten organs of sense or the ten directions (दशोष्ठियादिष्य दश दिशे वा)

MANTRA III. 15

पुष्प एवेदद्वसर्व यद्वातं यथ भवद्यम | 
उताभुतलस्येशानो यद्वाचेनातिरोहातै ॥१५॥

15. All that is past, present or future is only the Perfect Being. He is also the Lord of Salvation, and transcends whatever world of phenomena (there is).

NOTES.

This verse strongly lays down the Unity of God and the identity of the Phenomenal world with God. The 14th verse declares God as transcending the Universe. This transcendental view may suggest that there are
two entities, God and the Universe. This suggestion is removed by the 15th verse, which lays down that the world of phenomena is false, that it has no existence of its own, and that whatever existence, or reality there is in the world, is the basic Reality of God.

ननु वचनयितःसत्तां शिक्तो नदीमिनः कृयां तथा च, अभयामकमकर्तवः स्वातिकं भाव।
ततो वहं सृवत्तायि कर्माचारसकलात् स्वाप्रभवमहत्
भविष्यते तत्त्वं च भविष्यते निरंतराच्
सर्वकर्मादिनिर्भावमुष्मालमेव इत्यादि॥

इर्द—Present, "This" visible world (यदिर्द्वस्यते—वर्तमानम्)।
अन्तः—Future (अभिन्नस्य)।
अब्यक्तः—salvation, immortality (मोहस्व)।

यद्याम्बुले—अम्बुले = (a) whatever is eaten up, swallowed up, or destroyed by true knowledge, i.e., the world of phenomena or maya; (b) whatever exists (the Lord of that); (c) whatever is fixed or regulated, (d). Nârâyana reads अम्बुले = other kinds of enjoyment, referring to salvation, which transcends all other pleasures.

(a) यद्याम्बुले जातमसायत् बाण्ये धर्ममयाले नित्याने माया।
(b) यद्याम्बुले नित्याबिश्वायति यद्याम्बुले तत्त्वेयति।
(c) अम्बुले नित्यायेन—न राधा मारते अष्टो तद्यम्बुले इत्यादिनिर्भावमका
(d) यद्याम्बुले इत्यादि यद्याम्बुले इत्यादि नित्याबिश्वायति।

अब्यक्तमति = transcends, excels, increases (अब्यक्तायेन जर्यं सवति, अब्यक्तानं विद्यं

MANTRA III. 16.

सर्वत्रःपाणिपादं तत् सर्वत्रोऽक्षिकितिहोस्वं
सर्वत्रःनयतिमहातो सर्वमात्रत्वं तिष्ठति॥१६॥

16. He whose hands and feet are everywhere, whose eyes, heads and faces are everywhere, whose ears are everywhere, exists, having pervaded all.

NOTES.

This verse vividly describes the Supreme Being as the Self of all.

इत्यादित्र सर्वकेवायं कयोऽहृत्याग्निखाले सर्वमात्रतिका चाह॥

सर्वत्रः पाणिपादं—whose hands and feet are everywhere. (सर्वत्रः पाणिः पाणिः

सर्वत्रोऽक्षिकितिहोस्वं—whose eyes, heads, and faces are everywhere (सर्वत्रो

सर्वत्रःनयतिमहातो—युष्टि = ear; whose ears are everywhere. (सर्वत्रः युष्टयो यथा

अभिन्न—Having encompassed or pervaded (सम्बन्धम्)॥
MANTRA III. 17.

सर्वनिन्द्रयुक्ताभालं सर्वनिन्द्रयविवर्जिताम्।
सर्वस्य प्रामुक्षाशानं सर्वस्य शरणं बृहत्॥१७॥

17. He is the Light of all the organs of sense, their faculties and their objects; He is free from all the organs of sense; He is the Lord and Governor of all, the Great Refuge of all.

NOTES

This verse removes a suggestion which the 16th verse may hint,—that God has really hands and feet, &c. He himself is not bound to the organs of sense; on the other hand, He is their Life-giver and their sole master. He it is through whose power they can do their work. He only seems to have the organs of sense.

सर्वनिन्द्रयुक्ताभालं (a) गुणः = the faculties, as hearing, sight, &c., and the objects of sense. आभासः—means Light (i.e., the giver of light प्रकाशक) or experience (भाने).
Or knowledge (i.e., the Giver of the experience or knowledge attributed to the organs of sense and their faculties).

(b) गुणाभासम्—who only appears to have the organs of sense, &c., as He is the master of all.

(a) सर्वांशिः हस्तिपाशिः तदरुपः: अस्तित्वाविरचनाविपिनस्य तदन्तः तेनां मानववैवाकल्रितं प्रकाशकः वा॥ (b) कश्यापाचिन्होः: सर्वनिन्द्रयुक्तां खद्दरामासते इति॥

सर्वनिन्द्रयविवर्जितं—free from all the organs of sense and faculties, &c.—हस्ति here stands for the faculties and objects (गुण) also

(हस्तिः सति प्रवृत्तां हस्तिपाशिविघ्नायायां अपलब्धम्)।

प्रसुः ईशानं—Lord and Governor. (स्वामिन्तः स्वामिन्तः सर्वमात्वेऽविनाशपि भवति इस्तवपक्षपात:।) A Lord may not be a Governor and vice versa, therefore, both the attributes have been put. The neuter attributes have been put in the nominative case. प्रसुः ईशानाः mean the nominative, though the form is accusative—a Vedic peculiarity.

(सर्वांशिः प्रदन्ति प्रथमाांनां तपस्यकानि प्रसुसिद्धिः लिङ्गयशयों दुःखम्)।

शाल्लुः—Refuge, Protector (शिखृः)।

श्रुद्धः—Great. Another reading is दुःख—friend...
18. In the body having nine openings, or in the (city having nine gates) the soul, connected with the body, wanders out (in the world). He is the Controller of the whole world, animate as well as inanimate.

NOTES

This verse describes the individual soul, and its identity with the Supreme Being.

नवद्वारे—Having nine gates or openings. These openings are 2 eyes, 2 ears, 2 nostrils, 1 mouth, and two openings of the private parts.

पुरे—the city, the body, metaphorically, spoken of as a city of nine gates. Or पुरे may mean (in the body), literally, that which is filled with the eight ingredients (वातति: पूर्यते इति पुरे)।

बद्री—connected with or master of the body (देवस्थायकाचार्)

हंसेः—(a) That which goes out with Buddhi, Prâna, &c., i.e., the individual soul. From अहं to go. (भुवद्यति: सबूहि हंसिन्न गच्छति हंस:)

(b) That which destroys Avidyâ, and its effects, i.e., the Supreme Soul. This is an important expression, establishing the identity of the individual soul with the Supreme Soul. It is the latter, which, connected with the body, becomes Jîva.

वैश्वानर कर्महि हस्ति हंसः परमालमा। जीवभावमयुपतो यः परमेश्वरः श पूव आतो नियक्तः।

लेखात्ते—wanders or sports in the world. It is the nominal verb, from कीचा sport. This Supreme Being Himself, having created the world, wanders there in different births.

लेखात्ते कीचा करोति, चक्षुि, सशक्ति, परमालमा श्वामायिव गरीर च भास्करु योनिमेवेऽ

बद्री—(a) out in the external world, in order to receive the objects of sense; (b) beyond or above the world in which he seems to wander.

(a) स्वादी बहिःखःक्रं विष्यमहुःकाय। (b) बहिःसंगमालाय तेषा: सदा बहिः ब्रेब।
कर्—Controller. स्थायर—inanimate, or stationary च—animate or moving.

**MANTRA III 19.**

अपाणिपदो जवनो महीता पश्यतयच्छुः स श्रुटोत्तरकर्षः।
स चेति वेयं न च तस्यास्ति वेच्छा तमाहूरुब्यं तुर्वं महान्तम्।

19. Having no hands and feet, He can reach fast and can grasp; without eyes, He can see; without ears, He can hear, (without a mind) He knows what is to be known; there is no knower of His; (they) speak of Him as the First, Perfect and Mighty Being

**NOTES.**

Several of the above verses (as सब्जतः पाणिपद) have described the Phenomenal Brahmr as connected with and related to the world. This verse describes the true reality of Brahmr, absolute, and disconnected with the world.

पुर्वं सर्वं संयं महा प्रतिपादित्वम। इत्यतः निर्देशंकाराकन्दलक्षेपणाश्विनितं परमात्मां दर्शितमुमात्र, अपाणिपदः—who has no hands and feet (न अस्य पाणिपदी हृति)।

जवनः—literally, quick, reaching far, owing to omnipresence, quickly (सर्वाल्पित्वात् दृवगामी)।

महीता—grasper, though having no hands (आदाता, अपाणिरति)।
स चेति—He knows (without having an organ like the mind) अस्मस्यकोष्टिपि।
न चत्स्य चेतः—(a) No one can thoroughly understand him, (b) there being no other existence, except Him, there can be no one else to know Him. (स्नाषस सव्यासितवात् लत्य माहाकालध्येपेता)।

आदातः—say the knowers of Brahmr (महोदिब्र)।
चर्य—(a) First, as He is the First Cause of all, (b) The Chief of all, everything being subject to Him.

(a) (सव्यासक्तापिनेयाबिस्पाभास्तर्वे, (b) सर्वाय प्रचानक्तवाद वा अप्रयोग)।

**MANTRA III 20.**

अश्वोर्षिवान्महूत्तो महायानाद्मा गुहायां निर्हितोस्य
जन्तोः। तमकलुं पश्यति वीतशोको वाहतुः प्रसादार्मसहिंमानमि
मीत्वम्।नू।

20.
20. Minuter than the minute, and greater than the great, the Soul is situated in the heart of this creature. By the grace of the Creator one can see that Mighty Controller who is free from appetites, and is redeemed from sorrow.

NOTES.

This verse lays down that spiritual vision depends upon the grace of God (आत्मात्वाकारे द्वेयपरक्षाय: कारणसन्धि:).
 अष्टेऽ—than the minute (अल्पतः सूक्ष्मतः).
 अपरीब्धेऽ—minuter, subtler (अल्पतरः सूक्ष्मतर:).
 महीनेऽ—greater (महतः).
 जन्त्येऽ—group of all creatures (प्राणिजात्सः).
 लिङ्गऽ—placed, present, situated (लिङ्गः, लोकः).
 गुहायाम्—in the heart or mind (हङ्गः, ब्रह्म वा).
 अभक्तुः—free from sensual passions or appetites (विच्छेदोगसक्त्यशिक्षतः).
 कहूः—passion. Another पथा यस्य अभक्त: which means the same for the seer.
 वाताः प्रसादात्=(a) By the grace (प्रसाद:) of the Creator (वातः) or (b) by the purification (प्रसाद:) of the organs of sense or the heart (वातः in compound, meaning हिन्न्त्रः which support the body).

अगते विचारतिरस्वस्तः प्रसादात् कह्याकोपाताः, अथवा वाताः: हिन्न्त्रः शरीरस्य शाल्याः त्वः सः वैश्वेक्याः॥

महिमान्तः—great and not greatness, as usual (महत्तः—वचन भाषायें व विपक्षितः)॥

MANTRA III 21.

वेदाभ्येतमथजरं पुराणं सर्वत्मानं सर्वगतं विमुखतात्।
जन्मानिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम्॥ २ २ ॥

इति द्वेदाभ्येतमथजरं प्रवदन्ति तृतीयांशः॥ ३॥

21. I know that Being, unchangeable, ever-fresh though old, the Self of all, Omnipresent owing to his immanness, whose absence of birth the expounders of Brahm (as is well-known) always declare.

NOTES.

This verse points out the experience of the sage who has realized God. वाताः प्रसादे सति आतमा ज्ञाते इति महामायेआः स्वातं भवं द्रोहितः॥
agn—unchangeable, free from waste (विषपरिशालिंगादित्वं, रूपवर्धनित्वं)

पुराण—(a) New though old पुराण नवम्, (b) existing from eternity पुराणमिनियम)

सर्बाधान्त्र—the Self of all (सर्वेऽप भवति प्रत्यक्ष साक्षियतम्)

विन्दुत्व—विद्यु means Pervading, immanent. So विद्यु = immanence.
(विविधकारं रूपेण अन्वति विद्युः) “appearing in different forms of effects”
is the literal meaning of विद्यु:}

जन्मनिराध (a) निराध means absence (भ्राव) so the whole means, absence of birth.

(b) निराध also means death—Birth and death is whose (God’s) work, i.e., He is the Creator and the Destroyer; or,

(c) with the 1st प्रचारिति, fools (मूढिः) is the subject understood; “the fools declare whose birth and death; but the expounders of Brahm declare Him to be Eternal.”

(a) जन्मनिराध जन्माभावं (b) जन्म च निराधं संहृत च परमेश्वरस्य कर्म इति प्रचारिति (c) विन्दुस्वतिबिनाभाय पर्यं प्रकर्षेण कथवलित सूदा: इति शेषः प्रज्ञाविनिष्ठम् “निलयम्” कथवलित:"

हि—as is well known or the (well-known Brahm, eternal) (हि प्रसिद्धिः)

Here ends the Third Chapter.
CHAPTER IV.

चतुर्थोऽवधः: ॥ २ ॥

MANTRA IV. १.

य एकोऽवधः शक्तियोगाभयांनेनकालिष्ठायाः
द्वाति। चिन्तैं चान्ते विश्वमादृसदेवः स नो बुद्धच्छ शुभमया
संयुक्तः ॥ १॥

1. He is the Luminous Being, who, being One and
without form and name, creates, by connection with Mâyâ,
and keeping the words and forms (in His thought), numerous
forms and names of many kinds, in the beginning (of creation),
and at the end destroys the Universe. May He fit us with
good wisdom.

NOTES.

This Chapter mainly repeats the thought of the previous Chapters,
in order to emphasize it. This verse contains a prayer to God for true
knowledge

गाइनतावदस्वर्या भूया भूया वक्तव्य हृति चतुर्थोऽवधः: आरम्भसे । ईश्वर-
स्वरूपमतिपद्धतेन सुवृक्षोऽ परमेश्वराः सम्रज्ञानमार्थमाह् ।

प्रवृत्तिः—(a) कवः means name (literally, that by which anything is
described) or form (lit., that which is described). So the whole means,
‘without form or name.’

(b) कवः also means caste and प्रवृत्तिः will, therefore, mean, without
(i.e., having no) any caste or attribute (unqualified)

(c) Another reading is कवः instead of प्रवृत्तिः. In this case, कवः means
Om, which is described as being the cause or germ of the whole
of Vedic and Sanskrit Literature (or holding several letters, as, आ, ए and ई)

(d) प्रवृत्तिः also means the letter आ, which being the first letter of the
Sanskrit Alphabet, is further changed into many forms, (short, long, etc.)

(a) वर्ष्यतेनानेन हृति कवः नाम तेन शुभः । वर्ष्यते हृति कवः रूप तेन शुभः ।
नामरूपशुभ डृष्टः । (b) प्रवृत्तिः जात्विदविहितो निर्विदविहितो डृष्टः । (c) वर्ष्यति आलम्बस्ते-
रूप कवः चौर्यः । ब्रह्मकाण्ड वर्ष्यति, प्रकारादीन द्रष्टि धारयति (d) प्रवृत्तिः य एकोऽवधः
अकारो बहुप्रकाराने हस्तविदेश्य वर्ष्यति द्रष्टि प्रमोदाति ।


बहुधा—Of many kinds, referring either to क्षण or to शक्ति (बहुमकारान बहुधा बहुमकारमण्यंपयामाद वा)

शक्तिवियाग्यान्—On account of connection with (or meaning) माया (सामथ्ये योगान् शन्तरह्म) वा मायासंबन्धत्वादः।

क्षणां—(a) (as explained above) forms or names (b) qualities (c) letters

निहितार्थे—(a) Having kept the Word or Design (and forms) This expression embodies an important Theory of the Vedânta, according to which the “Word” has created the world. This belief is held by other religions also. (Compare the Bible—“In the beginning was the word, etc.”). Now this Word really means the design of God which He keeps in mind before creating the world. क्षण stands both for forms (literally, that which is used) and names or the word (that by which is meant). निहित means kept (in thought).

निहितार्थोऽयस्मा ब्रह्म विषयं विवेचनानि निहितोऽविनितोऽध्येः। क्षणे इति क्षणोऽस्मिवेच्य रूपम्। क्षणोऽत्पत्ते इति क्षणोऽस्मिविदधाने। पूर्वं स्वेच्छेन नामसः व्याख्यातः।

(१) निहितार्थे—Not accepted or cared for. क्षणे अस्तमक्थमानोऽस्तमक्थमानानि निहितार्थे। (निहितार्थोऽयस्मा ब्रह्म विषयं विवेचनानि क्षणे इति क्षणोऽस्मिवेच्य रूपम्। क्षणोऽत्पत्ते इति क्षणोऽस्मिविदधाने। पूर्वं स्वेच्छेन नामसः व्याख्यातः।

(२) निहितार्थे—Not accepted or cared for. क्षणे अस्तमक्थमानोऽस्तमक्थमानानि निहितार्थे। (निहितार्थोऽयस्मा ब्रह्म विषयं विवेचनानि क्षणे इति क्षणोऽस्मिवेच्य रूपम्। क्षणोऽत्पत्ते इति क्षणोऽस्मिविदधाने। पूर्वं स्वेच्छेन नामसः व्याख्यातः।

(३) Having kept the meaning in itself, referring to अंकार or क्षण—i.e., full of meaning. (निहितार्थोऽयस्मा ब्रह्म विषयं विवेचनानि क्षणे इति क्षणोऽस्मिवेच्य रूपम्। क्षणोऽत्पत्ते इति क्षणोऽस्मिविदधाने। पूर्वं स्वेच्छेन नामसः व्याख्यातः।

अंकार द्वाराति—Creates in the beginning विद्यार्ढैः।

वेगति च— and destroys—non-causal for causal (वेगति चतुर्थितः। विपरितेऽविद्यातिः। विपरितेऽविद्यातिः। विपरितेऽविद्यातिः।

MANTRA IV. 2.

