

## SVETĀSVATARA UPANIṢAD

The *Svetāsvatara Upaniṣad* belongs to the Taittirīya school of the *Yajur Veda*. Its name is derived from the sage who taught it.<sup>1</sup> It is theistic in character and identifies the Supreme *Brahman* with Rudra who is conceived as the material and the efficient cause of the world, not only the author of the world but its protector and guide. The elements associated with theism, Personal God and devotion to Him, which are to be met with undoubtedly in the other Upaniṣads, become prominent in the *Svetāsvatara Upaniṣad*. The emphasis is not on *Brahman* the Absolute, whose complete perfection does not admit of any change or evolution but on the personal *Īśvara*, omniscient and omnipotent who is the manifested *Brahman*. Terms which were used by the later *Sāṃkhya* philosophy occur in the Upaniṣad, but the dualism of the *Sāṃkhya*, *purusa* and *prakṛti*, is overcome. Nature or *pradhāna* is not an independent entity but belongs to the self of the Divine, *devātma-śakti*. God is the *māyin*, the maker of the world which is *māyā* or made by him.<sup>2</sup> The Upaniṣad teaches the unity of the souls and the world in the one Supreme Reality. The Upaniṣad is an attempt to reconcile the different philosophical and religious views which prevailed at the time of its composition.

<sup>1</sup> *sveta*, pure, *aśva*, *indriyas*, senses. Samkarānanda. See VI. 21: literally, he who has a white mule. Cp. *jarad-gavaḥ*, he who has an old cow.

<sup>2</sup> *mayi sṛjate sarvaṃ etat*.

## CHAPTER I

## CONJECTURES CONCERNING THE FIRST CAUSE

1. *brahmavādīno vadanti:*

*kim kāraṇam brahma, kutah sma jātā, jīvāma kena, kva ca sampratiṣṭhāḥ, adhiṣṭhitāḥ kena sukhetaṛeṣu variāmahe brahma-vido vyava-sthām.*

1. Those who discourse on *Brahman* say: What is the cause? (Is it) *Brahman*? Whence are we born? By what do we live? And on what are we established? O ye who know *Brahman*, (tell us) presided over by whom do we live our different conditions in pleasures and other than pleasures (pains).

2. *kālāḥ svabhāvo niyatir yadrcchā bhūtāni yoniḥ purusa iti cintyā.*

*samyoga eṣam na tvātma-bhāvād ātmāpy anīśaḥ sukha-duḥkha-hetoh.*

2. Time, inherent nature, necessity, chance, the elements, the womb or the person (should they) be considered as the cause? It cannot be a combination of these because of the existence of the soul. Even the soul is powerless in respect of the cause of pleasure and pain.

*cintyā: v. cintyam.*

In *Atharva Veda* XIX. 53. 1, we are told that 'Time is a horse with seven reins . . . him the knowing poets mount.' *kālo aśvo vahati sapta-raśmīḥ . . . tam ārohanti kavayo vipaścītāḥ.* In the same verse it is said that 'all the worlds are his wheels.' *tasya cakrā bhuvanāni viśvā.*

The creative and destructive functions of *Kāla* or time are brought out in the M.B.

*kālāḥ pacati bhūtāni, kālāḥ saṃharate prajāḥ  
kālāḥ supteṣu jāgarti, kālo hi duratikramah.*

It also asserts that there is a time-transcending element which overcomes even time—

*kālāḥ pacati bhūtāni sarvāṇy evātmanātmani  
yasmīn tu pacyate kālas tam vedeha na kaś cana.*

*ātmā:* the soul, the living self, *jīva* which is not an independent cause, but is subject to the law of karma.

*yonih:* the womb. *prakṛti* which is the mother of all possibilities in the world.

The different views are mentioned as they were suggested in the previous history of Indian thought. The non-conscious cannot be

the cause of the conscious. The conscious human being cannot be the ultimate cause for he is not the determiner of his own destiny.

3. *te dhyāna-yogānugatā apaśyan devātma-śaktim sva-guṇair nigūḍhām  
yah kāraṇāni nikhilāni tāni kālātma-yuktāny adhiṣṭhāty  
ekah.*

3. Those who followed after (were devoted to) meditation and contemplation saw the self-power of the Divine hidden in its own qualities. He is the one who rules over all these causes from time to the soul.

*dhyāna-yoga*: Cp. *dhyāna*. I. 14; again, I. 10-11.  
*tasyābhidhyānāt*. It seems to foreshadow the *pranidhāna* of the *Yoga Sūtra* I. 23. Bhakti or devotion is a natural development of *dhyāna*. VI. 22.

*devātma-śakti*: the self-power of the Divine. It is not like the *prakṛti* of the Sāṃkhya, independent of God. The power, *śakti* of the Supreme, is the cause of the world. It is of the nature of the Supreme and not independent.

*devasya dyotanādi-yuktasya māyīnaḥ paramēśvarasya paramātmanah  
ātmabhūtām svatantrām, na sāmṅhya-parikalpita-pradhānādivat  
prthag-bhūtām svatantrām śaktim. Ś.*

See IV. 10; see B.G. IX. 10.

Cp. *Brahma Pūraṇa*:

*eṣā catur-vimśati-bheda-bhinnā māyā parā-prakṛtis tat-samutthā.*

There is no reason, as Plotinus says, why the spirit should remain stationary in itself. It is not impotent as it is the source and potentiality of all things. *Enneads* V. 6. 1. Nothing is lost by its creative activity. In Plotinus, the power of Spirit penetrates the whole spiritual world and the world of souls.

*sva-guṇair nigūḍhām*: hidden in its own qualities. 1. The self-power of the Divine is hidden by the qualities of the Lord, *devātmanā*, *īśvara-rūpeṇa avasthitām*. Ś. The power of manifestation (*māyā-śakti*) is in the form of *īśvara*, the Supreme Lord. See also III. 2; IV. 1, 9 and VI. 1.

2. The self-power of the Divine is hidden by the three qualities of *sattva*, *rajas* and *tamas*. It is the cause of the creation, maintenance and dissolution of the world. *devasya paramēśvarasya ātma-bhūtām, jagad-udaya-sihiti-laya-hetu-bhūtām, brahma-viṣṇu-śivātmikām. Ś.*

Cp. *sarga-sthity-anta-kārinām brahma-viṣṇu-śivātmikām  
sa samjñām yāti bhagavān eka eva janārdanaḥ.*

3. The qualities may refer to the modifications of *prakṛti*, *puruṣa* and *īśvara*. *brahmaparatantraḥ prakṛtyādi-viśeṣaṇaiḥ upādhibhiḥ nigūḍhām. Ś.*

*devās ca ātmā ca śaktiś ca yasya para-brahmaṇah avasthā-bhedāḥ tām*

*prakṛti-puruṣeśvarānām sva-rūpa-bhūtām brahma-rūpeṇa avasthitām  
parāt-paratarām śaktim kāraṇam apaśyan. Ś.*

See I. 9 and 12.

4. The power of the Lord to create, preserve and dissolve the world is looked upon as the cause—

*devātmanah dyotanātmanah prakāśa-svarūpasya prajñāna-ghana-svarū  
pasya param-ātmanah jagad-udaya-sihiti-laya-niyamana-viśayām  
śaktim sāmāthyam apaśyan. Ś.*

*Brahman*, the unconditioned Absolute, cannot be regarded as the cause of the world. It can only be described negatively. Ś says, *na kāraṇam nāpy akāraṇam na cobhayaṃ nāpy anubhayaṃ na ca nimitam na copādānam na cobhayaṃ. Ś.*

So it is that the causation of the world is traced to *māyā* or *prakṛti* which is the power of *Brahman* conceived as *īśvara*.

## THE INDIVIDUAL SOUL IN DISTRESS

4. *tam eka-nemim trṛtām ṣoḍaśāntam satārdhāram vimśati  
pratyarābhīḥ  
aśṭakaiḥ ṣaḍbhiḥ viśva-rūpaika-pāśam tri-mārga-bhedam dvi-  
ni-mittaika-moham.*

4. (We understand) Him (as a wheel) with one felly, with three tires, sixteen ends, fifty spokes, twenty counter-spokes and six sets of eights, whose one rope is manifold, which has three different paths, whose one delusion (arises) from two causes.

In this and the following verses, the world is compared to a rotating wheel or a flowing stream. Its chief characteristic is movement and these images bring it out.

*eka-nemim*: with one felly. *īśvara* is the one source of the manifested world. The root cause of the whole world described in different ways has its locus in *īśvara*.

*ya ekah kāraṇāni nikhilāny adhiṣṭhāti tam eka-nemim, yonih  
kāraṇam avyāktam ākāśam parama-vyoma-māyā-prakṛtiḥ śaktiś tamo  
'vidyā chāyājñānam anṛtam avyaktam ity evam ādi-śabdair abhilap-  
yamānaikā kāraṇavasthā, nemir iva nemih sarvādhāro yasyādhiṣ-  
ṭhātur advītyasya param-ātmanas tam eka-nemim. Ś.*

*īśvara* uses *prakṛti* for creation.

It is usual to describe the world as a wheel, *ekam pādām nokṣipati.*

*Sanatsujātiya* VI. 11.

*trṛtām*: with three tires, threefold. Reference is to the three guṇas, *sattva*, *rajas* and *tamas*.

*ṣoḍaśāntam*: sixteen ends. Reference is to the five elements, five organs of perception (*jñānendriya*), five organs of action (*karmendriya*)

and the mind (*manas*). *Prakṛti* and its twenty-three evolutes are sometimes divided into two groups of eight and sixteen. The group of eight is called *prakṛti* or *mūla-prakṛti* and consists of *prakṛti*, *buddhi*, *aham-kāra* and the five elements. The group of sixteen called *vikāra* consists of mind, the ten organs and the five objects of the senses. See M.B. XII. 7670, 11394-6; 11552 ff. *Buddha-carita* XII. 18-19. This view is accepted by *Tattva-samāsa* 1 and 2; *Garbha U.* 4 and *Bhāgavata Purāna* VII. 7. 22.

*Sāṃkhya Kārikā* divides the 24 into three groups: 1. *prakṛti*; 2. 7 called *prakṛti-vikṛti*; and 3. 16 called *vikṛti*. The last are called *śoḍaśaka gaṇa* (22).

This expression may refer to the sixteen *Kalas* mentioned in *Praśna* VI. 1.

*śatārdhāram*: fifty spokes. They represent the forces which move the wheel. Ś mentions the five *viparyayas*, *tamas*, *moha*, *mahā-mohas* *tāmisra* and *andhatāmisra* (they may also refer to ignorance, self-love, love, hatred and fear. *Yoga Sūtra* I. 8; II. 2. *Sāṃkhya Sūtra* III. 37); twenty-eight *asaktis* or disabilities. *Sāṃkhya Sūtra* III. 28; the nine inversions of the *tuṣṭis*, satisfactions, *Ibid* III. 39; the eight inversions of the *siddhis* or perfections (III. 40). The various subdivisions of *viparyaya*, *asakti*, *tuṣṭi* and *siddhi* given in *Sāṃkhya Kārikā* 46 ff. form a set of fifty. See E. H. Johnston: *Some Sāṃkhya and Yoga Conceptions of the Svetāśvatara Upaniṣad*. *Journal of the Royal Asiatic Society*, October 1940, pp. 855 ff.

*pratyarābhīḥ*: counter-spokes. These are the ten organs of perception and action and their objects. *Praśna* IV. 8. It may also refer to the five elements with the five objects of the senses and the ten organs. See M.B. XII. 112. 38-41.

