

Shwetashwatara Upanishad

Shwetashwatara is one beautiful Upanishad among the minor Upanishads. This Upanishad comes under the Krishna-Yajur-Veda. Though in general, the Upanishads derive its name from the first word of the text, like Kena Upanishad because of the word kena in the beginning of the text ‘kenashitam...’ and Isa Upanishad owing to the first word ‘isavasyam idam sarvam’. But this is not a thumb rule, as we can see Chandogya and Brihadaranyaka having nothing to do with its first or other words in the Upanishad. As in the Taiteriyā Upanishad which owes its name to the disciples turning to become a bird called ‘tittiri’ (a sparrow like bird) to grasp the Upanishad. This Upanishad gains its name from the preceptor of the Upanishad Shwetashwatara Rishi.

Though there is a Bhashya attributed to Bhagawan Bhashyakara Sri Shankaracharya, many believe this is a work done by some later Acharya, maybe Sri Shankaranda, who probably was a pontiff in one of the centres created by the great Acharya, they contend thus, this text does not have the signature style of the Acharya and more importantly it does not come under the rhyme of the ten Upanishads “isa-kena-katha-prashna-mundaka-mandukya-aiteriya-taiteriyā-vchandogya-brhadaranyaka”. There is more. Even to an untrained eye, the lack of majestic, sweet and crisp characteristics which we come to see in the other Bhashyas is lacking here, and it seems more like a Tika (a type of elaborative commentary) for a Prakarana Grantha (a text based on a single track of the Vedanta, auxiliary text). But, without getting into this nitty-gritty, accepting the Bhashya to be written by the Acharya or even by the one with such profound mind we will study the text,

This Upanishad gains importance due to the fact it raises the basic question which any seeker of truth faces, the cause for the creation, where did it come from, who created it, who are we, where did we come from etc. and thus becoming the soul for all the philosophies. Therefore this text becomes a proof for the philosophers who believe in the validity of the Vedas (astika). But, more prominently this is considered to be a valid proof for the sankhya philosophy and the other duality schools.

The main mantras in the upanishad which the sankhyans quote is the one which is famously quoted by the great commentator Sri Vacaspati Mishra in his commentary Sankhya-tattwa-kaumudi on Sri Iswarakrishna’s Sankhya Karika “ajam ekam lohita-shukla-kishnam” (the one un-born having the colours red, white and black). Here in this mantra, the sankhyans contend, the one which is referred to as unborn is the Prakrti and the three colours pertain to the three gunas (attributes) Rajas, Sattwa and

Tamas respectively. And more importantly in another mantra mantra there is a reference to the Sri Kapila Maharishi, which provides proof for his vedic prominence. But, herein the Acharya refutes both the ideas and declares with reference to Chandogya Upanishad the colours referred to here are the fire, water and earth and the Kapila refers to the Hiranyagarbha.

As in any other Upanishad belonging to the Krishna-Yajur-Veda, this Upanishad too starts with the Shanti Patha of “saha na-vavatu”. This is a very nice shanti patha, with the prayer of the Guru and the Disciple for their well-being, thus becoming the main chant in generally for all the other vedantic classes too.

Shanti Patha

Sahabavavatu

Shanti patha is an invocation prayer. Here as said earlier the Guru and the Shishya pray for the well being of both of them.

Saha – along / together, nau – both, avatu – protect. Let the Self / Iswara protect both of us together, It should be noted the word is nau-avatu and should not be understood as navavatu. Avatu is from the root word “ava rakshane, to protect”.

Saha – along / together, nau – both, bunaktu – nourish. Let the Self / Iswara nourish both of us together. The word bunaktu is from the root word “bhujā palane, to nourish”.

Saha – along / together, Viryam – strength, karavavahai – make us. Let the Self / Iswara strengthen us. Virya is generally understood in the meaning strength, here they pray for the strength to make them eligible to gain the knowledge as prescribed in the scripture.

Tejaswi – illumined / effulgent, nau – both, Adhitam – what we studied, Astu – let it be. Let the knowledge we study from the scripture make us effulgent. The effulgence here though refers to the external sheen; this comes due to the clarity inside. We have seen the face expressing the thought disturbance or clarity inside, a contoured face in case of confusion or mental imbalance and beaming face in case of clarity or happiness.

Next comes the most important part of the prayer, Ma – not, Vidvishavahai – have misunderstanding. Let us not have any misunderstanding. In course of the study, there can be many instances for both the Guru and the disciple to have difference of opinion and this may lead to misunderstanding, creating a distance between them. This leads

to non-trust worthiness and becomes the root cause for creating an obstacle in the study, which already has enough obstacles, in the form of the past thought imprints. So this prayer helps to ward of any misunderstanding leading to hatred, and thus helping the Guru to impart the knowledge with a pleasant mind and the disciple to receive with any trouble.

Three chants of Shanti – peace is generally done to ward of the troubles that will be an obstacle in receiving the knowledge. They are

1. Adhyatmika – the physical problems. For example , the troubles like headache, fever etc.
2. Adibhautika – the external problems. The troubles created by the animals etc.
3. Adidaivika – the God-sent problems. The troubles like rain, heat etc.

Thus this prayer of peace invocation is for achieving a conducive environment to study the text properly.

First chapter

Acharya as usual, as is done in the case of Bhagavad Gita or Taiteriyā Upanishad or Brahma Sutra, not to refer to the other texts, enters into a brief commentary of introduction for establishing the necessity of this commentary and the importance of the text. This portion of the commentary is referred to as ‘Sambandha-bhashya’ – commentary to relate things.

Shwetashwara...

We commence this brief commentary on the Shwetashwatara text, for the sake of the seekers of truth, to understand the purport of the text without any difficulty.

The primary purpose of the commentary is established here, this is for the seekers of truth to remove any ambiguity in understanding the text. Here instead of just saying ‘jignasu’ – the seeker, the author says ‘brahma-jignasu’ – the seeker of truth. Jignasa means the desire to know, one who has such desire is ‘jignasu’ and if that pertains to the Brahman – Self, he is brahma-jignasu.

There can be a valid doubt - the seeker of truth, if he can understand your commentary written in Sanskrit can as well understand the original text, to remove this the author

says, 'sukha-avabodhaya' to understand without any difficulty. As we saw in the introduction, since there is many a place which may for a non-expert give a different meaning, contrary to the teaching, to ward of these contradictions and help the seeker understand the text without any difficulty, this text is written.

Cidsadananda...

Though the nature of the individual self is knowledge, existence, bliss and non-dual Self.

In the beginning itself the Acharya makes clear the main teaching of the Upanishad, as said about the maha-vakya (ultimate sentence) 'jiva-brahma abheda bodhaka vakyam' (the sentence which established the non-duality of the individual self and the absolute Self). And as said by the Acharya itself elsewhere, 'jiva-brahmaiva na-apara' (the individual self is verily the absolute Self, and not different). Instead of making the 'sat' (existence) aspect the first word here, the Acharya refers to the 'cid' (knowledge) aspect. Here, as explained elsewhere (taiteriyā bhashya), the cid etc terms are not to be understood as the attributes of the Self but as its inherent nature, by negating the contradictory. For example, 'cid' refers to the absence of the ignorance in the Self. And absence of anything is of the form of the substratum; here it will refer to the substratum of every superimposition, the Self.

Atma svashraya...

By this Ignorance, based on the Self, and making the Self itself an object, that which is understood by one's own experience.

What is this ignorance? And where is it? will be the question which is answered in different ways according to the different schools in the advaita philosophy. Here the ignorance is explained to be base on the Self, as it is logical. We cannot see the ignorance in the ignorance but only in the knowledge. And what is the object for this ignorance, is answered as, itself. Since there is nothing other than the Self, and the ignorance cannot be the subject as well as an object. And after this the logical question is, if it is making Self as the substratum and the object, we should be able to experience the Self, but since it is not so, it does not exist, to answer this valid doubt, it is understood through one's own experience. When we say 'i don't know', or 'i did not know' or 'i am ignorant' is the experience of the ignorance. As in the ignorance if the language etc or the experience of deep sleep, where one experiences nothing.

Sabhasaya...

When it is associated with the 'illusion' (of being the jiva / embodied), this jiva is obstructed from all the natural Purushartha (prescribed desirable things) and is associated with all the troubles.

When in the grasp of the ignorance, he becomes a jiva, and is prevented from making the rightful endeavours called Purushartha. There are four of them accepted by the scriptures, and they are to be virtuous, dharma (good / pious acts fetching the virtue), artha (earning wealth through proper or righthious means), kama (the objects of passion, in accepted ways and forms) and moksha (liberation). Among these four Moksha is accepted to be the ultimate. But if one is not getting any trouble due to this ignorance, then we should not be really bothered about it, like the ignorance of Spanish or French does not create any problems to me, similarly. But, this ignorance (often referred to as Primal Ignorance) is the root cause for all the troubles and therefore it should be rooted out. But why and how does one get into all the troubles?

Avidyaparikalpitaiva...

Through the means that are superimposed (imagined) through the avidya, he tries to gain the desired. Therefore, thinks of the non-desirable as desirable and thus does not gain the Realization.

He tries in vain to attain the happiness through the means imagined by the ignorance. But is it not so even in the case of the Self-knowledge too, we have no other way there too, if be asked. This is true, but the difference being, the goal which he attains through the avidya means also falls in the realm of the avidya (ignorance). But in the case of the moksha (realization), it being our very nature is not something to be attained through any means. The other achievements in the world are attainment of the non-attained, but the moksha is as-though attainment of the ever present our inherent nature. Therefore, because of this ignorance, he gets confused about what is right and wrong and therefore ends in choosing the wrong pursuits as the right pursuit, the sin as the virtue, the bad as the good, the impure as the pure etc.

But if it is not going to trouble him, as they say 'ash unto ash', if he is using the ignorance and achieves the ignorance, what is the harm? He is neither gaining nor loosing something, but at least achieves some joy, if be the doubt

Makaradibhiriva...

As one caught by the crocodile, caught by the desire etc, is tossed here and there, thereby taking birth into the different forms of varied births of the deities, humans, animals and birds.

Though he feels the outcome will be joyous, but in reality it is like being tossed from the frying pan into the fire. He undergoes trouble in varied gradations. This gradation is explained through the association of different embodiment.

Form / Embodiment	Punya (Virtue %)	Papa (Sin / Vice)
Deities	Greatest (85 – 95)	Very less
Human – Brahmin	Greater (75 – 85)	Less
Human – Kshatriya	Great (60 – 70)	Average
Human – Vaishya	Average (30 – 40)	Great
Human – Shudra etc	Less (15 – 25)	Greater
Birds and Animals	Very less (5 – 15)	Greatest
Neither worlds	-	Only Papa

Kenapi sukrtakarmana...

Through some virtuous karma having attained the birth conducive to be a seeker as Brahmin etc.

This is the reason the scriptures in many a place specify as the adhikari (eligible seeker) Brahmin, since the purity of mind (chitta shuddhi) is greater, therefore is little less difficult for him to understand the meaning or the purport of the scriptural statements. And this virtuous karma is very necessary for the desire to enter the path of knowledge and to gain the desire to study the scriptures. If we are not doing justice to the eligibility we have gained, through our past karmas, then it is just waste of the past virtuous deeds (punya karma).

Ishwararthakarma...

By performing the karmas for the sake of Iswara (his will), one gets rid of the impurities of desire etc.

We have to perform the karmas prescribed in the Scriptures for us, when we are said to be eligible for such karmas. This has to be performed not with an idea of ego, but with the idea, that the karmas are part of Vedas which is the creation of the Iswara, as the scriptures themselves say “tasya nishwasitam etad rig ved” (the rig Veda etc are exhaled by creator). Performance of the prescribed karmas with this idea, and by surrendering the karmas to the Iswara, one gains the purity of mind (chitta shuddi).

This is said, he gets rid of the desire etc. By 'etc', hatred, anger, attachment, jealousy etc are referred.

Anityatvadarshanena..

By seeing the defect of limitedness etc, one gains dispassion from the objects of experience here and hereafter.

In another place in the Bhashya, Acharya says "Vishayeshu dosham pashya" (see the defects in the objects of experience). But what is the defect, the limitedness of the experience, impurity etc. Whatever is limited cannot be the cause for the unlimited happiness. As we see in this world (iha), in the hereafter (amutra) too, the actions which are limited performed cannot be the cause of the unlimited absolute happiness.

After gaining the basic pre-requisites of the discrimination and dispassion, what should one do, should one sit and meditate, or do yoga, or take dips in holy rivers or something. This is the answer

Upetya Acharyam

One should approach a Guru, and from him one should do listening etc of the Vedanta and know the non-duality between the individual self and the absolute Self, as 'I am the absolute Self', by knowing thus getting liberated from the ignorance (avidya) and its effect, becomes devoid of sorrow.

It is said here and elsewhere too, after understanding the limitations of the karma, one should approach a proper Guru. Who is a proper Guru? One who has studied the scriptures from the Guru, who in turn has gained it from a Guru, in other words, a person in vedic tradition. Here by saying this, wasting our time in other useless pursuits is negated. All the karmas are for purity of heart only, once that it achieved, there is no use of it.

By listening etc, shravana (listening), manana (contemplating) and nidhidhyasana (meditating) is referred. The result of the meditation is the non-dual knowledge of the individual self and the absolute Self. It culminates in the thought function of 'i am the Self'. This is a thought function, but nothing like the other thought function, because this thought function does not have an object, there is no objectification of the Self. By knowing the Self thus, one gets liberated, and thus gets relieved from the ill-effect of the ignorance and its effect.

Avidyanivrtti...

Since the liberation is of the nature of the removal of ignorance, and this is dependent on the knowledge, for this reason it is completely proper to commence the Upanishad.

Since it is understood, the ignorance cannot be removed by any other way, other than the knowledge, it is but natural to start the Upanishad for that reason.

Tatha tad...

And thus, through its (Self) knowledge one attains immortality.

And the knowledge of the Self is the reason for immortality. But how is it concluded, without any proper inquiry, that, knowledge is the cause for the removal of ignorance, and by it one gets rid of the sorrow, and attains immortality? To answer this, Acharya quoted from different Vedas (Shruti), Smriti (the written texts based on the Vedas) etc. Here in all this quotation, the knowledge referred to is, the knowledge of non-duality between the individual self and the absolute Self. In all these proofs, the word meaning attaining should be understood as knowing, as there is nothing other than the Self to attain or to go.

Tamevam

The knower of this absolute Self becomes immortal (liberated) here in this world.

Nanya.

There is no path other than this (knowledge) to know the Self.

The statements like 'there are many paths to realization' are all preparatory steps to being us to the path of knowledge, and cannot lead us to liberation, as the limited karma cannot lead to unlimited bliss.

Na ceihavedit

If we do not understand this (knowledge), then it leads to great loss.

Loss is of wasting the eligibility brought by good virtuous deeds. And to be born again and again.

Ya etadvidur..

One who knows this (Self), the become immortal.

Kimicchan...

(After knowing the Self) for what desire, and for which object of desire will he be attached to the body.

Since there is nothing other than the Self, there will be no desire and desired objects other than him, when one knows the truth as 'i am' (ayam asmi). This one sloka (mantra) discussed in one whole chapter in Pancadasi.

Tam veditva...

After knowing that, one is not associated with the vice karmas.

Here the word vice (papa) also refers to the virtuous (punya) karmas, as not just the papa but the punya karmas too are the cause for rebirth.

Tarati...

The knower of the Self, crosses the sorrow (of samsara).

Nicaayya

By understanding that, one gets released from the clutch of the death.

Etad yoveda...

One who knows this, that which exists in the cave of heart, he completely destroys the knots of ignorance.

The ignorance knot is referred to as cid-jada granthi, the knot of the association of the knowledge and the ignorance (sentience and the inert).

Bhidiate...

When one knows the absolute Self, that is above all the deities, his knots of the heart is destroyed, all his doubts are resolved, all his karmas are disintegrated.

Yatha syandamana...

As all the river that flows, enters the ocean leaving its name and form. So too, the knower of the Self, being liberated from the name and form, attains the divine Self, that is greater than the greatest.

Sa yo ha...

Definitely, the one who knows the absolute Self, verily becomes that Self.

Sa yo ...

Dear one, one who know that shadowless (ignoranceless), embodimentless, karmaless, pure, non-decaying Self, he becomes omniscient.

Sa sarvam...

He attains (knows) everything.

Tam vedyam..

Know that Self, that is to be known, and be relieved of the troubles of the death.

Tatra ko moha...

When he sees the non-duality, where is the place for delusion or what is the reason for sorrow.

Vidyaya..

By knowledge one attains the immortality.

Bhuteshu...

By understanding it in every living being, the knowledgeable one attains immortality after he leaves this world.

His body may die, but the Self never dies.

Apahatya...

By destroying the vice (also virtue, the knower of Self), gets established in the Self-effulgent Self.

Here the word svarga does not mean heaven, as it is explained to be limited. The term world or the pada in these places refer to the absolute Self, which is the substratum for all this.

Tanmaya..

Attaining the Self, they have definitely become immortal.

Tadvatma...

Definitely knowing the Self clearly, this individual becomes one who has done that needs to be done, and devoid of sorrow.

Ya etad

Those who know this Self, become immortal.

Isham

By knowing that Iswara, he becomes immortal.

Tadeva..

They attain that Self.

Nicayya..

By knowing this Self, one attains the absolute peace.

Tamevam

Knowing the Self thus, he gets released from the bondage of the death.

Ye purvam..

The deities and the rishis of the yore, by knowing this became immortal.

Tesham shanty

They (knower of Self) attain absolute peace, and not others.

After quoting from the Shruti the valid proofs, Acharya now turns his sight towards the Smriti for valid proofs.

Buddhi..

One who has attained the yoga of equanimity, destroys both virtuous and vice karmas here itself.

Karmajam..

The intelligent one, who has attained the yoga of equanimity, by giving-up the fruits of the action (karma), attains the trouble-less state by being relieved of birth and death.

Sarvam gnana..

You will cross all the sorrows, by the boat of knowledge.

Gnagni..

And similarly, the fire of knowledge, destroys (burns down) all the karmas.

Etad..

O Bharata (born in the scion of Bharata), by knowing this one becomes knowledgeable and having performed whatever needs to be performed.

Tato..

Thereafter, by knowing the reality of myself (the knower) enters me immediately.

From here the Acharya quotes from the itihasa (mythological text / history).

Sarveshamapi...

Among all the knowledge, Self knowledge is accepted to be the ultimate. That is foremost among the knowledge's, since one attains immortality through it. Attaining this knowledge, a twice-born becomes Krtakrtya (having performed all that has to be performed), and not through any other means.

Since, one gains immortality through the Self knowledge, it is counted as the foremost among all the other knowledge. A Dvija is Brahmin (priestly class), Kshatriya (warrior class) and the Vyshya (business class). Only these three are given rights to be initiated into the sacred thread, which gives them to perform the karmas prescribed for them in the scriptures. There are permanent or temporary karmas (nitya and naimitikka), which are enjoined by the scriptures for them. When one attains the knowledge of the Self, he gets exempted from all the injunctions of dos and don'ts in the scriptures and this is expressed through the term krtakrtya.

Evem ya sarvabhuteshu...

Thus, one who sees himself in all the living beings by himself, he having attained the equanimity attains (understands) the eternal Self.

This is said elsewhere, one who sees himself in everything and everything in himself, does not get troubled.

Samyagdarshana...

One, who has attained this right vision, is not bound by the karmas. But the one who is devoid of this vision, again and again attains the Samsara.

The terms samyagdarshana means right vision, is used for the knowledge of the non-duality of the individual self and the absolute Self. Samsara is the cycle of birth and death.

Karmanaa badhyate...

The living beings are bound by the karmas, and are released (from the samsara) by the knowledge. Therefore, the knowledgeable one's who see beyond the samsara, do not perform karmas.

The karmas will lead to the ocean of karmas (see upadesa-saram sloka 2 by ramana maharishi).

Gnanam nishreyasam...

The knowledge is accepted to be superior, by the old with clarity of vision. Therefore, one with the pure knowledge gets released from all the sins.

Here the term vrdha means old. It is accepted to be of three types, 1. Vayo-vrdha (old of age), 2. Tapo-vrdha (old due to penance) and 3. Gnana-vrdha (old due to knowledge). The latter is superior to the forms, thus we see in dakshinamurty sloka 'vrdha shishya gurur yuva' (the disciples are old and the guru is a youth). Though the sanaka etc disciples are both old due to age and penance, they for lack of knowledge, worship and approach Sri dakshinamurty for knowledge. This is the same in the case of Sri Adi Shankaracharya too, where we see the old disciple Sri Totakacharya or Sri Sureshwaracharya. And clarity of vision (niscaya-darshana) is a synonym to 'samyag-darshana; explained above, earlier.

Evam mtryum...

Thus by knowing the death will approach for sure, the knowledgeable one attains the eternal self-effulgence (Self), There being no other way for this (Self knowledge), knowing which the knowledgeable one remains blissful.

Teja means shining; here it means self-effulgence the nature of the Self. This with the adjective nitya (eternal), will mean the one which is self-effulgent eternally.

Kavi is explained as kranta-darshi, a man with revolutionary vision. By revolution we do not mean the external revolutions, but the internal one. The scriptures say 'paranci khani vyatrat svambhu' (the sense organs are created to go outside towards the sense objects by the creator), having it turned it inwards needs a lot of strength, this is the revolution. And the one, who has performed this revolution, attains the Self knowledge without doubt.

Kshetragnasya...

By the knowledge of the Iswara (god), the kshetragna (Jiva) is accepted to be made absolutely pure.