तद्वेवाभिध्वठादिरूप्यस्यस्यादि चन्द्रमा। तदेव शुकं तद्रह्म तद्रापसः प्रजापितं। || २ ||

2. He alone is fire, He is the sun, He is air, He is also the moon, He alone is the bright group of planets, He is Hiranyagarbha, He is the waters, He is virât.

NOTES.

This verse and the two following strongly declare the Pantheistic Doctrine of the Vedânta philosophy—that all is God. (प्रश्व द्वैततः संतोऽविचक-मसीलाहयान्संतंत्रमेध)

प्रश्व—alone, is connected with every word in the verse (प्रश्व शन्तः संत्वत्र क्षणततो, तदेव शुकमिति दुर्भनाद:) । विश्व—(३ अति)

शुक्ल—क्षण शुक्ल: सच्छन्दः क्षणततो, तदेव शुकमिति दुर्भनाद:) । विश्व—(३ अति)

शुक्ल: सच्छन्दः क्षणततो, तदेव शुकमिति दुर्भनाद:) । विश्व—(३ अति)

शुक्ल: सच्छन्दः क्षणततो, तदेव शुकमिति दुर्भनाद:) । विश्व—(३ अति)
$\text{शुक्र}-(a)$ the bright group of planets (वीरिस्मात् नक्षत्रमयं)
(b) the bright Brahmâ (दीर्घमयं महां)
(c) semen (स्रीयं)

$\text{श्रवण}-(a)$ Brahmâ or Hirannyaagarbha (हिरण्यगर्भमें)
(b) Brahm (भ्रम जगत्कारयम्)

$\text{मन्त्र} IV. 3$

ते श्री ते पुमानसि ते कुमार उत वा कुमारी। ते जीवों द्रव्येण वंचसि ते जातो भवसि विश्वतोमृकः॥ ३ ॥

3. Thou art woman, thou art man, thou art the young man, thou art even the young woman, thou art the old man who goest with a staff, (in short) thou art born in all forms.

NOTES.

This verse further strengthens the Pantheistic view, and lays down that the Supreme Soul is the only reality, while the division of Age and Sex is only imaginary. (श्रीपुःशाद्विद्वेदापि आत्मनि कवित्व हः)

$\text{लघु}.$—Thou, the Supreme Soul itself or God (स्वमानन्त्रात्मा, परमेश्वरे वा).
$\text{वंचसि}=$ वंचसी goest or wanderest (one Commentator also says, deceivest) गच्छसि, परिभ्रस्ति, द्रव्येन देशम् [self-control] (हृदात्म हृदच्छति)
$\text{विश्वतोमृकः}=$ in all forms or in all conditions (नानाकारणेः, नानाश्वासः वा) God appears to be born, as it were, in different forms by the Power of his Māyā, just as the reflection of the moon makes the moon appear to have many forms, while the moon itself is unchanged घटे या कारणवत् जले या कारणवत् कार्यकर्यकार्यविचित्रा प्रविश्य हे परमेश्वर त्वमेव नानाविधापारणम् अत्यथा जाता द्रव जन्मस्य हुमयेः.

$\text{मन्त्र} IV. 4$

$\text{नील}.$ पतञ्जो द्वारितो लोहिताक्षस्तंडित्वं झूठवः समुद्रः।
$\text{अनादि} स्तंबं विसुल्लेन वर्तसे यतो जातानि भवनानि विश्वा॥॥}

4. Thou art the black bird (or bee); (Thou art) the green (bird), the red-eyed (bird), the cloud, the seasons, and the oceans. On account of Thy transcending all Time and Space, Thou art without beginning, from whom all the worlds are born,
NOTES.

This verse, while further strengthening the Pantheistic view, declares that God also appears in the Lower Animal forms (तिरंगादि रुपेशार्थि हृदरूपेष्वार्थानात्माः).

नीबः पतः—black bird or bee (क्रुडः: पतः भ्रमरादि:).
हरितः—green bird, like parrot (शुकादि).
लोहितानाः—red-eyed bird (रक्ताः: पतः).
तत्त्वदर्शी—तत्त्वदर्शी यथा in which there is lightning, i.e., cloud (मेघ:).
विनुवैन—on account of Thy transcending all Time and Space (देशकालोत्तबक्षिन्द्रे).

MANTRA IV. 5.

अनजानेकां लोहितशुक्रकुश्यां बहीः प्रजः क्रुजमानां सतः पः ।
अनजः देवों क्रुजमाणोद्वूरंते जहात्येनां शुकमोगमजोत्यः ॥ ५ ॥

5. One male goat (or uncreated being) follows, while serving, one female goat (or unborn entity) which has red, white and black colours, which produces many various creatures of similar forms. Another he goat (or uncreated Being) abandons her by whom pleasure has been enjoyed.

NOTES

This verse metaphorically describes the causes of bondage and salvation, and the difference between an unwise and a wise man. It is the unwise man, who, being a slave of Prakriti (like a he-goat slavishly following a female goat) suffers bondage, while the wise man, keeping himself aloof from māyā, and abandoning all attachment to material things, remains free. In this verse there is also a reference to the (individual soul) or जीव, which only becomes as such by being mastered by māyā, while the Supreme Soul is never affected by Prakriti.

इत्यादि बन्धमोक्षश्रव्यथामहेऽ ब्रह्मचर्यो जीवः ब्रह्मचर्यां मूलप्रकृति सेवां कुष्यातः तामात्मायत्वेन सहस्रमान: दानवत्सामान नमर्त्येति हृति अर्थ बन्धः। अन्यः ब्रह्म: नैवेद्यं तत् परिवर्तनम्। द्वासंगे जातमनि अध्यत्त्व सति स्वर्गसंसार-आरोपविनिष्टा तां क्षेत्रं जनान्यात: परमात्मसुपत्त: स च प्रभत्विकारार्थभास्मादिनः ब्रह्मानि निरोधः। अहं अहंसार्थः एकत्वार्थस्य ब्रह्मान्तः मूलप्रकृति स्वतावमात्रत्वं वृहत्तीत्वः।

प्रजायः—A she-goat or an Uncreated Being; Māyā, being also held unborn in the Vedanta Philosophy (ब्रह्मचर्यां मूलप्रकृतिः)
 CHAPTER IV

—Having the attributes red, white and black —

(a) The red stands for fire, the white for water, and the black for the Earth. The attributes of fire, water and earth must be hidden in their Prime Cause, Māyā, because the attributes of an effect must be present in its cause.

(b) The red, white, and black stand also for the three Gunas, Rājas, Sattva, and Tamas respectively.

(a) लेहितश्रुक्क्षणां तेजेवरवक्षणां, कायोम्बो तेजेवरवक्षणां यानि रुपार्म तालि मायायामपि सत्येय । (b) लेहिताना रज आत्मिको, जुड़ा सच्चारित्माना कुर्णां तम आत्मिकाम् ।

अधि:—many (अस्तेक होते).

प्राणा:—creatures or offsprings (born in many divisions) (प्रविज्ञाप्येव वायनेव इति प्राणा:)

सूचा:—having forms similar to the forms or attributes (of fire, water or earth) possessed by her

सूचा: सामानका: स्वेच लेहितश्रुक्क्षणामकथेन सामानका: सत्यज्ञस्तम् आत्मकव्यन्य वा सामानका: ।

अन्तः—He-goat, the individual soul or the unwise man (सत्यज्ञस्त मानो वा).

अपावणा:—serving or enjoying (सेवनाम: तात्तिन्त्रमोघेऽ प्रीयमायाम्).

अजुरोहे:—(a) resorts to or follows (अजति).

(b) sleeps in ignorance (दिनाश्या मनोनिर्विव मरोहि).

(c) exists while following (material things) (प्रिक्षितामक्षक्रयः अजुतुल्य होते बलेन).

ज्ञाति—abandons or destroys (परिसम्प्रिय नाप्यत्वतः).

सुन्दरवत—She who has enjoyed the pleasure. This expression embodies the Vedantic theory that the Soul does not really enjoy the pleasures of the world. It is Māyā and her creations that enjoy. The Supreme Soul (which is the only real Soul) is unaffected by Māyā, and therefore does not enjoy the pleasures of the world—the creation of Māyā.

अमः संसारमितो यथा, विकारित्वात् हयमेव संसारमितवतेऽः। आत्मा निलंग-सुखामाकृत्तस्त्वात् न शोकमर्यादाः ॥

अबोधन्त्—Another he-goat, different from the false individual soul, i.e., the Supreme Soul or God (अन्तः व्रज: त्रिश्रे: देवतः) or the wise man, differing from the unwise (अज्ञानिन्वाद खेत्या).
MANTRA IV 6.

द्रा सुपर्णि सयुजा सखाया समानं बृकं परिष्वजाति ।
तयोर्न्य: पिपलं स्वाइत्यनश्च न्योभिचारकशीति ॥ ६ ॥

6. Two beautiful-winged birds (or two beings of
good movement) ever-connected, and friends, resort to the
same tree (or body), of these the one eats the fruit of varied
or (attractive) taste, while the other shines (or looks) without
eating (the fruit).

NOTES.

This verse explains the thought of the last verse in another
metaphor. The individual Soul and the Supreme Soul have been compared
to two friendly birds, occupying the same tree, one eating the fruit and
the other avoiding it. The individual Soul acquires its characteristic
attributes of worldliness, because it tastes the fruits of the world—plea-
sure and pain—and attributes pleasure and pain—(really the qualities) of
Māyā—to itself. So it is bound to the world. The Supreme Soul, how-
ever, not tasting the fruit, remains quite free from the world. A similar
thought is expressed in other religious books (as the Bible and the Quran)
where Adam is said to have fallen from Heaven on account of having eaten
the fruit of a tree.

इहाएं जीवप्रभास्तमानी उपन्यस्येऽति। जीव उपाधिभरणं स्वथमेः स्वीकृतं
पांथव्रिम्मस्वरूपितत्तवादस्तत्रवेदनं संसारीच वर्तते, इत्यर: संसारकौषाणकन्दित
वर्गः प्रक्षिप्तेन विनिश्चितस्वरूपेऽ सत्वाप्रसारक्षते वर्तते।

dra—द्रा = Vedic declensional terminations are often dropped, and
the previous vowel is lengthened (सुपर्णि सयुजा…….सुपर्णि = सुपर्णि of good wings
or = सयुजा of good movement (शोभनगरणी) (सयुजा पसौ पक्री पयाम), the wings of
the Jiva are Dharma and Adharma, and the wings of the Supreme Soul
are Māyā and connection with it (जीवस्य जगाध्यायो द्राहः इत्यवस्त्व अवियो तस्कारवनी)
सखाया—सखाया means connection स = सह = ever connected with each other
(सुपर्णि सयुजा तेषु सह करमानी सखाया ज्वर्वत्रं सखाया).
सखाया = सखाया friends, friendship implied between God as Protector
and the Jiva as protected सत्त्वसेवामिलिण्यकार्यायुक्तार्कत्वम्
समानं—the same (उक्तर्वैरस साधारणस)
बृकं—tree. The tree is here the body. The word बृकः comes from
the न्व, to cut or destroy. The human body also may be called बृकः,
because it is liable to destruction (सुपर्णि सयुजा इति ज्वर्वत्रायांक शरीरः) परिष्वजाते
It is the Perfect Tense of स्वत्र with परि, and has a sense in the present (or all tenses). Embrace, resort to, occupy

च्छयति परिष्वर्ये छल्लसि लिंदू इति भूतसामान्ये लिंदू। प्रशिक्षितचतुष्टी, परिगुप्त वर्तेते।

अथः—Another or one, referring to the individual soul or जीव (जीवः).

विषयः—the fruit of the tree—pleasure and pain, the result of good and bad actions (कर्मफलं शुद्धं:शक्तिजयम्)

स्वत्रु—Adjective, qualifying विषयम्.

(a) Of attractive taste (आकारिकस्म)

(b) Of varied taste (अनेकविचित्रवेद्यः शास्त्ररूपः) or Adverb, modifying अनु: relishingly (स्वत्रु सर्वं स्वभावेत समस्या)

अनु:—tastes, enjoys, eats (अनुः)

अनवलयः—not tasting the fruit of actions (कर्मफलं धक्कुण्डानः)

अन्यः—God (ईश्वरः)

अनुतप्तिकाशितः—looks or shines. Intensive of रक्षा to shine (सर्वप्रयत्नं सिद्धतात्, हर्षात वा, कार्य दीर्घः) रक्षुक्रि कर्ता

MANTRA IV 7.

समाने इत्येत पुरुषो निमशो जीवनशया शोचति गुणमानः।

ज्ञृषः यथा परस्त्यन्तन्यमाश्च महिमानमिति वीतशोकः।॥ ७॥

7. The individual soul, entangled in the same tree (or body), being deluded, grieves on account of powerlessness, when he sees another Being, i.e., God, pleased (or served by Him) and His greatness, he is freed from sorrow.

NOTES.

This verse is a complement to the last verse, which described chiefly the cause of bondage. This verse says that Salvation can be attained by the realization of God and his Unity with the individual soul.

जीवस्वरूपं परमात्मस्वरूपं चालूय जीवस्य परमात्माक्षाक्षानात् मेशसिद्धिमाहः।

पुरुषः—the individual Soul (जीवः).

निमशः—Exceedingly drowned, forgetting his real happy self, identifying itself with the body, entangled (निमि सम्बन: तिरक्ततावन्तब्रहम्यः, तात्तात्त्यप्रवः)

अनीश्वरः (a) owing to powerlessness (b) owing to self-abasement (c) on account of forgetting his divine nature which is overshadowed by जातिः प्रतास्मिन, शीतामावः, अविवाहुल्लावः भवातः.
Giving way to delusion or perverted views (मोइ विपरीत-)

sorrows or grievances

(qualifying ईश्वर) served or pleased by him (लेखेिति, लेखा परतुक्षम)

another Being, different from material things, or supposed (falsely) to be different from the individual soul (प्रकृतिमात्रैसेव्यम, जीवाद्वयं)

His (ईश्वर) greatness or his own greatness (विज्ञामिहामाम).

when he sees thus, then (इति यदा परश्वति तदा).

MANTRA IV 8

8. What will he do with (the study of) the Rig (and other Vedas) who does not know Him, the Eternal, Supreme and All-pervading Being (like ether), in whom all the gods and the Rig (and other Vedas) sustain their existence; those who know Him in this way, they attain the True Stage.

NOTES.

This verse emphasizes the oft-repeated thought that only the knowledge of the Supreme Being, and not merely the study of the Vedas, can bring salvation to man (सरस्थात्स्विरिता उत्तरपैदा दर्शिति).

The Rig and other Vedas. The word Rig stands for the other Vedas also (चतुर्थि सत्वं वेदेश्वरस्वम् । चेदादिस्वरै वेदाः:).

(a) in the imperishable or Eternal.

(b) in the Omnipresent Being (व बिनलीति भवम) (सर्वमाप्तुते इति वा भवम).

Supreme (वहुंते).

locative case for the modern form व्योधन. Here also, as usual, the Vedic declensional termination is dropped (सुपार्य हुशुशु).

(a) In the ether-like Omnipresent Being.

(b) In the Creator, अकाश being the Vedantic name of the Creator.

exist on or in; depend upon (अधि वपरि लिपिणा आकाशात्स्विरिति).
by the mere study of the Rig and other Vedas (पाठाया वातावरणात्).

in this way, i.e., having studied the Vedas and worshipped God (those who follow these methods and then know Him can attain salvation).

समापति—attain the (अस्तित्व) true stage (literally, sit or stay truly समविशिष्ट). By attaining their true nature or Swarupa (स्वरूप) become successful (स्वरूपावेव स्वास्ते। पर्यायसृष्टिः सम्बन्धान् नाम) इत्यादि अवधिः इति था।

MANTRA IV, 9.

9. The Vedas, the Sacrifices without Soma, the Sacrifices with Soma, the vows, the Past, the Future (and the Present), (in short) whatever the Vedas speak of, is born from the Supreme Being. (He), accompanied with Mâyâ, created this universe, and in that (universe) the other (individual soul) is fettered by Mâyâ.

NOTES.

This verse speaks of the Supreme Being as a Creator in a special sense, रूपः, when He is accompanied with Mâyâ (इव तत्त्वावस्थाय नाथेश्वरिक कर्मज्ञानः दर्शितम्).

हर्षादिः—(a) The Vedas (वेदः).

(b) The Vedic Metres, as Gayatri, etc. (गायत्रीदीपिनि).

यक्षा: (a) special kinds of sacrifice in which Soma is not drunk or used (अलंकमकः).

न or (b) those sacrifices (in which the animal is not slaughtered), in which the sacrificial post (to which the animal is fastened) is not used युपसंबधानिः.

हर्षादिः—(a) the Soma sacrifices, i.e., sacrifices in which Soma is used or drunk—like the Jyotistoma sacrifice, (स्वश्रेष्ठ: ज्योटिषोधातोः).

(b) Sacrifices in which the sacrificial post is used. युपसंबलानेश्वरिः क्रिया: (c) worship (various kinds of) द्यालसानाति.

यक्षादिः—vows or fasts वातावरणातिः यमिनिसादिः च।

यद्द—and whatever else, i.e., Present understood यद्, यद्यास्तित्वं तत्त्वोपग्रहणं तत्त्वाने यत्यास्तित्वम्.
Some Commentators read अस्मात्—standing in apposition to all the things mentioned above—“He creates all these things or all these sages” अस्मात् वैद्याधेतनुः भक्षीन).  