*aṣṭakāḥ ṣaḍbhīḥ*: six sets of eights. The six are 1. *prakṛti*: with its eight causes of the five elements, mind (*manas*), intellect (*buddhi*), and self-sense (*aham-kāra*), see B.G. VII. 4; 2. *dhātu*: with the eight constituents of the body; 3. *aiśvarya*: lordship with its eight forms; 4. *bhāva*: eight conditions; 5. *deva*: gods with their eight classes; and 6. *ātma-guṇa*: virtues which are also eight.

*anīmā mahimā caiva garimā laghimā tathā*

*prāptiḥ prakāmyam īsitvam vaśitvam ca 'ṣṭabhūtayah.*

*viśva-rūpaika-pāśam*: whose one rope is manifold. It is desire or Karma *viśva-rūpa*, *nānā-rūpa ekah kāmāḥyah pāśah*. Ś. *Viśva-rūpa* is often used for the soul which is subject to rebirth. I. 9; V. 7; *Maitri* II. 5. *Viśvākhyā*; V. 2, *Viśva* and VII. 7, *Viśvarūpa*. Cp. also M.B. XIII. 112. 33, *tathaiiva bahu-rūpatvād viśva-rūpa iti śrutah.*

*tri-mārga-bhedam*: which has three different paths to salvation explained as *dharma*, religiousness, *adharmā*, irreligiousness, and *jñāna* or wisdom.

*moha*: delusion or ignorance of self which is produced by two causes. good or bad works. Both of them commit us to the wheel of rebirth,

5. *pañca-sroto' mbum pañca-yony ugrā-vakrām pañca-prānormim pañca-buddhyādi-mūlām pañcāvartām pañca-duḥkhaugha-vegām pañca-śad-bhedām pañca-ṣarvām adhīmaḥ.*

5. We meditate on him as a river of five streams, from five sources, fierce and crooked, whose waves are the five vital breaths, whose original source is the fivefold perception, with five whirlpools, an impetuous flood of five pains, divided into fifty kinds (of suffering) with five branches.

The reality of the world and its relation to the Supreme *Īśvara* are brought out here.

*pañca-sroto' mbum*: having for its water that which has five streams. *srotas* is also used for sense organ.

*indriya*: the stream of perceptions which each sense organ receives from the outer world. These streams flow from the senses to the mind which is said to have five streams. Cp. *pañca-srotas* in M.B. XII. 7890-1, where Nilakaṇṭha identifies it with mind or *manas*.

*Yoga Sūtra* II. 2 mentions the five *kleśas* as *avidyā*, *asmitā*, *asakti*, *rāga*, *abhiniveśa*.

Vācaspati Miśra on *Sāṃkhya Kārikā* (47) explains *pañca-viparyaya-bhedāḥ* by a quotation from *Vārṣaganya Pañca-parva-vidyā*. See also *Tattva-samāsa* 14. *Buddha-carita* XII. 33.

6. *sarvājīve sarva-samsthe bhṛante asmin haṃso bhrāmyate brahma-cakre.*

*prīhag ātmānam preritāram ca matvā juṣṭas lalas tenā-myatvam eṣi.*

6. In this vast brahma-wheel, which enlivens all things, in which all rest, the soul flutters about thinking that the self in him and the Mover (the Lord) are different. Then, when blessed by him, he gains life eternal.

*asmin v. tasmin.*

Cp. B.U. I. 4. 10.

*Kaṭha* IV. 10; T.U. II. 7. 1; B.G. XVIII. 61. *Viṣṇu Dharma* has the following verses:

*paśyaty ātmānam anyam tu yāvad vai param-ātmanah*

*tāvad sambhṛāmyate jantur mohito nijakarmānā:*

*samkṣīṇāśeśakarmā tu param brahma prapaśyati*

*abhedanātmanāś sūddham sūddhatvād akṣayo bhavet.*

Both *Īśvara* and the individual soul belong to the manifested world. *brahma-cakram*: see also VI. 1. Gaudapāda gives *Brahman* as a synonym for *prakṛti*. See Gaudapāda on *Sāṃkhya Kārikā* 22. The soul of man is a traveller wandering in this cycle of *Brahmā* which is huge, a totality of lives, a totality of states, thinking itself to be

different from the Impeller of the journey. The soul reaches its goal of immortality when it is accepted by the Supreme.

### SAVING KNOWLEDGE OF BRAHMAN

7. *udgītam etat paramam tu brahma tasmīns trayam supra-  
liṣṭhākṣaram ca.  
atrāntaram brahma-vido'viditvā līnā brahmaṇi tat-parā  
yoni-muktāḥ.*

7. This has been sung as the supreme Brahman and in it is the triad. It is the firm support, the imperishable. The knowers of Brahman by knowing what is therein become merged in Brahman, intent thereon and freed from birth.

*supraliṣṭhā: v. sapraliṣṭhā, svapraliṣṭhā.*

*brahma-vido: v. veda-vido, knowers of the Vedas.*

*paramam: Supreme. prapañca-dharma-rahitam. Ś.*

*trayam: the triad, the individual soul, the world and the cosmic lord.  
bhoktā, bhogyam, preritāram. Ś.*

8. *samyuktam etat kṣaram akṣaram ca vyaktāvryaktam bharate  
viśvam īśaḥ.  
anīśas cātmā badhyate bhoktṛ-bhāvāt jñātvā devam mucyate  
sarva-pāśaiḥ.*

8. The Lord supports all this which is a combination of the mutable and the immutable, the manifest and the unmanifest. And the soul, not being the Lord, is bound because of his being an enjoyer. By knowing God (the soul) is freed from all fetters.

See B.G. XV. 16-17. The later doctrine of Śaiva-siddhānta with its distinctions of *paśu*, *pati*, *pāśa*, the creature, the lord and the bond, is here suggested.

9. *jñājnāu dvāv ajāv īśanīśāv ajā hy ekā bhoktṛ-bhogyārtha-yuktā  
anantaś cātmā viśva-rūpo hy akartā trayam yadā vindate  
brahman etat.*

9. There are two unborn ones, the knowing and the unknowing, the one all-powerful, the other powerless. Indeed there is (another) one who is unborn, connected with the enjoyer and the objects of enjoyment. And there is the infinite self, of universal form, non-active. When one finds out this triad, that is Brahman.

The individual soul, the personal god and *prakṛti* or nature are all contained in Brahman: *jīveśvara-prakṛti-rūpa-trayam brahma. Ś.* The

doctrine of the triune unity elaborated later by Rāmānuja is suggested here. For Rāmānuja, God is the soul of nature as well as the soul of souls. See I. 12.

The distinctions of enjoyer, enjoyment and enjoyed are contained in Brahman: *bhoktṛ-bhoga-bhogyā-rūpam. Ś.*  
*akartṛ: non-active. kartṛtvādi-samsāra-dharma-rahitaḥ. Ś.*

In commenting on this verse, Ś makes out that the manifested world is due to the power of *māyā* which is not independent of Brahman and so does not constitute a second to it. As it is responsible for the manifested world it is not a nonentity. Its nature is indescribable.

*māyāyā anirvācyatvena vastutvāyogāt tathāha;  
eṣā hi bhagavan-māyā sad-asad-vyakti-varjitā. Ś.*

10. *kṣaram pradhānam amṛtākṣaram haraḥ kṣarātmānāv īśate  
deva ekah  
tasyābhidhyānād yojanāt tattva-bhāvād bhūyaś cānte viśva-  
māyā-nivṛtīḥ.*

10. What is perishable is the *pradhāna* (primary matter). What is immortal and imperishable is *Hara* (the Lord). Over both the perishable and the soul the one God rules. By meditating on Him, by uniting with Him, by reflecting on His being more and more, there is complete cessation from the illusion of the world.

*hara: one of the names of Śiva; Ś explains hara as one who removes ignorance. avidyāder haranāt.*

Cp. Śiva-mahimna Stotra:

*bahula-rajase viśvotpattau bhavāya namo namaḥ  
prabala-tamase tat-samihāre harāya namo namaḥ  
jana-sukha-kṛte sattvodyuktāu mṛḍāya namo namaḥ  
pramahasi pade nistraigunye śivāya namo namaḥ.*

Salutations to Bhava or Brahmā in whom *rajas* preponderates for the creation of the universe, salutation to Hara or Śiva in whom *tamas* preponderates for the destruction (of the universe). Salutation to Mṛḍa or Viṣṇu in whom *sattva* preponderates for giving happiness to people. Salutation to Śiva who is effulgent and beyond the three attributes.

*by meditating on him: The way by which the soul is awakened to the divine core of his being is abhidhyāna, an intense contemplation of the Saviour God. It leads to contemplative union with the object and identification with his essential reality. This contemplation is introspection, an intimate worship, intuition of one's own inner being. IV. 5. devam svacittastham upāśya. The embodied jīva becomes one with God. II. 14. tad ātma-tattvam prasamīkṣya dehi eko bhavate.*

*viśva-māyā*: illusion of the world. *sukha-duḥkha-mohātmakāṣeṣa-prapañca-rūpa-māyā*. Ś. Cp. Vasubandhu's *Abhidharmakośa*: *abodhim dhyānāntye* VI. 24. When we reach *kaivalya*, there is a total cessation of the world. The contemplator rises above the cosmic structure and attains *brahma-nirvāna*.

II. *jñātvā devaṃ sarva-pāśāpahāniḥ kṣīṇaiḥ kleśair janma-mṛtyu-prahāniḥ tasyābhidhyānāt tṛtīyaṃ deha-bhede viśvaiśvaryaṃ kevala-āpta-kāmaḥ*.

II. By knowing God there is a falling off of all fetters; when the sufferings are destroyed, there is cessation of birth and death. By meditating on Him, there is the third state; on the dissolution of the body, universal lordship; being alone, his desire is fulfilled.

This verse describes the different sides and stages of liberation. Negatively it is freedom from birth and death; positively it is oneness with *Īśvara*, so long as there is the manifested world and oneness with *Brahman* when the manifested world ceases to exist.

*tasya paramēśvarasya, abhidhyānād deha-bhede śarīrapātottara-kālam arcirādīnā deva-yāna-pāthā gatvā paramēśvara-sāyujyaṃ gatasya tṛtīyaṃ virād-rūpāpekṣayāvryākṛta-parama-vyoma-kāraṇēśvarāvastham viśvaiśvarya-lakṣaṇaṃ phalam bhavati, sa tad anubhūya tatraiva nirviśeṣam ātmānam matvā kevala nirasta-samastaiśvarya-tad-upādhisiddhir avyākṛta-paramavyoma-kāraṇēśvarātmaka-tṛtīyāvastham viśvaiśvaryaṃ hitvā, āpta-kāma ātma-kāmaḥ pūrnānandādvitīya-brahma-rūpo 'vatiṣṭhate*. Ś. He also quotes from *Siva-dharmottara*:

*dhyānād aiśvaryaṃ atulam, aiśvaryaḥ sukham uttamam, jñānena tat parityajya videho muktim āpnuyāt*.

A distinction is made here between *dhyāna* or meditation which leads to lordship and *jñāna* or wisdom which leads to liberation. The former, which is the contemplation of the heart, the rapture of devotion, is a stage to the latter, which is the contemplation of intelligence, the blaze of discernment. So long as the cosmic process continues, the Personal Lord presides over it and the freed individual becomes a co-worker with Him. When the cosmic process terminates, the Personal Lord lapses into the Absolute and so does the freed individual. He knows as does the Lord that he is the manifestation of the Absolute, even when he is functioning in the world.

12. *etad jñeyam nityam evātmasamsthānā nātaḥ param veditavyam hi kiñcit bhoktā bhogyam prerilāram ca matvā sarvam proklam tri-vidham brahman etat*.

12. That Eternal which rests in the self should be known.

Truly there is nothing beyond this to be known. By knowing the enjoyer, the object of enjoyment and the mover (of all), everything has been said. This is the threefold *Brahman*.