Or The knowledge of the Self is accepted to be cause of absolute purity for the kshetragna iswara (the in-dweller god).

Here we can accept the kshetragna as jiva, individual self or the Iswara, as explained in bhagavad gita 'kshetragnam cap imam viddhi sarva kshetreshu' (understand me as

the in-dweller in all the beings). And, either way, this only makes the basic stance of Vedanta clear 'jiva brahma eva' (the individual self is the absolute Self).

Ayam tu paramo...

This, attaining the Self knowledge through the yoga (of equanimity), is accepted to be the ultimate dharma.

Atmagna shokasantirna..

The knower of Self, who has crossed the ocean of sorrow (samsara), is not afraid of anything (anywhere or anytime), either from the god of death or from the death itself or from any other object of fear.

Here though kutasca means anything, it is to be accepted as a pointer to the other things, such as, time, place too. We may not be worried about the death god, if we do not accept the god-head, but still we are afraid of death.

Na jayate na mriyate...

The absolute Self, is neither born nor dies, is neither killed nor kills, is neither bound nor binds, is neither realised nor gives realization. And whatever is other than that is definitely asat (non-existent).

Since, there is no birth for the Self, there cannot be any death. Since there is nothing other than the Self, there is no killing etc possible.

Evam...

Thus, in the Shruti, Smriti and the Itihasa, only knowledge is understood as the means of realization. Therefore it is proper to start the Upanishad.

Kinca..

And also, by the term Upanishad itself knowledge is understood to be the means for the ultimate human pursuit.

Among the four human pursuits, dharma, artha (money), kama (passion) and moksha (realization). Moksha is accepted as the ultimate pursuit. And the only means to attain that is explained to be knowledge, since there is no other means for that. It is not attained, since whatever attained is non-eternal. It is not something that is processed, since there is nothing other than the Self. It is not something created, since the creator is the Self and it is not something to be transformed into other, since there is nothing other than the Self. Therefore, we understand the only means for the realization is knowledge. This is explained through the meaning of the term Upanishad here.

Tatha hi Upanishad...

The form (term) Upanishad is coined by the proverbs upa and ni added to the root word 'sad' meaning visharana (to destroy), gati (to go (go / know / attain)) and avasadhana (to end).

In Sanskrit as in greek, a word is formed from the root word. There are some 2000 root words enlisted by Sri Panini Mahrishi in his text Dhatu-patha (collection of root words) along with the primary meaning it is used in. The meaning are not to be taken strictly as enlisted, as there is another rule which declares 'dhatunaam anekarthatvaat' (the root words may have many meanings). And, as explained earlier, the root word with the meaning 'to go' should be understood in three meanings, 'to go', 'to know' and 'to attain'. The general meaning of the proverb 'upa' is samipe (close by), and ni is nishta / nischaya (dedication / definitely).

Upanishadshabdena...

By the term Upanishad the knowledge which is subject matter that is desired to be established here in this text, is referred. Therefore, the text is also called as Upanishad.

Ye mumukshava ...

Those who desire to realize, being devoid of thirst in the objects perceived and heard, who practice the knowledge expressed by the term Upanishad, with great dedication and definitely (steadfast). For them the seed of samsara, which has as its cause Avidya (ignorance), is destroyed; the absolute Self is attained (understood); the troubles of entering the womb, birth, old age, death etc are brought to end, therefore it is Upanishad. Thus the term Upanishad too the knowledge that is greater than the other means is explained.

By the term drshta-anushravika-vishaya-vitrshna, the dispassion explained earlier in the beginning (iha-amutra-artha-bhoga-viraga) is said. Drshra = iha – the objects perceived here in this world. Anushravika = amutra – the objects heard from the scriptures pertaining to the other worlds. Artha=vishaya = objects. And vitrshna=boga-viraga – devoid of desire to experience.

And here the opponent jumps in and raises his opposition. In here and other places, when we see the term 'nanu' (but), we have to understand it to be the voice of the opponent. And if the term 'na ca' is said, the Vedanti raises the doubt that may be conceived by the opponent.

Nanu...

But, it may be possible to start the Upanishad, if the knowledge is established to be the only means for realization. But it is not so. Since it is understood (seen) from the scriptures that the karmas too are the means, through – ‘apama somam..’ since we have drunk the soma juice, we have become immortal. ‘akshayam ha vai’ the performers of the ritual called Charurmasya will definitely attain the infinite virtue (punya) - etc.

The opponent here is the Purva-mimamsi, the one who accepts the karmas attained as the injunction to be the means for attaining realization. He opines, there are statements which contradict the vedantins logic, that the karma as the only means for realization. The first statement ‘apama soma’, is a statement of exaltation by the people who have attained the heaven (swarga), through the performance of the soma yaga. In this yaga (fire ritual), the soma juice is extracted from the soma creeper, and is used for the ritual. And after completion of the ritual, the leftover portion of the juice in the vessel is collected and is given to be partaken to the performers, and the master who ordered it to be performed, spending money. And thus, they as a result of this partaking of soma juice, have reached the heavens as proclaimed by the scriptures.

And in the second example, the statement which declares the infinite virtue (bliss) for the performer of the rite called as Caturmasya.

Since, there are simple means to attain the realization, and they are sure shot, as was explained by the proclamation of the people who have attained it, this contradicts the Vedantins claim that only knowledge as the means for realization. To answer this opponents doubt the Vedanti says :

Na tvetad asti...

This is not so. Since it is contradictory to the Shruti, Smriti and also the Nyaya (logic / the conclusions in the Brahma Sutra).

What the opponent claim is not acceptable and correct, since it is contradictory to the revealed texts, written texts and the logical conclusions. Nyaya henerally means logic, and specifically in Vedanta means the conclusions derived in each Adhikarana in the Brahma Sutra. The Sutra is aphorism. They are grouped together according to the topic of discussion called Adhikarana. In each Adhikarana, there is a connection established between the last and this topic, the contention of doubt, doubt, the opponent’s idea and the final conclusion by vedanti. And this conclusion is called as nyaya. As in earlier context, the valid proofs from the Shruti, Smriti and Itihasa was given here too, Acharya enlists the pramana (valid proofs), first from the Shruty..

Tad yatheha karma...

As the world attained here through the karmas come to an end so too the other world attained through the Punya (virtuous deeds) come to an end.

In this world we see the results attained by the karma come to an end, like the money we earn gets spent or the things created by hard work gets destroyed. So too, the other worlds attained by the virtuous deeds to gets destroyed. In connection with this statement there is another statement, which says 'kshine punye martya loke vishanti' (they come back to this mortal world, when their punya gets consumed). And the words eternal (shashvata) or infinite (akshayam) used in the context of the result attained through the karmas are to be understood as, for a very long time, maybe till the end of this creation or until the next creation starts.

Tamevam

The knower of this absolute Self becomes immortal (liberated) here in this world.

Nanya.

There is no path other than this (knowledge) to know the Self.

Na karmana na prajaya...

Not through the deeds, not through the progeny, not through the wealth, but only through the renunciation can one attain the immortality.

In the Bhashya in another place, Acharya says 'eshanatraya tyaga eva sannyasa' (giving-up all the three desires is renunciation). The three desires are, 1. Putra-eshana (desire / attachment for the progeny), 2. Vitta-eshana (desire / attachment for the wealth) and 3. Loka-eshana (desire / attachment for the worlds). This is said here, by prajaya, dhanena and karmana, respectively. Through karmas one can attain the world of the deities, heaven, through the progeny one can attain the world of manes and through wealth one can attain things of this world. Therefore all these are negated here, to extol renunciation.

Plava hyete...

The form of the fire rituals, where there are eighteen lower people are associated, is a very weak boat. And whoever thinks this to be greater and are happy, they definitely will attain birth and death again.

Earlier with 'sarvam gnanaplavenaiva', Acharya was showing the infallibility of the power of knowledge and here he shows the fallibility of the power of karma.

The eighteen forms of the rituals are, sixteen performers of ritual, four rig veda pundits, four yajur veda pundits, four sama veda pundits and four brahma who

manage the karma. The master who pays for the karma and his wife are the important part in the ritual.

Nastyakrta krtena..

The causeless (that which is not effect) cannot be attained through the karma (cause).

Akrta is the Self, which is not created. Since it is not created, does not a cause. Since the Self is causeless, how can it be attained by cause, that is why it is said, krtena – through the cause.

Karmanaa badhyate...

The living beings are bound by the karmas, and are released (from the samsara) by the knowledge. Therefore, the knowledgeable one's who see beyond the samsara, do not perform karmas.

This pramana was given earlier too.

Agnanamalapurnatvat

Since the ancient Jiva is filled with the impurity of ignorance, is accepted to be impure. He attains realization by the removal of this impurity; there is no other way, even by millions of karmas.

Normally in other places, when discussing about Jiva, who is otherwise said as purusha, is defined as purnatvat (completely filled with Self) or purishayanat (since as the Self is the indweller). But here, the same Purna (complete) reason is used in negative way, by explaining him as filled with the impurity.

In vivekacudamani too Acharya says the same idea with the word, “karmakotishatairapi” (even by performing hundreds of millions of karmas).

Prajaya Karmana..

Not through the Progeny, not through the Karmas and not through the wealth can the Seeker attain the realization. But he can attain realization only through renunciation. Alas, in the absence of it (renunciation), will be travelling (in the samsara, from death to death).

The idea presented earlier with the statement from Kaivalya Upanishad is expressed through the Smiriti. As lord Yama in Katho Upanishad says “mrtyor sa mrtyum apnoti” (he from death from death).

Karmodaye karmaphala...

When the karma springs (to give result) the desire for experiencing the results of the karma takes place, then one follows the path for experiencing, and he does not cross over the death (samsara).

Because of the past karmas, there will be the seed for the karmas (prarabdha karma), in the Jiva. When the right time comes for this karma to give results, than the Jiva experiences the desire for the object of experiencing pertaining to the particular karma. And therefore, runs behind the process of experiencing the object.

Gnanena

Thus by knowing the death will approach for sure, the knowledgeable one attains the eternal self-effulgence (Self), There being no other way for this (Self knowledge), knowing which the knowledgeable one remains blissful.

This sloka was explained earlier, completely. Here only the middle portion is taken.

Evam trayidharma

Thus, the one with the desire to experience the object of experience, involved in performing the karmas prescribed by the Vedas, attains the path of going and coming.

Trayi-dharma is referring to the dharmas prescribed in the three Vedas. The three is a pointer to the Vedas in total, and not just Rig, Yajur and Sama. Here and elsewhere, even when the “rig-yajur-samani” is specified, we should include Atharva veda too, and should not accept atharva to be a later inclusion in the group of Vedas. The poetical portion, following strict metrical composition is called as Rig. The veda in prose form, not particular about the meter is called as Yajur. And the Rig mantras when sung in a particular fashion are called as Sama. And the Atharva is similar to Yajur in many ways.

Shramartham...

From the absolute truth, the Ashramas (Brahmachari etc) and the Varnas (Brahmin etc) are cause for trouble.

Ashramas – The life style. They are four in number, 1. Brahmachari (Celabate), 2. Grhastha (House-holder), 3. Vanaprastha (Forest dweller) and 4. Sannyasi (Renunciate).

Varnas – the four classes of people. 1. Brahmin (Prestly), 2. Kshatriya (Warrior), 3. Vaishya (Bussiness) and 4. Shudra (servant).

Ashramair na ca

That Self cannot be attained through the Ashramas, Vedas, Yagnas (fire rituals), Sankhyas (the meditations), Vrata (austerity), different forms of fierce penance, varied forms of gifts (alms / donations), but the knowledgeable attains by himself (as his Self).

Yagnas – fire rituals. The fire rituals prescribes like soma yaga, jyothistoma yaga, darsha-purnamasya yaga etc.

Sankhyas – the method of sankhyans. If it is accepted be the philosophy of the Sankhya, then we should follow the counterpart for the Sankhyans, the Yogins, who give importance to the meditaion as a means to attain that is explained in the sankhya philosophy.

Vrata – austerity. There are different forms of vratas, for example, payo vrata – where only milk is taken for a period of time; Krishra-chandrayana vrata – this is a particulat type of austerity, where we start with 15 handful food on the full moon day and gradually decrease one per day (15, 14, 13...), till the new moon, when nothing is eaten, further, the next fifteen days we gradually increase (1, 2, 3....).

Tapas – penance. Like panchagni – sitting in the middle of fire, lit on the four corners and with the sun as the fifth fire etc.

Trayidharmam

The dharmas prescribed in the Vedas are for adharma (sin) only, like the Kimpaka fruit, which sees beautiful externally without any juice inside. Therefore o Sir, I don't see any happiness in it, which is filled with sorrow. Therefore, by me, who is interested in attaining realization, how is possible to perform them.

Here the dharma result produced by the vedic karmas is also referred as adharma (sin), because they too produce / are reason for rebirth, even if it is in heaven.

Agnanapasha..

The Jiva is accepted to be non-realized since he is bound by the rope of ignorance. That ignorance is removed by knowledge, as the darkness is removed by light. Therefore, through knowledge one realizes when the ignorance is completely dispelled.

Vratani

By austerities, donations, penances, fire-rituals, truth as well as the Tirtha (holy places), life styles and the karmas one can attain the heaven and they are inauspicious and non-eternal. But on the contrary, knowledge is eternal, peace-bestowing and supreme.

The idea explained earlier, is re-iterated here with another pramana.

Tirtha – holy places. Visiting holy sites is also accepted as a practice for attaining punya.

Yagnairdevatvam

By performing the fire rituals one attains the god-head, and through penance one attains the state of being the creator Brahma, through the donations one experiences different form of objects of experiences, and through the knowledge one attains realization.

Dharmarajva

Through the rope of Virtue one attains the higher planes (heaven), and through the Vice one attains the nether planes (Hell). By cutting both with the sword of knowledge, one attains the Peace (Self) devoid of the body (attachment).

Tyaja dharmam

Give-up both the Dharma (Virtue) and the Adharma (Vice) and give-up both the Truth and the False (existence and non-existence); after giving-up the truth and falsity give-up the one (attachment) through which you give-up everything.

Since it is through the mind we give-up all the things, we should give-up the mind. The thought function is mind, and giving-up of the thought function of having given-up is what is said here.

Evam shrutismrti...

Thus the karma as the means for immortality is contradictory to the shruti and the smriti, and also to the logic.

Though the karma as a means for the immortality is negated through the shruti (revealed text) and smriti (written text based on the revealed text). It being contradictory to logic was not discussed. Therefore, Acharya starts it here.

Karmasadhanatve..

If realization is attained through the Karmas, it being one of the four types of activities, will be non-eternal.

The Brahman knowledge cannot be any of them because if it is accepted as a result of karma, the knowledge becomes non-eternal. Other than that, it cannot be -

1. Samskarya – purificatory, there is nothing to be purified. Eg. Removing the impurity from the mirror.

2. Apya – gain, there is nothing other than the Self, and it is never lost being our very nature. Eg. Attaining the village, not attained earlier.
3. Utpadya – creating, it being ever present as our own nature or Self, cannot be created. Eg. Pot etc
4. Vikarya – transformation, it cannot be transformed; any change proves it is non-eternal. Eg. Milk into Curd.

If it is one of the four, then it becomes non-eternal. How so, is answered in the next statement.

Yad-krtakam..

That which is attained (as effect) is non-eternal, and therefore, that attained through the karmas are not seen to be eternal.

Nityasca moksha...

The realization is accepted to be eternal by every philosopher.

Though every philosopher worth his salt, has accepted the realization to be eternal, and we too (the opponent says), accept it to be so, and we had established it to be a result of karma, called chaturmasya yaga. Though the results attained by karma is established by you (vedanti) as non-eternal, we cannot refute something established by the statement of shruti, ‘akshyam vau sukrtam bhavati’ (performer of the chaturmasya ritual will attain un-diminishing punya).

To answer this doubt by the opponent, vedanti says.

Tatha ca shruti...

And the shruti in the chaturmasya prakarana (discussion) says ‘prajam-anu..’ (O mortal, you will be born as your own son again, and that is the immortality. And moreover, by ‘sukrtam’ the shruti states the eternality of the sukrtam. And sukrtam is used to denote the karmas.

Sukrtam is explained in Sanskrit as ‘shushtu krtam’ (that which is nicely performed). It is used to denote the karmas here.

Here the doubter raises the doubt, there is a difference between the opponent and the doubter. The opponent accepts whatever he opposes as the conclusion whereas the doubter wants to know the truth behind.

Nanevam...

But if so, then since the karmas are means for attaining the god-heads and therefore are only a means to bind us (to samsara).

Satyam...

True, in itself it is only a cause for bondage.

When the statement starts with Satyam (true), we should understand, whatever doubt raised is accepted partially. 'satyam iti ardhangikare' (true denotes partial acceptance). One side of the partial acceptance is shown.

Karmana pitruloka

By karma one attains the world of manes (ancestors).

Sarvam etc..

All these people attain the heavenly world.

Ishtapurte...

They are complete idiots who accept the Ishta (Vedic karmas) and Purta (the societal karmas) to be supreme and do not know any other means for ultimate greatness. They, after experiencing the good deeds in the Naka (heaven), attain this or a world below this.

Ishta is the rituals karma prescribed by the Vedas. Purtha is karmas performed for the well being of society, like planting of tree saplings, or digging of well etc.

Naka here is a beautiful word for heaven (swarga). Ka means happiness (kam sukham), therefore is heaven. Na kam is akam, the hell. And na akam is nakam, the heaven.

Evam karmasu...

Thus one who is not attached to the karma is the one who sees beyond (the samsara).

Paradarshi refers to the one who sees beyond; here it refers to the knowledgeable one who sees beyond the world of mortality.

Vidyamayo...

It is said this Jiva is of the inherent nature of knowledge and definitely not of the nature of karma.

Evam trayidharma...

Thus, the one with the desire to experience the object of experience, involved in performing the karmas prescribed by the Vedas, attains the path of going and coming.

After discussion the first option with respect to doubt that the karmas are the cause for bondage. Now Acharya discusses the second option, the karmas are also useful in the pursuit of knowledge, albeit indirectly.

Yada puna

But if the karmas are performed without attachment to the results and for the sake of Iswara, then indirectly it becomes the cause for realization, as the karmas are cause for the purity of mind, which in turn is the cause for the knowledge, which in turn is the cause for realization.

Here though the word Nirapeksha means without expectation, we should understand “prayojanam anuddhishya na mando api pravartate” (even an idiot will not embark upon an activity without any expectation). Therefore, here we accept it as the non-attachment.

Iswartham – for the sake of the Iswara, means we are not performing the karmas to add to the punya in the account of the Iswara, he does not need it, since he is one who is the form of punya. But, here it means, the karmas are prescribed as an injunction for the eligible by the Iswara, as the Vedas are that which has emerged from his exhale “tasya nishvasitam etad rigveda.” (from His exhale emerged this Rigveda etc). And therefore, they are his orders; therefore it is the duty of the devotee to follow the order of Iswara. And it is my duty to perform the karmas prescribed.

This is the order explained here – Karma -> Purity of mind -> Shastra -> Knowledge -> Realization.

Tatha aha bhagavan...

This is said by Bhagavan (in Bhagavad Gita) –

By performing the Karmas without attachment and surrenders it to the Iswara (Brahman – attributed Self), he will not be tainted by the Vice (or Virtue), like the lotus leaf by water.

Brahmani – this cannot be understood as the absolute Self as it is Nirguna (non-attributed), and therefore there is no difference if we surrender to it. But the word here denotes the Saguna Brahma (Attributed Self), i.e. Iswara.

In Upadesasaram Bhagavan Ramana Maharishi explains this in the third sloka after condemning the karma in the first two, “ishvararpitam necchaya krtam chittashodakam muktisadakam” (the karmas performed for the Iswara (as surrender), is cause for purity of mind, which in turn is the means for realization).

Kayena manasa

By the body, mind, and intellect or through any sense-organ, the Yogis perform the karmas for the purification of mind, without the attachment (to the result).

Yad Karoti

O son of Kunti, whatever you perform, whatever you eat, whatever ritual you do, whatever donations (alms) you give or whatever penance you do, surrender all that to me.

Shubhashuba..

You by being endowed with the attitude of non-attachment to the results of the karmas, is released from all the bondages of good and bad (virtuous and vice) karmas, and by being relieved of the attachment to the body (or at death) will attain me.

Tatha ca mokshe..

Thus there is an order in realization, in the absence of purity of mind there is absence of realization and through the karmas one attains the purity of mind is shown in Vishnu-dharma.

After giving proofs through the words of Bhagavan from Gita, the Acharya gives proof for the same from the mythological text of Vishnu-dharmottara-purana.

This also adds to the idea that this is not written by Bhagavan Bhashyakara Sri Shankaracharya. Though giving valid proofs from the mythological text in itself may not be contradictory, the idea of being devoted to Krishna, due to the virtue (punya) earned in the past births is. Though Acharya has written many texts on different deities, he establishes the Advaitic idea in each one of them. And here too in line with the other works, if we want to see it as the devotion of the Self, there is no harm.

Anucanotato yajva...

The yogi attains the realization in a proper order, first he studies the Vedas, then he performs the rituals therein, then he renounces the karmas, and then attains the knowledge-hood.

Aneka janma..

Until the baggage of vice (group of vice) karmas, attained through many past different births, is not extinguished, one cannot have his mind turned towards Govinda.

Since the mind is created to be extrovert, and as said earlier, when the karmas of the past fructify, the mind runs towards the desired object. Therefore, the mind will not be able to be involved in the thought of Iswara. But, when multiple good karmas of the past fructify, he naturally is drawn towards the Iswara.

What kind of karma of the past gives this devotion is explained in the next sloka.