नामेयं—The Lord of Māyā, accompanied with Māyā. This is an important statement, as it lays down that Brahm, being Himself quite free from action, can be taken as a creator only in a special sense, i.e., when He is conceived of as the Lord of Māyā or as accompanied with Māyā. नामेयं मायावी। इतरावप्य मायाविध्वंसति समर्थयास्विभयात् सर्वेऽप्यतुभुपभावम्॥

तस्मान्—in this universe (विश्वप्रत्येके).

अन्यं—the other, i.e., the individual soul (जीवं).

संन्यन्तर—bound, fettered, obstructed ब्रह्म; सम्यक्षनिरोधं प्राति; भालोकापे साधुस्यायानाम्; इत्यादि:।

**MANTRA IV. 10.**

Māyā तु प्रकृति विद्यामायेन तु महेश्वरम।

तस्यावयव-भूतेत्स्तु न्यासं सर्वमिदं जगत्॥१०॥

10. The material cause (of the universe) should be known as Māyā alone, and the supreme God should be known as only the Controller (or Life-Giver) of Māyā. By His portions this world is pervaded.

**NOTES.**

This verse gives a definition of Māyā and its Lord (नन्तु का च माया करत मायार्थत भाष्यः)

प्रकृति—The material cause or origin of the Universe. Wherever, in this book, the material cause of the Universe is spoken of, that cause should be technically known as Māyā. (प्रकृति जगद्धुपादायकार्याः। तत्र तत्र जगद्धकृति स्वयं उक्ता च तत् नामान्य विद्यामायेन नामीयात्)

तु—Is an excluding or limiting particle. Should be known as Māyā only, and not anything else (तुस्बृतौद्विग्योऽस्मि)

विद्याम्—Should know. Potential mood of ज्ञानं “to know.” second conjugation ज्ञानीयत्।

साधन—The Lord, Controller, or the Support of Māyā.

Māyā therefore, is not independent, but depends even for its own existence on God.
CHAPTER I, 11.

तत्त्वाक्यवसूति—By this portion. The human mind supposes two of the Supreme attributes of Brahm (सत्त चिद्ब्राह्म) existence and appearance, to be separate conceptions divided into innumerable portions “This is silver;” “This is the sky,” “The silver appears,” “The sky appears”; in such infinite expressions the attributes “thisness” or existence and appearance are supposed to be different portions—an imaginary division. So this whole world is full of these divisions (“Existence and appearance”) of Brahm,—divisions imagined by the human mind.

Or, these divisions may be Māyā and its Powers. The Supreme Being gives existence and appearance to Māyā and its powers. So the human mind imagines as if the qualities of Brahm, existence and appearance, have been divided in the form of Māyā and its Powers.

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MĀTRA IV. 11

यथा योगिनं योगिनिषिद्धयेको यथिन्द्रेद संच विचारिति
सर्वे। तमोशान्तं वर्तं देवमीड्यं निवचणेयं शान्तिमत्यन्त्यमोंिति १२

11. (One) attains this highest peace, having thoroughly known Him, the Governor, the Giver of gifts, (including salvation), the Luminous and praiseworthy Being, who, being one, governs (or supports) every cause, (primary as well as secondary), in whom this whole world is absorbed (by destruction) and assumes various forms (at the time of creation).

NOTES.

This verse describes the place and relation of the Supreme Being with regard to creation. He is the independent Governor and Support of the whole world (मायात्मकाक्यवसूति: यथिन्द्रेद संच विचारिति).

बेति—Every cause (बेति उपयोगकाल) primary, विद्योक्ताः नवाकालीनाः प्राचीनाः प्राचीनाः प्राचीनाः प्राचीनाः प्राचीनाः.

संस्कृति—Governs, or supports by giving appearance and Reality (सत्ताकालीनेऽन्तरायुक्ताय विचारिति तत्सत्सर्थाप्नेया).

MĀTRA IV. 11

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\( + \) एवम् रति = समेतति goes together, i.e., is absorbed by destruction (संगमसे ब्रह्म प्राप्तति).

Another Commentator translates it as "gets stability" (स्थिति करति).

विद्वत्स = व्येशति goes to or assumes variety.

Becomes of various forms at the time of creation (स्वद्विशेष विविधत्व पुनः प्राकाश्यहितः नाना उत्तिः).

Another Commentator translates it as "undergoes destruction" (निवास्मुशेषिः ह्यतिः).

वर्धन — Giver of gifts including salvation, (मोक्षपर्यन्तानाम् ब्रह्मां वर्धम्).

ईक्यम् — praiseworthy (स्तुतिः).

निवाश्य — Having realized by faith (निजत्वेन साध्य ज्ञतः).

वल्लभन्तर — Perfect, highest, whence there is no return (adverb or adjective) शान्ति = salvation (दुनान्तसहितायम्, मेंशाक्याम्).

**MANTRA IV 12.**

\[ \text{यो} \text{ देवानां प्रभवश्रोद्वर्धन् विश्वाभिपो श्रेयो महार्षिः।} \\
\text{हिरण्यगर्भं पत्र्यत जायमानं त नो बुद्ध्वा शुभ्या संयुनकु।} \]

12. This verse has already been translated and annotated in verse 4, Chap. III.

It is the same verse as 4, Chap III.

Except this change—

Instead of "who created Hiranyakarshna in the beginning of creation," translate—

"Who saw Hiranyakarshna being born"

पत्र्यत = जानत — In the Vedic Grammar जानत as an augment does not necessarily precede the Imperfect Tense. Another peculiarity of Vedic Grammar in this word is the use of Atmanepada instead of Parasmaipada.

\[ \text{बहुरं जद्यस्मात्मक्यायोपिति स्त्रयम्भावं, व्ययेन आतमनेपदम्।} \]

'Saw' is used in the sense of "Felt a desire that Hiranyakarshna should create the secondary creation, and introduce or propagate the Vedas."

**अध्वन्तस्तस्रग्रस्तितिपत्तिकर्तव्येन वेदद्वर्ततः ज्ञात: स निरीक्षणं क्लीवान्त इत्यतः:**

Another Commentator translates पत्र्यत = जानत— "Know the Hiranyakarshna (being) born as really the Supreme Being" (जानवर्ति हिरण्यकर्षनं ज्ञान वर्तत जानत:)।
MANTRA IV. 13.

यो देवानामधिपो यस्मिन्द्वोका अधिविलिताः। य ईश्वरय
द्विपद्धतुष्पद: कस्मै देवनाय हविषा विधेयं ॥ १३॥

13. May we worship with oblations that Luminous
and Blissful Being who is the Lord of Gods, on whose sup-
port (all) the worlds exist, who governs this (world of) tho
biped (man, &c.) and the quadruped.

NOTES.

This verse declares that the Supreme Being is Lord of the Gods,
and that salvation-seekers should worship Him (देवनाम मदि व्यासीव बृहद्भिवि
राष्ट्रम् च ईश्वराय)।

अधिविलिताः—Lord or Master (श्वामी)।

प्रविलिताः—depend upon, are supported by (अधि—परि, विलिता)।

ईश्वर—The Vedic form for ईश्वर, त being dropped by a peculiarity of
Vedic Grammar—governs (सकाराभ्यासः गवर्तसः)।

हिपद्ध—Biped, man, &c.,—Genitive case, governed by the verb हिपूः।

चतुर्णयद्—quadruped, animals, &c (पञ्जवेद)।

कस्मै (= काय) Him, who is bliss itself This word क is not a Pronoun,
yet, owing to a peculiarity of Vedic Grammar स्लै is added to it क= happiness—(some Commentators take क as an interrogative Pronoun, in
which case the verse will involve a question—“Whom should we wor-
ship?” and the answer will be the other portions of the verse] (आन्तर्दक्षरः)

हविषा= with offerings or oblations (आताधनन्यताय:।)

विधेयम—should worship. Potential mood of विध्य to worship विधे:
परिवर्तकमेया (पत्रूपप्प पत्रिस्वेय)।

MANTRA IV 14

सुस्मातितसुद्रसः कलितस्त मध्ये विश्वस्य सदारम्भकः पृष्ठम्।
विश्वस्येकं परिवेष्ठितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४॥

14. One attains the highest peace, having known that
Blissful Being, who, being One, pervades the Universe, who
(assumes) many forms, who is the Creator of the world; (who
is present) in the midst of this dense, confused mass (of
worldly phenomena), and who is minuter than the minute.
NOTES.

This verse repeats the same thoughts expressed in several of the above verses, for the sake of a clearer understanding.

न एव काले भुवनस्य गोता विष्णुविधिपः सर्वस्वतेषु गृहः।
यस्मिन् युक्ता व्रह्मार्यो देवताध तमेवं ज्ञात्व नृयंपार्शवर्षिणाति १५।

15. He alone is the Protector of the world at the (proper) time, the Lord of the universe, hidden in all the (created) beings, on whom the Brahmanical sages and Gods concentrate (their minds). Having known Him in this way, one breaks the bonds of death.

NOTES.

This verse refers to the great sages who realized the Supreme Being, and adds that we also, following the same methods, can attain salvation.

यस्मिन् युक्ता व्रह्मायो देवताध तमेवं ज्ञात्व नृयंपार्शवर्षिणाति १५।

(a) at the proper time, i.e., at the time of the ripening (or fruition) of the previous actions of living beings in the past worlds.

(b) during the stability—time of the world.

युक्ता = (a) united, become one with.

(b) performed Yoga, or concentrated their minds on.
CHAPTER IV, 16, 17

16. One is released from all bonds, having known the Luminous Being who, being One, pervades the universe, who is hidden in all created beings, who is blissful (or benevolent), and who is extremely subtle (and valuable), just as the essence (of butter) is superior to (and subtler as well as more valuable than) butter.

NOTES.

This verse, in addition to the thoughts repeated above, speaks of God as the most valuable, the most lovely, and the subtlest object for the human mind (परम लुक्तष्टयमेवं प्रभुविषयक्षरं परमसृज्ञतम चाह).

परम्—(a) Superior, (b) or found above लुक्तं (बपरिवासानं)

पद्वति—Clarified or molten butter (पविचन्त्रताल्यावतः)

संध्या—ordinarily means cream, here it means the most valuable, the most highly prized and subtlest essence (संघ तार सृज्ञम प्रभुविषययः)

शाल्वा—repetition of शाल्वा (twice) is for the sake of emphasis. Having only known Him “शाल्वा” इति पुनशिषयामयू पुवकारायं । सत्यः च देवक्षेत् “शाल्वा हर्षे” हुवर्यं सृज्ञते ।

MANTRA IV. 17

17. This Luminous Being, whose work is the universe, is the Supreme Soul, and always thoroughly enters the heart of human beings. He is known through (reason), the ruler of the mind, and situated in the heart, and through meditation. Those who know Him become immortal.

NOTES.

This verse describes the Supreme Being as the Creator of the Universe,
Omnipresent, and attainable by those who become true Sannyasis. The 2nd part of this verse has already been annotated in III. 13

त्रात्मक विकालवं तदुद्वायितिवं संन्यासिनिमित्रस्येकसरूप्याः शाख ।

विद्वशार्मेकम् कर्मेऽर्गत्यार्थो विवेकम् —कर्मेऽर्गत्यार्थो विवेकम् कार्यस्तिः, स्वेच्छावाक ।

महात्मा — The great or Supreme Soul (महात्मानस्वती महात्मा च)

MANTRA IV. 18.

यदात्ममेत्स्तत्वं दिवा न रात्रिनं सन्त्त चालस्चिष्ययं पेसौ केवलः ।

तत्क्षरं तत्सावितुरवेत्तरं प्रस्तत्रम् च तस्मात्सत्त्त्त्ता पुराणी II.18 II

18. (In that condition) when there is no Avidyā, there is neither (the conception of) the day nor night, neither existence nor non-existence; there is only the One (without a second) untainted Being—that Eternal, that Being who has the adorable nature (or form) of a Creator. From him wisdom (handed down) from time immemorial, has proceeded.

NOTES.

This verse emphasizes the monotheistic Ideal. In the condition of perfect and absolute wisdom, when ignorance has been entirely destroyed, dualism entirely vanishes, and the One Existence of the Supreme Being only is experienced. The conception of opposition is no more, for it is the Supreme Being alone who is really existing at all times.

Or, when the reading is तमः instead of चतुमः the verse describes the condition of Universal destruction. At that time, as every thing is absorbed in the Primary Cause, Māyā, the dual conception of and difference between day and night does not hold.

प्रभुवशृंगी मात्रे च हैथ्यदर्शन्य अद्वितीयत्वावाक्षरणाऽद्वैतस्य इत्तरसिद्धः काठेस पि भ्रात्या

सत्सिद्धात्त्वसत्यतिभवायत् परमाध्येच्य सिद्धात्त् भृतव्य गुणार्थमेव श्लोकः ।

अथवा यदा महायाद्वस्यायम् तमः “नासद्वासीत्वत्व” इति शुद्धै: तदेवावशिष्ठाय

तद्रात् सर्वकायार्जातस्य मूलप्रकृतिभावात्त्व विभवावस्थयाय विभविद्विश्राववेदी नास्पिति ।

चतुमः — no darkness; destruction of Avidyā (तस्मीनाध्यात्, वाज्ञातिकुमारावस्मयाविवाहात्त्व) or (तमः) another reading—the state of the original cause, viz, भ्रात्या (भृतव्य तस्मा मात्रयात्व) ।

सत्—(a) Existence (conception of) भ्रात्या: (अबक्ष्णिनः) (b) cause (कार्यस्तिः) ।
(a) Non-existence (अभाव:) (b) effect (कार्य:)।

This means the dualism between existence and non-existence is no more.

विदा—conception of the day (दिनकल्पना:)।
शिवः—untainted, pure. (चिंतामिदिमलाल्पस्तः; निर्विकारः; शुद्भकल्पः:)।
केवलः—One without a division or a second, free from ignorance (मेधस्युक्तकार्य अभिविक्षुकभुव्यावाज्ञतिः:)।
सविद्वेरण्यः—(a) वरण्य means admirable, worthy of being chosen, or sought for (वर्यावेरणः; संभवतीनः; मांद्रावेरणः;) after which form or nature (वक्ष्यविकर्षणः) is understood Who has the admirable form of a Creator (सविद्वः भवादभवितः:) or (b) Adorable even by the God Savitri, who superintends the Sun (सविद्वः मद्यविनितिविशिष्टविरेण्य वरण्य वर्यविरयः:)।

प्रज्ञा—the wisdom (of the Unity of God) (एकत्व विधालकारावत्रिः:)।
प्रसूता—flown, arisen, proceeded (प्रसूतः) or pervaded the minds of sages and Sannyasis (सन्यासिक्य व्यासः:)।

युरयी—(a) Without beginning, or traditionally coming down from Brahman (अनाविशिष्टः; ब्रह्माय मास्य समावयुवर्य आपत्तः:)।
(b) ever fresh, though old (युरयी नवीन तबेदा एक रूपः:)।

MANTRA IV. 19.

नैनमूर्धवः न तिर्य्कः न मध्ये पारिजयभवः। न तस्य प्रतिमा
वर्तित यस्य नाम महय्यः॥१६॥

19. None can grasp Him above, in the intermediate directions (obliquely) or in the middle; He, whose name is "great fame," has no comparison.

NOTES.

This verse points out that Brahm is incomprehensible and incomparable (ब्रह्म परिमियतेः अनुपस्व खातः:)।

न—Not (anybody understood) (न कविवृतः;)।

तिर्यंकः—obliquely (तिर्यंकः) or in the intermediate directions (प्रज्ञा:)।

परिजयभवः—can grasp. Subjunctive (Vedic) of इह the इ of इह and ह is changed to इ in the Vedas (हम्मायः: हुम्मसिः) परिजयभवः शाक्य भवः।

प्रतिमा—comparison, i.e., anything to which he may be compared. (ग्यातः—"अनेक सहरोपश्यः” इति:)।

यह नाम महय्यः: (a) Taking महय्यः as a compound, the sentence means, "whose name is great (pervading every thing) fame" (यह नाम समिज्ञानः
Mahābhīṣṣaṇaṁ (परिसरणः संबेदनस्विरुक्तम्) कीर्तिस्वरूपम् (b) or whose name has great fame (c) or, whose great fame is well-known (नाम=famous) (क्षण नाम—प्रसिद्धम्, विगातनवचिन्द्रं कीर्तिस्वरूपम्).

MANTRA IV. 20.

न संदर्शे तिष्ठति रूपस्मयं न चतुष्प पश्यति कथनेनाम्।
हवा हदिक्षण मनसा य पनमेव विदुर्ग्रहस्त्ते भवनित। ॥ २०॥

20. His Being does not stand in the range of vision; no one can see Him with the eye; those become immortal who know Him present in the heart, by reason and meditation, in this manner.

NOTES.

This verse points out that Brahm cannot be known by the organs of sense, but by Reason and Meditation, as described above in the Second Chapter.

परमेश्वरस्य हिंद्रियोप्रेषणात्यायतं प्रत्यक्षेनांवस्थां चाहि
संदर्शे (a) in the range of vision, i.e., in a place which can be seen by the eye (चक्राधीनिर्भ्र: संदर्श्योऽये वेषे)।
(b) or संदर्शे may be parsed as the Dative case For the sake of vision or observation by the eyes, etc (चक्राधीनिन्त्र: संदर्शाय)।
चतुष्प—with the eye and other organs of sense, चतुष्प standing for other organs also (चतुष्प हिति वयस्यसम्बलत चक्राधीनिन्त्र:।)
puruṣ—in the manner described above (साधनचतुष्पसप्तरा:)।
रूपम्—Being, nature, Personality (रूपम्)।

MANTRA IV. 21.