The individual soul, the object of enjoyment, *prakṛti* and the Supreme Lord *Īśvara* are all forms of *Brahman*.

*ātma-samsthān*: which rests in the self.

Cp. *Kaṭha* V. 12.

*Siva-dharmottara* says: *śivam ātmani paśyanti pratimāsu na yoginaḥ*. The Yogins see the Lord in the self and not in images.

13. *vahner yathā yoni-gatasya mūrtiḥ na dṛśyate naiva ca liṅga-nāśaḥ. sa bhūya eve'ndhana-yoni-grhyah tad vo'bhayaṃ vai praṇava-vena dehe*.

13. As the form of fire when latent in its source is not seen and yet its seed is not destroyed, but may be seized again and again in its source by means of the drill, so it is in both cases. The self has to be seized in the body by means of the syllable *aum*.

Fire though not seen at first is there all the time; it becomes visible by friction; even so the Self is there all the time though unperceived by those in a state of ignorance. It is perceived when by meditation on the syllable *aum*, we subdue the lower self. The vision of the Self is achieved by means of the *praṇava*, *aum*.

*indhana*: the stick used for drilling.

*yoni*: the underwood in which the stick is drilled.

14. *sva-deham arañim kṛtvā praṇavam co'ttarāraṇim dhyāna-nirmathanābhyāsāt devaṃ paśyen nigūdhavat*.

14. By making one's body the lower friction stick and the syllable *aum* the upper friction stick, by practising the drill (or friction) of meditation one may see the God, hidden as it were.

In overcoming the obstacles which prevent the realisation of *Brahman* on the part of the individual, suffering is involved.

We are asked to meditate on Godhead and bring Him out of the recesses of our heart.

Cp. *Kaivalya U. I. 11*.

15. *tilēsu tailam dadhinīva sarpir āpas srotassu arañiṣu cāgniḥ. evam ātmātmani grhyate'sau satyenainam tapasā yo' nupaśyati*.

15. As oil in sesamum seeds, as butter in cream, as water in riverbeds, as fire in friction sticks, so is the Self seized in one's own soul if one looks for Him with truthfulness and austerity.

*srotas*: river-bed. Usually a stream, here the dry bed of a stream which, if dug into, will yield water.

*lapasā*: by austerity. The divine in us becomes manifest only when we subject ourselves to certain disciplines. The Divine operates in us but it requires effort to make it shine forth. A later Upaniṣad says that the Divine dwells in us as ghee in milk but even as ghee is obtained after the process of churning, the churning of the mind is necessary to reveal the inner splendour.

*ghṛtam iva payasi nigūḍham bhūte bhūte ca vasatī vijñānam,  
satatam manīhetavyam manasā manīhāna-bhūtena.*

16. *sarvavyāpinam ātmānam kṣīre sarpiṛ ivārpitam  
ātma-vidyā-tapo-mūlam tad brahmopaniṣat param, tad brah-  
mopaniṣat param.*

16. The Self which pervades all things as butter is contained in milk, which is the root of self-knowledge and austerity, that is the *Brahman*, the highest mystic doctrine. That is the highest mystic doctrine.

*brahmopaniṣat*: the mystic doctrine of *Brahman*.

Like butter hidden in milk does the eternal wisdom dwell in each and every object; let there be constant churning by the churning stick of the mind. *Brahma-bindu U.*

Cp. *Bhāgavata*:

'When men realise me as present in all beings, as latent fire is in wood, from that moment they discard confusion.'

*yadā tu sarva-bhūteṣu dāruṣv agnim iva sthitam  
praticakṣīta mam loko jahyāt tarhyaiva kāmālam.*

III. 9. 32.

As fragrance is in the flower, as butter in milk, as oil in sesamum seeds, as gold in the reef of gold (so God dwells in all objects). *Dhyāna-bindu U. 5.*

*puṣpa-madhye yathā gandham payo-madhye yathā ghṛtam  
tīla-madhye yathā tailam pāṣāṇeṣv iva kāñcanam.*

## CHAPTER II

## INVOCATION TO SAVITṚ

1. *yuñjānah prathamam manas tattvāya savitā dhiyah  
agner jyotir nicāyāya pṛthivyā adhyābharat.*

1. SavitṚ (the inspirer) first controlling mind and thought for truth discerned the light of Agni (Fire) and brought it out of the earth.

The five introductory verses are taken from *Taittirīya Samhitā* IV. 1. 1. 1-5; *Vājasaneyi Samhitā* XI. 1-5; *Satapatha Brāhmaṇa* V. 3. 1. 12-17.

The Upaniṣads claim to continue the tradition of the Vedas. It is an established convention in Indian thought to make out that the greatest innovations are only the developments of the old. Even the Buddha said that his teaching was only a restatement of the four ancient truths, *catvāri ārya-satyāni*. See *Dhammapada*, Introduction.

2. *yuklena manasā vyaṁ devasya savituh save  
suvargeyāya śaktyā.*

2. With mind controlled we are under the command of the divine SavitṚ that we may have strength for (obtaining) heaven.

*suvargeyāya*: for (obtaining) heaven, *svarga-prāpti-hetu-bhūtāya*.

3. *yuktvāya manasā devān suvāryato dhiyā divam  
brhaj jyotih kariṣyatas savitā prasuvāti tān.*

3. May SavitṚ, having controlled through thought the gods that rise up to the bright heaven, inspire them to make a great light to shine.

4. *yuñjate mana uta yuñjate dhiyo viprā viprasya bhato  
vipāscitah  
vi hotrā dadhe vayunāvid eka in mahi devasya savituh  
pariṣtūih.*

4. The sages of the great all-knowing control their mind and control their thoughts. The one who knows the law has ordered the ceremonial functions. Great is the praise of the divine SavitṚ.

5. *yuje vām brahma pūrvyam namobhir viśloka etu pathy eva  
sūreḥ  
śṛvanti viśve amṛtasya putrā ā ye dhāmāni divyāni  
tasthuh.*

5. I join your ancient prayer with adoration. Let my verse

go forth like the path of the sun. May all the sons of the Immortal listen, even those who have reached their heavenly abodes.

*amṛtasya putrāḥ*: sons of the immortal.

Cp. 'Ye are all children of light and the children of the day.'

I Thessalonians V. 5; Hebrews III. 6.

*deho devālayaḥ proktaḥ jīvaḥ śivo hi kevalaḥ.*

6. *agnir yatrābhimathyate vāyur yatrādhirudhyate  
somo yatrātiricyate tatra samjāyate manaḥ.*

6. Where the fire is kindled, where the wind is directed, where the soma flows over, there the mind is born.

See B.G. X. 11.

Mind is born where the routine or automatism is broken.

7. *savitṛā prasavena juṣeta brahma pūrvyam  
tatra yonim kṛnavase na hi te pūrtam akṣipat.*

7. With Savitṛ as the inspirer, one should delight in the ancient prayer. Make your source (dwelling) there. Your work will not affect you.

See C.U. V. 24. 3; B.G. IV. 37.

### THE PRACTICE OF YOGA

8. *trirunnatam sthāpya samam śarīram hṛdīndriyāṇi manasā  
samniveśya.*

*brahmoḍupena pratāreta vidvān srotāmsi sarvāṇi bhayāvā-  
hāni.*

8. Holding the body steady with the three (upper parts, chest, neck and head) erect, causing the senses and the mind to enter into the heart, the wise man should cross by the boat of *Brahman* all the streams which cause fear.

See B.G. VI. 13.

*samniveśya v. samnirudhya.*

*trīni*: three, *urogrīvaśirāmsi*, chest, neck and head. Ś. At the time of meditation we must hold the trunk, the head and the neck in a straight line. The theory of *āsanas* or postures is a development of this view. The control of the senses by means of mind answers to the later *pratyāhāra*.

Body, mind and spirit form one whole and here what is known as bodily prayer is mentioned.

*Brahma*: the syllable *aum*. *brahma-śabdām praṇavam varṇayanti. Ś.*

9. *prāṇān prapīdyeha samyukta-ceṣṭaḥ kṣiṇe prāṇe nāsikayo'  
cchvasīta  
duṣṭāśva-yuktam iva vāham enam vidvān mano dhārayetā  
pramattaḥ.*

9. Repressing his breathings here (in the body), let him who has controlled all movements, breathe through his nostrils, with diminished breath; let the wise man restrain his mind vigilantly as (he would) a chariot yoked with vicious horses.

See B.G. V. 27. The verse refers to *prāṇāyāma* or breath-control.

10. *same śucau śarkarā-vahni-vālukā-vivarjite śabda-jalāśrayā-  
dibhiḥ.  
mano' nukūle na tu cakṣu-pīḍane guhā-nivātāśrayaṇe prayo-  
jayet.*

10. In a level clean place, free from pebbles, fire and gravel, favourable to thought by the sound of water and other features, not offensive to the eye, in a hidden retreat protected from the wind, let him perform his exercises (let him practise Yoga).

See B.G. VI. 11; Maitrī VI. 30.

The importance of physical surroundings is brought out here. *Kūrma Purāna* mentions *jantuvyāpta* and *śaśabda* as unfitting a place for meditation. II. 11; M.B. says *nirjane vane*. XIV. 567; also *nadīpulīnaśayī*, *nadītiraratiś ca*. XIII. 6473. The place for meditation should be noiseless and not noisy. *śabda* is said to be a mistake for *sadā*, a place green with young grass.

II. *nīhāra-dhūmārkānilānalānām khadyota-vidyut-sphaṭika-  
śaśinām.*

*etāni rūpāni purassarāni brahmany abhivyaktikarāṇi yoge.*

II. Fog, smoke, sun, wind, fire, fireflies, lightning, crystal moon, these are the preliminary forms which produce the manifestation of *Brahman* in Yoga.

We read in the *Laṅkāvatāra Sūtra*: 'In his exercise, the Yogin sees (imaginatively) the form of the sun or the moon or something looking like a lotus, or the underworld or various forms such as skyfire and the like. When all these are put aside and there is a state of imagelessness, then a condition in conformity with suchness (*bhūta-tathatā*) presents itself and the Buddhas will come together from all their countries and with their shining hands will touch the head of the benefactor.'

See also *Maṇḍala Brāhmaṇa U. II. 1.*

*ādau tārakavad drśyate, tato vajradarpanam, tataḥ paripūrṇacandra-  
maṇḍalam, tato navaratnaprabhāmaṇḍalam, tato madhyāhmārka-*



*maṇḍalam tato vahniśikhāmaṇḍalam . . . sphatika, dhūmra, bindu, nāda, kalā, nakṣatra, khadyota, dīpa, netra, suvarna nava-ratnādi-prabhā drśyante.*

At first appears a sign like that of a star, then gradually appear a diamond mirror, thereafter a full lunar circle, thereafter a circle of the lustre of the nine germs, thereafter the midday sun, thereafter a circle of flame, then a crystal, a black circle, a dot, sound, digit, star, sun, lamp, eye, the lustre of gold and nine gems are seen.

Mystics speak of visions and auditions. Truth is seen through the mirror of human reflection. The mind of man is limited by the nature of its possessor, by the kind of man he is. What thinks is the man, not the mind. Our senses make definite what is in its nature indefinite. We reduce the invisible to our level. As we cannot for long dwell on the heights without suffering from vertigo, we descend to the sense world and use images belonging to it. Though God transcends all forms He may still use them and convey His presence through them. These images are sent to comfort and instruct us.