Janmantara sahasreshu

When the vice is extinguished by the karmas like penance, knowledge and meditation of the past thousands of birth, then that person gains devotion towards Lord Krishna.

Why should it be stressed, time and again, to extinguish the vice karmas are explained in the next.

Papakarmashayo hyatra

Only the vice group of karmas is that which creates obstacle for the realization. Therefore, by the one who is afraid of the samsara, effort should be made to remove that.

It is not enough to point-out to the vice karmas as the obstacle creator, but the method to remove it should also be said. Therefore, in the next sloka it is explained.

Suvarnaadi

By giving big donations of Gold etc (or donations of valuable things like gold etc), taking bath in holy rivers, and by accepting great trouble for the body wilfully as accepted by the scriptures one can extinguish the vice karmas.

Devatashruti...

By devotion to the deities, shruti (scriptures), listening to the holy texts, visiting holy places and by worshipping / serving the Guru the bondage of Vice is completely extinguished.

Sat-shastra can generally mean holy text. But if we understand the sat as existence, listening to the scripture that discusses about the existence, and the Self is that which is absolute existence (sat brahma). Therefore it will mean, listening to the Vedanta texts.

Yagnavalkyopi..

Sage Yagnavalkya also gives importance to purity of mind and its means –

A monk should definitely give immediate importance to purifying the mind especially, since it is the means for attaining the knowledge and attaining liberation.

Svatantra though normally means independent; here it means to be not dependent on the other things, which is ignorance and its effect.

Malino hi

The impure (dirty) mirror is not capable to reflect the objects; similarly one without purity of mind is not capable of realization.

Avipakkva normally means, improper mind. The mind is referred to as improper when it is filled with the thought imprints of the past.

After showing the importance of the purity of mind, Sri Yagnavalkya shows the means to purify the mind.

Acaryopasanam..

Worship of the Guru (preceptor), understanding (inquiring) the purport of the Veda and shastra (philosophies), practicing virtuous deeds, having association with the sages, speaking auspicious words, not seeing and touching women, seeing the Self in all the beings, giving-up the attachment to the acquiring things, wearing only worn clothes, controlling the sense organs from its sense objects, giving-up carelessness and laziness, inquiring about the nature of the body, seeing the defects in the activities, increasing the sattva attribute by being leaving raja and tama attributes (quality), dispassion, control of mind by purifying the mind of impurities through these means, the yogi attains the immortality.

Sattva, Raja and Tamas are the qualities that are associated with purity, activity (aggression) and laziness. Therefore, by giving-up the latter two, one should try to cultivate the sattva quality for the realization. Increase in sattva quality is directly proportional to the purity of mind.

Yato veda..

Since, the Vedas, mythological texts, the knowledge imparting texts (Upanishads), slokas (poems on the deities), aphorisms (on the truth), commentaries, or any other philosophical text, studying the Vedas, performing the rituals, celibacy, penance and control of sense organs, Shradda (surrender), fasting, and remaining independent, are the means to gain the knowledge of the Self.

Shradda normally is translated as faith, belief etc. Though is not off the mark, is something which can be converted as non-faith or non-belief. Therefore, we should understand the shradda as complete surrender. Surrender to what? The vedantic texts define it as “guru Vedanta vakhyeshu vishvasa” (surrender to the Guru and his teaching of the vedantic statements).

Upavasa here is translated as fasting, though is accepted as a means, can also understood as “upa samipe acaryasya vasanam” (staying close to the Guru) is better understanding.

Tatha ca atharvane

Similarly the Atharva Veda also shows the importance of purity of mind for realization.

When the impurities of the mind is removed by the practice of penance etc done in the past thousands of birth, does one see the great path of yoga through which one destroys the samsara.

Yasmin visshudhe

Whose mind has become pure and devoid of impurity and therefore the defects thereof are removed, that seeker sees every being as his Self.

The prefix vi in vishuddhe is ‘vishesha’ (speacially) and in viraja is ‘vigata’ (devoid of).

Tametam atmanam..

The Brahmin desire to know this very Self, through the study of the Vedas, performing the rituals, donations, penance, and fasting.

Here the term Brahmin though generally can be translated as seeker, but has more importance, the Vedas here and in other places refer to the seeker as Brahmin because of the purity of heart. And it is a birth he has attained through numerous virtuous deeds.

Anashakena – fasting. Can also be understood as an adjective to the other practices, by breaking it as a+nashakena (not destructible) instead of an+ashakena (not eating).

Iti brhadaranyake

Thus the Brihadaranyaka Upanishad shows the rituals to be a means for the desire to know.

Here in the next paragraph, the opponent though was answered earlier, when he brought two proofs to establish the karma to be the means for the realization “apama somam” (we drank soma juice, therefore have become immortal) and “akshayam vai chaturmasina yajina sukratam” (the performer of chaturmasya ritual gains never ending virtue). Still not convinced, presents another proof, to establish the same idea.

Nanu vidyam ca..

But “vidhyam ca” (one who understands both the Vidya (upasana / knowledge) and avidya (karma) together), “tapo vidya ca” (penance (karma) and knowledge are the

ultimate means for the Brahmin to attain supreme greatness) etc, shows karmas also as the means to attain the immortality.

Satyam avagamyate

True. It is definitely seen, but only through the expected purity of mind and not directly. That is, after saying through “vidyam ca avidyam ca”, “tapo vidya ca” etc that the knowledge and the karma are the means for the supreme greatness, when there is an expectancy to know in what it is a means for that, through the later following statements “tapasa kalmasham” (through the penance one destroys the impurities (vice), and through the knowledge one attains the immortality), “avidyaya mrtyum” (by the karma one crosses the samsara (death) and through the knowledge attains immortality) etc, the karmas are presented to be the means for removal of the impurities and the knowledge as the means for the immortality. Where the other karmas like purity of mind etc are not seen, there through the logic of shaka-upasamhara-nyaya (logic of carry forward from the other branches of the Vedas) should be followed.

Shaka-upasamhara-nyaya – when in two places, for example, in brihadaranyaka and chandogya Upanishad the upasana (meditation) called Panca-agni is explained. But the attributes of the former are not all the same as the attributes of the latter. When one wants to do the upasana, according to the dictum “adhikasya adhikam phalam” (more for more), if one adds more attributes which are taken from the other, it is nothing wrong. This is explained in great length in the guna-upasamhara adhikarana in Brahma Sutra.

Nanu kurvannneva..

But “kurvanneveha karmani” (one should desire to live till hundred years, performing the prescribed karmas), thus when the rule says one to perform the karmas till the death, how can the knowledge be accepted to be the means for realization.

Ucyate – karmani

We say – These rules are for the person who is eligible for the karmas, and not for the one who is either not eligible or the realized who is beyond the rules.

The eligibility is one has to be born as Brahmana, kshatriya or a vaishya as they are enjoined certain karmas by the scriptures. Even here, they should only perform the karmas which are enjoined for them and not the others karma. And he should also have the identification with the eligibility “i am Brahmin and i am eligible for this karma”. But in the case of the realized, since he has no identification with the body – sense organ complex, he has no eligibility, though being born as Brahmin etc.

Tatha ca vidhusha karmanidhikaram

The shruti shows the non-eligibility in the karmas for the realized – “naitad vidwan” (the realized rishi do not come in the purview of the rule of Vedas, and neither can the shruti make them not perform through some rules), “etad sma vai tatpurve” (for this very reason the realized people of yore did not perform the fire rituals), “etam vai tamatmanam” (After knowing this Self, by giving-up the threefold desires of the progeny, wealth and worlds, these Brahmins take alms / beg (become monks)), “etaddha sma vai tadvidvamsa” (This is what was verily said by the Rishi Kavasheya – for what use should we study the Vedas or for what purpose should we perform the rituals? How does one become realized? Whatever be it, it should be only through this way (of renouncing)).

After explaining the idea using the shruti, Acharya uses the smriti to explain the same idea.

Yathaha bhagavan

As Bhagavan says –

One who is enjoying in his own Self and is satisfied in his own Self and is also happy in his own Self, for him there is nothing to be done.

There is no gain for him through the karmas performed, nor is there any loss through the karmas non-performed, and there is no dependence for in him in any living being for achieving anything.

This same idea is established through different purana (mythological) texts.

Tahta caha parameshwaropi

This is what was said by Lord Parameshwara (Shiva), in the Linga purana during the discussion of the KalaKuta –

O great Brahmins, for the Brahmin who has through this knowledge given-up the attachments there is nothing to be performed, if there is know him to be not a realized one.

There is definitely nothing for him to be performed here or in the other worlds, for in reality this knower of the Truth is realized while alive.

And about the person, who is in the path of knowing the Self, is explained.

Gnanabhyasa

The one who knows the Truth is the one who practice the knowledge always (discriminates), and is dispassionate too, by giving-up the idea of doership attains that very knowledge (the Self).

And what about the one who has the idea of doership is explained

Anyatra ramate

O great among Brahmins, the one after giving-up the knowledge is attached to the idea of doership, and therefore is involved in something else (other than the Self), is an idiot, and he is ignorant, there is no doubt in this.

Only they are in the clutches of – anger, fear, greed, delusion, vision of duality, arrogant, ignorant and virtue and vice, and therefore being under its control attain the body.

We cannot rejoice for being promised of another body, this is shown here along with the means for not gaining it

Sharire sati vai

When there is body, definitely there exists trouble; therefore one should give-up the ignorance. And only for the yogi who by removing the ignorance through the knowledge, there is the destruction of the anger etc and the virtue and vice gets destroyed. Only when they are destroyed, will he not be associated with another body.

And he is the released for the samsara, is free from the three types of sorrows.

The three types of sorrows were discussed in the shanty patha (invocation), adhyatmika, adhibhautika and adhidaiivika.

Tatha shivadharmottare

And this is said in shivadharmottara (purana) –

One who is satisfied by the nectar of knowledge, that yogi is one who has performed that needs to be performed, for him there nothing that needs to be done, if there exist then know him to be non-realized.

In both the worlds (here and hereafter), there is nothing for him to be performed, he is realized (released from the samsara) here itself, because of being complete and equanimity of vision.

The statement “kurvannneva karmani jijivishet” is explained in different ways

Tasmad vidhusha

Since there is nothing to be performed for the realized, the rule of “kurvanneva” (by performing the karmas), etc are only meant for the ignorant.

Kurvannevait na

Or this “kurvanneva” can be understood as, not a rule for karma but to extol the knowledge to show its greatness. That is, to show the realized can perform the karmas as desired.

Whatever said here is explained in detail in the next statement.

Etad uktam bhavati

This the idea said here – by the power of the knowledge, the realized will not be tainted by the karmas, even if he performs the virtuous and vice deeds, as he wishes till the end of his life.

The is explained with the statements from the Isavasya Upanishad itself.

Tatha hi

That is – starting with “Ishavasyam idam sarvam” (everything is engulfed by Iswara), and till “tena tyaktena bhunjita” (by giving-up the attachment to the worlds, practice the knowledge), thus for the knowledgeable through renunciation of all the karmas practice of the knowledge is said. The Veda surprised to see this, that for the knower of Self who cannot be controlled through the injunctions, the injunction of renunciation too is impossible, therefore it has not given the injunction for renunciation too. Therefore it has said, let the realized one desire to live by performing the virtuous and vice karmas of this world till he is alive, And not stay quiet, fearing the bondage through the virtuous and vice karmas, should not leave them.

Evam tavatkarmani

Thus in you, the realized one, even if you keep performing the karmas till the end of the life, there will be no untoward results, like falling from the Self, that is, there will not be samsara due to the virtuous and vice deeds. Or otherwise, “ita” (after), the other result that follows the performance of the karmas, that is the association with the samsara, will not be there.

Yasmat tvayi

Since, the karmas in you (performed by you) do not afflict you. This is said in a different Shruti “na lipyate” (he is not afflicted by the vice karmas), “evamvidi papam karma” (for the person who knows the Truth thus, there is no affliction of the vice

karmas), “*nainam krtakrte tapata*” (the *karmas* (good and bad) performed or not performed do not trouble him), “*evam hasya sarve*” (thus all his vice *karmas* gets washed off (destroyed)).

After giving proofs from the shruti, Acharya explains the same through the Purana

Lainge

In the Linga Purana – The fire of knowledge burns to ashes all the karmas. There is no doubt that all the karmas of the realized get digested. Though he plays with different kinds of the virtuous and vice karmas, he is not afflicted.

Shivadharmottare

In the Shivadharmottara Purana – Therefore through the sword of knowledge having cut the bondage of the karmas performed with desire or otherwise, he being pure, rests (gets established) in the Self.

As the fierce fire burns down both dry and wet firewood, similarly the fire of knowledge too in seconds burns down all the virtuous and vice karmas.

Though the lotus leaf stays on the water is not afflicted by it, so too the realized, though stays in the water of the sound etc objects, is not afflicted.

As the one empowered by the mantra (sacred chant) is not stung by the snake with which he is playing, similarly too, the snake of the sense organs with which he is involved do not sting the realized.

As the power of the Mantra (sacred chant) or the medicine digests the poison that is consumed, similarly all the vice karmas are digested for the realized that very second.

The time exists when there is ignorance, the moment through knowledge the ignorance is destroyed, and there can be no existence of the time or the effects of ignorance like the karmas.

After giving Pramana (valif proofs) from the Shruti and the Smriti, Acharya now enters, for the first time, the real Nyaya, i.e. proof from the Brahma Sutras.

Tatha Ca Sutrakara

This is said by the author of the Aphorisms (on Brahman, Sri Vyasa Bhagavan) – “purushartha ata shabdaaditi badarayana” (Acharya Badarayana accepts, since one attains the supreme human pursuit, and this is what is expressed by the shruti statements). After establishing through this aphorism, that knowledge is the means for supreme human pursuit.

Here Bhagavan Vyasa and Sri Badarayana are both one and the same acharyas. Ans not to be confused for different persons, as some do.

Among the human pursuits of Dharma, Artha, Kama and Moksha, this knowledge of the self attained through the Upanishads are efficiently capable of giving the Ultimate goal, liberation, independently.

Shabdaat – from the vedic words. The passages like “tarati shokam atmavid” (the knower of Self, crosses the ocean of sorrow (samsara)), stands testimony to this.

Sheshatavaat..

“sheshatvat purusharthavado yatha anyeshviti jaimini” (Acharya Jaimini opines, this is a limb (to the karmas), like any other extolling statement). Through this aphorism establishes the doer etc, expected by the karmas, therefore the Vidya is a limb to the karmas. Doubting thus.

Shesha – means limb, a synonym of the Purva mimamsa people to say anga (limb). The karma (ritual) is comprised of many Anga (limb) and therefore we refer to any main ritual as Angi (that which has anga).

Purusharthavada – the statements which extol or denounce something to give importance to the actual karma to be performed. Like the statement “yasya parnamayir juhur bhavati sa papam slokam na shrunoti” (one who has the ladle made of fig tree will not here any foul words), this by supporting the Juhu (ladle) which is a part of the ritual, becomes a limb. Or like, “vayur vai kshepshta devata” (the deity for Air is the fastest deity). This is to encourage the lazy person to perform the ritual as enjoined by “vayu shvetam alabet bhutikama” (one desiring wealth should worship Vayu (air deity) with white cattle). Therefore this becomes linked to the karmas (since the ritual is said to consist two forms “yagasya dve rupe dravyam devata ca” (ritual has two forms, the oblation material and the deity)). And apart from these two, the doer is an important limb, therefore by giving the knowledge of the doer / doership the texts about the Self become a limb for the karmas.

Adhikopadeshat

“adhikopadeshat tu badarayanasya evam taddarshanat” (since there is much more to the teaching here, Acharya Badarayana accets it so (as the cause for realization), since it is seen to be so). Through this (the Vidya deals with) the Self, that is devoid of the doership etc the characteristics of the samsara, and devoid of the virtue / vice etc, is taught. For the people who desire to establish the eligibility through the knowledge (of the Jiva), the cause for the eligibility for the karmas, that is of the form of the activity, process and the result (kriya, karaka and phala), since the whole creation (world) that is a product of the Ignorance (Avidya), is seen to get dispelled through

the knowledge. By this (destruction of ignorance), all the eligibility for the karma too is destroyed and since they both belong to different topics and have different results.

As explained earlier in the previous paragraph, the purva mimasa people like to accept the knowledge of the Jiva to be an integral part of the karma. But this position is not acceptable to the Vedantin, as this contradicts the purport of the Shruti. Therefore the Mithyatva (illusory) nature of the creation is established.

Kriya, Karaka and Phala – activity, process and result. The karma is the kriya, and the process (karaka) is the subject, object, instrument etc different stages that are part of any activity, and the result attained through these is phala. Since the whole world is a product of ignorance, and these too are part of that world, therefore is illusory too.

That which exists cannot be destroyed through karma or knowledge, so is that which does not exist. And that which ephemerally exists cannot be destroyed by any amount of karma, except through knowledge. Like the rope - snake, or the mother-of-pearl – silver. And when the cause Ignorance is destroyed, naturally the effect also gets destroyed.

Bhinna-Prakaranatvat – Since they belong to different topics. The karma belongs to Karma Khanda (karma portion) and the knowledge belongs to the Gnana Khanda (knowledge portion) of the Vedas. For Karmas, the basic pre-requisite is one should have studied the Vedas, and should have the eligibility and for knowledge, as said “yad ahareva virajet tad ahareve parityjet” (the day one gains dispassion, the same day he should renounce), and more specifically “brahmacaryat va grhad va vanad va yadi va itarata” (from the celibate life, from family, from forest-dweller or any other way), this very clearly anyone irrespective of the Vedic study can become eligible for knowledge.

Bhinna-karyatvat – since their result is different. Karmas at the most makes on the ruler of the heaven, or the being the creator. But knowledge by removing the ignorance destroys the samsara for the Jiva.

In the next para, Acharya explains that there cannot be any kind of association between the karma and the knowledge.

Parasparavikalpa

Therefore, cannot be in choice, cannot be combined and cannot be complimentary (by one becoming the limb for other), establishing thus.

Vikalpa – choice. The karma and knowledge cannot be in choice. This destroys the idea, all the path leads to the same goal.

Samuccaaya – the karma and knowledge cannot be combined to get the result, as they have different results.

Anga-angi – complementary. Since as said earlier, they have different pre-requisites and goals.

Ata eva

“ata eva ca agni-indhanadi anapeksha” (for this very reason, there is no dependence (expectancy) for the fire and firewood). Thus, since only knowledge is the reason for the supreme pursuit, there is no expectancy for the fire, firewood etc which are necessary for the karmas of different lifestyles, for achieving its goal.

For Brahmacharya or Grahasta or even the Vanaprasta there are different karmas that need to be performed with the fire, like samidhadhanam, agnihotram etc, and therefore there is necessity for the firewood.

Iti purvoktasya

Concluding the previous topic thus, when we come to the conclusion that the karmas are completely useless (for knowledge), “sarvapeksha ca yagnadishrute ashvavat” (knowledge depends upon the karmas as necessary accessory like the horse etc), in this way it is not completely non-dependable.

When we see from the previous topics view, we come to this understanding, that there is no necessary for the karmas whatsoever, in any which way. But this view is not completely acceptable; to show this the Acharya presents the Sutra. Like in the world, we see the horse is tied to a chariot and not a bull, similarly the karmas are necessary for the entry into the knowledge.

Utpanna hi vidya

After the dawn of the Vidya (knowledge) for achieving the result, there is no expectancy of anything. But for the dawn of knowledge, there is definitely the expectancy (of the karmas).

As discussed earlier, the karmas will give purity of mind, which is useful in bringing us the shastra, and here the karma is necessary for the proper understanding, but from here there is no necessity for anything, including the karmas.

Vividhishanti

“vividhishanti yagnena” (the Brahmins desire to know through the rituals (, donations, penance and fasting)). Thus the Shruti too accepts the utility of karma as the means for the desire to know.

Tatha ca “navishet

And also, “navisheshaat” (Since there is no speciality (adjective), the statement ‘kurvan eva’ is not for the realized), “stutaye anumatir va” (for extolling, or acceptance) in these two sutras the mantra ‘kurvanneva’ is explained in two ways - to be referring to the ignorant, and to extol the Vidya (knowledge). Thus as expressed here, since knowledge is the only means for realization it is proper to start the Upanishad.

Though the karmas are means for the purity of mind, it is only the knowledge that finally removes the ignorance completely and thereby makes one realized.

Though the necessity of the karma and its utility there was accepted, the opponent is not ready to concede defeat right away, so he starts the next round of questioning.

Nanu bandhasya mithyatve

But, if the bondage is illusory, since it is removable by knowledge, and through the knowledge one gets immortal. But it is not so.

Here the opponent is giving four different reasons to prove his point.

Pratipannatvat (since it is experienced), Badha-abhavat (since it cannot be refuted / removed), Yushmadadi-svarupatvena atmano vilakshanatvena sadrshyadi-abhavat (since the Self is cognized in the form of you, I etc, as multiple (unique), there is no similarity with anything, Adhyasa-asambhavat (there is no possibility for super-imposition).

Each one of these reasons is refuted by vedanti in proper order, one-by-one.

We say – Just because it is experienced, something cannot be said to be real, since experience is common for both real and illusory.

We experience in world both perceived rope and snake, and super-imposed rope – snake, similarly the mother-of-pearl – silver etc. Just because it is perceived it cannot be termed real. One definition for mithya states “pratipanna upadhau traikalika nishedha pratiyogitvam” (in the place / object perceived, the non-existence of it in all the three periods is called mithya).