श्राजात इत्येवं कश्चिदीश्रीम्: प्रतिपद्यते। रूपं यते दृष्टिः
सुखं तेन माण पाहि नित्यं ॥ २१॥

21. As Thou art free from birth, etc., in this way, therefore, some one (like myself) afraid (of birth, etc) resorts (to Thee) O Rudra O Destroyer of pain, always protect me by that face of thine which is benevolent.

NOTES.

This verse and the one following include prayers to God, as freedom from evil and attainment of God depend upon His grace.

हुनानं तत्साधारूपं इत्यादिभविशिष्टिर्भूमि। हि मत्वा तमेव परमेश्वरं
प्रार्थयते संबंधेन
CHAPTER IV, 22.

अजाता—Free from birth, etc. Birth here stands for six kinds of change or evils (a) birth (b) old age (c) death (d) hunger and thirst (e) sorrow (f) ignorance. So अजाता is Vocative Adjective addressed to God, meaning, “Thou art free from all changes and evils, as birth, etc. (समस्त जन्मजाता विनाशद्वारा कमोऽहार्येकः दग्धिमपः यशाह लम्ब)।

भीती—afraid of birth, etc (जन्मादिशीत)।

प्रपंचे—Resorts to जन्मादिशीत (some one else like myself (subject understood), or just as another resorts to Thee, in the same way I)

माहिषो कतिपयः त्वा दाराण प्रपंचे अन्योपि कतिपयः माहिषाम् त्वा प्रपंचे, भ्रमणां माहिषाम् त्वामेव प्रपंचे।

Another reading is प्रपंचे, the meaning of which clearly is “I resort to Thee.”

देविवं benevolent, encouraging, cheering, or capable (दा), of destroying the miseries of the world (कर्त्या संसारम् क्रियाकरण, दशं संसारकः दाता)

MANTRA IV. 22.

मा नस्तोके तन्ये मा न अशुयञि मा नो गोधु मा नो चश्शेषु रीरिषः। बीरान्मा नो रुद्र भामितोऽधीविव्यप्ति: तदमि त्वा हृदामे \|२२।\| 

22. Do not bring destruction on our children, on our sons, on our life, on our cows, and on our horses. Being full of anger, O Rudra, O Destroyer of pain, do not kill our brave (servants), (as) we always invoke Thee with oblations.

NOTES

This verse contains a prayer to God, for the preservation of all material things as well as human relations, as they assist in the acquirement of true knowledge. Or, just as salvation-seekers pray to Him, in the same way Prosperity-Seekers can also pray to Him, in the manner indicated by this verse

आस्त्रुषा देविवं प्रक्षिपणानं कार्यिकरणां व सम्यक्षाळाणयोध्यवन मा हिंसी धार्मिकं कुर्व दृति ईवरं प्रति पार्थनानाम। श्राद्धानि न केवलं निष्केश्यार्थिनिर्वास्क्यो प्राप्त्यं किं ताह्र अस्त्रुषा दातार्थितिर्दित्यक्षां।

तत्वे—(a) children in general (प्रपंचे, देविवात्मके)
(b) sons (पुत्रेः) (singular, standing for plural sense).

तत्वे—(a) sons, as the son is the most helpful of all children (पुत्रेः। बाण्येष्यापि द्वमोक्ष्य वृक्षस साधनमूलः सतो निष्केशमह)
grandsons (पौत्रे)

(cows (दीन्धुरेण पशु)

(b) Vedas, the means of true knowledge (सम्यग्यायनकारणः)

(horses (एकशरणेण पशु)

(b) organs of sense (सन्निष्ठाः)

Maha Rishis—Do not Destroy. Prohibitive use of the imperfect Frequentative of the रिष्म, to destroy or injure (रिष्म हिंसायो यज्ञाग्निताल्लः)

वीरान्त्र—brave servants (विकालवतो भूलानृ)

भासितं—Exasperated, from भास्य, to be angry (कोचिलः सन्तः भास्य कोचे)

मानवी—Do not Destroy. Prohibitive use of the Aorist of त्र हि

इविस्मात्तं—full of oblations, with offerings (इविस्मा तुषाः)

सदृमष्ट (सदृष्टि=सदृष्टि, इत्य=पवि)=सदृष्टि, always.

त्वां=त्वाम् Thee.

इवामवें worship or invoke (यज्ञामवें, भाष्यामवें वा)

इति संवेताभास्तर्पितस्य चतुर्थयोः स्मायोऽ|| 8 ||

Here ends the fourth Chapter.
CHAPTER V.
MANTRA V. 1

पश्चमोपव्यायः ।

दे भचरे भापरे त्वनंते विद्याविचये निषिद्धे यत् गुढे ।
चरं तवविचया द्यावृत्तं तु विद्या विद्याविचये ईशते यस्तृ सोऽस्मिनः॥१॥

1. The two (Ignorance and Knowledge). Ignorance is perishable, while Knowledge is imperishable; and He is different (from both of these) who governs Knowledge and Ignorance, and in whom, the Hidden Being, the Eternal, the Supreme Brahm, and the Infinite, both Knowledge and Ignorance exist.

NOTES

In this 5th Chapter, the nature of the Jiva or the individual soul, already mentioned in the third Chapter, is described in greater detail.

तस्षं पदार्थं दृश्योऽद्याधारे निरक्षिता यथापि तथापि त्वं पदार्थं नस्यतं निरक्षितः।
तत्तथेऽमयं पश्चमोपव्यायः आरस्यते ॥

This verse distinguishes between Action (for which ignorance or Avidya is another word) and Knowledge. The fruits of Actions, religious or moral, are always perishable. They may lead to a temporary Heaven; but Knowledge and Knowledge alone can bring eternal salvation to man. Therefore, the seekers of the Highest Ideal should give up actions, and resort to means for the attainment of Knowledge.

नित्यमोक्षमूल्यगत्यपायेष्यतं—विचैल स्वार्थवित्तिकम्येतेतुः कर्म—प्रविधा ।
तस्वातूनित्यमुक्षार्थर्चुम्बि: कर्माणि सत्त्वस्य भांमानुपस्थः हिंत्य अवश्यादिरूप आध्यात्मिकै यथाभिमाय:।
अचरे, भाषा परे और अपने are adjectives qualifying ब्रह्म understood, or च (प्राचिन).

भाषपरे—(a) The Supreme Brahm or (b) beyond Hiranyagarbha.

परमायि—भाषा च तत्त्वं परं (भाषाय विश्वास्वर्णपरे) निहिते—placed, situated, exist, (adj qualifying विद्याविचयः). The Principles of Knowledge and of nescience or Action maintain their existence in the Supreme Brahm (निहित, समयः).

गुढे—(a) adj qualifying यत्न (भाषयि). In the Hidden Being.

येन यस्मिन् गुढे स्वयंस्कादात्मांसुक्तांभूतितवेन अनान्यव्यक्ते ॥
or, (b) which may refer to knowledge and ignorance, the nature of which is not manifest to ordinary beings (निहिते आनानिश्चितः)

भूरं—Perishable; but here it means the cause of death or world; having a perishable fruit वर्यापेतः, संस्तानिसायम्

आत्मः—Imperishable, i.e., the instrument of immortality (अभृत्वात्माधस्य)

एकम्—who (the Supreme Being).

एकम् = and. He is different, in whom Knowledge and Ignorance exist, and who governs Knowledge and Ignorance (यथा विचारयचार्यं निहिते यथा विचारयचार्यं)

MANTRA V. 2.

यो योनि योनिमधितिष्ठयेको विश्वानि रूपाणि योनिज्ञ
सब्धः। अन्तः प्रसूतं करिलं यस्तमणे ज्ञानेिसिभि जायमानं च पश्येत्॥ २ ॥

2. (He should be known) who, being One, governs
the Causeless Cause, Mâyâ, all the forms, and all the second-
ary causes, who, at the beginning of creation, nourishes
with Sciences the infallibly wise Hiranyagarbha (when)
born, and who saw Him being born.

NOTES.

The thoughts expressed in this verse have already been explained
in verses 11 and 12, Chapter IV. At the end of this verse "He should be
known by Salvation-Seekers" is understood.

(स पुरुषुचुर्विभक्तिवेजः समानं इति वाक्यं)

अन्तः प्रसूतं करिलं यस्तमं ज्ञानेिसिभि जायमानं च पश्येत्॥ २ ॥

(a) The causeless cause, Mâyâ (अनात्मोद्वितिमण्यात्माः) or
d the Unseen (सत्विन्यभवानस्).

प्रसूतं—Created, born (स्वेयत्र ज्ञानितम्).

करिलं—(a) Hiranyagarbha. करिलं literally means the golden yellow
colour Hiranyagarbha is said to have been born from a golden egg,
which has the same colour (तन्यकथितविद्यमयी विरणायर्मण्)

(b) The name of a sage, either the founder of the Sâṅkhya Philosophy
(a guess rejected by the writers on Vedanta) or (c) the name of Kapila, an
Avatâra of Viṣṇu.
“सांख्यानां कपिलेष देवं” इति परमर्शः प्रक्तिः। ब्राह्मणवस्त्य अवतारशृंगः
सगरपुञ्जाण्य दग्धार्मः न तु सांख्यनेत्रात कपिलः।

अः—Before creation (जगत उपत्ते पूर्वम्).
बिनस्ति—Nourishes (पुष्पाति)
ञ्जाने—Sciences of many kinds.
तः to be connected with पर्ययः (त च जायमानं पर्ययः).
पर्ययः = श्रवण (Saw) द्वारः. Vide IV 12.

MANTRA V. 3.

एकैवं जालं बहुः विकर्त्तावर्षिनः क्षेत्रेः संहर्त्येष देवः।
भूयः मृण्डला पत्यस्त्येषः सवीभिपत्यं कहुते महात्मा।

3. Having transformed each group (of cause and effect) into various forms (in many ways), this Luminous Being withdraws (them to their) ground—Māyā; then again, having created the Lords as before, the Supreme Soul, God, holds supreme sway over all.

NOTES.

This verse describes God as the Creator and Destroyer of all the groups of causes, collectively and individually.

अन्तःकरणामध्ये प्राध्यामध्ये चक्षुरादिशान्तङ्कित्यामध्ये खंभा परमेश्वरस्य
ततात्म्यायी नान्दलमाह—

अः—each group of cause and effect, i.e., the groups of the organs of sense, breaths, etc., 'taken collectively (समदिर्घकार्यकार्यानम्).
बिवृत्तम्—transforming (विवर्तितं क्रूर्तं).
बहुः—into various and many forms Changing the collective groups or types into many INDIVIDUAL and particular forms (व्यक्तिकर्यकार्यकार्यानम्).
क्षेत्रे—the ground in the form of Māyā (सूक्ष्मकृतिविषयं क्षेत्रे).
संहर्ति—withdraws or destroys.
पत्यः = पतीनः—a Vedic peculiarity, Nominative used for Accusative The Gods, Lords or Guardians, like Hiranyakagāthā, etc. (पत्यः पतीनः विन्यस्ति
व्यक्तः हिरण्यागाधमर्यादा).
तथा—as in the previous creation (थथा पूर्वस्तिः कर्पे).
हवाधिपत्यं = Overlordship or Supreme sway over all.
MANTRA V. 4.

सर्व दिश ऊर्जमध्य तिर्यक्कप्रकाशयन्नाते यद्दन्धुवान।
एवं स देवो भगवानवरंजयो योनिस्वभावानाधित्यत्येकः ॥१२॥

4. Just as the Sun, giving light to all the directions, above, below, and the intermediate sides, shines; in the same way, He, the Luminous Being, the Lord of Powers, Adorable, and One (without a second), governs (all) the causes.

NOTES.

This verse speaks of God as Self-Luminous and Controller of All
(पर्मेश्वरस्य स्वर्गरक्षयर्वमुद्यन्म स्वद्विनियतो वातस्).
तिर्यक—literally, obliquely,—the intermediate directions, as North-East, etc
(प्रदिवाः, पार्श्वदिवाः)
आज्ञते—shines (दीप्चते)
युधः = युद्धम्—just as
अनवधानः—the Sun (like a bull) yoked to the work of supporting the world (अनवधानार्थे अनवधानान्योऽनवधानान् युज्यमान्).
योनिस्वभावान—(a) योनि means cause, स्वभा means nature or quality
Those which have the characteristic of cause, i.e., “the causes,” viz., the five elements, etc (कार्यस्वभावान् कार्यस्वभावान् प्राच्यद्रव्यादिन्)
(b) योनि: also means मयाः, the cause of the whole world, and स्वभावान्, the substances of the world belonging to Him. So it means, “Maya and substances.”
(c) Another important reading is योनि: स्वभावान्। योनि: refers to the Supreme Being Himself, the Cause of the Universe and स्वभावान् means, the substances (ether, etc.) or the nature of substances. So “the Supreme cause, who governs all the substances (and their qualities).” (योनि: स्बेश्वजगते मृतकार्यम् च स्वभावान् विशेषणमुखा पदार्थकार्यम्)

MANTRA V. 5.

यद्य स्वभावान पन्ति विष्णुनाथ: पाच्यान्त्र स्वर्णविधिपिनं तेषाम्
स्वभेदतापित्यमधित्यत्येको युज्यांश स्वर्णिनियोजयेष्ठ: ॥१३॥

5 And (He alone should be known) who develops the nature (of things), who is the cause of the Universe, who transforms all the things requiring development, who, being
One (without a second), governs this whole universe, and who unites all the qualities.

NOTES

This verse speaks of the Supreme Being as a Great Evolving and Progressive force, working out the development of Primary and Secondary causes. At the end of the verse “He alone should be known” is understood; or, the word यत् in the beginning of this verse is connected with यदि in the next verse. “That being who develops”

पतितांचालक गुणावलंबन्न; प्रति तत्तत्त्वोद्धारामुद्धीव यदि ग्रहण। ये पतितांचालक गुणावलंबन्न; प्रति तत्तत्त्वोद्धारामुद्धीव यदि ग्रहण।

यदि = यदि Vedic neuter form for the masculine (यदि इति विनाशः)

स्वभावं—the inherent nature or attribute of things, as heat is of fire (स्वभावं, अपनेरूप्यसिव)

पतित—develops or matures, i.e., evolves the inherent nature of things and makes it fit to operate (तत्तत्त्वार्थातु ग्रहणं पतितं करति)

पतितांचालक—things requiring development, maturable things, e.g., various arts and sciences (तत्तत्त्वार्थातु ग्रहणं पतितं करति)

परिपरिवार्य—may transform, i.e., transforms.

गुणावलं—The qualities, Sattva, Rājas, &c. (सत्त्वावलं)

विविधात्तवेत—joins or unites (literally, may join or unite) (विविधात्तवेत कार्यात अनेन पत्रं हुलावदो रूपम्)

MANTRA V. 6

तदेदं गुणावलम्बतेः गुणं तदृशः यदौ अग्रयोगिनिम् । ये पूर्वे

dेवा स्वाध्यवलं तदृशंस्ते तन्मया अग्रयोगिनिम् । ये अग्रय

6 He is hidden in the secret Upaniṣādas of the Vedas; Hiranyagarbha knows Him to be the cause of the Vedas (or of Hiranyagarbha), those, the gods and the sages, who, in former times, knew Him, being identified with Him, became certainly immortal.

NOTES.

This verse speaks of the Supreme Being as an extremely profound object of thought and cites these—the sages and the gods—who knew Him. (पतितांचालक गुणावलं देवा शिक्षक गुणावलम्बतेः)

बेदगुणावलम्बतेः—(a) The secret Upaniṣādas of the Vedas, as the Upani-
sads are a profound portion of the Vedas (वेदां गुणोपनिषतः, वेदेशु गुणः गोप्यः वपि निष्ठ: अभाविता)

(b) More profound than the profound Vedas (वेदेशु गुणः वेदेशु निष्ठः तस्यादि विश्वसंश्च ज्ञातं)

(c) (Hidden) in the Vedas, ceremonial portion of the Aanyakas युद्धम् and the Upanisads (the Vedanta) यदि कर्मभागो यज्ञयश्वेत गुद्धो प्रार्पणः अपस्यवेष वपि निष्ठः वेदान्ते गउतम्।

हृदयानां महायात्र (तस्यादि जीवानि)
वेदसे = वेदि न जानाति (वेदसे वेदि जानाति)
ब्रह्मणम्—The Cause or Creator of the Vedas or of Hranyaagurba.

(वेदकारां हिरणयमकारां या)

तत्त्वम्—Identified with God; become identical with God; become divine (हृदयानां इवासरस्वरूपम्, तत्त्वमसस्ति:)

वै—certainly, verily, as is well-known (वै इति शास्त्रविद्यिनः दशायति)

**MANTRA V. 7.**

**Gुणान्वयो यः फलकर्मकर्ता क्रत्सयात् तत्स्यैव स चोपभोक्ता।**
**स विश्रुपलिङ्गण्डिक्रियवर्मणा प्राणाधिप: संचरति स्वकर्मभिः: ॥७॥**

7 He, who, connected with qualities, performs action for the sake of fruit, is alone the expericier of the (fruit) of the same action. He, assuming all forms, and having three qualities and three paths, the Master of the breaths, wanders by his own deeds.

**NOTES.**

The last verses have described the Supreme Being, on the knowledge whereof the welfare of the individual soul depends. This and the following verses describe the nature of the individual soul,—the special subject of this Chapter. (हृदयानां वेदुपत्यसंदर्भे हृदयस्वरूप निरुपितं तं जीव व्यास्यविन्यस्तु उत्तरे संतरा: परस्परस्यः)

This 7th verse indicates that action and experience of its fruit are not the essential qualities of the individual soul, but that these qualities are due to the obstruction caused by that soul’s connection with the body, the organs of sense, and other qualities, Sattva, Rajas, &c.—the creations of Maya.