This verse makes out that the images are not the subjective activities of the human self. Besides, many of these visions have a symbolic character. The words and phrases we use to describe impressions which external things make upon us are employed to describe the events of our spiritual life. It is a process of spiritual materialization. Truths of the spiritual life cannot be adequately represented except through symbols. Saint Hildegard (1098-1180) had visions and she repeatedly assures us: 'These visions which I saw I beheld neither in sleep nor in dream, nor in madness nor with my carnal eyes, nor with the ears of the flesh, nor in hidden places; but wakeful, alert, with the eyes of the spirit and with the inward ears I perceived them in open view and according to the will of God. And how this was compassed is hard indeed for human flesh to search out.' Quoted in *Studies in the History and Method of Science*, edited by Charles Singer (1917), p. 53. Suso, Theresa, Muhammad and many others had these visions.

12. *prthvyapyatejo'nilakhe samutthite pañcātmake yoga-guṇe pravṛtte.  
na tasya rogo na jarā na mṛtyuḥ prāplasya yogāgni-mayam śarīram.*

12. When the fivefold quality of Yoga is produced, as earth, water, fire, air and ether arise, then there is no longer sickness, no old age, no death to him who has obtained a body made of the fire of Yoga.

This verse and the next emphasise the physical aspects of Yoga. Through Yoga we try to build up a healthy and clean body. We attempt to make the very substance of our body incorruptible.

Four stages of yoga, *ārambha, ghaṭa, paricaya* and *nīṣpatti* are described in verses 13, 14, 15, and 16 respectively. In securing bodily health we have the commencement of the yoga, *yoga-pravṛtti*. In attaining freedom from sorrow we reach the second stage. In the third stage the traces of duality disappear, *mahā-sūnyam tato bhāti sarva-siddhi-samāśrayam*. In the fourth stage there is the identity of the individual with the Supreme Self. The Yogin does not become disembodied. The elements composing his body are elevated to the level of their subtleness, *sūkṣmatva*. He leaves his gross body and attains an indefectible one. It is a consciousness-body akin to that of the Supreme with whom the contemplator has identified himself through meditation.

13. *laghuddam ārogyam alolupatvam varṇa-prasādam svāra-sauśhavam ca.  
gandhaś śubho mūtra-purīṣam alpam yoga-pravṛttim prathamām vadanti.*

13. Lightness, healthiness, steadiness, clearness of complexion, pleasantness of voice, sweetness of odour, and slight excretions, these, they say, are the first results of the progress of yoga.

#### THE VISION OF GOD

14. *yathaiva bimbam mṛdayo'palīptam tejomayam bhrājate tat sudhāntam.  
tad vātmatattvam prasamīkṣya dehī ekah kṛtārtho bhavate vīta-śokah.*

14. Even as a mirror stained by dust shines brightly when it has been cleaned, so the embodied one when he has seen the (real) nature of the Self becomes integrated, of fulfilled purpose and freed from sorrow.

15. *yadātma-tattvena tu brahma-tattvam dīpōpamene'ha yuktaḥ  
prapaśyēt  
ajam dhruvam sarva-tattvair viśuddham jñātvā devam mucyate sarva-pāśaiḥ.*

15. When by means of the (real) nature of his self he sees as by a lamp here the (real) nature of *Brahman*, by knowing God who is unborn, steadfast, free from all natures, he is released from all fetters.

#### THE IMMANENCE OF GOD

16. *eṣa ha devaḥ pradiśo'nu sarvāḥ pūrvō hi jātaḥ sa u garbhe antaḥ.*

*sa eva jātaḥ sa janīsyamāṇaḥ pratyā janāms tiṣṭhati sarvalo-  
mukhaḥ.*

16. He, indeed, is the God who pervades all regions, He is the first-born and he is within the womb. He has been born and he will be born. He stands opposite all persons, having his face in all directions.

See *Vājasaneyi Samhitā*, 32. 4.

*pūrvō hi jātaḥ:* is the first born as *Hiranya-garbha*.

17. *yo devo' gnau yo' psu yo viśvam bhuvanam āviveśa,  
ya ośadhīṣu yo vanaspatiṣu tasmai devāya namo namaḥ.*

17. The God who is in fire, who is in water, who has entered into the whole world (the God), who is in plants, who is in trees, to that God be adoration, yea, be adoration.

## CHAPTER III

## THE HIGHEST REALITY

1. *ya eko jālavān īsata īsanībhiḥ sarvān lokān īsata īsanībhiḥ,  
ya evaika udbhavē sambhavē ca, ya etad vidur amṛtās te  
bhavanti.*

1. The one who spreads the net, who rules with his ruling powers, who rules all the worlds with his ruling powers, who remains one (identical), while (things or works) arise and continue to exist, they who know that become immortal.

*jālavān:* who spreads the net. Ś identifies *jāla* or net with *māyā*.

2. *eko hi rudro na dvitīyāya tasthur ya imān lokān īsata  
īsanībhiḥ.  
pratyā janān tiṣṭhati sañcukocānta-kāle saṁsṛjya viśvā  
bhuvanāni gopāh.*

2. Truly Rudra is one, there is no place for a second, who rules all these worlds with his ruling powers. He stands opposite creatures. He, the protector, after creating all worlds, withdraws them at the end of time.

The Highest Reality is identified with Rudra who is assigned the three functions of creation, protection or maintenance and dissolution.

In R.V. Rudra is the personification of the destructive powers of nature, exemplified in storms and lightning. In the later portions of the Veda he is described as *Śiva*, the auspicious, as Mahādeva, the great god. Even in the R.V. it is said that he dwells in mountains, that he has braided hair, that he wears a hide.

*pratyān:* opposite. He lives as *pratyag-ātman*.

*sarvāms ca janān praty-antaraḥ prati-puruṣam avasthitāḥ.* Ś who also quotes '*rūpam rūpam pratirūpo babbhūva.*'

3. *viśvatas cakṣur uta viśvato mukho viśvato bāhur uta viśvatas-  
pāt.  
sam bāhubhyām dhamati sampatatrair dyāvā-bhūmī janayan  
deva ekah.*

3. That one God, who has an eye on every side, a face on every side, an arm on every side, a foot on every side, creating heaven and earth forges them together by his arms and his wings.

See R.V. X. 81. 3; *Atharva Veda* XIII. 2. 26; *Vājasaneyi Samhitā*

XVII. 19; *Taittirīya Samhitā* IV. 6. 2. 4; *Taittirīya Āraṇyaka* X. 1. 3. *dhamati*: forges. Ś means by it *samyojayati*, he joins men with arms and birds with wings.

*bāhubhyām*: with arms. As it is in the dual number, Śaṅkarānanda takes it for *dharma* and *adharmā*.

*patatraiḥ*: with wings. Śaṅkarānanda means by it the five chief elements *patana-śilāḥ pañcīkṛta-mahā-bhūtaiḥ*.

*bāhubhyām, vidyā-karmābhyām, patatraiḥ vāsana-rūpaiḥ samādhamati āpīyati. Nārāyaṇa-dīpikā.*

4. *yo devānām prabhavaś codbhavaś ca viśvādhipo rudro maharṣiḥ*

*hiranya-garbham janayāmāsa pūrvam sa no buddhya śubhayā samyunakti.*

4. He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who of old gave birth to the golden germ (*Hiranya-garbha*), may He endow us with clear understanding.

See IV. 12.

*Hiranya-garbha* is the person endowed with clear ideas. *hitam ati-ramaṇīyam aty-ujjvalam jñānam garbhaḥ antas-sārah yasya tam. Ś.* In verse 3, the stress is on the cosmic form *virāt svarūpa*; here on the cosmic spirit, the world-soul, *Hiranya-garbha*.

### PRAYERS TO RUDRA

5. *yā te rudra śivā tanūr aghorāpāpakāśinī tayā nas tanuvā śantamayā girīśantābhicākaśīhi.*

5. Rudra, your body which is auspicious, unterrifying, showing no evil—with that most benign body, O dweller in the mountains, look upon (manifest yourself to) us.

For this and the following verse, see *Vājasaneyi Samhitā* XVI. 2-3. *auspicious body*: this is not identical with his absolute reality. It is analogous to the Buddhist *dharmakāya*.

6. *yām iśum girīśanta haste bibharsy astave śivām girītra tām kuru mā himsiḥ puruṣam jagat.*

6. O Dweller among the mountains, make auspicious the arrow which thou holdest in thy hand to throw. O Protector of the mountain, injure not man or beast.

*puruṣam asmadiyam jagat api kṛtsnam. Ś.* the human and the other than human.

### KNOWLEDGE OF THE SUPREME AS THE WAY TO ETERNAL LIFE

7. *tataḥ param brahma param brhantam yathā-nikāyam sarva-bhūteṣu gūḍham.*

*viśvasy aikam pariveṣṭitāram īśam tam jñātvāmṛtā bhavanti.*

7. Higher than this is *Brahman*, the supreme, the great hidden in all creatures according to their bodies, the one who envelopes the universe, knowing Him, the Lord, (men) become immortal.

*tataḥ param*: higher than this. This may refer to the Vedic God Rudra or the manifested world. The reference here is to *Īśvara* who is higher than *Hiranya-garbha* and *Virāt-rūpa*, to the indwelling Lord, *antaryāmin*, to the Supreme Personal God, *parameśvara*.

8. *vedāham etam puruṣam mahāntam āditya-varṇam tamasaḥ parastāt*

*tam eva viditvā atimṛtyum eti nānyaḥ panthā vidyate yanāya.*

8. I know the Supreme Person of sunlike colour (lustre) beyond the darkness. Only by knowing Him does one pass over death. There is no other path for going there.

See VI. 15; B.G. VIII. 9. *nānyaḥ panthā*: no other path. *panthā*, the way, the path; *panthikṛt*, the road-maker.

*ayanāya*: for going (to salvation).

*apavarga-gamanāya saṁsārābdheḥ pāra-gamanāya vā.*

The sage Svetāsvatara says that he has seen the Supreme who dwells beyond all darkness, that he has crossed the world of *saṁsāra*.

9. *yasmāt param nāparam asti kiñcit yasmān nānyo na jyāyo'sti kiñcit.*

*vykṣa iva stabdho divi tiṣṭhaty ekas tene'dam pūrṇam puruṣeṇa sarvam.*

9. Than whom there is naught else higher, than whom there is naught smaller, naught greater, (the) one stands like a tree established in heaven, by Him, the Person, is this whole universe filled.

See *Kaṭha* VI. 1.

*divi*: in heaven *dyotanātmani sve mahimni, Ś*; established in his own greatness.

10. *tato yad uttaratarām tad arūpam anāmayam*

*ya etad vidur amṛtās te bhavanti, athetare duḥkham evāpīyanti.*

10. That which is beyond this world is without form and without suffering. Those who know that become immortal, but others go only to sorrow.

### THE COSMIC PERSON

11. *sarvānana-śiro-grīvaḥ sarva-bhūta-guhāsayah sarva-vyāpī sa bhagavān tasmāt sarva-gataś śivah.*

11. He who is in the faces, heads and necks of all, who dwells in the cave (of the heart) of all beings, who is all-pervading, He is the Lord and therefore the omnipresent *Śiva*.

See R.V. X. 81. 3; X. 90. 1.

Ś explains *Bhagavat* by citing the verse:

*aiśvaryasya samagrasya, dharmasya, yaśasaḥ śriyah jñāna-vairāgyayoś caiva śannām bhaga itiranā.*

He who has the six qualities of complete lordship, righteousness, fame, prosperity, wisdom and renunciation is *Bhagavān*.

12. *mahān prabhur vai puruṣaḥ sattvasyaīṣa pravartakah sunirmalām imām prāptim īśāno jyotir avyayah.*

12. That person indeed is the great lord, the impeller of the highest being. (He has the power of) reaching the purest attainment, the ruler, the imperishable light.

*sattva*: highest being. For Ś the internal organ, *antah-karaṇa*.