Napi badhabhavat satyatvam

It cannot be said to be real because it is non-negatable. Because through the injunctions and the reasoning (in the scriptures) is quite possible to negate. Thus the shruti shows the world as illusory and a product of Maya (ignorance) – “na to tad dvitiam asti” (there is nothing other than that), “ekatvam” (non-dual), “nasty

dvaitam” (there is no duality), “*kuto vidite vedyam nasty*” (how so, when the knowledge is attained there is nothing to be known), “*ekam eva advitiyam*” (there is only one, non-duality), “*vacarambhanam vikaro namadheyam*” (all the transformations are just namesake), “*ekam eva sat*” (the Truth (existence) is only one), “*neha nana asti*” (there is no multiplicity), “*ekadhaiva anudrashtavyam*” (it should be seen in one form), “*maya tu prartim vidyat*” (understand the creation to be Maya (illusory)), “*mayi srjate vishvam etat*” (the weilder of maya (Brahmam, Self) creates all this world), “*indro mayabhi pururupo iyate*” (Indra (Brahma, Self) through manifold maya takes different forms) etc statements prove this.

There is a gradual progression in the proofs given. The idea here is to address all the three types of Sadhaka (seeker) – 1. Uttama (best) – till ‘ekam eva advitiyam’ – one who is knowledge-ready, for him there is no need to beat around the bush, therefore the shruti takes the direct route of explaining about Self sans creation, 2. Madhyana (mediocre) – from ‘vacarambhanam’ till ‘ekadhaiva anudrashtavya’ – though he is smart, needs some explanation for the creation, therefore the ‘eka-jiva-vada’ (argument based on one jiva creation) is used, and 3. Adhama (dull) – from ‘maya tu’ till the end – one who cannot understand even with proper explanation of the creation, therefore the ‘nana-jiva-vada’ (argument based on the creation of multiple beings) is used.

Though the proof can simply be give from this very own Upanishad, which was later given here “maya tu prakrtim”, the importance the other Upanishads are given in the beginning is to validate this Upanishad.

Ekam eva advitiyam is a statement which dismisses all the three forms of duality, sajatiya, vijatiya and svagata. Sajatiya – the duality of same class (different human beings). Vijatiya – the duality of different class (humans and cows). Svagata – the duality in oneself (hands, legs etc).

Vacarambhanam vikaro namadheyam – all the objects we see exists as not different from its cause. This is expressed by the continuing statement “mrtyka ityeva satyam” (only the clay, cause, is the truth). The different forms made of clay or gold are not different from the clay or gold.

After explaining the idea of non-negativity through the shruti, Acharya takes smriti proofs to explain the same point.

Ajopi san avyayatma.

I, the Self (Sri Krishna) though being not born, being non-decaying, being the Lord (Iswara) of all the beings depending on the Prakrti (Maya – Avidya – Ignorance), take birth through my own Maya.

Though I am not divided (like the space), exist as though I am divided.

This is further presented through the Puranas, this is the give-away, as we said time and again, to show this Bhashya is not of Bhagavan Bhashyakara Sri Shankaracharya, as there is too much dependence on the Puranas as a valid proof too.

Tatha ca brahme purane

This is what is explained in the Brahma Purana too –

The imagination (super-imposition) of Virtue and vice, birth and death, happiness and sorrow, the different class (Brahmana etc), different life-styles (Brahmachari etc) and the place of residing heaven and hell, do not in reality exist anywhere in the Self. Still the illusory world that is non-existent is seen to exist, like the water in the mirage seen in the desert land, or the mother-of-pearl which is in reality only that (mother-of-pearl) is seen like silver. The rope is seen as snake in the night inside the room (in dull light), and one having cataract seeing one moon as two. The solidness, blueness and moisture-ness are seen in the sky (space), one sun seen as multiple, in different water bodies. Similarly the Self in association with the embodiments (Upadi), is seen to be multiple. And this erroneous knowledge referred to as Avidya, is nothing but Vikalpa (with no substance), and not real.

Vikalpa earlier was explained as choice (in the case of the karma and knowledge), but here this is a technical term used in the Yoga Sutra “shabda-gnana-anupati vastu-shunyo vikalpa” (Vikalpa is something, where we gain knowledge when the word is pronounced, but in reality does not exist). Good examples of this are mare’s horn (shasha vishana) or barren women’s son (vandhya putra).

Paratra bandhagara

For the people who have erroneous identification with the body etc as the Self, it becomes the cause for bondage in the hereafter. That which is with a beginning, middle and end always delusional, the waking, dream and deep sleep state, is that which engulfs the Vishva, Tajasa and Pragna .

Vishwa etc are the individual identification of the three states, whereas the collective identifier is called as Vaishvanara etc.

Svamayaya svamatmanam

This being himself identifies through one’s own Maya with the world of duality gets deluded, and by the knowledge of the Self in the cave of the heart, attains the Hari (Vishnu) (as not different from himself).

As the whole identification part is due to the erroneous knowledge the negation of this delusion is a delusion too, since the Self is never bound nor does it attain release.

Vyomni vajranala

As we see different forms of the lightning in the sky, similarly too, the inherent nature of Vishnu is what is seen as the world of duality.

The world is not different from the Self, as the Self is the material and the instrumental cause for the world (abhinna-nimitta-upadhana-karana).

Shanto manasi

Though the Iswara is not so, he is always and everywhere seen to be peaceful for the peaceful mind, turbulent for the troubled mind and delusional for the deluded mind.

Shanta, Ghora and Mudha (peaceful, turbulent and delusional) are the terms used by the Sankhya – Yoga philosophers to show the state of mind when the Guna (attribute), Sattva, Rajas and Tamas is predominant.

Lohamrthemnan

There is no transformation seen in the Iron, Clay and / or Gold, similarly there is no reality in the duality of the moving and non-moving (Chara and Achara) beings.

Chara – moving, like the animals, birds, humans etc and Acara – non-moving, like the plants, creepers etc.

Sarvage tu niradhare

The Avidya existing in the Omnipresent, substratum-less conscious Self, creates two types of creations, because of the association with the Self.

Since the Avidya is inert it cannot be the cause of the creation independently, and therefore it associates itself with the Self (as though), and thereby creates the world with the loci as the Self itself. Since there is nothing other than the Self, the Loci of this Avidya too should be the Self only. There are different views regarding the loci of the Self.

The two type of creation is the Gross and the subtle creations.

But how did the inert attach itself to the Self, where did this Avidya come from is explained here through example.

Sarpasya rajjuta

There is no rope-ness in the snake nor is there any snake-ness in the rope, similarly there is no cause for the creation and dissolution of the world.

Now after explaining the creation to be due to Ignorance, this sloka takes a complete 180 degree turn (U turn). This doubt is explained here in the next sloka.

Lokanam vyavaharartham

This Avidya is imagined (superimposed) to answer the world (for worldly transaction), This Avidya is both of the duality and non-duality form, and this is called as the deluder.

Since this Avidya is the cause for the creation it is dual and since there exists nothing other than the Self, it is that which creates the illusion of realization. How to come out of this delusion is answered in the next sloka.

Advaitam bhavayet

The realized one should always meditate on the infinite ever-pure Self as not different from him, and thus having crossed the ocean of sorrow (samsara), does not fear anything anywhere, either from the god of death or from the death itself or from any other object of fear.

The absolute Self, is neither born nor dies, is neither killed nor kills, is neither bound nor binds, is neither realised nor gives realization. And whatever is other than that is definitely asat (non-existent).

These slokas were discussed earlier too.

Evam buddhva

Understanding thus, the whole creation to be a creation of the Maya of the Self is therefore illusion. One should give-up all the dualities, by being un-associated with the objects of experience. And after giving-up (renouncing) all dualities, one should place the mind on the Self without any diversion. And by doing so, this yogi becomes Shanta (realized), like extinguished fire, when the firewood is completely burnt.

When there is no firewood, there the fire too gets extinguished. Similarly too, when there are no Vasanas (thought imprints), there can be no thought function, therefore there will be no mind, and thus the Self alone Shines.

Shanti is explained in Bhagavat Gita as the state of realization, and therefore the word Shanta here can be understood as realized, instead of the general meaning peaceful.

Esha caturvimshati

Maya, with its 24 different attributes (substances) is the primal cause for this creation, from which desire and anger, greed and delusion, fear, trouble and sorrow all these different varieties along with virtue and vice, happiness and sorrow, creation and dissolution along with the transformations, travel to hell and residing in heaven (travel and residing in hell and / or heaven), the classes (Brahmin etc) and the life-styles (Brahmachari etc), desire and hatred, and varied diseases, childhood, adolescence and adulthood (old age), separation and association, experience, fasting, penance etc manifested nicely. One who knows these in this aforesaid way clearly and remains silent, clearly understand him to be equipped with good knowledge.

The 24 attributes of the prakrti (Maya) are the ones that are accepted by the Sankhya – Yoga people. The Prakrti is the state of equilibrium of the Sattva, Rajas and Tamas. When this equilibrium gets disturbed, the creation ensues from this. And this is in cause – effect (prakrti – vikrti bhava) relationship. The former are the cause for the latter, where the Avyakta (unmanifest) Prakrti is just cause, and the five elements (panca-bhuta) are just Vikrti (effect). From the Maya comes Mahad (collective intellect) -> Buddhi (intellect) -> Ahankara (ego) -> Tan-matra (the shabda (sound) etc) -> from this comes the substance that are just effect, 10 Sense organs (5 sense-organ of action + sense-organ of knowledge), Mind (mind is accepted by them as both type of sense-organ, but in Vedanta some don't accept the mind as sense-organ) and the 5 elements (ether, air, fire, water and earth).

All this we perceive desire etc are just mental modifications, and they are nothing but mind itself. Mind is nothing but the thought-function. Brihadaranyaka Upanishad says “kama-sankalpa-vicikitsa-shraddha-ashraddha-hri-dhi-bhi ityet sarvam mana eva” (desire, choices, doubt, faith, non-faith, shame, intellect, fear all this is verily the mind).

Tatha ca Vishnu-dharme

And this is said in the Vishnu-dharmootara purana too, in the section containing six-chapters.

In association with the Avidya (ignorance) from beginning-less period, this Kshetragna (Jiva / Iswara), sees the Brahman residing in the mind as endowed with duality,

Here the association with the Avidya is expressed to be from beginning-less period. Normally, this is the question the beginners in the Vedanta face, when everything was created anew, we were all equal how this difference in the class and creed come up? This is the answer; there is no beginning for the Avidya, as there is no beginning which can be attributed the rope-snake. What we see as this birth is preceded by previous birth always, this creation with previous creation and so on. Therefore there

cannot be any beginning to this ignorance, and for this very reason we term this avidya as Anadi (beginning-less).

Kshetragna is another term needs some clarification, in Bhagavad Gita it is said, “khetragam cap imam viddhi sarva kshetreshu bhārata” (O scion of Bharata, understand me to be the in-dweller in all the fields (embodiments)) and the shruti declares “tat shrshtva tadeva anupravishad” (after creating, the Self itself entered it (the creation)). Therefore understanding the Kshetragna as Iswara is no fallacy, but if we want to understand this as Jiva, then too, from the viewpoint of the Vedanta there is no difference, as the dictum in Vedanta proclaims “jiva brahmaiva na apara” (the Jiva is verily the Self, and not different from it).

Pashyati atmanamanyacca

Until one (Jiva) sees himself and the others, to be different from the Self, till then he roams around in this Samsara, deluded by his own karma (of the past).

This is another question which arises in the seekers mind, why did the Ishwara create differences in the Jiva? The answer is, the Iswara did not, for whims and fancies, create the jiva in different hues and colours (class and creed), but the jiva due to the karmas acquired in the past births, helps himself to be born as so and so, and iswara just facilitates the jiva to attain it.

In Kathopanishad Lord Yama says “mrtor sa mrtyum apnoti ya iha naneva pashyati” (one who sees even the semblance of duality, goes from death to death).

Sankshinasheshakarma tu

When all his karmas are completely extinguished, he sees the Absolute Self that is ever pure, as not different from himself, and then being pure himself attains the immortality.

The activities are ignorance, and the knowledge is the Vidya. Due to the karmas the jiva takes birth and through the knowledge attains the absolute release (realization).

The non-duality (advaitam) is the absolute truth and the duality (dvaitam) is something different from it (non-absolute).

O King, the animals, reptiles, humans, and the beings in the hell (or heaven) all these four types of difference is due to the erroneous (illusory) knowledge.

The ignorance of duality is - I am different, he is different, and all these are different, and listen to the non-duality now.

The non-duality is the experience of being free from the ideas of I – mine, you – yours, without any duality, without any transformation, inexplicable.

The duality is of the form of thought functions, and non-duality is the absolute truth.

The idea of “I think therefore I am” fits well with this statement, when not perceived from the absolute truth. When the thought function cease to exist, since there is no desire etc, there is nothing to obstruct the Self, and thus the self-effulgent Self shines in the cave of heart without any hindrance.

Manaso vrttayastasmāt

The thought functions are that which arise due to the virtuous and vice deeds, therefore by the cessation of the thought functions the duality ceases to exist.

This is the reason; all the philosophers give utmost importance for the state of thoughtless-ness. Yoga Sutra in the very first sutra defining Samadhi says “yoga cittavrtti nirodha” (Yoga (Samadhi) is control (cessation) of thought function). Whether be it the believers (Asthika) philosophy or be it the non-believers (Nastika) philosophy, the mind is accepted to be the main hindrance for realization (whatever it may be), and control or annihilation of mind is accepted to be the main path for realization.

Manodrshṭam idam sarvaṃ

All that which is perceived, the moving and non-moving, are the products of the mind only, and when the mind attains the no-mind state, one attains the non-dual state.

There are two schools in Vedānta, Drshṭi-Shrshṭi – the creation is because I see, the thought function creates the world we perceive. And the other, Shrshṭi-Drshṭi – the creation exists therefore I perceive, the world is a creation of Iswara and I perceive it. The former confirms to the Eka-Jiva-vada – the argument of one jiva, and here the creation seen in the dream state comes as a good example, where i create not just myself, but also the other things. This is why dream is a blessing; it helps one to be able to correlate to the waking state also as dream (illusory). The latter is the school of Nana-Jiva-vada – the argument of multiple jivas.

Karmanam bhavana

The meditation of the karmas is a hindrance to the Self-knowledge, since one attains a similar state equivalent to the meditation of the karmas.

The knowledge takes place according to ones meditation, when all these meditations (on other things) cease to exist, the Self shines all by itself.

The duality of the humans and iswara is product of the ignorance, when that (ignorance) is destroyed, the non-duality of the individual self and the absolute Self only exists.

The individual self is what is referred to as Kshetragna, is associated with the attributes of the Avidya, and when is devoid of it (avidya), is itself called as the pure Self.

Tatha ca shrivishnupurane

This is said in Sri Vishnupurana –

O Lord of the world, you are the only Self, there is none other than you, it is your greatness that has engulfed all the movable and immovable (world).

That which is seen here as manifest (gross), is the form of your knowledge embodied Self, which the unaccomplished see as the form of the world due to the erroneous knowledge.

The idiots (without the knowledge) see the whole world, which is of your knowledge embodiment as the form of the objects, will roam in the ocean of delusion (samsara).

The knowledgeable ones who are endowed with the pure mind, sees the whole world in your absolute true form of knowledge embodiment.

I am Hari and all this is Janardhana (or All this I and all this is that Janardhana Hari), since there is nothing other than him, in the state of cause–effect, for the one with this kind of mind, will not be born again in the duality infested Samsara,

By knowledge embodiment we do not mean he has a body formed of knowledge, but what we mean is he is of the inherent nature of knowledge.

Hari and Janardhana are names of Vishnu. Hari – one who captures the mind of the Yogis, and Janardhana – the protector of all the beings. Therefore both the meanings conveyed above only establish the non-duality of the Iswara.

The cause – effect system accepted in the Vedanta is something different, this is established in the Brahma Sutra and other texts, Karana – Karya –Ananyatvam – this does not mean the cause is not different from the effect, but merely states there is no effect other than the cause. And the things seen as the effect are in reality erroneous knowledge, therefore cannot help us in leading to the Truth, i.e. the false cannot lead one to the Truth.

Gnanasvarupam atyantam

In reality, the one who is absolutely pure knowledge embodiment exists in the form of the world, seen by the erroneous knowledge as objects.

The one who exists on all the forms manifest is the knowledge embodied Iswara, and don't have any independent existence. Understand that only from this knowledge the varied creations of mountain, ocean, earth etc manifested.

O twice-born, is there any object which is of the same nature, that is devoid of beginning, middle and end. That which undergoes transformation in this world, is not its real nature, and how can it be Real (Truth).

The earth (clay) turns into pot, and pot turns into kapala (pieces) and that turns into powder and then into atoms. What kind of truth do people see, who are blinded (smitten) by their own karmas, and forget their deciding power.

Therefore there exists nothing, anywhere, anytime other than the knowledge, as an object. The one knowledge is seen according to ones karmas, in different varied multiple forms.

The knowledge that is absolutely pure, devoid of impurities, devoid of sorrow, and completely devoid of the association of greed etc, is that supreme lord Vasudeva (Self) who is one, non-dual nature, and there is nothing other than him.

Thus, what I told to you is about the existence, that is knowledge and truth, and the rest is non-truth (illusory). And all these that exists in the world in transactional state, too was explained.

Karma is earned through the ignorance that exists in all the beings. Self is pure, transformation-less, peace, devoid of attributes and beyond the Maya (ignorance). And there in no growth or decay for that Self existing in all the beings.

That which in a different time period too, does not gain new name gained due to the transformation. O King, which is the Self, what is that (or what can it be other than that).

O king, if there exist anything other than me, than it is right to say as this, I, that, and as other.

If only that Purusha (Self) alone exists in all the bodies, than where can there the blabbering of you, he, I etc (or as who are you, I am he etc).

You are the king, this is your palanquin, we are bearers and the followers, and this is your country (people) etc, what you say is not proper.

The thing which is referred to as the king, and the king's servants, the others and the king-ness etc all this is a product of imagination.

The knowledgeable one understands (accepts) the indestructible and absolute truth.

O king, listen from me in brief about the absolute truth.

The Self is that which is one, Omni-present, equal, pure, attribute-less, beyond the Avidya (ignorance), devoid of birth and death (and all the other transformations in-between), all-pervading and changeless.

O king, the Prabhu (Self), of the form of knowledge, is not, was or will be associated with the name and class etc (dualities).

The association for that Self with ones and the others body is one and the same. The absolute knowledge is the absolute truth. The vision of the dualist is not absolute truth (is illusory).

O Vidwan (knowledgeable), in this way the whole world is not different from the inherent nature of Vasudeva, who is the absolute truth.

Here the story of Guru Ribhu and Disciple Nidhagha is told by the Avaduta Guru to his King Disciple. The story is famous in ShivaRahasya – Guru Ribhu wanted to check the disciple's establishment in the knowledge, after a long period after the teaching. So, he goes to the place where Nidhagha lives, when he came to that kingdom, Ribhu saw the disciple standing in the midst of the crowd, who are assembled there to see the king's procession. Coming closer to Nidhagha,

Ribhu asked him gently, what they all are assembled for, without understanding it was his Guru, Nidhagha replied him, to see the procession of the king.

Ribhu – Who is the king in that group? Nidhagha – the one sitting atop the elephant.

Ribhu – what elephant? Nidhagha – that big animal which is carrying the king.

Ribhu – who is king and which is elephant. Nidhagha – the one below is the elephant and the one above is the king.

Ribhu – what is below and what is above? Nidhagha – (getting angry, Nidhagha pushed Ribhu to the ground and stood over him) you are below and I am above.

Ribhu – who is you and what is I?

Nidhagha with this question understood it cannot be anyone other than his Guru, who has come to bless him, prostrated in front of him and asked him to teach him the knowledge of the Self, again, which is called as Ribhu Gita.

Nidhagha apiupadeshena

O twice-born, Nidhagha too through this teaching became established in that non-dual Self. He saw all the beings as non-different from the Self, and thus he attained the Self, and thus the supreme realization.

Twice-born is an epithet used for the Brahmins, Kshatriya and Vaishya in general, they are referred as so because the first birth is the birth from the mother's womb, and the second is when they are initiated into sacred thread. Since here in this place, there are two disciple who are addressed, the king of sauvira and a Brahmin.

Sitanilaadibhedena

As one the sky is seen as different according to the colours white, blue etc, similarly the one with erroneous vision too sees the self that is non-dual as different.

All that is seen here is that the one Acyuta (Vishnu - one who does not slip from the established state, Self), and there is nothing other than him, 'i am that', 'you are that' and all this is the form of that Self, therefore you give-up your delusion of duality.

Thus when the king was said, he gave-up the vision of duality by attaining the vision of absolute truth. And the Brahmin too, through the knowledge of the past births, attained the self-knowledge and gained the Apavarga (realization) in this very birth.

Apavarga generally means realization, that is "pavargo yasmin na vidyate" (where the group of pa does not exist). In Sanskrit varga means group, and the group of pa is pa, pha, ba, bha and ma. And each of this characters stand for pa – papa / punya (vice / virtue), pha – phala (result), ba – bandha (bondage), bha – bhaya (fear) and ma – mrtyu (death).

Tathe ca lainge

And this is what is said in the Linga purana –

Thus the samsara for all the beings is caused by the ignorance. On inquiry there is no difference between the independent (Self) and the dependent (individual self – jiva).

Alas, when there is no singleness, how can there be duality in that. Since there is no single (individual), there is no one who has death, and therefore how can there be death.

That Self is not internal knowledge, not the external knowledge, not both, and not of the nature of the knowledge embodiment, it is neither knowledge nor non-knowledge.