**वैवश्च कर्मकर्माभिबद्धिसः स्वामाणि न भवति किंतु बेदेन्द्रियाणाग्नि प्राप्तीति हृदयाः।**

Gुणान्वयः फलकर्मकर्ताः—फलकर्मकर्ता means the performer of action, for the sake
of fruit (फलाक्षेत् कमेयः कल्तु गुणान्वयः) shows the cause of action, and means, “whose connection (अन्वयः) is with the qualities called धर्म, रजः, and तमः”. A little of Rajas, mixed with a predominance of Sattva, leads to actions for the sake of knowledge or salvation. A little of Sattva, mixed with a predominance of Rajas, leads to actions, for the sake of (temporary Heaven).

A little of Rajas, mixed with a predominance of Tamas, leads to actions, the fruit whereof is Hell.

गुणान्वयः सत्त्वसत्त्वम् आश्वेषयु शारण्योऽस्य सगुणान्वयः। इष्टस्त्रवायित लक्षणगुणपरस्वः सन् शास्त्रवायित मेक्षकाय कर्म करोति। इष्टस्त्रवायित रजोगुणपरस्वः सन् स्वगुणदिफ्फूलसाधनं कर्म करोति। इष्टस्त्रवायित तमोगुणपरस्वः सन् नरकादिविद्याधनं कर्म करोति।

इत्यतः तत्वेव—तत्वेव qualifies इनस्य = कर्मं: after which फलस्य is understood. Experimenter of the fruit of the same action (स्कृतस्य तत्वेव कमेयः फलस्य).

च = एक alone (He alone) स एकः।

विश्रुत्यः—Having many forms (नानारूपः)

बिक्रमः—Having three paths (त्रिमणः) fully explained in I. 4.

प्रायाधिपः—the Master of the breaths and the organs of sense (पंचुप्रायाधिपः स्त्रियाधिपः प्रायाधिपः: कान्धिपः: कान्धिपः:)

संचरितः—wanders in this and other worlds. The Vedic peculiarity here is the use of Parasmaipada, instead of आत्मनेपादा (for the rule is that the √बृ with सम, when connected with a word in the instrumental case, always gets the आत्मनेपादा terminations) हृद लेके परलोके च संचरित संचरते परिश्रमितः। ब्राह्मदेश परम्परद्रशः। (समस्ततियायुकादः) स्ववसंचारते।

MANTRA V. 8.

अंगुभमात्रो रवितेष्यरूप: संकल्पांकर्तसमन्वितो यः।

वुढ़दगुणात्मकमृणो वै वर आराथमात्रोप्यपरोपः हृद:॥८॥

8 The lower self, which, about the size of a thumb, and luminous like the sun, is connected with desire and egotism, is also known to be about the size of a probe’s edge, on account of the quality of Reason and the quality of the Soul.

NOTES.

This verse also indicates the essential as well as the phenomenal (apparent) attributes of the individual soul. The essential attributes mentioned are the self-luminous nature and “the quality of the Soul,” i.e.,
pure consciousness. The phenomenal or apparent attributes are due to the super-imposition of Reason—the home of desires and the creation of Māyā (also called the inner organ or अन्तःकरण) upon the true, pure consciousness, the Soul. So, essentially, the individual soul is identical with the Self-Luminous Brahmn. जीवक जीवलोक दृढः चापयादवि—आरोपेय आभासज्ञान वातावरण।

अभ्रुप्रमाणः—Explained in III 13

रवितुल्यः—Luminous like the Sun. This expression indicates the essentially divine nature of the Self. Just as the Supreme Being is Self-Luminous like the Sun, in the same way the individual soul essentially Self-Luminous like the Supreme Being. रवितुल्यः श्वर्यकारः ज्ञेयतः स्वरूपः।

Now, in what way can the individual soul be called Self-Luminous? In the sense of being the witness of knowledge and ignorance, i.e., he knows that he knows something, and also knows that he does not know some other things. So he has a knowledge of knowledge as well as a knowledge of ignorance.

रवितुल्यः “हि मानाय” शति भावतया “तद्विरिक्तं सर्वं न जानसि” शति अश्वात्त्वम् च। भावाभाव तस्मादेव स्वरूपः सा लिङ्गवात् श्वरूपकः।

संक्षेपांकारसमन्वितः—Connected with (or full of) desire (संक्षेपः). The operations of the mind (“may I get this”) and egoism. These are the apparent or phenomenal attributes.

(संक्षेपः मनोत्सरो व्यापारः) मनोवसः (हि मेष्य व्यापस्वरूपः) उद्देश्य योनि—(a) the quality of Reason or inner organ—desire, &c. उद्देश्यः अन्तःकरणस्वरूप गुष्ठः कामाविचः।

(०) the quality of the subtle body, finiteness, division, &c. (उद्देश्यंग हरिस्वरूपः परिवृद्धिदेवादिना)

These also are the apparent or phenomenal qualities of the individual soul.

आतुर्वस्तेय—By the quality of the Soul, i.e., the Supreme Being. This essential divine attribute is Self-Consciousness.

(अख्यवस्तुर्वस्तेयत्त्वोऽयं) This quality and expression should be connected with यथा। The nature of the individual soul is revealed only by self-consciousness, and not by any other method. (अख्यवस्तुर्वस्तेयत्त्वोऽयं यथा: नायत्त्वरक्षमात्—प्रार्तत् ग्राव यथा: a probe or a pricking instrument. अयम् means edge. The edge of a probe is very fine. So the size of the individual soul is very minute. Now, what makes this size so minute? Connection with the Buddhi, or reason, the lower consciousness, which is so narrow in scope.
When the one-hundredth part of the edge of a hair is (further) divided (in imagination) into one-hundred sub-portions, the individual soul should be known to be as minute as that sub-portion, and it (the Soul) is capable of Infinity.

NOTES.

This verse is a further explanation of both the sides of the individual soul, phenomenal as well as essential. The phenomenal, owing to the obstruction caused by ignorance, &c., is very minute and narrow; while the essential aspect is fit for Infinity, i.e., is the Supreme Being Himself—One, without a second.

(वालयाक्षातभागस्य शतथा कलिपत्स्य च भागो जीवः स विज्ञेयः स चानन्त्याय कल्प्यते ॥९॥)

9. When the one-hundredth part of the edge of a hair is (further) divided (in imagination) into one-hundred sub-portions, the individual soul should be known to be as minute as that sub-portion, and it (the Soul) is capable of Infinity.

MANTRA V. 10

नैव छो न पुमानेष न चेवायं नपुन्सकः। यथच्छवीरमादतः
तेन तेन स रक्ष्यते ॥१०॥

10. It is neither woman, nor is it man, nor is it
neuter (hermaphrodite). It is influenced (or connected, bound) by whatever particular body it takes.

NOTES.

This verse points out that the sexual or non-sexual qualities do not essentially form part of the nature of the soul. These qualities are physical, and the individual soul attributes these to itself owing to ignorance.

**Jeevsthth svat: sthruvedhi tartattvamsthurvatvam svavibhedam sthruvedhohapadhiktvam tattvadharmam-maaktvam chaah.**

नपुंसकः—A hermaphrodite (neither man nor woman)

रक्षयते—is influenced (attributes those qualities to itself) Another reading is युज्यते—is bound or connected 

रक्षयते संरक्षयते तत्तद्भान् प्राध्ययाव्याविक्षिप्यते। युज्यते—संबंधते।

**MANTRA V 11**

संकल्पनस्पर्शनिद्रिष्टिमाहोरासांतुष्ट्यात्मविवेद्भजन्य। कर्मास

नुगान्यनुकेम्येन्द्रेः स्थानेषु रूपायमभिसंप्रवज्यते ॥ ११ ॥

11. The growth and birth of the individual soul are produced by (depend upon) feeling, contact, sight, attachment (or ceremonial sacrifice), as well as by the gift (showering) of food and water. The individual soul successively attains forms in bodies, in accordance with its actions.

NOTES

This verse describes in detail the causes of the soul's journey in the world in various bodies.

**संकल्पने—The first cause of the attainment of good or bad bodies is feeling or desire (संकल्प) Bad feelings (or desires) lead to bad births, and good feelings to good births. The radical cause of the bondage to births, good or bad, therefore, is feeling or desire. A similar thought is expressed in the Gita—“आयतो विशयानु पुंसः संगलोपस्यायते” &c.**

(संकल्पने मनसा व्यापर: इद्गविषयव: पुष्पहेषु पापहेतुवा)

संगते—is the contact (संग) with, or attainment of, external things. This is the next stage. When the mind has been longingly thinking of some external thing, it generally happens that the thing is actually attracted to the Soul. Now, contact, similarly, may be good or bad, accord-
ing to the nature of the things, and so will be the birth, &c., resulting therefrom
to the nature of the things, and so will be the birth, &c., resulting therefrom.

\[ \text{सन्धनं बाध्यभिविष्योपसन्धनं, त्वगितिः कृत्यपाल: पुण्येऽत्र: पापेऽत्र:} \]

\[ \text{बुधि—The sight of the same external thing. It is a Psychological} \]
\[ \text{fact that in the Process of our cognition of the external world, touch} \]
\[ \text{precedes sight. This sight, similarly, may be good or bad (बुधि: दर्शनं} \]
\[ \text{चक्राध्यपाराण: पुण्येऽत्र: पापेऽत्र:)} \]

\[ \text{मोह—Attachment, good or bad. Another reading is हेमि—the} \]
\[ \text{ceremonial द्वन, which may be good, as Agnihotra, &c., and bad, if performed} \]
\[ \text{for magical or malicious purposes (in general any manual action or} \]
\[ \text{physical deed).} \]

This stands for other external actions done by other organs also

\[ \text{हेमि एस्तथापारोऽस्त्रियम्भोजित्वम्: पुण्येऽत्र सति: ओभिचारित्वम्यम्: पापेऽत्र:।} \]

\[ \text{इतरेऽन्न्यम व्यापारिकाभिद्वारविशिष्टः।।} \]

\[ \text{आसाम्रुध्या च (a) प्रास (literally, morsel), means food. अर्था water. By} \]
\[ \text{the showering or giving of food and of water. This charity may be good} \]
\[ \text{or misginned} \]

\[ \text{आसाम्रुध्या अर्थाब्रुढः च | प्रासौसिः | अर्थाब्रुढः: उद्भरतानां, धात्यायघायेषु} \]
\[ \text{दुनात् पुण्येऽत्र: पापेऽत्र:।।} \]

\[ \text{(b) food, water, and removal of pain or pleasure (बुधि, from वध,} \]
\[ \text{to cut)} \]

\[ \text{प्रासः, अश्व, तथा बुधि—अर्थज्ञेयोऽश्वेन्द्रम् अन्तर्यात्मानांन्येष्ठेत्रां पुण्येऽत्र:।} \]

\[ \text{अर्थव्यवस्थान् शेषेत्रां पापेऽत्र:।} \]

\[ \text{(c) Or, Sankarachārya combines आसाम्रुध्या with आसाम्रुध्या as an} \]
\[ \text{analogy. Just as the growth of the body (आसाम्रुध्या) depends upon food} \]
\[ \text{and water, in the same way does the soul attain different bodies, in accordance} \]
\[ \text{with actions} \]

\[ \text{तत् हस्तात्माहात्—आसाम्रुध्या: अर्थपाण्येऽ: बुधि: प्रासेचन्त निदायमान्येन:} \]
\[ \text{शरीरस्य बुधिर्ज्ञायाये यथा तत्तवं इत्येन:।।} \]

\[ \text{आसाम्रुध्या—the birth and growth of the individual soul. The} \]
\[ \text{word “growth” is significant and stands for other changes, as decay,} \]
\[ \text{old age, &c., also (आसाम्रुध्या जन्म च विनिर्भूतार्थमानविविस्तरं सति: विनिर्भूतिः} \]
\[ \text{विनिर्भूतिः विनिर्भूतिः विनिर्भूतिः विनिर्भूतिः विनिर्भूतिः} \]

\[ \text{कर्मालुमानि—according to actions. This and the following words} \]
\[ \text{of the same verse are an explanation of the first half in easier style} \]

\[ \text{(हस्तात्माहात् रक्षतात् व्यावहारिति—हस्तात्माहात् रक्षतात् व्यावहारिति)} \]

\[ \text{अर्थालुमानि—कम means order अर्थालुमानि कम means order} \]
\[ \text{अर्थालुमानि कम means order (every action) successively. (अर्थालुमानि कम means order)} \]
The individual soul characterized by the subtle body (स्वरूपिणी—विस्मृति, विविधारोग्यनिधिष्ठा)

स्थानिक—म in positions or bodies, as of Gods, men, animals (वेदान्तयुक्तेऽन्त्यविद्यनु)

अभिमुखस्मृतात्—attains (all the (organs of sense, &c.) collective and individual forms.

(भविष्यम् समाधिज्ञात्वा: समालाकारणक्षणान्त्यमानिसिंहानी अन्यस्य समपच्छते सममोरति)

MANTRA V. 12

स्वरूपिणी सूक्ष्माश्रि वहौनि चैव रूपाश्रि देही स्वरूपेऽव्यास्तोऽश्वति।
कियागुणुत्तमस्याच्य तेषा संयोऽगङ्गेऽत्तपरोपिष्प हृदः। ॥ १२ ॥

12 The individual soul accepts many (bodily) forms, gross and delicate, by its own qualities, by the qualities of its actions, and by the qualities of its thoughts; another cause, also, of their combination has been seen.

NOTES.

This verse particularizes the forms mentioned in the above verse.

(स्याश्रि अभिमुखस्मृतात् इशुर्का कानि तानि ह्यत श्राह)

स्थूलाश्रि—(a) gross, as of stones, or even those in which earthly element is predominant.

(b) large, as of elephants, &c

(स्वूमाणि अभिमुखी, पारिवधारि शरीराश्रि अष्टवीरि—शरीराश्रि)

स्वरूपाश्रि—(a) subtle or delicate, e.g., the bodies of gods, or those in which fiery, airy or ethereal element is predominant

(तैलस्तथान्त्र्यत्तीकि वायुपाणि विक्रियापाणि वा चेतातिशरीराश्रि)

(b) small, as the bodies of mosquitoes, &c., (स्वरूपिणि मन्दकाविद्याराश्रि).

स्वरूपेः—(a) By its qualities, Sattva, Rajas and Tamas which are the qualities of Avidyā, by which it is influenced itself.

(b) By the qualities of its impressions and experiences of desirable or undesirable things.

(c) By the qualities of the soul, existence, cognition and happiness

(a) स्वरूपेः: स्वरूपस्य प्रथमत्वात् स्वरूपाश्रि तत्स्या युक्तेः: सत्त्वस्यस्तम्भनभ:।

(b) विविधारोग्यनिधिष्ठा तत्स्यात्मनाः युक्ते: सत्त्वा स्वरूपेऽव्यास्तोऽश्वति। ॥

द्वेषोत्त—chooses, accepts, takes (स्विकारति, आद्वते, संमानते)

कियागुणैः—By the qualities of actions, as pointed out by the Vedas and the Smiritis.
(श्रायत्वत्वविहितप्रतिष्ठत्वमाध्मस्मः)
आस्मः—(a) By the qualities of the mind or inner organ, desire, knowledge, &c.
(b) By the qualities of the subtle body.
(a) (अरम्भेऽन्त्वः कर्यम्य गुणः इत्यात्मानादिकैः)
(b) (द्वालम्, लिङ्गासीरः तत्स्य गुणः)
लेख्यं—of the various bodies and the individual soul
(लेख्यं कार्यकलापामिनकार्यकलापानं तद्दर्मारां च)
संयुगेनेन्द्रः—Cause of connection or combination

प्रयृ—Another, i.e., Previous Consciousness, i.e., wisdom acquired in the Previous birth. The cause of a particular birth is not simply the qualities of knowledge and actions possessed immediately by the deceased spirit, but also the nature of the mind or consciousness in the previous birth. It is an allusion to a statement common among the Upanisads that the form of a particular birth depends upon the present (1) knowledge (विद्या) (2) actions (क्रमे) and (3) the nature of mind or mental calibre in the previous birth (पूर्वमेधा)

(अरुरोज्योजिप्रद्येक्ष्येक्षेट्रसमाधायः सुरूपः द्वेषः व विधायकामेव आरम्भेऽ पूर्वमेधा च इति श्रुतेः)

MANTRA V. 13.

श्रायत्वत्वत्वविहितप्रतिष्ठत्वमाध्मस्मः
विश्वस्येकं परिवर्तितां ज्ञात्वा द्वेषं मुच्यन्ते सर्वपायः ॥१३॥

NOTES.

This verse has already been translated and annotated in VI. 14, except that, instead of “minuter than the minute,” translate “without beginning and without end.”

In the above verses, the causes and forms of the soul’s imprisonment and journey in the world have been described. This verse points out the way of the soul’s salvation.

(व्यं पदार्थमूलजीवसंस्कर्मकायसुस्वस्त्वा इत्यादीं तस्य तत्ववैशेषिकानां मोचसिद्धिमाः)

MANTRA V. 14.

भावथाययमनीदार्यं भावाभाववकरं शिवम्
कलासर्गाण्ये वेवे निदुस्ते जहुस्तनुम् ॥१४॥

इति द्वेषापथवतरुपापिष्ट्व पुश्मेऽन्तः ॥ १ ॥

14 Those abandon the body (for ever), who know the Luminous Being, who is attainable by (a pure) heart, who
is spoken of as "Bodiless," who brings about Creation and Destruction, who is Siva, the untainted, and the Creator of powers.