13. *anguṣṭha-mātraḥ puruṣo'ntarātmā sadā janānām hṛdaye sanniviṣṭaḥ hṛdā manviśo manasābhikṣpto ya etad vidur amṛtās te bhavanti.*

13. A person of the measure of a thumb is the inner self, ever dwelling in the heart of men. He is the lord of the knowledge framed by the heart and the mind. They who know that become immortal.

*manviśo*: the lord of knowledge. *jñāneśah. Ś. v. manīśā*, by thought. This reading '*hṛdāmanīśā manasābhikṣpto*' is adopted by Śaṅkara-ānanda, Nārāyaṇa and Vijñāna-bhikṣu.

14. *sahasra-śirṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt sa bhūmim viśvato vṛtvā aty atīṣṭhad daśāṅgulam.*

14. The person has a thousand heads, a thousand eyes, a thousand feet. He surrounds the earth on all sides and stands ten fingers' breadth beyond.

See R.V. X. 90. 1.

*daśāṅgulam*: ten fingers' breadth. *anantam, apāram. Ś.* endless, shoreless. Though the Supreme manifests Himself in the cosmos, He also transcends it.

15. *puruṣa evedaṁ sarvam yad bhūtam yac ca bhavyam utāmṛtatvasyesāno yad annenātirohati.*

15. The person is truly this whole world, whatever has been and whatever will be. He is also the lord of immortality, and whatever grows up by food.

See R.V. X. 90. 2.

Śāyana explains that he is the lord of all the immortals, i.e. the gods, because they grew to their high estate by means of food.

16. *sarvataḥ pāni-pādam tat sarvato'kṣi-śiro-mukham sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati.*

16. On every side it has a hand and a foot, on every side an eye, a head and a face. It has an ear everywhere. It stands encompassing all in the world.

See B.G. XIII. 13.

17. *sarvendriya-guṇābhāsam sarvendriya-vivarjitam sarvasya prabhūm īśānam sarvasya śaraṇam brhat.*

17. Reflecting the qualities of all the senses and yet devoid of all the senses, it is the lord and ruler, it is the great refuge of all.

See B.G. XIII. 14.

18. *nava-dvāre pure dehī haṁso līlāyate bahiḥ vaśī sarvasya lokasya sthāvarasya carasya ca.*

18. The embodied soul in the city of nine gates sports (moving to and fro) in the outside (world), the controller of the whole world, of the stationary and the moving.

See Kaṭha, V. 1; B.G. V. 13.

*haṁsa*: soul. It is the Universal Spirit.

*haṁsaḥ paramātmā hantya avidyātmakam kāryam. Ś.*

19. *a-pāni-pādo javano grhītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ, so vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam.*

19. Without foot or hand, (yet) swift and grasping, he sees without eye, he hears without ear. He knows whatever is to

be known; of him there is none who knows. They call him the Primeval, the Supreme Person.

20. *aṅor aṅīyān mahato mahīyān ātmā guhāyām nihito'sya jantoh tam akratum paśyati vīta-śoko dhātuh prasādān mahimānam īśam.*

20. Subtler than the subtle, greater than the great is the Self that is set in the cave of the (heart) of the creature. One beholds Him as being actionless and becomes freed from sorrow, when through the grace of the Creator he sees the Lord and His majesty.

See *Taittirīya Āraṇyaka* X. 10-1.

*akratum*: being actionless. *visaya-bhoga-samkalpa-rahitam*. Ś.

*dhātuh prasādāt*: through the grace of the Creator.

*dhātu-prasādāt*: through the clarity born of sense-control. Sense organs are said to be *dhātu*.

21. *vedāham etam ajaram purāṇam sarvātmānam sarva-gatam vibhutvāt. janma-nirodham pravadanti yasya brahmavādino'bhivadanti nityam.*

21. I know this undecaying, ancient (primeval) Self of all, present in everything on account of infinity. Of whom they declare, there is stoppage of birth. The expounders of *Brahman* proclaim Him to be eternal.

*janma-nirodham*: stoppage of birth.

For whom the foolish think there are birth and death.

*yasya janma-nirodham mūdhāḥ pravadanti. Samkarānanda.*

*Nārāyaṇa Dīpikā* suggests a reading, *janma-nirodham na vadanti yasya*. For whom birth and death are not spoken.

Sometimes it is used for the creation and destruction of the world *yasya paramēśvarasya karma jagataḥ janma-samhārau. Vijñānabhikṣu.*

This chapter makes out that the Impersonal and the Personal, *Brahman* and *Īśvara* are not two different entities but the same in two aspects.

## CHAPTER IV

## THE ONE-GOD OF THE MANIFOLD WORLD

1. *ya eko'varṇo bahudhā śakti-yogād varṇān anekān nihitārtho dadhāti.*

*vicaiti cā'ntē viśvam ādau sa devaḥ sa no buddhyā śubhayā samyunaktu.*

1. He who is one, without any colour, by the manifold exercise of his power distributes many colours in his hidden purpose and into whom in the beginning and at the end the universe is gathered, may He endow us with a clear understanding.

*avarṇaḥ*: devoid of determinations. *nirviśeṣaḥ*. Ś.

*nihitārthaḥ*: in his hidden purpose. Without any motive or personal interest. *agrhīta-prayojanaḥ, svārtha-nirapekṣaḥ.*

*ante*: in the end. *V. sānte*. The world was inactive, unmanifest before creation.

2. *tad evā'gnis tad ādityas tad vāyus tad u candramāḥ tad eva śukram tad brahma tad āpas tat prajāpatiḥ.*

2. That indeed is Agni (fire), that is Āditya (the sun), that is Vāyu (the wind) and that is the moon. That, indeed, is the pure. That is Brahmā. That is the waters. That is *Prajā-pati* (the lord of creation).

See *Vājasaneyi Samhitā*, XXXII. 1.

This verse occurs in *Mahānārāyaṇa U.* in the following way:

*yad ekam avyaktam ananta-rūpam viśvam purāṇam tamasah parastāt*

*tad eva ṛtam tad u satyam āhus tad etad brahma paramam kavīnām iṣṭāpārtam bahudhā jātam jāyamānam viśvam bibharti bhuvanasya nābhikṣu*

*tad evā'gnis tad vāyus tat sūryas tad u candramāḥ*

*tad eva śukram amṛtam tad brahma tad āpas sa prajā-patiḥ*

This verse indicates that the different Vedic gods are not independent but are forms of the One Supreme.

*tad*: that, self-nature. *ātma-tattvam*. Ś.

*śukram*: pure, alternatively the starry firmament.

*suddham anyad api dṛptiman naksatrādi.*

Ś makes Brahmā, *Hiranya-garbhātmā* and *Prajā-pati virāḍ-ātmā*. *Vijñānabhikṣu* makes out that the Supreme through the power of *māyā* created the manifestations and entered into them and is called by their names: *svamāyayā adhidāivikopādhin samaṣṭi-rūpān*

*sṛṣtvā teṣu anupraviśya agnyādityādyākhyām labdhvā śhīto 'pīśvara evety āha.*

3. *tvam strī tvam pumān asi, tvam kumāra uta vā kumārī; tvam jīrṇo daṇḍena vañcasi, tvam jāto bhavasi viśvato-mukhaḥ.*

3. You are woman. You are man. You are the youth and the maiden too. You, as an old man, totter along with a staff. Being born you become facing in every direction.

See *Atharva Veda*, X. 8. 27.

4. *nīlaḥ paṭaṅgo harito lohitaḥśas taḍid-garbha ṛtavas samudrāḥ anādimat tvam vibhutvena vartase yato jātāni bhuvanāni viśvā.*

4. You are the dark-blue bird, you are the green (parrot) with red eyes. You are (the cloud) with the lightning in its womb. You are the seasons and the seas. Having no beginning you abide through omnipresence. (You) from whom all worlds are born.

*paṭaṅgaḥ*: bird. *bhramaraḥ*, bee. Ś

#### THE UNIVERSAL SELF AND THE INDIVIDUAL SOUL

5. *ajām ekām lohita-śukla-kr̥ṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ ajo hy eko juṣamāṇo'nuśete jahāty enām bhukta-bhogām ajo'nyāḥ.*

5. The One unborn, red, white and black, who produces manifold offspring similar in form (to herself), there lies the one unborn (male) delighting. Another unborn gives her up, having had his enjoyment.

See B.S. I. 4-8.

*lohita-śukla-kr̥ṣṇām*: red, white and black. Reference is either to fire (*tajas*), water (*ap*), and earth (*anna*), or the three *guṇas*, *rajas*, *sattva*, and *tamas* of *prakṛti*.

The one she-goat, red, white and black in time produces many young like herself. For the red, white and black colours see C.U. VI. 4, where everything in the universe is said to be connected with the three elements, the red of fire, the white of water, the black of food or of earth. It is the order of creation when the Absolute first produced heat, then water, then earth in the shape of food.

V. *rohita* for *lohita*.

The first unborn is he who is ignorant and therefore subject to the influence of *prakṛti*.

The second unborn is he who has overcome his ignorance and is therefore free from bondage to *prakṛti*.

6. *dvā suparnā sayujā sakhāyā, samānam vr̥kṣam pariśasvajāte tayor anyāḥ pippalam svādv aty anaśnann anyo'bhicākaṣṭi.*

6. Two birds, companions (who are) always united, cling to the self-same tree. Of these two the one eats the sweet fruit, and the other looks on without eating.

See M.U. III. 1; R.V. I. 164. 20.

Our being in time is an encounter of empirical existence and transcendent reality. The eternal in itself and the eternal in the empirical flux are companions. The world is the meeting-point of that which is eternal and that which is manifested in time. Man as an object of necessity, a content of scientific knowledge, is different from man as freedom.

7. *samāne vr̥kṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ juṣtam yadā paśyaty anyam īśam asya mahimānam iti vīta-śokaḥ.*

7. On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the Other, the Lord who is worshipped and His greatness, he becomes freed from sorrow.

M.U. III. 1. 2. In verse 6, the cause of sorrow is traced to the sense of helplessness induced in us when we are lost in the objective universe: in verse 7 freedom from sorrow is traced to our getting beyond object-thinking into contact with real being.

8. *ṛco'ksare parama vyoman yasmin devā adhi viśve niśeduh yas tarī na veda kim ṛcā kariṣyati ya it tad vidus ta ime samāsate.*

8. For him who does not know that indestructible being of the *Rg Veda*, whereon in the highest heaven all the gods reside, of what avail is the *Rg Veda* to him? They, indeed, who know that rest fulfilled.

R.V. I. 164. 39; *Taittirīya Āraṇyaka* II. 11. 6.

*samāsate*: rest fulfilled. *kṛtārthas liṣṭhanti*. Ś.

The Vedas are intended to lead to the realisation of the Supreme. For those who study them without undergoing the inward discipline, they are not of much use.

9. *chandāmsi yajñāḥ kratavo vratāni, bhūtāṃ bhavyam yac ca vedā vadanti, asmān māyī sṛjate viśvam etat tasmīns cānyo māyayā sanniruddhah.*

9. The Vedas, the sacrifices, the rituals, the observances, the past, the future and what the Vedas declare, all this the maker sends forth out of this, in this the other is confined by māyā.

*the other:* the individual soul.

The whole world proceeds from the imperishable *Brahman*. The actual creator is *Īśvara*, the Personal God, who is acting through his power of māyā, *devātma-śakti*.

10. *māyām tu prakṛtiṃ vidāhi, māyinaṃ tu mahesvaram; tasyāvayava-bhūtais tu vyāptam sarvam idaṃ jagat.*

10. Know then that *prakṛti* is māyā and the wielder of māyā is the Great Lord. This whole world is pervaded by beings that are parts of Him.