This is similar to the statement in the Mandukya Upanishad, here the different types of knowledge is negated. But if the Self is not knowledge or knowledge form, why does

the shruti define it as “pragnanam brahma” or “gnanam brahma” may be a doubt, but here by pragnana / gnana we do not establish the Self as of the nature of knowledge, really. But we use this term to negate the ignorance (absence of knowledge). Otherwise, there will be the question is knowledge an attribute? If so then there will be duality of knowledge, the attribute and the Self, the attributed, which is contrary to the shruti statements. Thus is why we say knowledge is inherent nature of the Self. And also, since absence the absence is of the form of the substratum, there is nothing new added to the Self.

Vidite nasty vedyam

When the Self is known there is nothing to be known, and there is in reality only the state of realization. And all these (duality) is due to the cataract of ignorance, and there is no need to do any inquiry into this.

There is no need for any inquiry into the nature of the ignorance, as it is a futile pursuit. The question of where did it come from, how did it come etc are futile, because it is like asking the nature of the reality of the snake perceived in the rope. Where did the snake come from, where did it go, how did it come from etc.

Gnanam ca bandhanam caiva

O twice-born, the knowledge and the bondage, and the realization (release) do not exist for the Self. The Jiva (individual Self) is neither the Prakriti (cause), Vikriti (effect) or though it changes is not the Vikara (transformation).

And it is neither the Karta (doer), nor the Bhokta (experiencer) and neither is it the Prakriti or the Purusha (Prakriti or purusha as accepted by the sankhyans, who is the experiencer).

It is neither the Maya (illusion) nor the Prana (vital air), as in reality it is consciousness. Therefore, the samsara for all the beings is only caused by ignorance.

The Self is eternal, Omni-present, substratum (kutastha – anvil) and blemish-less. Though it is one, is seen as different through the power of Maya and not by its nature.

The power of Maya is – 1. Avarana – the power of veiling, which veils the true nature of oneself, and 2. Vikshepa – the power of projecting, which projects the whole world on the Self.

Tasmad advaitam eva ahu

Therefore, the Muni say this to be non-dual in reality. And the knowledgeable ones say this to be of the inherent nature of knowledge.

Munaya – can either mean ‘mananat’ since they have the habit of meditation or contemplating or it can also mean ‘maunat’ since they have the habit of not speaking completely, even through the thought function in the mind.

Arthasvarupam

The others with erroneous knowledge (vision) see this Self to be the form / nature of the object, but the nature of the conscious Self is the substratum, attribute-less and Omni-present.

People with erroneous knowledge (vision) see this Self to be the form / nature of the object, but when he sees the Self in reality, as independent, he understands the duality to be illusion, and then he gains realization. Therefore, there is only the knowledge and not the world or the samsara.

Evam shrutiyadina

Thus shrutis, through establishing the cause for the name etc and in the inherent form, has refuted the world, therefore its illusory nature is understood. The Brahman which is of the nature of not-gross etc and the world which is gross etc, contradictory to it, therefore should be illusory. As the other form of the moon that is different from the one moon, so is this too.

Tatha ca sutrakara

And therefore the author of the aphorism (Brahma Sutra) too – “na sthanatopi parasya ubahaya-lingham sarvatra hi” (even through the different states (embodiments) too, the Self cannot be of two forms, as this is how it is seen in all the shruti), thus, in the inherent form (nature), and through the embodiment, since it is not possible to be of two contradictory forms, the Self is attribute-less. Establishing thus –

Here in this portion, when the discussion about the nature of the Self is brought in, the Siddhanti (Vedanti) argues since the idea of the Self to be of contradictory natures, as attributed and attribute-less is not possible, and it is established to be only attribute-less in all the shruti, it should only be understood as attribute-less.

Na bhedat

“na bhedat” (n, since it is seen as endowed with dual), thus through the power of the duality shruti, when it is doubted, why should the attributed Self too be accepted?

The Sutra presented here is the first portion only, which is the idea of the opponent. Here as seen in the shruti “shodashakala purusha” (the Self is of sixteen states / natures / attributes), “catushpat brahma” (the self is of four quarters) etc, seem to

establish the Self to be endowed with duality / attributes, why should we not accept through its strength / validity, the same.

This is answered with the second portion of the sutra, the full sutra is “na bheda itī cet na pratyekam atad vacanat”.

Na pratyekam atad vacanat

“na pratyekam atad vacanat” (no, since each one of them mean something different), and thus the duality of the embodiment being refuted by the shruti itself, through the power of the non-duality shruti, since it is not possible to accept the attributed Self, establishing the attribute-less Self; “api ca evam eke” (and also, some people accept it thus), thus by completely refuting the scripture of duality, people belonging to a particular branch of Veda accept only the non-duality.

There are different branches (shaka) in each veda portion, the famous two branches of Yajur Veda is Taiteriyā Shaka, to which the Taiteriyā Upanishad and the Rudra belongs and the Katha Shaka, to which the famous Katha Upanishad belongs.

Manasa eva

“manasa eva idam aptavyam” (this could be understood only through the mind).

But the taiteriyā Upanishad says “yato vaco nivartante aprāpya manasa saha” (from which the words turn back along with the mind, without grasping the truth), the kena Upanishad says “yan manasa na manute” (which cannot be known through the mind) etc, and here it says it can be understood only by the mind, does it not sound contradictory? Yes, it may seem so, but the shruti here talks about the purified mind, and in the other places it talks about the impure mind.

Neha nanasti kincana

“Neha nanasti kincana” (there is nothing here that is manifold), “mrtyor sa mrtyum apnoti ya iha nanaeva pashyati” (he travels from death to death, one who perceives the semblance of duality), “ekadhaiva anudrashtavyam” (it should be seen as of non-dual form), “bhokta bhogyam preritaram” (all the things seen as the expereincer, the experienced and the instigator, are the three are only the Brahman), thus all the world consisting of the expereincer, experienced and the prodder are explained to be of the same form of the Brahman.

Punarapi nirvishesha

Again, after reinforcing the idea of non-attributed Self, though the one non-dual Brahman cannot be of both the forms (attributed and attributeless), why should we accept the non-attributed and why not accept the attributed Self, presenting this doubt

– “arupavadeva hi tatpradhanatvat” (it is only without attributes, as this is the primary (purport of the) teaching), thus Self should be clearly understood only as non-attributed.

Kasmat, tatpradhanatvat

Why so? Since it (non-attributed) is the primary meaning (purport).”astulam ananu ahrasvam adirgham” (it is not gross, it is not subtle, it is not short, it is not long), “ashabdham asparsham arupam avyayam” (it is devoid of sound (not object of sound), devoid of touch, devoid of form, and is non-transforming), “akasho vai nama namarupayor nirvahita” (Akasha is its (Self), name, that which is the manager of the name and form. And in which it (name and form) exists, that is the Self), “tadetad brahma apurvam anaparam anantaram abahyam” (that this Self is causeless (does not have anything before), effect-less (does not have anything after), does not have anything outer, does not have anything inner, this individual self is the Self, that is experienced by all, this is the teaching) etc are the primary teaching that establishes the non-attributed Self. The rest (other attributed) is of the causal Brahman (as the cause for the creation), and not the primary teaching. And the primary teaching is powerful than the secondary (non-primary) teaching. Therefore, as we understand from the shruti statements thus, we should only understand the non-attributed Self and not the attributed Self.

Here the primary goal of the Shruti is established as to teach the seeker the non-attributed Self. Then, the statements describing the attributed Self will become futile, we do not accept even a character in the shruti as futile, because with the same logic the opponent can establish the entire shruti as useless, as this is futile so the rest of the shruti too is futile.

Nirvidhesham paksham upapadya

Here, after establishing non-duality as the standpoint of the shruti. With respect to the doubt, now what is the purpose of the shruti describing the attributed Self? It is said, “prakashavat ca avairthyat” (like the light, which is seen as different forms, due to the embodiment, here too (stamen of attributed Self) is not useless), thus as the sun and the moon take different forms in association with the different water-bodies, so also, the Brahman too takes different forms according to the Upadhi (limiting adjunct / embodiment), the statements pertaining to the Brahman with a specific attribute is for meditational purpose, therefore there is no contradiction.

Evam avairthyam nana akara

Thus there is no futility in the statements pertaining to the different forms of Self. And by saying the statements of duality to be based on the duality due to the embodiments, again to stress the point the Self is non-attributed, “aha ca tanmatram” (and it is said too, it is only of the form of consciousness). “sa yatha saindhava” (as the lump of salt is completely of the same taste (salty) both internally and externally, so the Self too the is of the inherent form of consciousness, internally and externally).

Thus establishing the through the shruti there is nothing other than the knowledge, “darshayati ca atho smaryate” (It is shown in the shruti as well as the smriti).

Pragnanaghana – form of consciousness. In an earlier smriti, with reference to the mandukya Upanishad, “na antapragna na bahi pragna” (it is not internal knowledge, not external knowledge) was said, and therein this praghana-ghana was refuted too. And here the shruti declares it as pragnana-ghana (embodiment of knowledge), this may seem to be contradictory, but it should be understood here that, the term gnana – knowledge or the pragnana etc are said with reference to Brahman only to refute the contradictory (absence of the ignorance).

Vignana though may be understood as ‘vishesha gnana’ (special knowledge), here in this case, it should be understood as experience, the shruti too says “yad sakshat aparokshat brahma” (that Self which is self-experiential).

Athato adesha neti neti

“atha ato adesha neti neti” (thus the teaching, as ‘not this’ (not gross) and ‘no this’ (not subtle)).

Though with reference to the portion, which discusses the gross and subtle creations, this repetition of ‘na iti’ words, negate each one of them. It could be understood even as “na iti na’ iti” (it cannot be negated as non-existent).

Anyadeva tad vidadat

“anyadeva tad vidadat” (it (Self) is different from (above) all that is known and from all that is not known).

The Self is beyond all the things known as pot, cot etc and the unknown objects, which is beyond the human perception. Since all these things are seen as objects, and the Self is that which cannot be understood as object.

Yato vaco nivartante

“yato vaco nivartante aprapya manasa saha” (from which the words (speech) turn back along with the mind, without grasping the truth).

Pratyastimatebhedam

Where all the dualities come to an end, which is seen only as existence, beyond the grasp of words, that which is experienced by oneself (self-experiential) is called as Brahman.

The definition of the Self is that which is of a different form from the world.

Thus through the Shruti and smriti the Self is established as, where the dualities come to an end, “ata eva ca upama suryakadivad” (that is why the comparison, like the reflection of sun in the water).

Yata eva caitanyamatrarupa

Since it is of the nature of absolute consciousness, understood as ‘not this, not this’, different from the known and unknown, not an object of words (speech), where the dualities come to end, different from the form of the world is Self, and the duality is embodiment of ignorance (Avidya).

Therefore, with reference to the different special embodiments, that which is not for real, the comparison of the reflection of the sun in the water etc is given as the example (comparison) in the Moksha-shastra (the scriptures for realization, Upanishad).

Akashameka hi

The space (ether) is only one, is seen to be manifold with reference to the pot etc embodiments, similarly, though the Self is one, is seen as multiple as in the case of the reflections of the sun in the water-bodies.

Eka eva hi butatma

Though the Self is one, exists in each of the beings, is seen as one (non-dual) and manifold, like the reflection of moon in the water-body.

Yatha hi ayam jyotiratma

As this effulgent sun, though being one, is seen as multiple in different water-bodies, similarly, the embodiments create the multiple forms in different Kshetra (field, body), though the Self is unborn.

Iti drshtantabalena

Thus with the support of the example, establishing the Self as non-attributed, “ambuvad agrahanat na tathatvam” (since it is not seen as similar to the water-bodies, Self is not so). There is a doubt here; since, the Self is non-attributed and

Omni-present, and therefore not existent in different places like the water and sun, there is no similarity between the example and the exemplified.

Since the sun is a gross form existing in different place and the water-body in another different place, there is the possibility of reflection of the sun in the water. But, since the Self is non-attributed and there exists nothing other than the Self to act as a reflecting medium, how can there be reflection, thus the opponent contents the improbability of the similarity between the example and the exemplified.

Vridhhihrasabhaktvam

“vridhhi-hrasa-bhaktvam” (becomes object for growth and decay), therefore leaving the point of contention, there is none who can show complete similarity (between the example and the exemplified). And if there is complete similarity then the idea of example and exemplified becomes negated.

Only a portion of the sutra is taken, the complete sutra is “vridhhi-hrasa-bhaktvam antarbhavat-ubhaya samanjasat evam” (since there is growth and decay, like the water-body and the sun, the growth and decay here is because the association with the embodiment, therefore there is similarity between the example and the exemplified). After explaining the necessity for the sutra thus, the author himself takes up the explanation for the sutra.

Vridhhihrasabhaktvam atra vivakshitam

The growth and the decay factor are expressed here. The reflection of the sun in the water-body grows along with the water and diminishes when the water reduces, when the water is moved it (reflection) also moves, and when the water splits it also becomes split (multiple), following the character (attribute) of the water, and in reality it is not the nature of the sun.

Eva paramarthato avikrtam

Similarly though in reality the Self which is non-dual does not undergo any change, being (seemingly) associated with the body etc embodiments, definitely undergoes the growth and decay, which are the attributes of the body. Thus showing the similarities between the example and the exemplified in the portion that is intended, and with “darshanat ca” (as it is seen to be so, the Self entering its own creation).

Purascakre dvipada

“purascakre dvipada” (after creating the bodies with two legs, creating the bodies with four legs, becoming bird itself, it created the humans), “indro mayabhi pururupam iyate” (indra (paramantma, Self) created manifold forms through the

maya), “*mayam tu prakrtim vidyat*” (know the maya to be the nature, and the weilder of maya to be the Iswara), “*mayi srjate vishwarupam etad*” (the Iswara created all this varied forms), “*ekastatha sarvabhutantaratma*” (the in-dweller Self is one non-dual, by attining different forms, became identical form), “*eko deva sarvabhuteshu gudha*” (one Self is hiding in all the beings), “*sa etameva simanam*” (that Self, breaking open this brahma-randra (the triangular soft portion in top of the head), enters the body through it), “*sa esha iha pravishtha*” (that Self entering this body thus, till the tip of the thumb finger nail of the leg), “*tad shrstva tadeva anupravishat*” (after creating, itself entered the creation) etc shows the absolute Self is that which is associated with the body, therefore the Self is non-attributed only. And the duality is because of the embodiments like the sun and water body, which is because of the Maya, thus he (Sri Vyasa bhagavan) concludes (the Sutra).

Kinca brahmavidam anubhava

And also, the experience of the knowledgeable people too negates the world. Since, they have the experience of the Self devoid of the world. Therefore this is how (shruti and smriti) shows their experience – “yasmin sarvani bhutani” (for who knows, all the beings become his own Self, in that state, where is the delusion and where is the sorrow, for the one having the vision of non-dual Self), “vidite vedyam nasty” (when one knows the Truth, there is nothing to be known). This is the teaching of the realization. “yatra anyadiva” (in which state one sees the semblance of duakity, there one sees the other, one hears the other etc), “yatra tu asya sarvam atmaivabhut” (in which state for this realized one, everything has become his own Self, through what will he see something).

Whatever that is seen as gross, is all your true knowledge form. And the unaccomplished see it as world due to the erroneous knowledge.

The knowledgeable ones who are endowed with the pure mind, sees the whole world in your absolute true form of knowledge embodiment.

O twice-born, Nidhagha too through this teaching became established in that non-dual Self. He saw all the beings as non-different from the Self, and thus he attained the Self, and thus the supreme realization.

One who does not see anything to be other than his Self, he is the one verily referred to in the veda and shastra as the knower of the Self.

There are four valid means to establish anything, “shruti, smriti, yukti and finally anubhava”, until now all the three former pramanas were discussed. Now the Acharya comes to the final of the proofs, Anubhava – experience. Here we should bear in

mind, the experience should be one which is validated by the shruti, and not otherwise, that is, we validate the shruti through our experience.

Ityevam shruti smrti yukti

Thus through the shruti, smriti, yukti (logic, brahma sutra) and anubhava (experience), the world is negated. And though, the sweet and spicy, and white and yellow which are completely contradictory, are seen to be cause of superimposition.

Here another valid doubt is raised; this is discussed in the Brahma Sutra Adhyasa bhashya too. There can be superimposition between things that have some commonality, like rope – snake, mother-of pearl – silver etc but how can there be superimposition between the objects that are completely contradictory like darkness and light, or as said here sweet and spice? The answer is, when the biliousness increases, jaggery that is normally sweet will taste spicy, or when one has jaundice one will see the white conch as yellow.

Api akashe talamalina

And so too, in the sky it is seen, people superimpose roof, dirty-ness etc. Similarly, in the Self and non-self, that are completely contradictory, that is gross and the subtle, it (superimposition) is possible, since we see the experience of identification of body as Self, in 'i am fat', 'i am thin' etc.

If one thinks the Self to be the killer, and therefore desires to kill someone, or if one thinks the Self to be killed and therefore sees oneself as being killed, both of them do not understand the Self, since it neither kills nor gets killed.

Since it is seen in these shruti texts thus. "tya evam veti hantaram" (one who sees Self to be the killer), "prakrter kriyamanani" (al that are done are activities performed by the nature, through its attributes), etc smriti too expresses this. For the sake of annihilating the Adhyasa, and to clearly understand the knowledge of the non-duality of self (Self and individual self), we start the Upanishad.

Here the term Adhyasa is sometimes understood to be an effect of the Avidya / Maya, but this is completely incorrect. Adhyasa is another synonym for Avidya / Maya , just like chaya, avyakrta etc. And here too, the knowledge of the Self is said to be for the destruction of the adhyasa, and if the adhyasa is not the ignorance, there is no point in gaining the knowledge as it does not negate the cause (Avidya), but only removes the effect (Adhyasa).

Mantra 1

The statement “Brahmavadino vadanti” etc, is the mantropanishad called shvetashvatara. For that we start a brief commentary –

Mantra-Upanishad should not be misunderstood as the Upanishads of mantras, i.e. all the slokas (verses) are mantras, and therefore are for chanting in the rituals. To properly understand what it means, we need to understand what mantra is, we have already seen what Upanishad means. “mantra-brahmanayor veda-namadeyam” (veda is that which consists of mantra and the brahmana portions). Mantra portion is also otherwise called as samhita portion, this consists of the chants that are to be used in the rituals. Brahmana is again of two portions, the brahmana and aranyaka portions. The Brahmana portions is the commentary of the Vedas of the respective mantra portions and the aranyaka is where the Upanishads exists. But it is not a thumb rule that Upanishad should only be in aranyaka portion, it may also be in the brahmana or mantra portion as this or the isavasya Upanishad (this too is a mantra Upanishad). As seen elsewhere in the Bhashya, the author says here we start a brief commentary.

Any vedic chant starts with hari om and is completed with hari om, though the intonations change in both the places.

Hariom

हरि ॐ । ब्रह्मवादिनो वदन्ति।

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व संप्रतिष्ठः।

अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्॥1.1.1॥

Hari Om. The knower's of Self say,

What is this causal (cause for the creation) Brahman, from where are we born, how do we live, in what are we established, and o knower's of the Self, prodded (instigated / ruled) by who do we experience the order (transactions) of happiness and sorrow.

These are some basic questions which any seeker of the Self will face. Only when one undergoes this phase of inquiry, will he be qualified to be called a seeker. If one does not face these questions then really, he has not even thought properly, and has not entered the path of the quest for Truth.

Here the word brahmavadi normally though translates into speakers of Self, we have translated it as knower's of Self, because, the process of speaking precedes desire of speaking about Self, and this too precedes the knowledge of the Self. Since the process is in this order “janati -> icchati -> yajati” (he knows, he desires and he acts), and later there is again the word speak, therefore with respect to that, we can it as knower. And moreover, we can speak about something only when we know about it, otherwise even if we speak it will be called blabbering and not speaking.

Brahmavadino vadantiti

The knower's of the Self speak etc.

The statement of the mantra is taken here for discussion.

Brahmavadino brahmavadashila

The knower's of the Self, the people who have the habit (nature) of speaking about the Self. All of them converging in a place speak.

This style of discussion is called as a Satra, where a group of people come together and discuss about a topic, though faithful to the idea they have, still without any preconceived fixed ideas, always ready to accept the right knowledge, with an open mind.

Kim brahma

What is the Self (Brahma), here the question is about the specific nature of the Self,

Though without knowledge one cannot speak, the knowledge need not be specific, it can be general too. And if there is specific knowledge one will not ask such questions, though sometimes for the wellbeing of the world, they too may ask.

Athava karanam brahma

Otherwise, is the Self the cause or the time, as going to be said in the next mantra "kala svabhava" (the time, or the nature).

Athava kim brahma

Otherwise, is the self-established Self the material cause.

The cause is of two types, Nimitta karana – the instrumental cause (efficient cause) and the Upadana karana – material cause.

Athava brimhati

As clearly explained in the shruti "brimhati brimhayati" (the Self is called as Brahman because, that which is grown or that which is growing), the question is about the instrumental or the material cause, what type of cause is the Self.

All these questions are compiled in the following statement as four questions about the cause, and are presented in simple language.

Kim karanam brahma

Is the Self the cause or is the time etc? or is the Self not a cause? Or if it is a cause is it a instrumental cause or material cause? Or is it both instrumental and material cause? And what is its nature (definition)? The questions should be understood as one complete question or independent questions, according to the answer that is going to be given here. The answer is always in relation to the questions.

After properly investigating the possible purport for the first question, the author moves to the second question.