NOTES.

This verse, in conclusion, briefly describes the Chief End and its means. (इत्यावसनसम्बन्धे सुमुखस्येऽवेत् स्वापस्वेति.)

आयमाय—आय्य = to be attained or grasped.

आत्माम्—purified heart. (परिशुभान्तः-कर्षयामायम्.)

अननीदाळ्यम्—(a) नीड means place, support, receptacle or body. आय्या means name or

आय्या—spoken of in the Upaniṣadas as "whose name is Bodiless" or "who is called as having no body or support"

(b) who is without place or body (नीडः) and without name (आय्या)

(a) नीड शरीरं सत्तात्सत्तान्वेऽन्यनिक्षयु, आय्यायामानन्य।

नीडः स्थाने आय्यायासिद्धां ते नीडःशरीर अत्स कथिते।

आय्यालकरं—(a) आय्य = creation; आय्याय = destruction. The maker or bringer of creation and destruction,

or, (b) who brings about the destruction of creation.

(आय्यवाययो: यथिष्ठासत्तायो: कर्तरं आय्यस्य जगतः आय्यालकरं संहास्तकर्तरं च।)

काल्लगंकरं—(a) काला means the 16 powers described in पौड़शान्तम् I 4. संहास्तकरं = creator, so the creator of powers.

(b) काला also means the Power, Māyā. "Who creates by his Power, Māyā.

(c) or creator of the Vedas and other sciences (काला,)

(a) पौड़शान्तम् पर्यावरणवन्मानत्वेऽन्यनिक्षयु।

(b) कालाय सायाय सत्ताकर्।

(c) वेदान्ताय इतैविवाचानाम् व सत्ताकर्।

से जङ्कुङ्कुङ्कु—They abandon the body for ever, never to take it again, i.e., attain eternal salvation. (स्थाय पुरवातन न कुबेिन्नत पुर्वशरीरं स्वजन्नतः).

Here ends the fifth chapter.
CHAPTER VI

पद्धोत्स्थ्याय: ॥१६॥

MANTRA VI. 1

स्वभावमेके कवयो वल्लित कालं तथान्ये परिमुद्धामाना: ॥
देवस्येव महिमा नु लोके येनें आयम्ये बह्यचक्रमु ॥१॥

1. Some wise men speak of Nature (of things) as the (cause of the Universe), others, being full of delusion, speak of Time (as the cause); but it is the greatness of the Luminous Being in this world by which the wheel of Brahm (or the Universe) is revolved.

OTES

In the previous Chapters the dependence of self-control, &c., on the grace of God and the need of prayer have been pointed out. The attributes of God, therefore, whose grace has been so much glorified, and prayer to whom so much emphasized, are the most important subjects which a salvation-seeker likes to know. This Chapter, therefore, first rejecting the other imaginary causes of the Universe, describes in detail the attributes of the Supreme Being. Although this subject has been already dealt with in the previous Chapters, yet this subject being profound, requires fuller explanation, which is given herein.

भावार्थ—The nature of things (already explained in I. 2) This stands for all other non-Vedic theories, i.e., theories propounded by those who do not believe in the Vedas (भाषामिति वेदवाचाः ज्ञातकार्यावादानायश्च अपवाचाचाः).

कवय:—Literally speakers, (from स्व to speak), wise men. (वकरः, मेघा-
विनः कालाः)।

मायाते बह्यचक्रमु—Explained in I. 6.
2. Governed by Him who always pervades this whole (world), who is consciousness itself, the Creator of Time, possessing faultless qualities, and Omniscient, the world of effects (as is well-known) assumes different forms (of) Ether, Air, Fire, Water and Earth—this should be considered (by seekers after the Truth)

**NOTES**

This verse emphatically declares that the Omniscient God alone is the Supreme cause of the world, and that the so-called causes of the world (ether, heat, &c.) are merely the different forms of effects produced by the operation of Māyā and its Lord

परमेश्वरस्यं व सर्वायुक्तक्षेत्रं शान्ति सर्वेश्वर् स्त्राचार्य सन्न्यास सत्त्वायु:। लोके कारण-लेन प्रतिस्थानं वा विद्विद्राहानि च कारणानि सर्वेश्वर मायापालिकमेव विवर्तत्वेश्वर

प्रातृतं—Encompassed, pervaded (व्यास्मात्)

तः—Consciousness itself (वेयस्मार्थं)

कालकारं—Creator of Time. Another reading is “कालकारः” The Governor or Destroyer of Time. (कालस्यापि कालो निष्ठान्ता उपहरवः)

गुणी—Having faultless qualities, as sinlessness, &c , or having the quality of Power in the form of Māyā. (गुणी अपहरणपापस्तवदिगुणको मायाभाषकिगुणको वा)

सर्वविविधः—Omniscient or the Lord of all sciences (सर्व ज्ञाताति, “सर्व विद्या अस्य” ह्रदी वा)

कर्मं—The world of effects; literally, that which is made. कार्यात, जगत्, कित्ये ह्रदी कर्मं

विवर्ततेः—assumes many forms. The word विवर्ततेः is significant. It means unreal change, just as gold when formed into different ornaments is said to have changed. Really the gold has not changed. So all phenomena present unreal change to the true thinker, and the world is also called विवर्तेः of the true Reality Brahm. The world assumes different forms by the Māyā or Power of the Lord.
CHAPTER VI, 2, 3.

तत्क्रमे कृत्वा विनिवर्यं भूयस्तत्वस्य तत्त्ववेन समेत्य योगम्।
एकेन द्वार्यां भृतिर्यभिभवं कालेन चैवात्मगुणेऽश्च सूक्ष्मेऽ। ॥ १॥

3 Having done His work, having renounced (all attachment to) works, and then having brought about the communion of the individual soul with the Supreme Soul, (one gets salvation) by means of one, two, three or eight, and by (the lapse of) Time, as well as by the subtle spiritual (moral) qualifications.

Or,

Having created that world of (original) effects, having looked at (them), and having brought about the combination of the individual soul with (various) substances, either with one, two, three or eight, and with Time, as well as with the subtle qualifications of the mind (the Creator completed the Creation).
NOTES.

This verse has been quite differently interpreted. According to the majority of commentators, it describes the process of the attainment of true knowledge and salvation resulting therefrom. According to Sāṅkara Īchārya, however, this verse describes the evolution of original effects (the five elements, &c) in the process of creation and then grouping into various combinations, as the verse repeats the “तक्षणेः” referred to in the 2nd verse, which undoubtedly deals with creation (सम्बन्धानप्रकारमाहि)।

तक्षणेः (a) God’s works performed for the sake of pleasing God. The performance of religious acts like शंगतिक्रिया, &c (तक्षणेः तद्यथा देवरामाराजनाथ्येऽवै कः चोत्तिक्रियस्य)।

(b) (The world of various original effects as the five elements) (पृथिव्यादि).

कृत्या—(a) Having performed (अनुमाय)।

(b) Having created (सृष्टा)।

विनिवेल्य—(a) Having thoroughly renounced (all attachment to) works or controlled the mind. (तबकथा संस्कार तत्त्वा, विनिवेल्यत्वमिच्छिन्नत्त्वा वा)।

(b) Having looked beforehand at the world to be created (प्रत्यावेल्य तत्त्वा).

तत्त्वात्त्वेन—(a) तत्त्वात्त्वक = of the individual soul (in both the interpretations) तत्त्वेन with the Supreme Soul (वव पदार्थेन तत्त्वात्त्वेन)।

(b) Of the individual soul with the five elements (तत्त्वेन भूमयादिना)

समैत्य योगमस—(a) Having brought about union or communion in the form of unity or identity (रूपरचयं योगं समौक प्राप्य)।

(b) Having combined (संगमम्)।

एक्षेत—(1) With the 1st interpretation, एक्षेत, &c, have two meanings (a) the communion is obtained either in the course of one life, or two or three or eight (एक्षेत जन्मनं कबितूं क्षुद्रादिक्षान्तमसिद्धाये)।

(b) एक्षेत = devotion to the Guru द्राप्याः = devotion to Guru and to God शिष्व— the three spiritual systems or stages hearing, reflecting, and repeating. ज्ञानिः— the eight elements of Yoga ज्ञानिः, &c

एक्षेत गुहुपसद्ये, द्राप्याः शुभकारकविशिष्टाः, शिष्वद्राप्याः योगिः—आसन प्राप्तायाम प्रासाहार धारणाध्यायसमाधिः।

(2) Or, with Sāṅkara Īchārya’s interpretation, एक्षेत, &c., means the various combinations of the different elements, एक्षेत = पृथिव्या, while the “eight” are (1) the five elements, (2) mind and Buddha, (3) Ego.
4. At the non-existence of (the things of the world) there will be destruction of (all) the performed actions of him, who, having performed deeds of godly merit absorbs all (created) things into (their final cause). At the destruction of (those) actions, he goes (quite a divine being) different essentially from matter and material things.

NOTES.

This verse further describes the process of meditation and Samadhi — the means of True Knowledge and Divinity. The process of Samadhi consists in tracing back all the worldly phenomena and effects to their True and Primary Cause — the Supreme Being. The mind goes on absorbing the gross effects into the Subtle Causes, e.g., the world into five elements, these into Mâyâ, and Mâyâ into Brahm. When the one true existence has been realized, separate existences vanish away, and Divinity is realized.

Having performed (कृत्यः) ।

Full of those qualities of which devotion to God forms a prominent part, full of good or godly merit (इश्वरसमाराधनगुणानविशिष्टः)।

All the created things पद्मायतुः।
(a) literally mentally concentrate on, absorb in (their true cause); meditate on their true reality (अस्वाम्यत्वत्वादित्यतैते)।

(b) Dedicate to God (Saṅkar) ईश्वरे समर्पणेत्।

तपामानाथे—(a) At the disappearance of their (separate and individual) existence, owing to the realization of the Unity of God

ईश्वरेन्तलापरोक्षात् तेषा संबंधां प्रकृतिप्रात्तात्त्वामाथे दाहे सति।

(b) On account of the destruction of attachment (Saṅkar) (आभासभन्धामाथे सति)

इत्तकङ्गेशाय:—Destruction of performed action (इत्तत्त्व कर्मसंग: नाशः)।

तत्त्वोऽन्यः—तत्त्वः means from matter and material things. अन्यः—Different Different from (or freed from) मायाः and material things he goes as (or becomes) a Divine Being प्रकृति प्राणत्वेय्योऽन्यः: ईश्वरत्वाच सूत्ता याति इत्तत्वः: अविवाता तत्त्वाभात्मे विनिखुः।

MANTRA VI. 5

आदिः स संयोगनिनित्तेतुः परब्रह्मादकलोकपि द्वसः।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तमयुपास्य पूर्वम्॥५॥

5. He has been realized as the Original Cause (of all); the cause of the causes of (bodily) attainment, beyond the three-fold time, and also independent of (the sixteen) powers. (He goes) having worshipped Him, having many forms, the cause of all existence, the True, Praiseworthy. Luminous and already situated in his (the worshipper’s heart).

NOTES.

आदिः—The cause of all (संयम्य कार्यम्)।

संयोगनिनित्तेतुः—(a) संयोग is the attainment of different bodies, connection with various physical forms. निनित्त means the causes of that attainment or connection. Now it is well-known that the causes of good or bad bodies are good or bad deeds performed by the individual soul. हेतु means the cause. God is said to be the cause of a man’s good or bad deeds, i.e., He is said to stimulate men to good or bad actions. So it really means, He who stimulates men to good or bad actions, which are the causes of the attainment of various bodies.

(b) संयोग also may mean union with the Supreme Being, and in this case the expression will mean “the cause of the causes of union with the Supreme Being.”
(c) The cause of bodily connections (or connection with Avidyā is also said to be Māyā and so the Supreme being is the cause of Māyā, which Māyā is the cause of bodily connections.

(d) The causes of connection or combination are nature, time, &c., and the Supreme Being is the cause of all these causes of connection.

This verse describes the worship of God as a means of true knowledge (सम्मानान्तिनिदिहयं परमेश्वरोपासनमाह).}

थकः—(a) Independent of (the sixteen) powers.

(b) Without limbs or parts.

(a) शारीरसंयाग निमित्तानां पुनःपपापत् हेतु: “एष हि सामुक्षस्मृ फारयते” इत्यादि शुरूः; (b) संयागलिमित्तत्वेऽः; (c) संयागो जीवस्य परेष ऐक्यं तस्य निमित्तानां हेतु:; (d) संयागलिमित्तत्वेऽ तस्य निमित्तस्मृ अविचैव तस्याः हेतुः; (d) संयागलिमित्तत्वेऽ तस्य निमित्तस्मृ स्वामाचारकालीनि तेषामापि हेतुः।

मा्वुत्तम्—मा्व = The cause of the existence of all. मृत्यु = The True.

भवद्वृत्तम् श्रीिति भवभूतम्। भस्मि अस्मात् सर्वभृिति भवः। मृत्युः अविचार्यकम्।

पूर्ण स्वविचार्यम्—Already present in his (the worshipper’s) heart (पूर्णेव तस्किता अविचार्य विचार्य)

वपास्ति after this वाति of the above verse, or विद्राम of the 7th verse is understood. (वाति इति पूर्णेव श्रवणः। “विद्राम” इति परम वा।)

MANYA VI. 6

स ब्रजकालाभ्यथितम्: परोषयो यस्मात्मप्रथः: परिवर्त्ते यम्। धर्मावहं पपनुदं भोगेन्त्र ज्ञातवालस्यस्मृतं विश्वधाम।

6. He, owing to whom this universe revolves, is above and different from the world (or body), Time, and form. Having known the Uplifter towards Dharma, the Destroyer of sin, the Lord of powers, present in the reason, the Immortal, and the support of the Universe (he, the knower) (goes as a Divine Being).
NOTES

This verse expresses and explains the Divine attributes (पुणर्व मसे मशैयति).

बृजः—The Universe or the body; already explained in IV 6 (संसारश्रृः: शरीरं वा).

आकाशि—(a) Form (b) Māyā, literally that which is made or changed into several forms, (c) class or caste.

आकारं: (b) आ समन्तात् कार्यूपेश किपते इति मायाश्च प्रकृति: (c) जातिः.

परस्परं—Superior, above (व्याप्त उच्च: )

अन्यः—Different (विविधश्च मायाः)

परमच—The Universe, the world of Phenomena

परिवतते—Moves or revolves (आकर्षते)

चमोङ्गह—The uplifter towards Dharma; He who leads us to Dharma; the producer of Dharma (प्रभु धार्मिक, धर्मजनकः).

पापदुर्ग—The Destroyer of sin, (पाप: विनाशतीति)

आलस्यम्—Present in the Reason (कृद्दौ सिद्धम्)

विश्वाचार—धामन् means home, receptacle or support The support of all or of the Universe (विश्वाधारः).

जः—Having known—after this “यातिः, &c.” of the 4th verse is understood.

MANTRA VI. 7

तमीःधराष्टां परमं महेश्वरं तं देवतानां परमं च देवताम्।

पति पतीना परमं दस्ताद्विदाम देवं भुवनेश्वरमीहम्।

7 May we know that Supreme and Mighty Governor of governors, that Supreme God of the gods, that Supreme Lord of the Lords, who is beyond (Māyā and material things), Self-Luminous, the Ruler of the Universe, and praiseworthy.

NOTES.

This verse describes the unrivalled supremacy of God and the experience of those who know Him. (परमेश्वरस्यक्षरं तदेकद्विदिर्नां इति धराताः जान्तः)

ईंधराष्टाम्—The Great gods or governors—refers to Brahmā, Viṣṇu and Śiva. (श्ल विच्छुदाराष्टायाः)

देवताश्चाल—The ordinary gods, as Agni, Indra &c. (प्रमीन्द्रातिचाल)

देवत—A God or deity.


CHAPTER VI, 7, 8

पतीनां—Of the Lords or guardians of the world. It refers to प्रजापति &c., India, &c., are not superior to the Prajāpatis like इष्ठाध्य: कर्षयार्थीनां प्रजापतीनां ( =पतीनां ) न पत्योस्यं हू प्रजापतीनामस्पति:।

परस्ताव—Beyond Mayā and its creatures ( प्रकृति प्राधार्मेव: परस्ताव—प्रविष्टाय: पति: )।

विद्वाम—This word has two-fold meaning (a) It may be parsed as an imperative mood and in that case the verse becomes a prayer to the Almighty for knowledge. (b) It can be parsed as imperative mood in the sense of the Present Tense. Here the Author gives expression to his own experience that he knows the Supreme Being. The lack of Guna in विद्वाम is due to peculiarity of Vedic Grammar.

(a) साज्ञाकर्वाय इति लोट् (b) विद्वाम: लोटे लोटे छान्दसौ युयापावः।

MANTRA VI, 8

न तस्य कार्यं करण्यं च विचयते न तत्तत्तमाध्भाविधिकश्च दृष्यते। परस्त्य शक्तिविविशेषं भूयते स्वाभाविकी जनवलिकिया। च ॥ ॥

8. His body or organ does not exist; His equal or superior has not been seen; His supreme power has been heard to be varied; and his knowledge, power and action (are) natural.