The *Sāṃkhya prakṛti* is identified with the māyā of the *Vedānta*. The Upaniṣad attempts to reconcile the views of the *Sāṃkhya* and the *Vedānta*.

*Īśvara* and *Śakti* are regarded as the parents of the universe. Cp. the following verses:—  
'Only when united with *Śakti* has *Śiva* power to manifest; but without her, the God cannot even stir.'

*śivah śaktiā yukto yadi bhavati śaktah prabhavitum: na ced evam devo na khalu kuśalah spanditum api.*

Again, 'O Father-Mother, this world of ours was created by the compassion of your joint protectorship to the end that, by your mutual help, your joint design may fulfil itself.'

*ubhābhyām etābhyām ubhaya-vidhīm uddiśya dayayā sanāthābhyām jajñe janaka-janani maj-jagad idaṃ.*

*Ānandalahari* I. 1.

'I think of the mother of all the worlds, who creates this universe of real-unreal nature, protects the same by her own energy of the three guṇas, and withdraws it at the close of every aeon and remains disporting herself in her oneness.'

*sṛstvākhilam jagad idaṃ sad-asad svarūpam śaktiā svayā triguṇayā (or triguṇyā) paripātī viśvam. samhṛtya kalpa-samaye ramate tathāikā tām sarva-viśva-janānīm manasā smarāmi.*

*Devī Bhāgavata* I. 2. 5.

As the Supreme brings forth the whole universe by His own power of māyā, He is not in any way affected by it as others are.

### THE SAVING KNOWLEDGE OF GOD

II. *yo yonim yonim adhiṣṭhaty eko yasmin idaṃ sarvā vicaiti sarvam. tam īśānaṃ varadam devam idyam nicāyyemām śāntim atyantam eti.*

II. The One who rules every single source, in whom all this dissolves (at the end) and comes together (at the beginning of creation), who is the lord, the bestower of blessing, the adorable God, by discerning Him one goes for ever to this peace.

12. *yo devānām prabhavaś co'bhavaś ca, viśvādhipo rudro maharṣiḥ. hiraṇya-garbhāṃ paśyata jāyamānam, sa no buddhyā śubhayā samyunaktu.*

12. He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who beheld the golden germ (*Hiraṇya-garbha*) when he was born, may He endow us with clear understanding.

See III. 4.

13. *yo devānām adhipo yasmin lokā adhiṣṭitāḥ ya īśe'sya dvi-padaś catus-padaḥ, kasmai devāya haviṣā vidhema.*

13. He who is the overlord of the gods, in whom the worlds rest, he who is the lord of two-footed and four-footed beings, to what God shall we offer our oblations?

*kasmai*, to what: *v. tasmai*: to that God we shall offer our oblations. See R.V. X. 121. 3.

14. *sūkṣmāti-sūkṣmāṃ kalīlasya madhye, viśvasya sraṣṭāram aneka-rūpam viśvasyaikam pariveṣṭitāram jñātvā śivam śāntim atyantam eti.*

14. More minute than the minute, in the midst of confusion, the creator of all, of manifold forms, the one embracer of everything, by knowing Him as the auspicious, one attains peace for ever.

See III. 7; V. 13.

15. *sa eva kāle bhuvanasya goptā, viśvādhipaḥ sarva-bhūteṣu gūḍhaḥ yasmin yukta brahmarṣayo devatāś ca, tam evam jñātvā mrtyu-pāśāms chinatti.*

15. He indeed is the protector of the world in time, the lord of all, hidden in all things, in whom the seers of *Brahman* and the deities are united; by knowing Him thus one cuts the cords of death.

The knowers of *Brahman* as well as the deities know that their reality is in *Brahman*.

16. *ghṛtāt param maṇḍam ivātisūkṣmam jñātvā śivam sarva-  
bhūteṣu gūḍham.  
viśvasyaikam pariveṣṭitāram jñātvā devam mucyate sarva-  
pāśaih.*

16. By knowing Him, the auspicious, hidden in all beings like the film exceedingly fine that rises out of clarified butter, the one embracer of the universe, by knowing God one is released from all fetters.

17. *eṣa devo viśva-karmā mahātmā, sadā janānām hṛdaye  
sanniviṣṭaḥ.  
hṛdā maṇiṣā manasābhikṣpto, ya etad vidur amṛtās te  
bhavanti.*

17. That god, the maker of all things, the great self, ever seated in the heart of creatures is framed by the heart, by the thought, by the mind, they who know that become immortal.

See III. 13.

18. *yadā'tamas tan na divā na rātrir na san na cāśac chiva  
eva kevalaḥ,  
taḍ akṣaram tat savitur varenyam, prajñā ca tasmāt prasṛtā  
purānī.*

18. When there is no darkness, then there is neither day nor night, neither being nor non-being, only the auspicious one alone. That is the imperishable, the adorable light of *Savitṛ* and the ancient wisdom proceeded from that.

*savitur varenyam*: the adorable light of *Savitṛ*. Literally the choicest (splendour) of *Savitṛ*.

See R.V. III. 62. 10.

The characterisation of the Supreme which transcends the duality of subject and object can only be negative and cannot be a field of clear definition and demonstration.

19. *nainam ūrdhvam na tiryāncam na madhye na parijagraha  
na tasya pratimā asti yasya nāma mahad yaśaḥ.*

19. Not above, not across, not in the middle, nor has any

one grasped Him. There is no likeness of Him whose name is great glory.

20. *na samārṣe tiṣṭhati rūpam asya, na cakṣuṣā paśyati kaś  
canasnam.  
hṛdā hṛdistham manasā ya enam, evam vidur amṛtās te  
bhavanti.*

20. His form is not to be seen; no one sees Him with the eye. Those who through heart and mind know Him as abiding in the heart become immortal.

God does not stand in finite form before the eyes or the mind. Finite things serve as symbols enabling us to realise the presence of the divine. These verses demand the recognition of the absolute transcendence of God in relation to the world. The *deus absconditus* recedes into the distance when we seek to describe him by empirical forms; yet this Upaniṣad emphasises the personal aspect of the transcendent God. He is *Śiva* to whom we turn in prayer and praise.

21. *ajāta ity evam kaścid bhīruḥ prapadyate:  
rudra yat te dakṣiṇam mukham tena mām pāhi nityam.*

21. 'You are unborn' with this thought someone in fear approaches you. O Rudra, may your face which is gracious protect me for ever.

The attitude of *bhakti* is brought out here.

22. *mā nas toke tanaye mā na āyuṣi, mā no goṣu mā no aśveṣu  
rīriṣaḥ.  
vīrān mā no rudra bhāmito'vadhīr haviṣmantaḥ sadam it  
tvā havāmahe.*

22. Rudra, hurt us not in my child or grandchild, hurt us not in my life, hurt us not in my cattle, hurt us not in my horses. Slay not our heroes in your wrath for we call on you always with oblations.

See R.V. I. 114. 8.



## CHAPTER V

## THE ONE IMMANENT GOD

1. *dve akṣare brahma-pare tv anante, vidyā'vidye nihile yatra gūḍhe kṣaram tv avidyā hy amṛtam tu vidyā, vidyāvidye īśate yas tu so'nyaḥ.*

1. In the imperishable, infinite highest *Brahman* are the two, knowledge and ignorance, placed hidden. Ignorance is perishable while knowledge is immortal. And he who controls knowledge and ignorance is another (distinct from either).

By way of preface to this chapter Śaṅkarānanda observes that this chapter is devoted to the discussion of the nature of *That* in the text *That art Thou*, though both of them were treated in Chapter III, more specially the nature of Thou. *tat-tvam-pādārthau itīye 'dhyāye nirūpitaṁ yady api tathāpi tvam-pādārtho nātyantam nirūpitaḥ; tad-artham ayam pañcamo 'dhyāya ārabhyate. brahmapare: hiraṇyagarbhāt pare or parasmin brahmaṇi. Ś. gūḍhe: hidden. lokair jñātum aśakye. Śaṅkarānanda. kṣaram: perishable. It is the cause of bondage, saṁsṛti-kāraṇam, while vidyā is the cause of mokṣa, mokṣa-hetuḥ. Ś. anyaḥ: another, tat sāksitvāt, being only the witness. Ś.*

The one and the many are both contained in the Supreme. The knowledge of the One is *vidyā*; the knowledge of the many detached from the One is *avidyā*.

2. *yo yonim yonim adhiṣṭhaty eko viśvāni rūpāni yonīś ca sarvāḥ ṛṣim prasūtam kapilam yas tam agre jñānair bibharti jāyamānam ca paśyati.*

2. He, who being one, rules over every single source, over all forms and over all sources, He who bears in His thoughts and beholds when born the fiery (red) seer who was engendered in the beginning.

Wisdom is prior to the world-soul.

*kapilam: hiraṇya-garbhāṁ. See IV. 12. VI. 1-2. The reference is not to the sage Kapila, the founder of the Sāṁkhya philosophy. The Supreme is described as looking upon Hiraṇya-garbha while he was being born. He was the first to be created by God and endowed by Him with all powers. III. 4. Hiraṇya-garbha or Brahmā the creator is the intermediary between the Supreme God and the created world. He is the world-soul. See IV. 12; VI. 18. jñānair: by thoughts. See note IV. 18.*

3. *ekaikam jālam bahudhā vikurvan, asmin kṣetre samharaty eṣa devaḥ bhūyaḥ sṛṣṭvā paṭayas tathēśas sarvādhipatyam kurute mahātmā.*

3. That God, who, after spreading out one net after another in various ways draws it together in that field, the Lord, having again created the lords, the great self, exercises his lordship over all.

*ekaikam: pratyekam, for every creature, such as gods, men, beasts, etc.*

*jālam: net, saṁsāra.*

*asmin kṣetre: in that field, in the world.*

*asmin, another reading for asmin. yatayaḥ, another reading for paṭayaḥ.*

4. *sarvā diśaḥ ūrdhvam adhaś ca tiryak, prakāśayan bhrājate yadv anaḍvān evam sa devo bhagavān vareṇyo yoni-svabhāvān adhiṣṭhaty ekaḥ.*

4. As the sun, illumining all regions, above, below and across, shines, so that one God, glorious, adorable, rules over whatever creatures are born from a womb.

See IV. 11, V. 2.

*yoni-svabhāvān: whatever creatures are born from a womb. Ś means by it the sources of world-existence like the elements of earth, etc. yonih kāraṇam kṛtsnasya jagataḥ svabhāvān svātmabhūtām pṛthivyādīn bhāvān or kāraṇa-svabhāvān kāraṇa-bhūtān pṛthivyādīn. Ś.*

The so-called causes of the world are not in themselves causes. They operate only because God works through them.

5. *yac ca svabhāvam pacati viśvayoniḥ, pācyamś ca sarvān parināmayed yaḥ sarvam etad viśvam adhiṣṭhaty eko gunān ca sarvān viniyojayed yaḥ.*

5. The source of all, who develops his own nature, who brings to maturity whatever can be ripened, who distributes all qualities, He the one, rules over this whole world.

6. *tad veda-guhyopaniṣatsu gūḍham, tad brahmā vedate brahma-yonim ye pūrvam devā ṛṣayaś ca tad viduḥ, te tanmayā amṛtā vai babhūvuh.*

6. That which is hidden in the Upaniṣads which are hidden in the Vedas, Brahmā knows that as the source of the Vedas.

The gods and seers of old who knew that, they came to be of its nature and have, verily, become immortal.

*veda-guhyopaniṣat*: Veda is interpreted as referring to the sacrificial part which teaches sacrifices and their rewards, *karma-kāṇḍa*; *guhya*, the *āranyaka* part which teaches the worship of Brahman under various aspects, *yoga-kāṇḍa*, and the *Upaniṣad*, the part which teaches the knowledge of Brahman, the undifferentiated. *jñāna-kāṇḍa*. This is the view of *Vijñāna-bhikṣu*.