Kuta sma jata

Where are we from? How did we become endowed with the effect-instrument (body – sense-organ complex)? Since according to its nature, it is impossible for the Jiva to be born. And the shruti says thus (regarding the jiva) –

The word karya-karanavanta is said in the other bhashyas as karya-karana-sanghata, which means the body – sense-organ complex.

Na jayate

“na jayate mriyate” (the knower of the Self is neither born nor dies), “jivapetam vava kila” (indeed, definitely the body dies devoid of the jiva, and the jiva does not die), “jara-mrtyu sharirasya” (it is the body which undergoes old-age and death), “avinashi va are ayam atma” (o maitreyi, the Self is that which does not undergo transformation or destruction).

Though the Vipascit is the knowledgeable one, the one who is ignorant now, is the one who gains knowledge in time, therefore there is no contradiction (one need not think it is only talking about the knower and not the ignorant).

Since both Avinashi and Anucchitti, indestructible, they can be understood as two different types of destruction, in one as gradual decay and the other complete annihilation.

Tatha ca smriti

And so the smriti too (says) - “aja shariragrahanat” (the unborn, due to the association with the body, is called as born).

Now after the second question, we move on to the third question.

Kim ca jivama kena

And again, how do we remain alive (exist)? Or the question is about the sustenance, after being born, how do we remain alive? And where do we get established? During the dissolution where do we remain merged?

After asking questions about the creation aspect and the cause that brings us alive, here the questions are about the sustenance state and the state of dissolution is asked. Because according to the shastra, the creator, sustainer and the destroyer whom we identify with Brahma, Vishnu and Maheswara are not different gods, but different face of the same Iswara.

Adhishtita niyamita

Prodded, i.e. ruled (ordained) by whom, we in the happiness and the other, i.e. happiness and sorrow, and are we involved, knower's of the Self. O knower's of the Self ordained by whom we involve ourselves in the happiness and sorrow. Thus the gist of the question is, they are about the creation, sustenance, dissolution and the ordainer (ruler).

Mantra 2

Idanim kaladini

Now, the kala (time) etc the opposite view of the opponents, to Brahman as the cause, is accepted to be the subject matter for the inquiry.

After establishing the gist of the first mantra to discuss the idea of creation, sustenance, dissolution and about the ordainer, here the idea which was presented in the beginning of the first commentary is taken-up here. Is Brahman the cause for the creation or is the time, nature etc the cause. The normal course of the inquiry is, until there is doubt or the erroneous knowledge there cannot be a clear definitive knowledge, therefore to attain this knowledge we need to go into this discussion.

Normally the opponent will raise an objection and try to establish his view point, when it is not possible to completely establish, he will try to combine his view with the other parties (here the vedantin) view.

Kala svabhava

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या।

संयोग एषां न त्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः॥1.1.2॥

Kala (time), Svabhava (nature), Niyati (rule), Yadrccha (coincidence), Bhutani (elements), Yoni (cause), Purusha (Jiva, individual soul), are to be inquired. The combination of these cannot be the cause, as it is non-independent, and the Jiva too cannot be the cause since he is dependent on the cause of happiness and sorrow (virtue and vice).

Kala svabhava iti

The time, nature etc. The term 'yoni' (cause) should be connected with each one of them. Is time the yoni, the cause? Time means, that which is the cause for the transformation of all the beings.

Is nature, the cause? Nature is the natural power that resides in everything. Like the heat in the fire.

Is rule, the cause? Rule is the result of the virtue and vice which does not falter (differ).

Is coincidence, the cause? i.e, something gained suddenly.

Is elements, space etc, the cause?

Is purusha, Vignanatma (Jivatma), the cause?

Thus as said, we should enquire what the cause is, we should establish it.

Time being cause, is difficult as the time is not seen to be different from the space, this is why we draw the graph of time – space, when we deal with the creation.

Kecid yonishabdam

Some take the word yoni to mean the Prakrti (equilibrium of the three sattva etc gunas). In that case, the term 'karana' (cause) should be carry forward from the previous portion of the mantra 'kim brahma karanam'.

If yoni is understood as the cause, it can be connected with all the time etc and there will be no expectancy (akanksha) here unattended. But if it also accepted to be one among the other causes, like time etc, then there will be an expectancy of what. Because without it (the word cause), the statement will sound like a statement devoid of term cattle, in horse, cow, goat etc. Therefore, it should be brought forward from the previous mantra portion to complete the expectancy.

Tatra kaladinam akaranatvam darshayati

There the time etc cannot be the cause is shown here with – association of these etc. This is the meaning – is the time etc independently accepted as cause, or its combination. The time etc to be cause independently is not possible, as it is contradictory to the perceived. We see in this world the action taking place, only along with the space etc (for the time).

The combination or group of the time etc cannot be the cause too. The combination anywhere is always for the others, since it is limb and the limbed is Atma. Therefore, since it is not independent, it is not qualified to be the cause for the creation, sustenance, dissolution and ordaining.

The combination or the grouping is always seen for the others and not for itself, like the group of the limbs, hands, legs etc are for the entire body and not for the hand etc itself. As said in the sankhya karika (a verse composition on the Sankhya philosophy), the cow produces the milk for the sake of the calf, though all the cattle eat grass, they don't produce milk, since there is no use for the other.

The combination too cannot be the cause, like the grape fruit ripens in time, in time when it gets spoilt turns sour it, after it its nature is to turn into intoxicator. Here we see time, nature, rule etc as the combination, but this cannot be the case for the world.

Atma tarhi karanam syadeva

Then it is quite possible for the individual soul to be the cause, therefore it is said – atma too is not independent, because it depends on the cause for happiness and sorrow.

Atma here is to be understood as the individual soul and not as the Self. Atma is a general term which can mean many things in many different place, it can mean body, sense-organs, vital air, mind, intellect or even the jiva. Sometimes the external object can be called the atma too, as in “mama atma devadutta” (devadutta is my Atma), and sometimes like in this earlier case, the most beloved object can be called the atma, it can even be a costly footwear too.

Atma jivopi anisha

The Jiva-atma (individual soul) too cannot be the cause, since it is not independent, is dependent. For this very reason of not being independent it cannot be the cause of the creation etc. How is it dependent? The cause of happiness and sorrow, that which is the cause of the happiness and the sorrow, the karma of the type of virtue and vice exists, therefore since being dependent upon the karma, it is non-independent too. That is, it definitely is not qualified to create, sustain (dissolve) and manage the three worlds.

Athava sukhadukadi

Or, the cause for the happiness and sorrow etc, the duality of the Adhyatmika etc world, therefore being non-independent is not the cause.

Adhyatmika, Adhibautika and Adhidaivika were discussed in the invocation sloka, when the three ‘shanti’ (peace) was discussed. Since, they are the cause for the bondage, and therefore is the cause for the sorrow etc. There is none who will desire to put oneself in the sorrow etc, wilfully.

Mantra 3

Evam pakshantarani nirakrtya

The knowledgeable ones after refuting the other options (possibilities), seeing no other way to understand the substance that is not comprehensible through other Pramana (means of right knowledge), following the method of Meditation, understood the primordial cause all by themselves.

This is a very important sloka from the stand point of a seeker, because here the method of cognising the Self is said, in general. And therefore, the method said here should not be confused with.

“Pramanantara Agocara” (that which cannot be gained through the other means of right knowledge). The Nyaya school dictum says “mana adhina meya siddhi, mana siddhisca lakshana” (through definition the means is understood, and through the means the knowledge of the object is gained). We have in general different means of understanding things in this world like the sense-organs, which are useful in perceiving the different things which are objects for respective organs. The form is seen, sound heard etc. But the special type of Pramana is the one which we see with reference to the logic, “pratyaksha” (perception), “anumana” (inference), “upamana” (comparison), “shabda” (verbal testimony), “arthapatti” (postulation) and “anupalabdh” (absence). Self (or Iswara) is “aprमेय” non-comprehensible through as object, and this is the name we seen in the list of names for Iswara). Self cannot be understood through the perception because; there is no form or attribute (characteristics). Self cannot be understood through the inference because; there is no pointer (linga) with which we infer, like smoke for fire. Self cannot be understood through the comparison because; there is nothing other than Self to compare, and there is nothing equal or greater than Iswara to compare. Self cannot be understood through the postulation because; there is no reference for this postulation, like in the fatness and energetic devadutta who does not eat in the daytime we postulate he eats in the night. Self cannot be understood through the absence because; the Self is the Existence. And therefore we are left with only the verbal testimony, the Vedas too explain about the Self, by eliminating the non-Self.

“dhyana yoga-anugata” (following the path of meditation). Here we should not confuse, as the Rishis of the yore we too can know the Self through the meditation. Because the term anugata means anu – following or after, gata – one who goes. After what, or following what? The study of Shastra. Because without the study of Shastra “shravana” (listening) one cannot understand the object of knowledge, and without understanding the object of knowledge one cannot meditate. The process involved is “shravana” (listening), “manana” (reflecting) and “nidhidhyasana” (contemplating or meditating). And the word dhyana also comes from the same root word as “nidhidhyasana” (meditation), “dhyai chintayam” (to think, contemplate). If it is not

accepted thus, the discussion for attaining the self-knowledge which the seers have started here will be futile.

“svayam-eva” (all by himself). The Self knowledge cannot be spoon-fed to anyone. It is like the proverb; you can take the horse to the water, but not make it drink. Similarly we can make one understand the nuances of the self knowledge, but one should put effort for understanding.

Te dhyana-yoganugata

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम्।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः॥1.1.3॥

They, who follow the path of meditation, perceive the Self, engulfed (hidden) by its own attributes. That non-dual Self is the substratum for all the other cause right from time to the individual soul.

Te dhyana-yoganugata iti

“the dhyana-yoganugata”. Dhyana means focus of mind (single pointed-ness of mind). That is the Yoga – through which is the means for one to gain the object of meditation. When following that (yoga), one gains tranquillity (Samadhi), through it they saw, perceived the power of the Self.

Yoga is defined in yoga sutra as “yoga chitta-vrtti nirodha” (yoga is cessation of thought functions). And in the commentary for the sutra the term yoga is not explained through the root word “yujir yoge” (to connect) but as “yujir samadhu” (Samadhi).

Purvameva prashna

In the earlier mantra itself, a brief introduction of the questions and the answers were explained. Now here, the same will be elaborated. This is the gist (essence) of the question – Is Brahman the cause (for the world)? Or is it the time etc? And, is Brahman the cause or is it different from the cause and effect? Or is it cause or non-cause? Even though it is the cause, is it the material cause or the instrumental? Or is it both (the instrumental and material) cause, then what is the definition for the Brahman? If it is not the cause, then what is the definition for the Brahman?

See the first mantra, first question explanation for this.

Tatrayam parihara

Here is the answer, it is not cause, not non-cause, not both (cause and non-cause) and not also the absence of both (cause and non-cause absence), and it is not instrumental cause, not material cause and not both (instrumental and material cause).

The whole essence of the teaching of Vedanta is given here in this answer. The Self is that which cannot be categorised, if it is categorized, it is made an object and then therefore it becomes limited either by time, space or causation or all.

Here the answer is given in three stages (types) according to the eligibility or maturity of the seeker. There are three types of seekers – 1. Mature (uttama) – for him there is no need to beat around the bush of this cause – effect, therefore the natural state of the Self that is causeless and effectless is established directly.

2. Mediocre (madhyama) – though he is better the dull is not completely convinced of the worldless state, therefore the creation is explained in the form of Eka-jiva-vad (the creation of one being) and all the other being are but his superimpositions, akin to dream.

And 3. Dullard (adhama) – for him it is very difficult to conceive the creation to be his own, dream like. Therefore the shruti adopts a method of accepting the multiple jiva creations (aneka-jiva-vada). Even though he may be accepted as a dullard, he is way better than the people who are just involved in the karmas etc.

Etad uktam bhavati

This is what is said here – there cannot be the case of being cause-ness, material cause-ness or instrumental cause-ness naturally in the absolute Self that is non-dual. Because of the embodiment whatever cause-ness that is seen in the Self, becomes the instrumental cause and the same becomes the material cause is established with 'devatma-shaktim' (that which is the power of the Self).

Since there is no possibility of the Self that is non-dual to be cause and effect, the cause-effect relationship that is seen in this material world is superimposed. This explanation is for the mediocre seeker.

Devasya dyotanadiyuktasya

The God who is endowed with effulgence, the Mayi (one with the power of Maya), Iswara, absolute, through the power which is in him, not independent like the Pradhana of the Sankhya philosophers that is independent power. This is explained by the Shruti – “maya tu prakrtim” (know the Maya to be the Prakrti and the Mayi (wielder of Maya) to be the Maheswara).

Sankhya philosophers accept the Prakriti to be independent power from the Purusha (Self). Though it is inert, they accept, it to be the cause for the whole creation, for the sake of purusha's experience and realization.

Tatha brahme

Maya, with its 24 different attributes (substances) is the primal cause for this creation. And also, having me as the substratum, the prakriti creates all the movable and the immovable world.

The first sloka was explained earlier, and in this context we explained the 24 different substances accepted by the sankhyan philosophers.

Svagunai prakrtikaryabhutai

One's own attributes, that are the effect of the prakriti, like earth etc it was hidden, veiled. Since the causal form is completely covered by the form of the effect. That is, it is impossible to distinguish it from the effect. And Bhagavan Vyasa too shows these attributes to be the effect of the prakriti – "sattvam rajas tama iti" (the attributes that have manifested from the Prakriti are the Sattva, Rajas and Tamas).

There may be a doubt for the seeker here, if the power is so special, we should be able to differentiate it and experience it as it is, for this the answer of the Vedantin is, since the shakti is engulfed by its own effect, it becomes difficult for the seeker to distinguish it from the effect.

Ko asau deva yasya

Who is that God, to whom this power of creation of the world is attributed, for this we say – 'ya karanani'. Whatever be the aforesaid all the causes, 'kalatma-yuktani' that which is endowed with the kala (time) and atma (individual soul), i.e., associated with the time and individual soul, 'svabhava etc', that was said in the earlier mantra 'kala svabhava', is controlled by, ruled by one non-dual absolute Self, as whose power they sawas the cause (for the creation). This is the meaning of the statement.

Time, nature, rule, coincidence, elements, prakriti and individual soul all the aforesaid causes exists in this Self. And only because of which they gain existence, since the inert cannot have any quality of existence on its own.

After explaining it from the standpoint of the mediocre seeker, the shruti embarks to explain the same from the viewpoint of the dull seeker. Here the world is explained as the creation of the Iswara.

Atava devatmashaktim

Or otherwise, this 'devatmashaktim' can be understood as the power that exists in the form of the Iswara. And this is said – O sarvatman (Self of all), O Parameshwara, I salute that eternal power, the power of yours that exists in all the beings, that which is the base for all your attributes. And, that which is beyond and non-graspable by the mind and speech, and is attribute-less and that which can be understood through the knowledge and meditation, I salute that supreme Iswara.

Here the iswara is explained as attribute-less, but the semi-dualist accept these words describing the attribute-less (nirguna or aguna or nirvishesha or avishesha) as one who is not endowed with any bad attributes, and a resort for all the auspicious attributes (samasta kalayana guna).

Prapancayishyati ca svabhadinaam

And the shruti will explain itself, the nature etc as non-cause and the Agnana (Ignorance) as the cause for the creation, "svabhavam eke kavayo vadanti" (some revolutionary thinkers (intelligent) say that the nature to be the cause) etc. "mayi srjate vishvam etad" (the Mayi creates this world), "eko rudra na dvitiyaya tasthu" (there is only on Rudra and he does not depend upon another), "eko avarna bahudha shaktiyogat" (one, without any caste etc creates all this, through the association with the different forms of power) etc. One's own attributes, the attributes of being Iswara, Omniscient etc or the Sattva etc, he is hidden. Therefore he is not understood as one who is devoid of the cause – effect, absolute bliss and non-dual form.

There are eleven Rudras accepted by the shrutis (Ekadasha-rudra), but here all that is negated, and only one independent Rudra is explained. This is to show all the other forms of the Rudra is nothing different from this one form.

The Iswara is referred to as 'avarna' one who is castles, here by this we should explain other differentiating factors like, lifestyle (ashrama), creed etc.

Iswara is one who has complete knowledge (gnana), dispassion (vairagya), dharma, supremacy (aishwarya), wealth (shri) and name and fame (yasha). These six properties are called as Bhaga and one who possesses it is called as Bhagavan (bhaga yasya asti iti bhagavan).

Ko asau deva

Who is that God? 'ya karanani iti', One who substratum for all cause etc should be understood as before. Or else, the inherent nature of the God, the Parameshwara, the cause for the creation, sustenance, and dissolution in the form of Brahma, Vishnu and Shiva (they saw). This is said – "shaktayo yasya devasya brahmavishmushvatmika" (the inherent power of the Paramatma, that is of the form of Brahma, Vishnu and

Shiva) and “brahmavishnishiva Brahman pradhana brahmashaktaya” (the primary powers are the Brahma, Vishnu and Shiva).

Svagunai sattvarajatamobhi

Its own quality that is the sattva, rajas and tamas. Brahma through the sattva, Vishnu through the rajas and Shiva through the tamas. Since it is in association with the sattva etc embodiments (limiting adjuncts), the Self though is attribute-less absolute bliss and non-dual is not experienced in its inherent form of being the Self itself. The absolute Self when performing the acts of creation etc, is seen through these different activities as with different powers, not accepting the duality as real.

Though the different God-heads are of pure sattva (shudda sattva) quality, due to the act they perform they are differentiated to be of different qualities.

As the same person is seen to be different from the standpoint of different relationship, though in reality the person does not essentially change in each relationship of father, brother, son, uncle etc. So too, the Self though is one, through this superimposed association is seen to be different.

Sargasthithiantakaraniim

One non-dual Self in the form of Janardhana, is seen to attain the different states of Brahma, Vishnu and Shiva during creation, sustenance and dissolution.

Janardhan here should be understood as the absolute Self, and not just as Vishnu.

Prathamam iswaratmana mayirupena

The absolute Self in the embodiment of the Maya exists as the Iswara. Then, in a gross form exists in three different forms. Through this form, it functions and does the creation, sustenance, dissolution and ruling (controlling).

First nothing but the Self -> the Hiranyagarbha -> the creation of Brahma, Vishnu and Shiva -> through them creation, sustenance and dissolution. But what is the Pramana (validity) for this explanation, is explained in the next paragraph.

Tatha ca shruti

And this is what the shruti too says, the Self through this power does the function of control etc – “lokanishata ishanibhi” (the Self through the ruling power, controls the world, exists as the individual self in all the beings, and creates the world, protects it and in the end merges it in itself). ‘ishanibhi’ means the creator, as it is given as an adjective to the power of the absolute Self. The smriti too says, “brahmavishmushiva”

(o Brahman, Brahma, Vishnu and Shiva are the primary powers of the Self), and here the 'paramashaktibhi' is to be understood as the supreme Self.

In Vedanta the trinity of Brahma, Vishnu and Shiva are not accepted to be supreme or eternal, but are accepted to a power centre or a seat, that any qualified person can occupy. And this should not be confused with the idea of Shiva etc which we see in the mythological texts, there whatever is the primary deity that is nothing but the absolute Self explained with that name, like we saw Janardhana in the previous paragraph.

Athava devatmashaktimiti

Otherwise, the 'devatmashaktim' should be understood as three different states of the Self as deva, atma and shakti, that are the prakrti, purusha and the ishwara respectively, that are the inherent nature of the power that exists in the supreme Self, and this they saw as the cause for the creation.

The three different states of the Self is explained as the deva, atma and the shakti. This is how in the invocation for commentary of manasollasa by Sri Sureshwaracharya on the Dakshinamurty sloka, he writes "iswara guru atmeti" (bow to that dakshinamurthy, seen in three forms as the Iswara, as the Guru and as the Self one who pervades all the creation as the space).

Tatha ca trayanam

This is what is said about these three in the shruti too as the inherent nature of the Self, "bhokta bhogyam preritaram ca" (understand the experiencer (individual self), experienced (the world) and the instigator (the indwelling Self), to the form of the Self itself), "trayam yada" (when he understands all the three forms as the Self).

All that is seen is nothing but the Self, but when it is seen in the form of the object different from the Self, due to ignorance we are bound to the world.

Svagunair-brahmaparatantra

'svagunai' the adjectives (attributes) dependent on the Self like the prakriti etc, which act as the embodiment (limiting adjunct) that veils (covers / engulfs). This will be shown later – "eko deva sarvabhuteshu gudha" (one non-dual Self is what remains hidden in all the beings), And this is what is said in the other shruti too – "tam durdarsham gudham anupravishtam" (that Self which remains hidden is seen with difficulty), "yo veda nihitam guhayam" (one who knows this to secretly exist in the heart cave), "ihaiva santam na" (though it exists here itself, the 'deva' (sense-organs) do not perceive it). 'ya karanani' etc should be understood as before.

It is said in the shruti that it is very difficult to understand this Self, because, the sense-organs can only objectify things, and the Self is not an object.

Here the term 'deva' is used for the sense-organs, since the presiding deities are that give the power to the sense-organs to do its act, without it the sense-organs will not be able to perceive anything, as we see in the case of a man in coma, or sleep-walking.

Athava devatmashaktim

Otherwise, 'devatmashaktim' – seeing; the devatma, the one with effulgence, the one who is shining, the one who is the effulgence of the effulgent, that which is of the form of the knowledge, the absolute Self; with the power, the ability of the creation, sustenance, dissolution and ruling. That which is hidden due to 'svagaunai' (with its own attributes / qualities), the individual power of the omniscience, omnipotent etc, due to its existence in it's (as though) independent form, we are not able to perceive the Self in its inherent form of being the power. And the shruti shows the power to be non-cognisable through any other valid proofs. "na tasya karyam" (there is no Karya (body) or no Karana (sense-organs) for this Self, and there is no equivalent or greater than this Self. But we do hear, the different types of supreme power, and its inherent nature of the knowledge, power and activity). The rest as explained before.