NOTES

This verse points out the Perfect Freedom of God, His absolute independence of means and motives, as well as of the body and its organs. परस्तरवस्य नापूर्वप्रेष्यमाह। यथा वैपरेरपित्येत। अन्नतसभा इवलस्य स्वाभाविकी न अन्नायता॥

कार्यं—Body or End (motive) (शारीरक फलं वा)।

करण्यं—Organ, means, instrument ( सांवं द्विग्रहं वा )।

स्वाभाविकी—Natural, inherent from Eternity, not received accidentally from outside, not depending on any organ ( अन्नाभयु, अन्नायतिस्वरूपा ) (अन्नायता)।

जनवलिकिया च—This expression, being a collective compound, should have been in the Neuter Gender; but it is retained in the feminine owing to peculiarity of Vedic Grammar. This expression has been variously interpreted:—

(a) Knowledge, power (of control) and action (of changing the different qualities)

(b) The movement of knowledge and the movement of power
9. In this world there does not exist any Lord of His, nor any Governor, nor (there is) any characteristic proof of His (existence); He is the Cause, the Lord of the guardian-deities of organs; (there does not exist) any Creator or Superintendent of His.

NOTES.

The eighth verse has scope for an objection. The Lords of Power (mentioned in the 8th verse) as Prajápati, &c., have a Superintendent Hiranyagarbha over them. Similarly there may be a Superintendent of God. This verse is an answer to this probable objection. No such Superintendent of God exists. Now, Shaktimata Prajñapati, etc., have the characteristic of the being of the cause. Only the Vedas give us the characteristic nature of God.

(a) लिंगम् अनुसरितो वर्णोऽउचितान्वयं स च तस्य नात्सि अधर्मेत्वात्। (b) प्रपंचाल्यस्वयंवर्णन्ति: कार्यरूपायमेवान्मति न कारणविदेशः। चतु: सर्वं भव जग-त्कारणरूपायस्यपर्यंपूर्वत् वेदांकृत। सम्रथ्यवत्नानुमानमेत्वात्।

(b) लिंगं also means the body, literally, that which goes (सिंग्यते गमनेति इति शरीरस्याश्रयः)।

(c) लिंग also means cause referring to God being causeless, (literally that in which the effect is absorbed). कार्यस्य प्रसिद्धो जीवनवातः लिंगं कारणं—तत्स्येकरस्य कारणाविधि नात्सि)।
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कर्णाशिकाशिष्याः—कर्ण = an organ of the body कर्णाशिकाशिष्याः = the Guardian deities of the organs of the body—God is spoken of as the Lord of these deities. According to Hindu mythology every human organ is superintended over by one particular deity. कर्णाशिकाशिष्याः may also mean the individual soul, which is the master of the organs of the body. With this sense, the expression means, “Lord of the individual soul.”

(a) कर्णाशिकाशिष्याः चक्ष्याशिकाशिष्याः अधिप ऋष्याद्‌ये देवा: तेषामाधिपः। (b) इण्ड्रायास्याः अधिप: जीव: तस्यापि इण्ड्रायास्याः अधिप:।

जनिता—Vedic form for जनिता (the causal sign य being dropped)
(जनिता जनिता जनितिति इति चिन्तु कृत )।

अधिप:—Superintendent or Lord (अधिप: स्वामी वा )।

MANTRA VI 10

वस्तनुनाम इव तन्तुमि: प्रधानेऽऽ स्वमावत:। देव एकः
स्वमाष्ट्रोत् स नो द्यातु ब्रह्माण्ययम्।।१०१।।

10. May He grant us absorption into Brahm, Who, being one and Self-Luminous, has, by His own Will, concealed Himself by (qualities) born of Mâyâ, just as a spider (conceals itself) by threads.

NOTES.

Having praised God in the above verses, the sage in this verse prays to the Supreme Being for the most cherished object of his heart,—realization of Unity with God.

इवाणाम् संत्रदाणमेतत्कर्म प्रार्ज्जते।

तन्तुमि:—A spider (literally, one who has threads on his navel) (लंकाकीटः )।

प्रधानेऽऽ—Qualities born of Mâyâ (a) either words and ideas (b) or desires.

(a) प्रधानेऽऽ मायामाण्यस्तत्ज्ञानमूमृत्वमू वासनार्धिष्याः।

स्वभावत:—Without any motive, by His own will, independently

प्रयोजनस्तरेण जीवात्मकस्नायायेन, परंतोऽऽ स्वेष्याः स्वतः:।

आत्मोऽऽ—has concealed (himself स्वयः ) (स्वातःस्वभावः )।

द्यातु—may grant (द्यातु ) ब्रह्माण्ययम्—अन्यथेः means absorption (from य with अन्यथेः) i.e., unification. Absorption in Brahm. Another reading is “ब्रह्माण्ययम्” i.e., the Eternal Brahm.

प्रधानेऽऽ अन्यथेः द्यातु एकाधिन्ययम्। ब्रह्म च तद्वग्यं च ब्रह्माण्ययम्।।
11 There is one Self-Luminous Being, hidden in all creatures, pervading all, the inner soul of all, the Superintendent of actions, living in all creatures, direct seer, conscious without (organs, &c) and free from any quality.

This verse very elaborately lays down the Vedantic theory of the Soul, refuting or rejecting the counter—theories and objections.

**एको देव: सर्वभूतेषु गुडः सर्वव्यापी सर्वभूतान्तरात्मा ।**

**कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निरुपस्यः॥११॥**

One. The Vedantic theory of the soul is that it is one and thus excludes the theory of Nyāya and Sāṅkhya which believe in many souls. **(आत्मनेव निराकरोति एकेति।)**

**देवः—Self-Luminous or animate Some philosophers, as the materialists, believe in the soul as merely maninmate or essentially unconscious. The Vedānta rejects the theory and lays down that the soul is all animate and conscious ("आत्माजड़ेसमार्थिति इति निरुपस्यः।")**

**सर्वभूतेषु गुडः—Hidden in all creatures This is a reply to those who ask why, then the self-Luminous soul is not seen—the reply is—that it is hidden from ordinary human observation by the veil of Māyā, though it is certainly present in all creatures स्वर्यमण्डलारवेद कर्म न मातीलयत गृह सर्वभूतोति।**

**सर्वव्यापी—Now the next objection arises. Granted that the soul is hidden in all creatures, but it may be so like thread in the pearls of a garland, and thus may be divided into limited portions like that thread (which is excluded by the pearls) The answer is, the Soul is "All-pervading." No doubt the thread becomes limited, because it does not pervade every portion of the pearl, the Soul, however, is unlimited because it thoroughly pervades all things.**

**मविष्यु सुश्रवस्यभूतातेर्वक्षेतार्थितिवेत्रा आत्मस्तेताभूतव्युपगमे परिच्छात्त्वादिवेषा: प्राप्त्युपरिष्ठतात्त्वः॥**

**सर्वभूतात्त्वात्मः—Now arises another objection Granted that the Soul "pervades all things," even then the Unity so emphatically laid down by Vedānta breaks down, for the Vedānta believes in and teaches only one**
Existence, the Soul, while "pervades all things" shows that there are at least two existences—the Pervader and the things pervaded. The reply is “सर्वभूतात्मकम्” He is the Soul, the essence, the inner Reality of all things. The “thingness” of those things is not a separate, independent entity, this “thingness” is the Soul itself. For the soul, pervading all things, exists also as the soul or real nature (स्वरूप) of those things.

तत्स्वरूपात्मकमेवावताराणि ज्ञातम: सत्तितायत्वं प्राणायत्तवेत ज्ञात:—सर्वभूततत्ता
सर्वभूतात्मकात्मकः स्थित: सनं आत्मावेत सर्वभूतात्मकवेत महामान: इति सर्वभूतात्मकात्मकः
हत्युज्यते ॥

कर्माचयः—The above expression “सर्वभूतात्मकात्मकः” suggests another objection. If the Supreme Soul is the soul or reality of particular creatures also, it must undergo the pain and pleasures of those creatures also. The reply is, no1, because the soul is “कर्माचयः” superintendent of actions and their fruits. All Actions and their fruits (pleasure and pain) are the work of माया and the soul stands as only the superintendent of those fruits, &c.

ननु तथा चेतु सुबद्धःक्योर्मक्षा संसारयामित्त ज्ञात:—कर्माचयः । कर्मेनां
शुभानुभावानां धर्माचरमेविभावानां लितात ।

सर्वभूतात्मिकः—The above expression “कर्माचयः” suggests another great objection. Granted that the Soul is the mere Superintendent of pain and pleasure, he becomes an absentee soul quite aloof from the Universe, as is believed by the माया Philosophy. The reply is, no1 because the soul is “सर्वभूतात्मिकः” लितात in all creatures as their essence.

तथा चेतु सैतायकाधिकामितं: तदस्यद्वारायम् इत्यत ज्ञात सर्वभूतात्मिकाः ।
सर्वांशिष्ठत्वात्मावेत अधिकारत प्रस्तातिति सर्वभूतात्मिकाः: सर्वांशिष्ठत्वात्मिकः
इत्यथः ।

साधी—Another objection arises to the “Essence living in all”. If he is not an absentee soul, and is on the other hand, the soul of all, then he must undergo pleasure and pain and say "I am happy" "I am the doer", &c. The reply is, no. The Soul is the direct seer of all those feelings which arise in the human mind. It is an interested (though not attached) “Eye-witness.”

ननु सर्वात्मकस्य चेतु "अयमहि कर्ता भेयाति" हयादि प्रत्येकमेवमान: कथं सर्वम-प्रकाशः
स्वातः हृद्यत ज्ञात:—“वह सुखी दुःखी हयादि प्रत्ययानां साक्षात् हृदा स्वयमः
सुभद्रःक्योर्मः ॥

चेता केवलः—Another objection. —If the Soul is “Eye-witness” it
must have eyes to see, the reply is, no, for it is conscious (चेत) without having any organs, &c

केवल = only, free from all dependence on other things.

(नन्दु साजी चेत चर्काविद्माणिपि स्वाधिक्ष ब्रह्म । चेता केवल: बोधा पुव न लु शरीराविद्माण)।

निःशः—Now comes another objection from the Nyāya Philosophy. If the Supreme Soul is the knower or a conscious Being, you believe in the possessor of the qualification called “consciousness”—a separate entity; (for the Nyāya Philosophy believes in consciousness as a separate entity from the knower). The reply is, no, because the Supreme Soul is without any quality. Strictly speaking, the Supreme Soul is not “conscious,” but consciousness. The quality and its possessor are one and the same thing, only different ways of looking at it.

नन्दु बोधा चेत नानायुणायं व्याधित्यं ब्रह्म—निःशः। गुणाशर्यादिसेवशूचयो बाध्यक्षब्याव इत्ययः।

MANTRA VI. 12.

एको वशी निःशिक्षाणां बहुनामेकं बीजं बहूधा यः करोति।
तमात्मस्तं येज्जनपश्यनिति धीरास्तेशां सुखं शाश्वतं नेतरेताम्।। १२।।

12. He is the one Controller of Actionless Beings, who shapes one germ (of Māyā) into many forms; those wise men who see Him present in the Reason,—theirs is eternal happiness—and not of others.

NOTES.

In this verse the fruit of the realization of Unity has been mentioned. The advantage of realizing the Unity of the Supreme Soul as described in the 11th verse is eternal happiness. (नन्दु एकों येज्जनपश्यनिति धीरास्तेशां सुखं शाश्वतं नेतरेताम् का हानिकिर्त्य ब्रह्म)

वशी—Controller (सर्वस्मतं वशे वर्तने हृति)।

निःशिक्षाणां—Actionless things. This may signify (a) inanimate things, as the ether, &c, (b) the individual souls, which are really actionless, because action is the nature, not of the individual soul, but of the body and its organs, (c) for the (enjoyment) same individual souls, actionless during the time before creation, he transforms Māyā into many forms.
13. He who, being One, creates the means of enjoyment (for) the many, is the Eternal of the Eternals, and the Intelligent of the Intelligents; having known that cause, knowable by knowledge (Śāṅkhya) and self-control (Yoga) (a man) is released from all bonds.

NOTES.

In this verse, as Prof. MacDonnell holds, there is an attempt to harmonize the Śāṅkhya, Yoga and the Vedānta Philosophy with one another, as there is mention of सांख्य and Yoga in the verse. The Vedantist commentators, however, do not hold this view, and they interpret सांख्य and योग as knowledge and self-control respectively.

This verse has been variously read by different commentators. Some read it as follows:—

“नित्यो... कामात्। तत्तत्त्वमेव येदनुपद्यति धीरा: तेषां सत्त्वः शाश्वती नेतरेष्याः। तदेवतत्त्वि मन्यन्ते निवेद्यायः परमेव सुखाम्। कथं न तत्त्वस्वरूपो न किम् सत्त्वः न शाश्वताः वा तत्त्वातिष्ठ तां सांख्य्योगाचिदगमयं तांत्रः देवं मुच्यते सर्वपाशेः।”

With this reading the translation will be as follows:—

He, who, being One, creates the means of enjoyment (for) the many, is the Eternal of the Eternals and the Intelligent of the Intelligents; those
wise men who see Him present in the Reason,—theirs is eternal peace and
not of others. (Wise men) believe him (to be manifest) as “thus,” and as
Indescribable (as well as) Supreme happiness (itself), how may I understand
whether He can be known or not? Having known that cause, knowable by
knowledge (Sāńkhya) and self-control, (a Yoga) man is released from all
bonds.”

निलाभाः.—Those things which are known to be Eternal, as the indivi-
dual soul or the sky, &c. (बोके निलाभेन प्रसिद्धानं जीवादिनां ब्राह्मणानि च)

चेतनाः.—Similarly those which are known in the world as intelligent
(बोके चेतनलचेनाभिज्ञानाः)

निलाश्.—The cause of them Eternity of these things appear to be Eternal
because He is Eternal (निलाशे हेतु—अयथातं निलाश्चतत्ततिः ततः निलाशे)

चेतनाः—similarly to be explained as निलाश:।

विद्वानाः—creates or gives (करोति वद्वानि वा)

कामाः.—The things which satiate desire, the means of enjoyment.
(कामिनिमित्वानं भोगाः)

सदृशं—that Brahm. (तदृश ब्रह्म)

यद्वृद्धं—“this” i.e., clearly knowing him (साधवत्)

मन्यते—believe. Subject “wise men” (understood) (विद्वानः)

अनिर्देश्यं—indescribable in language. (वाच्यपापार्थशयं)

कस्य विद्वानीयम्—How may I know? This is an expression of doubt on
the part of the disciple. That is, on the one hand, great seers call Him as
“this” showing to be immediately knowable (and as it were tangible),
and on the other hand, they call Him indescribable; therefore a doubt
arises in the mind of the disciple whether He is knowable or not (माति
न माति वा

ब्रह्म भावनं चेतु ब्रह्म प्रतीयते तत्ति न (वाच्यमनसतीतम्) अविदेश्यं, यदि न
प्रतीयते तत्ति “यद्वृद्धं” इत्यादि शुल्लनमङ्गामण्यम्, यतो संबंधयत्वो यथापवतां व्यक्तिः
सांख्ययोगाविद्या—This is the answer to the disciple’s (doubtful) ques-
tion: That Supreme Being can be known (अविदेश्यम्) by सांख्य = the know-
ledge which correctly reveals or manifests the soul यें = meditation, self-
control, performance of selfless duty.

संबंधम् निराकरेरति सम्बंधयते प्रकाश्यते आत्मा धीन इति सांख्य विद्यानं,
”यें= अविदेश्यमाननविद्याध्यानम्, विद्वाननिरलेवः, निर्देशःकारणंधानम् वा।
CHAPTER VI, 14.

MANTRA VI. 14.

\( \text{न तत्र सूर्यों भाति न चन्द्रतारण केमा विद्यते भाति} \) कुऽयमिष्ठः \( \text{। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वं मित्रं} \) विभाति \( \text{॥ १४ ॥} \)

14. Neither the sun shines there, nor the moon and the stars, nor these lightnings, (then) how this fire? Everything shines after His shining; (in short) this whole world shines by His light.

NOTES.

This verse has two-fold signification In the first place, it points out that God is Self-Luminous and quite independent of any external light. Moreover, nothing external can reveal Him. Being Self-Luminous, He can reveal to man only by Himself. Secondly, in continuation of the last verse where God is spoken of as the Eternal of the Eternals; in this verse He is described as the Light of all Lights, thus (He is Self-Luminous and Illuminator) of all.

स्वप्रकाशे तत्र प्रमाण नावतत्ति, परमेश्वरस्य आदित्यादिप्रकाशरीरप्रकाशायतवं वाहु स्था तस्य आदित्यादिप्रकाशायानां चावद्यक्तयत्तमाह \( \text{॥} \)

तत्र \( = \text{विभाति} \) —In Brahm

भाति—Shines—literally in Brahm

the sun can not shine; \( i.e., \) the sun can not give light to Brahm. (सूर्यो मयान न प्रकाशयतीयथे) \( \text{।} \)

कुऽयमिष्ठः—How, then, can this fire shine there?—the fire being the weakest light of all those lights mentioned, can give light to us mortals alone (अयमतिरस्त्र मोचसाम) \( \text{।} \)

यात्तमथ—While He is shining (Present Participle) (तंसूर्यप्रकाशम) \( \text{।} \)

अदुराति—Shines after. Just as iron, &c., can burn while fire is burning, and not independently

अदुराति, अदुरीयते। यथा ठाहादि वाहि देहात्मनुदद्वृति नस्वत: \( \text{।} \)

भासा—By light (दीप्या).

सर्वं मित्रं—This whole world (प्रकाशाते).

विभाति—Shines (प्रकाशाते).
MANTRA VI. 15

एको हथःसो मुक्तस्यास्य मध्ये स एवाधि: सलिले सनिविविष्ठः।
तमेव विद्विठातिमृत्युमोति नान्यः पन्था विचयतेवयनाय ॥ १५ ॥

15 (He alone) is the one Destroyer (of bonds) in the midst of this world, he alone is the fire (which) has entered water; having known Him alone (man) overcomes Death, there exists no other path to the attainment of salvation.

NOTES.