*brahma-yoni*: the source of the Vedas or the source of *Hiranya-garbhā*. *pūrve devāḥ* is another reading for *pūrvam devāḥ*, ancient gods. *tanmaya*, of its nature. *tad ātma-bhūtāḥ*. Ś.

### THE INDIVIDUAL SOUL

7. *gunānvayo yaḥ phala-karma-kartā kṛtasya tasyai va sa copabhoktā  
sa viśva-rūpas tri-guṇas tri-varīmā prāṇādhipas samcarati  
sva-karmabhiḥ.*

7. But he who has qualities and is the doer of deeds that are to bear fruit (i.e. bring recompense), he is the enjoyer, surely, of the consequence of whatever he has done. Assuming all forms, characterised by the three qualities, treading the three paths he, the ruler of the vital breaths (the individual soul), wanders about according to his deeds.

*tri-guṇaḥ*: *sattva*, *rajas* and *tamas*.

*tri-varīmā*: see I. 4 the paths of *dharma*, *adharmā* and *jñāna* or *deva-yāna*, *pitṛ-yāna* and *manuṣya-yāna*. Ś.

While the first six verses speak of *That (tat)* or the Supreme the account of *Thou (tvam)*, the individual soul begins here.

8. *aṅguṣṭha-mātro ravi-tulya-rūpas samkalpāhamkāra-samanvito  
yaḥ  
buddher guṇenātma-guṇena caiva ārāgra-mātro hy aparō'pi  
drṣṭaḥ.*

8. He is of the measure of a thumb, of appearance like the sun, endowed with thought and self-sense, but with only the qualities of understanding and the self he seems to be of the size of the point of a goad.

*apara*, another reading *avara*.

*ātma-guṇena*: of the qualities of the body like old age, etc. Ś.

9. *vālāgra-śata-bhāgasya śatadhā kalpītasya ca  
bhāgo iīvas sa vijñeyas sa cānantyāya kalpate.*

9. This living self is to be known as a part of the hundredth part of the point of a hair divided a hundredfold, yet it is capable of infinity.

The individual soul is potentially infinite.

10. *naiva strī na pumān eṣa na caivāyam napuṁsakah  
yaḥ yac charīram ādatte tena tena sa rakṣyate.*

10. It is not female, nor is it male; nor yet is this neuter. Whatever body it takes to itself, by that it is held.

*rakṣyate*: *samarakṣyate*, *tat tad dharmān ātmany adhyasyābhimanyate*. Ś. Another reading is *yujyate* or *joined*. *sambadyate*. The living self, *jīva* is *vijñānātman*. Ś.

11. *samkalpana-sparśana-drṣṭi-mohair grāsāmbu-vṛṣṭy-ātma  
vivṛddhi-janma  
karmānugāny anukrameṇa dehī sthāneṣu rūpāny abhi  
samprapadyate.*

11. By means of thought, touch, sight and passions and by the abundance of food and drink there are the birth and development of the (embodied) self. According to his deeds, the embodied self assumes successively various forms in various conditions.

*mohaiḥ*: *v. homaiḥ*, by the sacrifices.

12. *sthūlāni sūkṣmāni bahūni caiva, rūpāni dehī sva-guṇair  
vṛṇoti  
kriyā-guṇair ātma-guṇaiś ca teṣām samyoga-hetur aparō'pi  
drṣṭaḥ.*

12. The embodied self, according to his own qualities, chooses (assumes) many shapes, gross and subtle. Having himself caused his union with them, through the qualities of his acts and through the qualities of his body, he is seen as another.

### LIBERATION THROUGH THE KNOWLEDGE OF THE ONE GOD

13. *anādy anantam kalīlasya madhye viśvasya sraṣṭāram  
aneka-rūpam  
viśvasyaikam pariveṣṭitāram jñātvā devam mucyate  
sarva-pāśaiḥ.*

13. Him who is without beginning and without end, in the midst of chaos, the creator of all, of manifold form, who alone

embraces the universe, he who knows God is freed from all fetters.

See IV. 14.

*kalīlasya: gahana-gabhīra-samsārasya.* Ś. The wonder and mystery of the cosmic process are emphasised.

*devam: jyoti-rūpam paramātmānam.* Ś. of the nature of light, the Supreme Self.

*sarva-pāśaih: avidyā-kāma-karmabhiḥ.* Ś. The bonds of ignorance and its resultants of desire and deed.

14. *bhāva-grāhyam anīdākhyam, bhāvābhāva-karam śivam. kalā-sarga-karam devam, ye vidus te jahus tanum.*

14. Him who is to be grasped by the mind, who is called incorporeal, who makes existence and non-existence, the kindly (the auspicious), the maker of creation and its parts, the Divine, they who know Him have left the body behind.

*anīdākhyam:* Śaṅkarānanda reads *anīlākhyam*, who is called air as being the breath of the breath, *prāṇasya prāṇam.*

*nīḍa:* body; *anīḍa:* bodiless.

*kalā:* Ś. explains it to mean the sixteen *kalās* beginning with *prāṇa* or life and ending with *nāma*, name. Praśna VI. 4.

Vijñāna-bhikṣu means by it 'inherent power,' he who creates by his inherent power.

The Vedas and the other sciences are called *kalās*.

CHAPTER VI

THE ONE GOD IMMANENT IN AND TRANSCENDENT TO THE COSMIC PROCESS

1. *svabhāvam eke kavayo vadanti, kālam tathānye parimuhya-mānāḥ, devasyaiśa mahimā tu loke yenedam bhrāmyate brahma-ca-kram.*

1. Some wise men speak of inherent nature, others likewise, of time (as the first cause), being deluded. But it is the greatness of God in the world, by which this Brahma-wheel is made to turn.

See I. 2.

The cosmic process is generally represented by a rotating wheel. It is ever moving, thanks to the greatness of God. It is the 'moving image of eternity.' In the national flag of India, the wheel is placed against the background of white. The wheel is represented in blue *gagana-saḍṛśam, megha-varṇam*, and is placed against the background of white which is above all colours, the pure radiance of eternity.

2. *yenāvṛtam nityam idam hi sarvaṁ, jñāḥ kālākāro guṇī sarvavid yaḥ teneśitam karma vivartate ha, pṛthvyāpya-tejo'nīla-khāni cintyam.*

2. He by whom this whole world is always enveloped, the knower, the author of time, the possessor of qualities and all knowledge. Controlled by Him (this) work (of creation) unfolds itself, that which is regarded as earth, water, fire, air and ether.

*kālākāro:* author of time; *kālasyaḥ kartā:* v. is *kāla-kālo*, the destroyer of time. *kālasya niyantā, upahartā. kālāḥ sarvavināśakāri, tasyāpi vināśakaraḥ.*

See also VI. 16.

(knower of) all knowledge: *sarvavid yaḥ* or *sarva-vidyaḥ*.

3. *tat karma kṛtvā vinivartya bhūyaḥ, tattvasya tattvena sametya yogam ekena dvābhyām tribhir aṣṭabhir vā, kālena caivātma-guṇaiś ca sūkṣmaiḥ.*

3. Having created this work and rested again, having entered into union with the essence of the self, by one, two, three or eight, or by time too and the subtle qualities of the self.

one: *puruṣa* of the Sārūkhyā.

two: *puruṣa* and *prakṛti*.

three: the three *guṇas*, *sattva*, *rajas* and *tamas*.

eight: the five cosmic elements and *manas* (mind), *buddhi* (understanding), and *aham-kāra* or self-sense. See B.G. VII. 4.

*ātma-guṇaiḥ*: the affections of the mind, love, anger, etc. *antaḥ-karana-guṇaiḥ kāmādirbhīḥ*. Ś.

4. *ārabhya karmāṇi guṇān vitāni, bhāvān ca sarvān viniyojayed  
yaḥ  
teṣāṃ abhāve kṛta-karma-nāśaḥ karma-kṣaye yāti sa tattvato'  
nyah.*

4. Who, having begun with works associated with the (three) qualities, distributes all existents. In the absence of these (qualities), there is the destruction of the work that has been done and in the destruction of the work he continues, in truth, other (different from what he has produced).

According to Ś, this verse tells us that if we dedicate all our works to *Īśvara*, we will not be subject to the law of karma, 'That person, his works being destroyed and his nature purified, moves on, different from all things, from all the results of ignorance, knowing himself to be *Brahman*.'

*viniyojayed: īsvare samarpayet teṣāṃ īsvare samarpitattvād āma-sambandhābhāvas tad-abhāve pūrva-kṛta-karmaṇām nāśaḥ karma-kṣaye viśuddha-sattvo yāti*. Ś.

*anyah v. anyat*. He goes to that *Brahman* which is different from all things, *tattvebhyo yad anyad brahma tad yāti*. Ś.

This verse is capable of different interpretations: (1) The Lord passes through different states, yet knows Himself to be above them all; (2) If we do works not out of selfish interest, but to please the Lord, our work ceases to bind us and we become free. Śāṅkarānanda and Vijñāna-bhikṣu adopt the latter view.

5. *ādīs sa samyoga-nimitta-hetuḥ paras trikālād akalo'pi dr̥ṣṭaḥ  
tam viśva-rūpam bhava-bhūtam idyam devaṃ sva-citta-siham  
upāsya pūrvam.*

5. He is the beginning, the source of the causes which unite (the soul with the body). He is to be seen as beyond the three kinds of time (past, present and future), and as without parts after having worshipped first that adorable God who has many forms, the origin of all being, who abides in one's own thoughts.

source of the causes which unite: cp. *samyoga-līṅgodbhavam trailokyam*. M.B. XII. 819.

*akalāḥ*: without parts, trans-empirical, *niṣ-prapañcaḥ*. Ś.

*upāsya pūrvam*: worshipped first. Worship is the preliminary to knowledge.

*viśva-rūpam*: who has many forms. God assumes the form which the worshippers attribute to Him.

*upāsakaḥ yad yat rūpam upāsyaṭe tat-tad-rūpa-dhāriṇam*.

6. *sa vṛkṣa-kālākṛtibhiḥ paro'nyo yasmāt prapañcaḥ parivartate'yam  
dharmāvaham pāpanudam bhageṣāṃ jñātvātmastham  
amṛtam viśva-dhāma.*

6. Higher and other than the forms of the world-tree and time is he from whom this world revolves, who brings good and removes evil, the lord of prosperity, having known Him as in one's own self, the immortal, the support of all (he attains *Brahman*).

*vṛkṣa*: tree. See Kaṭha VI. 1.

*dharmāvaham*: *dharma* is the enlightening power of the Saviour God manifested in the human soul. See R.V. I. 164.

*Siva* is the bringer of *dharma*, *dharmāvaha*.

7. *tam īśvarāṇām paramam maheśvaram, tam devatānām  
paramam ca daivatam  
patim patinām paramam paraśtāt, vidāma devam bhuvaneṣāṃ  
īdyam.*

7. He in whom is the Supreme Lord of lords, who is the highest deity of deities, the supreme master of masters, transcendent, him let us know as God, the lord of the world, the adorable.

8. *na tasya kāryam karanam ca vidyate, na tat samas cāpy  
adhikaś ca dr̥ṣyate  
parāsya śaktir vividhaiva śrūyate svābhāviki jñāna-bala-kriyā  
ca.*

8. There is no action and no organ of his to be found. There is not seen his equal or his better. His high power is revealed to be various, indeed. The working of his intelligence and strength is inherent (in him).