Since the Self is veiled by the external qualities, because they are perceived to have an independent existence.

Kim karanam devatmashaktimiti

'kim karanam' (what is the cause) and 'devatmashaktim' (the power of the supreme Self), with respect to this question and answer, whatever are the different opinions that are expressed here in the shruti, all of them are compiled here in brief. Since they are explained in the later portion in detail, since it is not proper to discuss the non-topic, and we see question and answer regarding this.

First we said, there are only three types of seekers, the good, the mediocre and the dull. And after explaining the three possibilities, why is the other different explanations given here? After explaining with the respect the good and the mediocre, who do not need multiple and lengthy expositions, we come to the dull, for who it is difficult to explain in a single simple way. To make the dull seeker understand the truth, the shruti takes multiple choices possible.

Samasyasya

Since, the learned like the method of brief and detailed explanation. And it is said thus – "samasyasya" (the learned of this world desire to understand the things in short and detail methods). And this is why in a different shruti, the term 'gopa' that is heard

(seen) once, is explained in different ways. “apashyam gopam” (I have seen the ‘gopa’, the vital-air is the gopa) and “apashyam gopam” (I have seen the ‘gopa’, the sun is verily the gopa).

To give an example to the idea of ‘samasa’ and ‘vyasa’ Acharya resorts to the example from the shruti, where these methods are applied.

The term ‘gopa’ means the protector (from the root word “gupu rakshane”). Here there are two meanings given for the term gopa, there is no contradiction here, because the first explanation is with regard to the “aadhyatmika” (based on the body) and the second with respect to the “aadhidaivika” (based on the deities).

Atha kasmad ucyate brahma

Starting from “atha kasmad ucyate brahma” (Thereafter why do you call it Brahman), “brhmhati brahmhayati” (that which grown, and that which helps the other grow is known as Brahman), and this term Brahman which is heard once is explained by the shruti itself, as both the instrumental and the material cause.

“Brmhati” – that which is grown, by this the Self being material cause is established, and through “brmhayati” – that which helps the others to grow, by this the Self being the instrumental cause is established.

Mantra 4

Evam devatmashaktim

Thus; ‘they perceived the power of the Self’ and ‘it is that Self, that is non-dual, which is the substratum for all the creations, right from the time to the individual self’, the Self that is one, non-dual is in inherent nature and through the powers it is established to be the instrumental and material cause, and through the association of the Maya it is the Iswara, god-heads and omnipotent etc and through the inherent nature (non-association with the Maya), it is the absolute Truth, knowledge, bliss and non-dual form; the meaning of the shruti is explained in short.

Here we should understand, the inherent nature and the powers are not established as the instrumental and material cause respectively, but only in association with the Maya, the causation can exist. Pure Self cannot be instrumental or material cause for anything, since there exists nothing other than that.

Idanim tameva sarvatmanam

Now, this same Self is explained as the self of every being, by establishing the non-difference between the cause and the effect.

Here the term ‘karya-karana-ananyatva’ should be understood properly. Ananya means non-different, if the cause and effect are not different than the idea of cause-effect cannot exist. Therefore, what we mean here by this is ‘karna vyatirekena karyam nasti’ (there is no separate existence of the effect other than the existence of the cause), since only due to the ignorance we see the duality.

Vacarambhanam vikaro

By showing clearly ‘vacarambhana vikaro’ (the transformations (effect) are only creation of the speech, in reality only the clay (cause) is Truth), desiring to show the Self that is non-dual, causeless, effectless, that which is understood through ‘neti neti’ (not this gross and not this subtle), not an object of speech, devoid of hunger, thirst etc, where the dualities come to an end (devoid of duality), absolute knowledge, existence (truth) and bliss.

Prakrtiyaiva prapancabhrantam

The supreme Self that is by nature deluded by the form of the world, that exists in the form of Iswara as omniscient and devoid of the virtue and vice, in the form of god-head like the Brahma (, Vishnu, Shiva) etc, in the form of the effect (as the space etc elements), in the form of Vaishvanara by gaining the purity of heart necessary for the realization and by gaining the Aishwarya (greatness) expressed through the shruti “sa yadi pitrylokakama” (if he desires to attain the world of manes (ancestors)), and to gain the Sayujya (oneness) with the desired gods as shown in the “mam va shankaram va prayati” (he attains either me (Vishnu) or Shankara (Shiva)) and to attain the state of Vaishvanara itself, the Upasana (meditative practices), the complete karmas that are famous in both the world and shruti are shown here.

Here the Acharya uses the term “prakrtya” (by nature), in the Brahma Sutra Bhashya it is said “naisargiko ayam loka vyavahara” (this worldly transaction is a natural business).

Upasana is meditative practice for attaining the desired object, though the karmas are prescribed by the Veda for this purpose, it is said “yad eva vidyaya karoti tadeva viryavattaram bhavati” (the karmas that is performed along with the Upasana, gives powerful results). This upasana is of two types 1. Aham-graha-upasana – seeing everything to be in the Self, and 2. Pratika-upasana – seeing the Self in all the objects.

Yadi karyakaranarupena

If the absolute Self is not existent in the form of the cause-effect and inherent nature of knowledge, existence, bliss and non-dual form, then since there will be absence of the experienced, experience and the controller, there will definitely be the absence of the samsara (cycle of birth and death) and realization. If there is absence of the seeker

(eligible people), there can be no existence of the world that is the objects of experience and nor can there be existence of the Iswara, the bestower of the results (of the karma).

Iswara is the one who creates this world for the experience of the Jivas. The world is created to be conducive for the experience of the Jivas, according to the karmas they have acquired in the past. If there is no Iswara to bestow the results, there cannot be experience of the results, since the karmas are inert, cannot decide about its result on its own. Iswara does not create the world for his whims and fancy, because there will be the defect called “vaishamya” (disparity) and “nairgrhnya” (grudge).

Tatha samsarahetubhutam Iswaram

And Iswara, the cause for the samsara etc is shown as – “samsara-moksha-sthiti-bandha-hetu” (the cause for the samsara, realization, existence, bondage). And therefore, in the absence of the Iswara there will be no samsara and realization. Therefore to establish that Iswara, the existence of the world etc is shown in SanatSujatiya – “ekam padam nokshipati” (the swan (knowledgeable one) does not lift one leg from the water (samsara), if it (he) experiences the bliss of the Self, then there can be nothing real and nothing illusory).

There is nothing other than the Self for the realized, but still he due to the causeless compassion, remains, as though, associated with the samsara. It is like the boy who is waken up from the siesta, and is confused about the time of the day, starts to do the morning duties (brushing, bating etc), seeing the ignorant being troubled by the superimposed samsara, the knowledgeable one imparts the knowledge of the Truth.

Tatha ca shruti

And the shruti too explains the same “pado asya sarva bhutani” (the world is a quarter of this Self, and the rest three quarters is the effulgent immortal world).

Here through the first Mantra (4th), the Self that is the self of all is explained with an analogy of Chakra (wheel) and with the second Mantra (5th) with an analogy of river.

Tamekanemim

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धरं विंशतिप्रत्यराभिः।

अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम्॥1.1.4॥

(They saw) that wheel which has one axis, triangular hole (to hold the axis), sixteen ends (like teeth's to hold the chain), fifty spokes, twenty sub-spokes, six crank with eight tooth, a chain that is the world, three paths, and instrumental cause for both (virtue and vice) that is delusion.

This wheel which is described here looks more like that of a cycle rear wheel with multiple gear arrangements.

The explanation here, heavily borrows the idea from the Sankhya Philosophy. Many terms used here are as used in the Sanhkya Karika (poem composition) of Sri Iswara Krishna.

Tameketi

(they saw) the axis that is individually the cause for all this. That which is the causal state for all this and which is like an axis to the non-dual Self which is the substratum for all the creation, that is called by different names of Yoni, Karana, Avyakta, Akasha, Parama-vyoma, Maya, Prakrti, Shakti, Tama, Avidya, Chaya, Agnana, Anrta, Avyaktam etc .

Here all the fourteen terms from Yoni to Avyakta are all synonyms for the causal ignorance. Nowhere in any place do we come across these many synonyms for ignorance.

It is referred to 'nemi iva' – like an axis, since all that exists is just an illusion or super-imposition.

Trivrtam tribhi

It has three corners, which are sattva, raja and tama the attributes of the Prakrti, by which it is bound.

It is like the hole in the wheel which holds the axis.

Shodashaka vikara

There are sixteen transformations (effects), five elements, eleven sense-organs, that which is like the end – conclusion, for the expansion of the Self. This is referred to as sixteen ends.

The explanation here is with reference to the Sankhya view. The sankhya philosophy accepts two substances – Purusha and Prakrti. This Prakrti when in equilibrium of the sattva, raja and tama attributes is called as Pradhana. This Prakriti is further classified into two types – Vyakta (manifest) and Avyakta (unmanifest). In all, all this can be seen (prakriti and pradhana) in four groups – Prakrti (cause), Vikrtu (effect), Prakrti-Vikrti (cause and effect) and APrakrti-Avikrti (non cause and non effect. The Purusha is non-cause and non-effect.

That which remains only as cause and does not become an effect is called as Prakrti, and that which remains only as an effect and never as a cause is Vikrti. The ones that are both cause for the latter and effect of the former are called as Prakrti-Vikrti.

The ones that remain only as the Vikrti is what is said here, the five elements – Space, Air, Fire, Water and Earth. The eleven sense-organs are – the five sense-organs of action (hands, legs etc), the five sense-organs of knowledge (eyes, ears etc) and the mind that is accepted to be both sense-organ of action and knowledge.

Athava prashnopanishadi

Otherwise, as said in the Prashna Upanishad; starting from 'yasmin eta shodashakala' (in which all these sixteen Kala exists till 'sa praman asrjata' (he created Prana, from Prana Shraddha) etc; that which is said till the 'nama' (Name), are the sixteen kalas that which is the conclusion for this.

Kala is translated as that which covers (achadyate) the Self (kam). There are sixteen kalas explained in Pranhna Upanishad they are – Prana (vital air), Shraddha (devotion), Akasha (space), Vayu (air), Teja (fire), Jala (water), Prtvi (earth), Indriya (sense-organs), Mana (mind), Anna (food), Virya (vitality), Tapa (penance), Mantra (sacred chants), Karma (action), Loka (worlds) and Nama (name). It is explained there, since these are that which cover the reality of the Self, and make it non-cognizable, it is called as kala.

Athava ekanemiti

Otherwise, here with the term 'ekanemi' the causal un-manifest state is explained. The combined (samashiti) effect virat and sutratma along with the individual (vyashti) effect 'Bhu' etc fourteen worlds, which are the end, conclusion for that Self.

Virat and Sutratma are the subtle and gross combined form of the creation, i.e. the one who identifies with all the subtle and gross creation. And the Bhu etc fourteen worlds are the higher worlds from this world (including this world), they are – 1. Bhu – this world, 2. Bhuva – the inbetween world, 3. Svaha – heaven, 4. Maha , 5. Jana, 6. Tapa, 7. Satyam all the final four are variations of the heaven. And the nether worlds, different gradations of hell are 1. Atala, 2. Vitala, 3. Sutala, 4. Patala, 5. Talatala, 6. Rasatala, 7. Mahatala.

Shatardharam

There are fifty types of knowledge called Viparyaya, Ashakya, Tushti, and Siddhi which are like spokes that is referred to here as 'shatardharam'.

Each one of these types will be explained in detail as explained in the sankhya philosophy. Shata – hundred, ardha – half, and aram – spoke, and in conjunction it gives a meaning fifty spokes.

Panca viparyayabheda

The five types of Viparyaya are – tama, moha, mahamoha, tamisra and andatamisra. Ashakti here is of twenty eight types. Tushti is of nine types and Siddhi is of eight types. These are the fifty types of knowledge (5 + 28 + 9 + 8 = 50).

Tatra tamaso

Here (in the Viparyaya) the Tama is of eight types. In the eight types of Prakriti that are non-self, having the knowledge of the Self, because of eight different types of identification it (tama) is of eight types. Moha is of eight types. The accomplishments of Anima etc are Moha.

The eight types of Prakriti as explained earlier, Pradhana, Mahat, Ahankara and five Tanmatra. Pradhana is the state of equilibrium of the sattva, rajas and tamas attributes. Mahat is the combined (samashti) knowledge. Ahankara is defined as ‘abhimana’ (ego). And five tanmatras are the shabda tanmatra, rasa tanmatra, rupa tanmatra, sparsha tanmatra and ghrana tanmatra. Tanmatra means ‘tad matram’ (only that), where only the attributes of the object of experience of each sense-organ individually exist.

The eight types of Siddhi which are called as Moha are – Anima (being atom sized), Mahima (being all-pervading), Laghima (being light weight) etc. (the others being Garima, Prapti, Prakamya, Ishitva and Vashitva) as explained in Yoga Sutras.

Dashavidha mahamoha

Mahamoha is of ten types – in all the objects of sense-organs of sight etc that are the five perceived (here) and the five heard (other worlds), the attachment is called as Mahamoha. They are of ten types with perceived and heard, each being of five types.

Tamishra ashtadashavidha

Tamishra is of eighteen types. In the ten objects of sense-organs that are both perceived and heard, the anger one gets on non-achievement of it, even after putting effort to attain it for / through the eight types of Superior powers (Aishwarya), is called Tamishra.

Andhatamishropi ashtadashavidha

Andatamishra too is of eighteen types. When the eight types of superior powers and all the objects of sense-organs though are present for the experience, one is relieved from them while experiencing it partially, the sorrow one experiences in the form of, 'I have gained these after undergoing a lot of trouble, and I am not even able to experience them, the death is looming around' is called as Andhatamishra.

Viparyayabhedo vyakhyata

The different types of Viparyaya was explained. The twenty eight types of Ashakti (incapability) are explained now. The eleven types of Ashakti of the sense-organs are the dumbness, deafness, blindness etc. that are external. And that of the mind is the nine Ahaskti, which is the contrary state to the Tushti, (tushti is) that which gives the eligibility to achieve any human pursuit. And the other eight are the Ashakti which are due to the contrary state to the Siddhi.

Tushtirnavadha

The Tushti is of nine types – four Prakrti, Upadana, Kala and Bhagya; and the rest five due to the withdrawl from the objects. 1. Some people think themselves to have achieved (accomplished) the goal of life, by just achieving the knowledge of the Prakrti. 2. The others think just by taking the marks of the renunciate, oneself to have achieved the goal of life. 3. The others think, what is the use of gaining the knowledge of the Prakrti or wearing the mark of the renunciate, with time definitely one will attain realization. 4. Someothers think, without luck nothing can be achieved. And are happy thinking, if it is in my fate then I will definitely attain realization. 5. Some thinking, earning the objects of experience is difficult, withdraws from the objects and is happy. 6. Some others thinking is, it is possible to see and earn the objects of experience, but it is difficult to protect it, thinking thus they withdraw from the objects and are happy. 7. Some seeing the defect of gradation of experience, withdraw from them and are happy. 8. The objects of experience, only rekindle the desire to experience it again, and there is not satisfaction achieved through their experience.

Na jatu kama

The desire which has arisen cannot be satisfied by experience of the desired object, like the oblation fire (ritualistic fire) cannot be extinguished by throwing of the oblation material (clarified butter) into it, but it helps the fire to grow even fiercer.

The idea of removing the desire through experience is refuted here. This is a common mis-understanding of the people. The idea which is explained here from Bhagavad Gita, is also explained in the text Vivekacudamani by the Acharya, where Acharya uses another Analogy to explain this, the ball rolling down from the staircase.

Tasmad alam anena

Therefore, by the knowledge, enough of this experience that is the cause for the sorrow, thus by finding the fault in the association with the objects of desire, some give it up (renouncing), and become satisfied.

Nanupahatya

9. Without hurting any living being no one can enjoy. Since the experience is gained through troubling of other beings, it is vice (Adharma). And since it is vice, will beget Hell. Thus, seeing the defect of violence some give it up (renouncing) and become satisfied.

Prakrti-upadana

Thus we have four Tushti named Prakrti, Upadana, Kala and Bhagya. And the rest five Thusti by seeing the defect in objects of experience in earning, protecting, difference of experience, association and violence. Thus we have explained the nine types of Tushti.

Siddhayo abhidhiyante

Now we explain the Siddhi (accomplishment) – there are three types of Siddhis called Uha, Shabda and Adhyayana. And three types through the removal of sorrow (pain). And two types through attaining the object of happiness and gift.

Siddhi here is not to be confused with the term used in the Yoga, explaining the eight types of Siddhi called Anima, Laghima, Mahima etc.

Uha tattvam jignasamana

Uha is when the person desiring to know the Truth, gains the knowledge of the Prakriti etc, without any teaching. This is called as Uha, the first Siddhi.

Uha is given the meaning ‘Tarka’ (to logically analyse) by Maharshi Panini. We have been seeing the importance of the Sadhana-catustaya (four pre-requisites) in all the Vedanta books. This is primary qualification for attaining knowledge, now here, we are floating that rule. In case of Sri Ramana Maharshi etc, where there is none of the above pre-requisites, as prescribed, but still the knowledge dawned. There cannot be effect without the cause, this is basic rule. Therefore we should infer, this is through the knowledge (pre-requisites) attained in the previous birth.

Shabdo nama

Shabda is the second Siddhi which means, when the knowledge dawns only through Shravana (listening) devoid of the other prescribed practices.

Adhyayanam nama

Adhayayana is the third Siddhi which is gained through the practice of the Shastras.

The difference between the Shabda and Adhayayana is in the former, there is no practice involved for the knowledge to dawn. The knowledge is gained through the Shravana (listening) itself. But in the case of the latter, there is practice of Manana (reflection) and Nididhyasana (Contemplation) involved.

Adhyatmika

By disregarding the pain inflicted by the three Adhyatimka, Adhibhautika and Adhidaivika, one who manages to gracefully accept the dualities of cold and hot etc, the knowledge gained through that forbearance is the Siddhi which is of three types owing to the Adhyatima etc.

For the explanation of Adhyatmika etc, see the invocation shloka.

Suhrdprapya

The knowledge attained through the object of desire (friend etc) is called as the Suhrd Siddhi. The knowledge gained through gifting the Preceptor the object that is of use to him. This is the Siddhi named Dana. Thus the eight types of Siddhi are explained.

In the Upanishad there is a story of the Saga Raikva who was a leper, when the king learns about his -greatness through the Swans, comes to him and requests hi for the knowledge. He gifts his daughter for the service of the sage.

Evam viparyaya-ahshakti

Thus the fifty different types of knowledge called Viparyaya, Ashakya, Tushti, and Siddhi are explained. Similarly, in the Brahma Purana, in the sixtieth canto during the explanation of the Kalpa-Upanishad, these fifty knowledge's are explained. Or, the fifty powers of the Paramatma that are explained to be the inherent nature of it, in the Purana statements 'pancashat-shakti-rupina' (He is of the form of fifty powers) are like the spokes, that one which has fifty spokes (they saw the cause).

The Shakti and the Shaktiman (the power and the one who has it are same), for this reason it is said 'svarupatvena-abhimata' (accepted to be its inherent nature).

Vimshatipratyarabhi

The twenty sub-spokes. The twenty sub-spokes are the ten sense-organs and their objects sound, touch, form, taste and smell and speech, give and take, walk, excrete and progeny. The twenty sub-spokes are the in-between ones to the aforesaid spokes, to strengthen them. Endowed with the sub-spokes (they saw the cause). It should be understood along with the six eight-limbed.

The ten sense-organs are the five sense-organs of knowledge (gnana-indriya) and five sense-organs of action (karma-indriya).

There six group of eight, explained in the scripture; they are Prakrti, Dhatu, Bhava, Deva and Attributes of the self (individual). They are explained in the following paragraph.

Ashtakairshadbhi yuktam

'The earth, water, fire, air, ether, mind, intellect and ego are my eight different types of Prakriti (nature)' is the eight forms of nature. The eight different types of the Dhatu (ingredients / components) are – outer skin (cuticle), inner skin, blood, flesh, fat, bone, marrow and semen. The eight Aishwarya (endowment) are the accomplishments like Anima etc (anima, mahima, laghima etc). The eight types of Bhava are Dharma, Gnana (knowledge), Vairagya (dispassion), Aishvarya (accomplishment), Adharma (absence of Dharma), Agnana (ignorance), Aviragya (attachment) and Anaishvarya (non-accomplishment). The eight types of deities Brahma (primal God), Prajapati (creator), Deva (deity), Gandharva (demi gods), Yaksha (celestial beings), Rakshasa (protectors), Pitru (ancestor) and Pisaca (ghost). The eight attributes of the self are, Daya (compassion towards all beings), Kshanti (tolerance), Anasuya (not seeing defect in goodness), Shaucam (cleanliness), Anayasa (effortlessness), Mangala (auspiciousness), Akarpanya (non- stinginess) and Asprha (non-attachment). Endowed with these six (they saw as the cause).

Already these groups of eight were explained to be similar to the cycle gears.

Vishvarupaikapasham

The term Vishvarupa-eka-pasham means, it is Vishva-rupa (manifold forms), multiple forms as the heaven, son, food etc, and is bound by one Pasha (bond), which is called Kama (desire). For which it exists is Vishva-rupa-eka-psham (they saw as the cause).

Dharma-adharma-gnana

Dharma (virtue), Adharma (vice) and Gnana (knowledge) are the three paths for this, this is 'tri-marga-bheda' (they saw as the cause).