In the 13th verse it has been pointed out that man is released from all bonds by knowing God. This verse explains why this release is effected by knowing God alone.

ब्रह्मा देवं मुन्यते इत्युक्तः। कस्मात पुनस्तेव विद्विठा मुक्तेये नास्तेये नास्तेये ।

एकः —One And not any body else (नास्यः कक्ष्रित्)।

हेतुः —From the √ हत्र तo destroy Destroyer of the bonds of ignorance, &c. Destroyer of Māya. There is also an allusion to the swan who lives in the lake; this particular swan is the only one who lives in the whole world which may be compared to a lake. (हस्ति आविष्टाविद्विधानसः कारणः भित्र हेतुः मुक्तस्य शरी: खानीयस्य मण्डे)।

अभिनः (a) Fire—in the order of creation according to Hindu Cosmology, from Fire water is produced, moreover the Vedānta Philosophy believes in the identity of cause and effect; i.e., when fire the cause is changed into water the effect, it is really fire which has assumed a different shape, and so it does exist in the form of water. So with this sense of अभिनः; सलिले means “in water.”

अभिनः। एवं जनकस्तेजोरुपः। सलिले नीरे स्वार्याे। सनिविविष्ठः कारणकृपेयि

सम्यक्विनेश्वरं इत्यवादः॥

(व) अभिनः stands also for the name of God who destroys or burns away ignorance, &c (अभिनिरेवशः अभिनिरेविन्यास तत्कार्येञ्च ह्राह्यवादः)।

(क) God is compared to अभिनः coming out of the fire-producing wooden-sticks as explained in I 13. काश्चकाशो भवनेताभिव्यक्तोपनिरेवातिनः परमेश्वरः।

सलिले— (a) in water (as explained above), (b) in the human body
which is said to have been formed of water (or semen), (c) the purified heart like pure water.

(a) With the senses, (b) and (c) प्रात्मः means God.

(a) नीरे (b) देहातमना परिलैः “पंचम्यामाधुतो आपः पुष्पवचसो भवति”
(c) सङ्खिले इव स्वच्छे अन्तःकरणे।

MANTRA VI. 16.

स विश्वकृति विश्वदातम्योपोऽनि: कालकारो गुणी सत्यविभः। प्रथानेनेत्रात्मत्तिमुपैश्चेथः। संसारमोचायतितिविभेन्धेतु। \| 16 \|

16. He is the Creator of the Universe, Omniscient, (the Supreme) Soul and Cause (of all), conscious (in nature), the Creator of Time, possessing faultless qualities and all sciences, the Lord of Māyā and the individual soul, the Controller of qualities and the cause of salvation from the world (as well as) the Cause of bondage in the form of stay in the world.

NOTES.

For the clearness of understanding, this verse is a repetition of the same thought and suggests (by implication) how to attain salvation. (उद्विन्तावर्य तनेवार्यविशेषं विशेषतः कर्त्यं जु नाम हुमायरं प्रतिस्थापितं)

आत्मानिः—(a) The soul as well as the cause (of all).
(b) The cause of all living beings having individual souls (आत्मानी)।
(c) Being himself आत्म the cause—causeless.

(a) आत्मा चात्तो देशिंच सर्वस्य आत्मा सर्वस्य च थेलि: कारणपूर्व (b) आत्मानं सुचना तिर्यक्कृतिरेदारा आत्मानं थेलि: (c) आत्मा एव स्वयमेव सर्वस्य थेलिनं च कार्यान्तरमपेश्वतेः।

जः—Conscious in nature or being (विश्वस्थवः)।
कालकारः—The Creator of Time, another reading is कालकारः: the “Destroyer or Controller of Time or Death” विश्वविबाः (ताग्वाहेरिपि विश्वस्थवः) नियन्त्रा वा
सर्वस्यः—Knower or Possessor of all sciences (सर्व स्बिंश आच्छादः)।
प्रथानेत्रायेति:—Lord of Māyā (प्राचार्य and the individual soul (चेष्यः)
(प्रथानेत्रायेति: मायाजीवः परितिः)!}
The controller of the qualities sattva, rajas and tamas (सचार तत्त्व साध्वसन नियामकः).

सदामेश्च सत्यनिर्विवाहं—(a) सदामेश्च = emancipation or salvation from the world, the Supreme Being (when known) is the cause of emancipation from the world (सदामेश्च सत्यनिर्विवाहं). सत्यिः is the stay or remaining in the world (सत्यिः). This stay in the world is a form of bondage, therefore the bondage is called सदामेश्च सत्यनिर्विवाहं. Now, when Brahm is not known by man, he undergoes bondage, in this sense Brahm (being not known) becomes the cause of a man’s bondage in the form of stay in the world (सदामेश्च सत्यनिर्विवाहं).

Oh, (b) Who is the cause of emancipation from, existence of, and bondage in the world (सदामेश्च सत्यनिर्विवाहं हेतुः कारणः).

MANTRA VI. 17

संतनमयो द्वारः ईशासंस्थि जः सर्वेणो भुवनस्यास्त्र गोया।
यं ईशोऽस्त्र जगतो निर्मयवै नान्यो हेतुत्वविवदे ईशानाय ॥१७॥

17. He, full of that (light), is immortal, abiding in his divine glory, conscious in nature, pervading everywhere, the Protector of this world, and who always governs this world. There is no other cause (capable of) governing (the Universe).

NOTES.

This verse speaks of God as Independent of external means and abiding in His own glory. (परमेश्वरस्य कवमदिसाधनवेदन्तपेष्य सत्यनिर्विवाहं चाह।)

संतनमयः—(a) Full of that light, mentioned in the 14th verse. (b) The Soul of the Universe. The word संतन standing for the universe, and मय = possessing. (c) That very thing; the same, i.e., सदामेश्च सत्यनिर्विवाहं mentioned in the 16th verse. मय = very same.

(a) विविधतमः “तस्य भासा” इवपेक्ष्यात्मम (b) विश्वामता (c) स सत्यनिर्विवाहेतुः मया हेतुतुप। स्वाभिः मयः।

ईश्वरस्यः—Abiding in His divinity or His own glory. इश्वर = divinity or divine glory. सत्य = living, abiding ईश्वरस्य सत्यमिवत:। प्रथवा स्वेश्चित्रिति सम्यक्ष्यं स्वित्विभौ।

ईशानाय हेतुः—ईशानाय = for governing the universe हेतुः = the cause which is capable of (ईशानाय जगात्रेव नान्यं हेतुः सम्यः)।
MANTRA VI. 18.

यो ब्रह्माण्य विद्वाणि पूर्व यो वै वेदांश्च प्रहिष्णोति तस्मै ।

तथासह देवमातस्मुदिष्टिप्रकाशं सुमुचुदेन शरणमहं प्रपोदे ॥१८॥

18. Verily, as a seeker after salvation, I resort to the refuge (of) only that Luminous Being, who is the illuminator of spiritual understanding, who creates Brahmā in the beginning (of creation) and who vouchsafes the Vedas unto Him.

NOTES.

The prayer given in this verse indicates that the grace of God is a means of true knowledge, as already pointed out in the 3rd Chapter.

विद्वानि—Creates, referring either to every creation, or used as a Historic present meaning “created” (अत्ताप्रयत्र सत्ते वा).

प्रहिष्णोति—(lit sends) gives, vouchsafes, gave (ददाति पद्वति वा).

ह—used emphatically in the sense of only or alone (तः ह = तमेव = ह शान्तवेळाधारे).

अस्मीद्विद्यायम् (a) अस्मीद्विद्यि: is spiritual understanding (or insight) प्रकाश्यः = that which gives light. The illuminator of spiritual understanding.

(b) Whose Light is the Light of Knowledge, which is the spirit. Another reading is अस्मीद्विद्यि प्रकाश्य = प्रकाश्य = that which purifies.

(a) आत्मनि या वदिष्टां प्रकाशयति, “प्रकाश्य” इति पावे तथाय: प्रकाशकरम्

(b) आत्मा एव बुद्धि: लेय प्रकाशोत्स्तम्

प्रपोदे—resort to, go to (शालोइनिति)

MANTRA VI. 19

निष्कलं निषिक्यथं शान्तं निरंक्यं निरक्षनम्। द्रम्म्तस्य

परशं सेतुं द्वेष्न्यन्नमिवानलम् ॥१८॥

19. (I resort to Him who is) without parts, free from action, Unchangeable, Faultless, Untainted, the Supreme bridge (for the attainment of) salvation, (manifested) like fire which has consumed the fuel.
NOTES.

While the Phenomenal Brahm as revealed through creation has been mostly described in the above verses, this verse describes Brahm in itself—the True Unqualified Brahm

एवं सतत्च सत्त्वाधीनो भक्तयो भक्तपुष्टस्य सदिष्ठतः । ईशावासून तत्वस्पयेन दृश्यति ।

शास्त्रसमेत—undisturbed, that which cannot be modified, Unchangeable (निन्दनकर्मणु अतिरिक्तामृत ।)

निरिच्छन—From whom all faults (कर्म) are gone, faultless, without defect (निगर्गम्य कर्मं देशम् यस्मात् ।)

निरंजनसमेत—(a) Untainted, unaffected, unmixed अंजनसमेत means a mixture or darkness (निगर्गम्य कर्मं देशम् यस्मात् ।)

(a) निब्रेमस (b) निगर्गम्य अंजनसमेत कार्यां यस्मात् ॥

अगत्यांसमेत—(for the attainment of) salvation = अगत्यां गोपालस्य मात्रस्य ।

सेतुम्—(a) A means of crossing the ocean of the world, a bridge for reaching salvation by crossing this ocean like world

Or (b) in अगत्यां सेतुम् = सेतु also may mean an embankment (which supports a country from floods) So the Supreme Being is called an embankment which supports salvation, i.e., on whom this immortality depends (a) सेतुं संसारमनोहङ्गेहङ्ग्यतात्योपायत्वात् नम (b) महास्य सेतुं विधायाः तथा वर्यादात्यायम् ।

दग्धावाःप्रभाववाणसमेत—Just as fire, first hidden in the fuel, becomes manifested by consuming that fuel, in the same way the Supreme Being becomes manifested and its Unity is realized when dualism, with its radical cause, ignorance, has been consumed and destroyed. Compare I.13.

जीवप्रेक्ष्यं तत्तथं स्ततिरक्षाकार्यविवाहपूर्वं हैतप्रक्ष्यं स्वतात्माणाचताय दुःखायि

नन्त्यकृत्यानि बिनाचतायाँ जयस्थितम् तत्त्वम दृष्टं दृष्टं हैत्यादि ॥

“I resort to” is understood here from the last verse (“शरणं प्रपय” दृष्टि पूर्वार्थवायः ॥

MANTRA VI. 20.

यदा चर्मं वदाकाशं वेद्यतिष्यति मानवाः । तदा देवविव-ज्ञाय दुःख्यातो भविष्यति ॥ २० ॥

20. When human beings, not knowing the Luminous Being, will put on the sky (ether) like skin, then there will be the end of (their) misery.
NOTES.

This verse, as interpreted by Śaṅkarāchārya in the Gitā, suggests and teaches the absolute impossibility of termination of human misery so long as man does not know God. Just as it is impossible for a human being to put on the sky like the skin which covers him, so it is impossible for his misery to terminate if he does not know God.

मर्यादाकाशायेनसंवर्धनायेनसचिवालये
गृहभवनः। यथा अर्थस्तोत्राकाशाय। चर्चायतीर्थायेनसंवर्धनायेनसचिवालये
देशानामेकालंस्मयः॥

वेद्विशयन्ति—will put on or cover
सचिवालय—like the skin
अविज्ञाय—Having not known.

MANTRA VI 21.

तपःप्रभावादेवप्रसादादाय ब्रह्म हृ श्रेतादत्तरोथ विद्राहः।
श्रवणामिभ्यः: परमं पवित्रं प्रोचवं सम्पर्यविविष्यंजित्यम्॥ २१॥

21 By the power of penance (and self-control) and by the grace of God, Śvetāśvatara (first) knowing Brahm, thoroughly expounded to the most respectable Sannyāsīs (called Paramahamsa) the Holy, Supreme Being well-served by groups of sages.

NOTES.

This verse contains the only historical and personal reference in the book, and that also, as the commentators say, in order to point out briefly the methods of realizing the Supreme Being.

तपः—The word तपः implies three things here: (a) Penance; the performance of hard austerities like the fast called चातुर्युथ (b) The regular performance of daily duties (c) Self-control (called the chief of Penances).

(a) कृत्स्नात्मान्यकायः (b) नियममात्वान्यनम् (c) मनस् एकाकायः (परमं तपः)।

विद्राहु—Knowing, i.e., having known Brahm (ब्रह्म विद्राहु)।
अथ—After (having known); then. (अथ—परवाहु।)

श्रवणामिभ्यः—The Upasarga श्रवण is used here in the sense of extreme respectability, आश्रमिताः परम—means here a Sannyāsin, these are divided
...into four types, the highest and the most respectable type being called Paramhansa. So it means, “to the most respectable Sannyāsī called Paramhansa.”

**Prabhā—The Supreme Being, referring to Brahm**

**Prabhā—expounded, propounded, described (प्रोब्धाः)**

**Sambhak—**is connected both with Prabhā and Jūṣṭa (a) “thoroughly or well described” and “well served”

(सम्बन्धिति कालादिब्यायेन अभवत्तांपि | सम्बन्धि प्रोब्धाः सम्बन्धिति)

**Jūṣṭa**—group or collection

**Served (an adjective of Brahm understood):**

“Served by groups of sages” (अभवत्तां संवेदः समुहौः छुयूः सेवितम्)

**MANTRA VI 22.**

बेदानन्ते परमं गुहं पुराक्तपे प्रचोदितमय | नाप्राशान्ताय

द्रातवं नापुवाणायाशिष्याय वा पुनः || २२ ||

22. This knowledge, extremely confidential in the Vedānta, and taught in the previous creation, should not be imparted to one whose (heart) has not been purified, nor to one who is not a (pure-hearted) son, nor to one who is not a (pure-hearted) disciple.

**NOTES.**

This verse points out the extremely profound nature of the Science of Brahm and adds that only the pure have a right to be taught this knowledge. (सम्बन्धिति कालादिब्यायेन अभवत्तां प्रोब्धाः सेवितम्)

बेदानन्ते—बेदानन्ते: are the concluding portions of the Vedas, the word Vedānta is used here in the singular to denote the class of those portions in general. In this Vedānta many other subjects (as worship, meditation, &c.) in addition to the Supreme knowledge of Brahm have been taught

(बेदानन्ते अभवत्तां संवेदः सेवितम्)

परमं गुहं—गुहं = that which ought to be kept secret, confidential. This Supreme knowledge of Brahm is extremely confidential portion
even of the Vedânta, which, as pointed out above, contains other subjects also.

( उपासनादिहित्यार्थम्—गुहाम्—गोपयम् )

प्रचेत्तितम्—taught, propagated वपतिस्म ( पुरान् ) (a) In the previous creation Showing that the subject is very sublime and worthy of reverence, as coming down from times without beginning

( पूर्वसूत्रोऽयम्—तथाविपरमप्रायात्मातस्मिन् )

(b) In the portion of the Veda called अर्थवाद—"praise" in which the Vedânta has been eulogized as worthy of acceptance

( प्रथमात्रेतः पक्षाःप्रज्ञां वक्ष्यां तत्ततम् )

प्रमाणार्थनाथाय—whose passions have not been subdued (ovi pacified); whose heart has not been purified ( सकलारागादिविरहितं चित्तं न यथा तत्स्थे )

अयुञ्जाय—to one who is not a (pure or worthy) son ( प्रमाणार्थनाथवाय )

अयुञ्जाय—to one who is not a (pure or worthy) disciple (प्रमाणार्थनाथस्चवाय)

पुनः indicates that (otherwise) the non-observance of this restriction will lead to Evil (प्रव्रव्या प्रयत्नायापतिरितिः पुनः श्रवः )

MANTRA VI. 23.

यस्य देवे परा भक्तिया पदे तथा गुरौः। तस्येते कथिता ह्यस्य: प्रकाशन्ते महात्मन: प्रकाशन्ते महात्मन: इति || २३ ||

इति इवताभ्यासेऽपिनिपुतु षड्युक्त्याः || १ ||

23. These subjects, as described (above) are revealed to that great soul who has devotion to God, and as much devotion to (his) preceptor as God.

NOTES.

The above verse has described purity of heart as an indispensable condition of gaining Supreme knowledge, this verse requires another condition—merely Purity is insufficient, devotion to God and equal devotion to the preceptor is equally necessary

चतुर्थः किरताग्राधिसमास्वतेभीरण्या प्रकाशितं बिद्धानज्ञात्व महतैति प्रकाशितं )

तस्य—Genitive in the sense of accusative—to him, the deserving seeker and the devotee of his preceptor ( तस्य वेत्त्वाधिकारिण: गुहामः )

महात्मान:—(connected with तस्य ) ( Of great Soul or mind महात्मानः )

प्रकाशन्ते—are revealed or manifested भक्ष्यान्ते ) ( स्वाज्ञात्वम् स्वतः )


The repetition indicates the conclusion as well as the grandeur of
and extreme reverence shown to the subject. (द्रुक्षिर्यप्रथममाप्यमादराध्य ७)

Here ends the Sixth Chapter as well as the Śvetāsvatara Upaniṣad.

PEACE CHANT.

ॐ सहनावचतुः सहनो भुनकु तह वीर्यं करवावहे
तेजस्विनावधीतमां मा विभ्रीषावहे
ॐ शान्तिः शान्तिः शान्तिः

॥ इति ऋष्यवर्धिकायदुस्तःवर्तेरापलिनिसंपूर्णा ॥
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