9. *na tasya kaścīd patir asti loke, na ceśitā naiva ca tasya līṅgam,  
na kāranam karanādhipādhipo na cāsya kaścij jamitā na  
cādhipaḥ.*

9. Of Him there is no master in the world, no ruler, nor is there any mark of Him. He is the cause, the lord of the lords of the sense organs; of Him there is neither progenitor nor lord.

*liṅgam*: mark, any sign from which we could infer the existence of God, as fire from smoke. *dhūma-sihānīyam yenānumīyeta. Ś.*  
*janitā*: progenitor, *janayitā. Ś.*

10. *yas tantunābha iva tantubhiḥ pradhānajaḥ  
svabhāvataḥ deva ekaḥ svam āvṛṇot, sa no dadhād  
brahmāpyayam.*

10. The one God who, according to his own nature, covers himself like a spider with threads produced from *pradhāna* (unmanifested matter), may He grant us entrance into *Brahman*.

*brahmāpyayam*: entrance into *Brahman*, *ekī-bhāvam. Ś.*  
*yathornanābhīr ātma-prabhavaḥ tantubhīr ātmānam eva samāvṛṇoti,  
tathā pradhānajaḥ avyakta-prabhavair nāma-rūpa-karmabhis tantu-  
sthānīyaiḥ svam ātmānam āvṛṇot. Ś.*

As the spider covers itself with threads produced from itself, so does the one God cover Himself with the products of *prakṛti*.

11. *eko devas sarva-bhūteṣu gūḍhas sarva-vyāpī sarva-bhūtān-  
tar-ātmā  
karmādhyakṣas sarva-bhūtādhivāsas sākṣī cetā kevalo  
nirguṇaś ca.*

11. The one God hidden in all beings, all-pervading, the inner self of all beings, the ordainer of all deeds, who dwells in all beings, the witness, the knower, the only one, devoid of qualities.

12. *eko vaśī niṣkriyānām bahūnām ekam bījam bahudhā yah  
karoti  
tam ātmastham ye'nupaśyanti dhīrās teṣām sukham  
śāśvatam netareṣām.*

12. The one controller of the many, inactive, who makes the one seed manifold. The wise who perceive Him as abiding in their self, to them belongs eternal happiness, not to others.

See Kaṭha II. 2. 12.

*niṣkriyānām*: inactive. Ś makes out that the acts of living beings are due to their organs and the Higher Self remains untouched by them. *sarvā hi kriyā nātmani samavelāh kim tu dehendriyeṣu, ātmā tu niṣ-kriyo nirguṇaḥ. Ś.*

See B.G. III. 20.

13. *nītyo nītyānām cetanas cetanānām eko bahūnām yo vida-  
dhāti kāmān  
tat kāraṇam sāmīkhyā-yogādhipamyam jñātvā devam  
mucyate sarva-pāśaiḥ.*

13. He is the eternal among the eternal, the intelligent among the intelligences, the one among many, who grants desires. That cause which is to be apprehended by discrimination (of *sāmīkhyā*) and discipline (*yoga*)—by knowing God, one is freed from all fetters.

See Kaṭha II. 2. 13.

*nītyo nītyānām*: the eternal among the eternal. The living souls are eternal and He is the eternal among them or the eternal may be meant for the elements of earth, water, etc. *jīvānām madhye . . .  
adhavā pṛthivyādīnām madhye. Ś.*

14. *na tatra sūryo bhāti na candra-tārakam, nemā vidyuto  
bhānti kulo'yam agniḥ  
tam eva bhāntam anubhāti sarvam, tasya bhāsā sarvam  
idam vibhāti.*

14. The sun does not shine there nor the moon and the stars, nor these lightnings, much less this fire. After Him, when He shines, everything shines, by His light all this is illumined.

See Kaṭha II. 2. 15; M.U. II. 2. 10; B.G. XV. 6.

15. *eko haṁso bhuvanasyāsya madhye, sa evāgnis salile san-  
niviṣṭaḥ  
tam eva viditvātimṛtyum eti, nānyaḥ panthā vidyate'  
yanāya.*

15. The one bird in the midst of this world. This indeed is the fire that has entered into the ocean. Only by knowing Him does one pass over death. There is no other path for going there.

*haṁsa*: bird, the highest self which destroys the source of bondage, ignorance, etc. *hanti avidyādi-bandha-kāraṇam iti haṁsaḥ.*

16. *sa viśva-kṛd viśva-vid ātma-yonir jñāḥ kāla-kāro guṇī  
sarvavidyāḥ  
pradhāna-kṣetrajña-patiḥ guṇeṣaḥ saṁsāra-mokṣa-sthiti-  
bandha-hetuḥ.*

16. He is the maker of all, the knower of all, the self-caused, the knower, the author of time, the possessor of qualities, the knower of everything, the ruler of nature and of the spirit, the lord of qualities, the cause of worldly existence, and of liberation, of continuance and of bondage.

*ātma-yoniḥ*: self-caused. *ātmā cāsau yoniś cet ātma-yoniḥ. Ś.*

*ātmānam yoniḥ, ātma-yoniḥ*: the source of all selves.

*kāla-kāro*: the author of time. See VI. 2, 21.

*pradhāna: avyaktaṃ, nature.*  
*ksetrajña: vijñānātmā, spirit.*

The Supreme binds, sustains and dissolves worldly existence.

17. *sa tanmayo hy amṛtā īśa-samsthō jñas sarvago bhuvana-  
syāsya goptā  
ya īśe asya jagato nityam eva-nānyo hetur vidyate īśanāya.*

17. Becoming that, immortal, existing as the lord, the knower, the omnipresent, the guardian of this world is He who rules this world for ever, for no other cause is found for the ruling.

*īśa-samsthah: existing as the lord. īśe svāmīni samyak sthitiḥ yasyāsau  
īśa-samsthah.*

No other is able to rule the world. *nānyo hetuḥ samartho vidyate. Ś*

18. *yo brahmāṇam vidadhāti pūrvam, yo vai vedāms ca prahinoti  
tasmai  
tam ha devam ātma-buddhi-prakāśam mumukṣur vai  
śaraṇam aham prapadye.*

18. To Him who, of old, creates Brahmā and who, verily, delivers to him the Vedas, to that God who is lighted by His own intelligence, do I, eager for liberation, resort for refuge.

*ātma-buddhi-prakāśam: Śaṅkarānanda explains as sva-buddhi-  
sākṣiṇam, who is the light or witness of self-knowledge.*

It can be derived in two ways: (1) *ātmaiva buddhir ātma-buddhiḥ  
saiva prakāśo'syety ātma-buddhi-prakāśam.* (2) *ātma-buddhiṃ prakā-  
śayatīty ātma-buddhi-prakāśam. Ś.*

*V. ātma-buddhi-prasādam. ātmani yā buddhiḥ tasyāḥ prasādakaram.  
Ś, he who through his own grace manifests himself.*

19. *niṣkalam niṣkriyam śāntam niravadyam nirañjanam,  
amṛtasya param setuṃ dagdhendhanam ivāmalam.*

19. To him who is without parts, without activity, tranquil, irreproachable, without blemish, the highest bridge to immortality like a fire with its fuel burnt.  
*nirañjanam; nirlepam, without blemish.*

20. *yadā carmavad ākāśam veṣṭayīṣyanti mānavāḥ  
tadā devam avijñāya duḥkhasyānto bhaviṣyati.*

20. When men shall roll up space as if it were a piece of leather, then will there be an end of sorrow, apart from knowing God.

To roll up space like a piece of leather is an impossibility but when

that impossible becomes possible, only then will sorrow cease, without knowing God. There is no other way for ending sorrow than the knowledge of God.  
*devam: v. śivam.*

21. *lapah-prabhāvād deva-prasādāc ca, brahmā ha śvetāśvataro  
'tha vidvān  
atyāśramibhyah paramam pavitram, provāca samyag-  
ṛṣi-saṅgha-juṣṭam.*

21. By the power of austerity and the grace of God, the wise Svetāśvatara in proper manner spoke about Brahmaṇ, the Supreme, the pure, to the advanced ascetics, what is pleasing to the company of seers.

*by the power of austerity and the grace of God: the grace of God does not suspend the powers of the soul but raises them to their highest activity. The super-natural intensifies the natural. There is nothing magical which interferes with the life of man. We are persons, not things. Our freedom cannot be obliterated by divine grace. By his own free action man makes his own the ideal which he seeks. Baron Von Hugel quotes from St. Bernard's Tractatus de Gratia et Libero Arbitrio, cap. XIV. 47. 'That which was begun by Grace gets accomplished alike by both Grace and Freewill so that they operate mixedly not separately, simultaneously not successively, in each and all of their processes. The acts are not in part Grace, in part free will; but the whole of each act is effected by both in an undivided operation.' The Mystical Element of Religion, Vol. I, pp. 69 ff.*

advanced ascetics: *paramahansa-saṁnyāsīnas ta evātyāśramiṇaḥ. Ś,* the highest of the four orders of ascetics.

*Cp. caturvidhā bhikṣavaś ca bahūdakau kuṭicakau  
haṁsaḥ paramahaṁsaś ca yo yah paścāt sa uttamah.*

22. *vedānte paramam guhyam purākalpe pracoditam  
nāpraśāntāya dātavyam nāputrāyāśīṣyāya vā puṇaḥ.*

22. This highest mystery in the Vedānta which has been declared in a former age should not be given to one whose passions are not subdued nor again to one who is not a son or a pupil.

See B.U. VI. 3. 12; Maitrī VI. 29.

*praśāntāya, prakarṣeṇa śāntam sakala-rāgādi-mala-rahitam cittam yasya  
tasmai putrāya tāḍṛśa śīṣyāya vā dātavyam, tad viparitāya putrāya  
śīṣyāya vā snehādīnā brahmavidyā na vaktavyā. Ś.*

It should not be taught to a son or a pupil, if his passions are not subdued.

23. *yasya deve parā bhaktir yathā deve tathā gurau,  
tasyaite kathitā hy arthāḥ, prakāśante mahātmanah, pra-  
kāśante mahātmanah.*

23. These subjects which have been declared shine forth to the high-souled one who has the highest devotion for God and for his spiritual teacher as for God. Yea they shine forth to the high-souled one.

### KAUṢĪTAKI-BRĀHMAṆA UPANIṢAD

*Kauṣītaki-Brāhmaṇa Upaniṣad*, also called *Kauṣītaki Upaniṣad*<sup>1</sup> does not form a part of the *Kauṣītaki Brāhmaṇa* of thirty chapters which has come down to us and the name can be accounted for by treating the Āraṇyaka of which it forms a part as itself included in the *Brāhmaṇa* literature of the *Rg Veda*.<sup>2</sup> Śaṅkara refers to it in several places in his commentary on the *Brahma Sūtra* and Śaṅkarānanda has commented on it. There are various rescensions of the text and the version adopted in Śaṅkarānanda's *Dīpikā* is followed in this work. The Upaniṣad has four chapters.

Dr. S. K. Belvalkar has edited the text and given an English translation of the first chapter of this Upaniṣad.<sup>3</sup>

<sup>1</sup> Śaṅkarānanda explains the name thus: *ku kūsitam nindyam heyam ity arthah, śīlam śīlalam samsārikam sukham yasya sa kuṣītaḥ eva kuṣītaḥ tasyāpatyam kauṣītakiḥ*. II. 1.

<sup>2</sup> *Brāhmaṇas* also deal with Vedānta and so sometimes include the Upaniṣads: *brāhmaṇam api trividham, vidhi-rūpam, arthavāda-rūpam, tad-ubhaya-vilakṣaṇam ca, vidhy-arthavādobhaya-vilakṣaṇam tu vedānta-vākyam*. Madhusūdana: *Prasthāna-bheda*.

<sup>3</sup> *Four Unpublished Upaniṣadic Texts and The Paryanka Vidyā* (1925).