Dvyao punyapapa

The two Punya and papa (virtue and vice) which are the instrumental cause for the delusion, which is of the type of identification with the non-self, the body, sense-organs, mind, intellect, caste (class) etc, as self.

The punya and papa are the cause for the delusion, ignorance. If there is no punya or papa, there can be no ignorance; therefore there can be no birth. Therefore, the punya

and papa are the instrumental cause for the birth. And this delusion is due to the identification of the self with the non-self, the body etc as me and mine.

Apashyan iti kriyapadam

The verb 'apashyan' (they saw (as the cause)), is brought forward from another place. Or the verb 'adhima' (we know) from the following sloka can also be brought forward.

The Anuvrtti (bringing forward) can be of three types, 1. Go-mutra nyaya – like the urine trail of the walking cow (continuous), 2. Manduka-pluta nyaya – like the hopping of a toad (not continuous) and 3. Simha-avalokana nyaya – like the glance of the lion (looking back at the path it had come).

Here the term 'apashyan' can be understood through the first logic and the term 'adhima' can be understood to be brought forward through the third logic.

Mantra 5

Purvam cakrarupena

What was earlier explained through the analogy of wheel is explained through the analogy of river.

Pancasrota

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम्।
पञ्चावर्ता पञ्चदुःखौघवेगां पञ्चशब्देदां पञ्चपर्वामधीमः॥1.1.5॥

We know the river which is fifty types, the river emerges from five springs, because of flowing from five places they are fierce and crooked, for which the five Pranas (sense-organs of action) are the waves, which is the cause for the five types of knowledge's, which has five whirlpools, which has a five types of sorrowful turbulent flow, and is of five types.

Pancasrotombu

'Pancasrota' the five springs, are the sense-organs of knowledge the eyes etc, which is like the reserve for the water, that river with the five springs. Here the term 'adhima' (we know) should be associated with all the statements.

Pancayoni

The the five causes, the causal five elements (ether etc) which are fierce and crooked, is said here as 'pance-yoni-ugram-vakram'.

Pancaprana

The five Pranas, that are the sense-organs of action the speech etc, are like a wave to which that 'panca-prana-urmim'.

Prana is generally translated as vital-air, but it takes different meanings in different places, in the shruti the term prana is used also for the sense-organs, and here more specifically it is used for the sense-organs of action.

Pancabuddhinam

For the five type of intellects (knowledge), which are generated by the eyes etc (sense-organ of knowledge), which is like the cause, the beginning that mind. Since all the knowledge's is of the form of thought functions of the mind. That mind which is the beginning, cause; for the river of samsara.

The inner organ (Antakarana) is divided into four types, Mana (mind), Buddhi (intellect), Chitta (memory) and Ahankara (ego). These classification are not physical divisions of the inner-organ, but are the states when that type of thought function arises. When there is a thought function of doubt (samsaya vikalpatmaka) it is called as mind. When there is a decisive knowledge (niscayatmika) it is called as intellect. Since this is so, when we say the mind to be the cause for the buddhi, there will be a doubt, if we accept it as physical difference – how can doubtful mind be cause for the decisive intellect?

Mind is nothing but thought function.

Tatha ca manasa

And mind is cause for everything is shown – 'manovrttivjribitam sarvam' (whatever movable and immovable that is seen, is all product (projection) of mind. When the mind becomes mindless (thoughtless), the world of duality does not exist).

Mind becoming mindless seems to be an oxymoron usage. But here the term mindless is used to signify the thoughtless state.

Every philosophy has a different view regarding Moksha (realization). The sankhya people accept it to be the distinguished knowledge of the Prakrti and Purusha. The Yogis accept it to be attainment of the Samadhi. The Tarkikans (logicians) accept it to be the ability to classify the things of the world. The devotees accept it to be attaining the vision of the God or attaining the world of the God. The Buddhist accepts it to be attainment of the state of void. The vedantins accept it to be the non-dual knowledge

of the individual self and the absolute Self. Whatever the state of the realization be in these schools, they all have one thing in common with respect to the practice, attaining complete control over the mind and attaining the state of thoughtless-ness.

Panca shabdadayo

The five sense objects of sound etc are like the whirlpool, since in those objects the beings get immersed, therefore it is called as 'panca-avartam'.

Pance garbhadukkha

The five types of the sorrow of being in the womb, sorrow of being born, sorrow of old age, sorrow of disease and sorrow of death which is like a forceful flow, are the 'panca-dukkha-ogha-vegan'.

Avidya-asmita

The five different troubles of Avidya (ignorance), Asmita (identification), Raga (desire), Dvesha (hatred) and Abhinivesha (fear of death / attachment to body) are like five stages, that type of 'pance-parvam'.

Mantra 6

Evam tavan

Thus in the form of river and the form of a wheel, the cause – effect state of the Self is described elaborately. Now in this cause – effect wheel of the Self, why does one attain the Samsara and why does one attain the realization in this way to show the reason of the samsara and realization –

Sarvajive sarvasamsthe

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति॥1.1.6॥

The wheel of the Brahman which is the cause (place of experience) and the substratum (place of dissolution) the Hamsa (individual self) roams. This is due to the understanding of the individual self and absolute Self to be different. When he experiences this non-dual state, he attains the immortality.

Sarvajiva

Everything attains the state of livelihood in this, therefore 'sarva-ajiva'. Everthing attains existence, conclusion, dissolution in this therefore 'sarva-samstha'. In this huge wheel of Brahman the Hamsa, Jiva roams. Since it destroys, it moves in the samsara, therefore the Jiva (individual self) is called as Hamsa. Therefore keeps roaming, in different bodies of deities, humans, and animals because of the identification with the non-self as the Self. Thus roaming he keeps on travelling.

The jiva is called as Hamsa, because it destroys himself by not understanding his real nature. And therefore travels from one body to another.

Kena hetuna

For what reason, (this jiva) travels into (takes) many bodies (births)? for this we say – 'prtag atmanam preritaram ca matva'. 'Atmanam' individual self and 'preritaram' the absolute Self, 'prtag' as different, 'matva' understanding, as said 'anyo asau anyo aham asmi' (he is different and i am different), thus by seeing the duality of the jiva and iswara (individual self and the absolute Self), he travels in the Samsara.

The basic reason for the Jiva to be born into the Samsara is the knowledge of duality. This is said in Taiteriyā Upanishad 'udaram antaram kurute ata tasya bhayam bhavati' (if he sees even an ioto of difference, he attains fear).

Kena mucyate

How is he released (gains realization)? 'Jushta' experiencing, with that iswara who is consciousness, existence, bliss and non-dual in the form of the Absolute Self, attaining Samadhi (clear establishment) as 'I am the Self'. By experiencing that Iswara one attains immortality.

Here in Vedanta, the term Samadhana which is normally translated in other place as solution or answer, is understood as Samadhi. And it should be understood, the Samadhi is not of the type of Yoga, but clarity, without any doubt, about ones true nature. Here it should not be confused as the knowledge of one's individual Self as 'I am this' or 'I am that', but as clear 'I am'.

Yastu purnananda

One who understands oneself as absolute blissful Self, he gains realization. One who understands oneself as different from the absolute Self, is bound.

Tatha ca brhadarnyake

This is how in the Brihadaranyaka Upanishad, the knowledge of duality is expressed as the cause of Samsara. 'ya evam veda aham brahmasmi' (one who understands as 'I am the Self' he become all this, therefore the deities wont trouble him, as he is the Self

of the very deities. And one, who worships other Gods, as he is different and I am different, does not know, for he is definitely cattle to those deities).

Tatha ca vishnudharme

And this is what is said in Vishnudharmottara Purana – ‘pashyati atmanam anyam tu’ (Until one sees himself as different from the Absolute Self, till then, that being roams around being deluded by his own Karmas (punya and papa). For the one whose karmas are destroyed completely, gains that absolute pure Self as not different from himself, being pure he becomes immortal).

Mantra 7

Nanu

But, with the analogy of the wheel, the Self in association with the world is established. If this is so, even if one attains the knowledge of ‘I am Self’, will be getting the knowledge of Self in association with the world to be individual self. As it is said ‘tam yatha yatha upasate tadeva bhavati’ (in whatever way he meditates, one becomes that very thing of meditation). Thus he only attains the Self in association with the world. Therefore since he has not completely disassociated with the world, he cannot attain realization. Therefore, the statement ‘When he experiences this non-dual state, he attains the immortality’ (in the previous sloka) is not appropriate, when this doubt arises –

Udgitam etatparamam

उद्गीतमेतत्परमं तु ब्रह्म तस्मिन्स्वयं सुप्रतिष्ठाक्षरं च।
अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्पराः योनिमुक्ताः॥1.1.7॥

Since the world is distinguishably explained, the Self is absolute. In that the three (experiencer, experienced and the ruler) exist and that is substratum and indestructible. In this, knowing it to be so the knower of the Truth gets merged in this Self. And being established in that, attain freedom from the cycle of birth.

Udgitam

Udgitam etc. If the Self is in association with the world, then as you say, there can be no realization. But this is not so. Why so? Since (the Self is) ‘Ud’ distinguishingly, ‘gitam’ taught, from the cause – effect state of world, in the Vedanta.

The Vedanta statements very clearly distinguish the Self from the association of the world. Therefore there can be no possibility of the realization to be negated.

This position is established through different statements –

Anyadeva tad

'anyadeva tad' (it is different from the known and the unknown), 'tadeva brahma tvam' (know that to be the Self, and not that you meditate of), 'asthulam' (it is not gross, it is not subtle), 'ashabdamasparsham' (it is devoid of sound, devoid of touch), 'sa esha neti neti' (the Self is not this (gross, cause..), and not this (subtle, effect..)), 'tato yaduttaram' (that which is beyond this), 'anyatra dharmat' (it is beyond dharma, beyond adharma, beyond whatever is performed, beyond whatever is not performed), 'na san na asat' (it is neither existence nor non-existence, but only auspiciousness), 'tamasa para' (it is beyond the darkness (ignorance)), 'yato vaco nivartante' (from which the words (speech) turn back along with the mind without grasping it), 'yatra na anyat pashyati' (where one does not see the other, hear the other, know the other that is Omnipresent (Self)), 'ya ashanayapipase' (that which is beyond the hunger and thirst, sorrow, delusion, fear and old age), 'aprano hi amana' (that which is devoid of vital air (sense-organs) and mind, pure and beyond the unmanifest), 'ekam eva advitiam' (it is one and non-dual), 'vacarambhanam vikaro' (the transformation of the speech is only names), 'neha nanasti kincana' (there is nothing manifold here), 'ekadhaiva anudrashtavyam' (it should be seen only as non-dual) etc from these we understand that the Self is devoid of the association of the world.

If it is just said, it is different from the known, then there is a possibility of understanding, maybe it is something like the unknown. Therefore, the shruti dismisses this too. By 'asthulam' not gross, 'ashabdam' Devoid of sound etc, the shruti establishes it does not have any attributes.

Yata evam

Since the Self is devoid of the association of the attributes of the world, therefore the Self is absolutely superior. The term 'tu' is to stress, i.e. it is definitely absolute, it is definitely ultimate, since it is not associated with any of the attributes. Since it is the distinguishingly taught it is Ultimate. (As specified earlier) 'tam yatha yatha upasate tadeva bhavati' (in whatever way he meditates, one becomes that very thing of meditation), the idea is, through this logic too since he meditates upon the Ultimate Self, he gains the ultimate result of Realization.

Nanu evam prapanca

But if it be so, since the Self is not associated with the world and the world too has no association with the Self, this looks like the proposition of the Sankhya philosophers, that since the world too is established separately, it being independent; through 'vacarambhanam vikaro' (the transformation of the speech is only names), accepting

the dependence of the world, and through establishing the illusory nature of the world, the teaching of the non-dual Self is impossible.

If something has independent existence it cannot be dismissed to be illusory. But if something has a dependent existence, like the rope – snake or the mother-of-pearl – silver, then it can be dismissed to be illusory. The Sankhya philosophers accept the existence of the Prakriti (nature) and the Purusha (Self) independently. And the realization is gained from the distinguished knowledge of Prakriti from Purusha.

Tasminstrayam

Tasmintrayam etc. Though the Self is not associated with the world, and independent too, still the world is not independent. But, in that very Self it is established, which is going to be said later with 'bholta bhogyam preritaram ca' (as the experiencer, experienced and the instigator), experience, experience and the ruler (are established). And the statement 'aja hyeka bhoktru-bhogya-rthayukta' (that one unborn is associated with the experiencer and the experienced), that is going to be said later with reference to the experience and the experienced.

The word Aja normally means goat, here it refers to the unborn (na jata iti).

Here the three types of creation by the Virat and Sutratma are explained from the three points of the creation, the Adhyatmika (jagrat etc), Adhibautika (nama etc) and the Adhidaivika (vishva etc).

Yata etasmin

Since it is so, that all the experience, experienced etc world is established in that Self, therefore the Self is the Supratishtha, best substratum for the world of form of experience, experienced etc. Things other than the Self is unstable, therefore they are unstable substratum. Since Self is stable, it is stable substratum for all.

Nanu evam tarhi

But if is so, since the Self undergoes transformation in the form of being the substratum for the world, therefore it becomes non-eternal like the curd etc. To answer this it is said 'Aksharam ca' (it is decay-less too).

Yadyapi vikara

Even though, since it is the substratum for the world it has transformation, still it is non-decaying; aksharam is that which does not undergo decay. Here the word 'ca' (and) is used as determinate. Self is definitely non-destructible, since the transformation is illusory.

After seeming to accept the opponent's position, the real reason for accepting the Self to be decay-less is explained, since the world is illusory. In another place (in Brahma Sutra Bhashya), Acharya states 'na tad krta gunane va doshena va anumatreya api sambadhyate' (The self is not associated even a little bit, with the superimposed good or bad attributes).

Vikarashrayatvepi

The idea is though the Self is the substratum for the transformation, the Self remains destruction-less like an anvil. The illusory nature of the world is established already, earlier.

Kutastha – 'kutavad sthita' (that which remains like an anvil). The hot iron which is placed atop an anvil to be beaten, changes its shape according to the hit it receives. But the anvil which also receives the shock of being hit does not change position or shape. The Self too like the anvil does not change.

Tasmad sarvatmakopi

Therefore, though the Self is essence of everything, since the world is illusory there is no association for the Self with the world. One who sees the himself as the Self of the nature absolute bliss, attains the ultimate pursuit of the human life, the liberation.

One who sees the non-difference between the individual self and the absolute Self, sees himself in everything. This vision of seeing the self in everything is generally called as sarvatmabhava, but since there is nothing other than the Self, it should be understood as 'ekatmabhava' (the non-dual state) and should not imagine the realized one, seeing himself as this and that.

Katham tasya atmanam

How can there be liberation for the one who sees the Self, to explain this – in this body from the Annamaya (food sheath) till the Ananadamaya (Bliss sheath) or the world from the Virad till the Avyakta (unmanifest), by merging the former embodiments in the later and finally understanding the Self, that is not affected by the hunger etc, not graspable by the speech etc, the knower's of Self, merge in it by merging the Vishva etc and get established as 'I am the Self'.

Here the merging is explained from two states, the Vyashti and the Samashti (individual and the group). This Vyashti – Samashti can be understood with examples, tree – forest, soldier – army etc.

The five sheaths are Annamaya (food sheath), Pranamaya (vital air sheath), Manomaya (mind sheath), Vignanamaya (intellect sheath) and Ananadmaya (bliss sheath). These are from the standpoint of the body, which is Vyashti.

The Virad (all pervader), Iswara, Sutratma (hiranyagarbha, first born) and the Avakrta (unmanifest - Avidya, ignorance). This is from the standpoint of the world, Samashti.

Tatpara

Established in it, established in the Samadhi, what do they do? They become free from the womb (birth). Free from the fear of the Samsara of the form of entering womb, being born, old age and death.

Tatha ca yogiyagnavalkya

And this is what the Yogi (great realized one) Sri Yagnavalkya too shows, that being in the state of the non-duality of the individual self with the absolute Self as Samadhi.

Yadarthamidam

The Self that is non-dual, effulgent, cause of everything, bliss, immortal, eternal and existing in everybody; having gained the knowledge of non-duality with the absolute Self of the individual self one merges in it, this is called as Samadhi.

This Samadhi is the ultimate Samadhi, and the one gained by the Yogi's is the state of lullness of the mind, where the mind is kept silent for a small period of time until it is not waken up from that because of the past imprints.

After explaining the state of Samadhi, the method of attaining it is explained.

Indriyanivashikrtya

After controlling the sense-organs, endowed with the qualities of Yama etc, place the mind in the individual Self and that in the absolute Self. Becoming the absolute Self, should desist from thinking about anything. And then, the individual self merges in the non-dual absolute Self. And this (absolute Self) is called as individual self, by the knower's of Self.

Yama is shown in yoga sutra as, "ahimsa-satya-asteya brahmacarya-aparigraha yama" (non-violence, truth, non-stealing, celibacy and not accepting more than required). And Niyama as, "shouca-santosha-tapas-svadyaya-ishwarapranidhanani niyama" (Purity, contentment, penance, chanting & study of scriptures and worship of the iswara).

Here though for the convenience atma and pramatma are shown as to be different, the Vedantic knowledge is 'atma brahmaiva' (the individual self is absolute Self).

Mantra 8

Nanu advitiye

But in if the Self is accepted to be non-dual, since there can be non duality between the Jiva (individual self) and the Iswara (collective self / Self), the statement 'lina brahmani' (they merge in the Self), showing the identity of the individual self and the Self (as non-dual), cannot be true, doubting thus, (the shruti answers), in the state of the transactional reality, by showing the duality of the Jiva and Iswara through the embodiment, and through its knowledge immortality is shown.

Samyuktametad

संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः।

अनीशश्चात्मा बध्यते भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः॥1.1.8॥

The Kshara and Akshara (decaying and non-decaying) or the Vyakta and the Avyakta (manifest and unmanifest), which is associated with each other, is held by the Self. Non-Iswara (the Jiva), is bound owing to the fact of being the experience, and by knowing the Self, is released from all the bonds.

Here the final statement is worth remembering, 'gnatva devam' (by knowing the Self), there is no ambiguity here as in the other places, like 'brahmavid apnoti' (the knower of the Self, knows), where we should understand the word 'apnoti' as knows and not as attains.

Samyuktamiti

Samyukta etc. Vyakta (manifest) is the transformed objects, and Avyakta (unmanifest) is the cause, both of them and also Kshara (decaying) and Akshara (non-decaying), Vyakta is Kshara, which is destructible and Avyakta is Akshara, which is indestructible, both of them are associated with each other, the cause – effect form world, is held, maintained by the Isha, Iswara (God / collective self).

Tatha ca bhagavan

And this is said by Bhagavan (in Bhagavad Gita) – 'kshara sarvani bhutani' (know all the beings as Kshara (destructible) and the Kutastha (the individual self, Maya) as Akshara (indestructible), and know the other one, who is the Ultimate Self, referred to as Paramatma. One who engulfing (pervading) the three worlds, holds it together is the Iswara.

Na kevalam

It is not that the Iswara is the only one who holds the Vyakta and the Avyakta (manifest and the unmanifest), but also the Jiva, though being dependent, is bound by the Avidya (ignorance) and its effect of the body – sense-organs, due to being experienter.

Etad uktam bhavati

This is said here – Iswara is the one who is the form of group of individuals, associated with one another. And Jiva is the individual of that, with the body – sense-organs etc. Thus as the individual and the group, since there is a duality with respect to the embodiment between the Jiva and Iswara, by meditating (inquiring) in that, after knowing the unembodied Self, gains release (liberation) and thus there is nothing amiss here in accepting the non-duality between the experience (Jiva) and the Self (Paramatma).

Tatha ca aupadikam

And this duality due to the embodiment is shown by Bhagavan Yagnavalkya too – as the one space is seen to be multiple in the pot etc, similarly the Self too though one (non-dual) is seen to be multiple, like the reflection of sun in different water bodies.

Tatha ca vidhnu dharme

So too is said in Vishnudharmottara purana –

The duality of Jiva and Iswara is seen in the Self due to the ignorance. When that is annihilated there is only non-duality between the individual self and the Self.

The Atma which attains the name of Kshetragna, is associated with the attributes of the nature, when it becomes devoid of that (attributes), being pure is called as Paramatma.

This Kshetragna (individual self) due to association with the ignorance that is beginning-less (causeless), sees the Self established in the individual self as different.

Kshetragna can be interpreted as either the Jiva or the Iswara, in Vedanta, as there is no difference between them in reality. This is why the statement by Bhagavan ‘kshetragnam cap imam viddhi sarva kshetreshu bharata’ (O scion of Bharata, know me to be the self in all the bodies). Understanding the kshetragna as Krishna (Self) is not an error.

Tatha ca shri Vishunu purane

And similarly in Shri Vishnu Purana too – ‘vibhedajanake agnane’ (when the ignorance that creates the duality, gets annihilated completely, when there is no different between the individual self and the Self, which will create it (duality)).

Tatha ca vashishte

And this is what is shown in the Yoga-Vashishta, through questions.

If the Self is devoid of attributes pure, existence, bliss, devoid of old-age and immortal, then o sir, who attains this Samsara, and O great one, who attains the liberation through the knowledge.

And O lord how is the destruction of the Kshetra understood. Please tell me all this to me as it is, now.

Yoga-vashishta is a very elegant Vedantic treatise, where Shri Vashishta is the preceptor and Shri Rama is the disciple.

Here the Kshetra refers to the linga-sharira (subtle body), which is made-up of 17 elements, the 5 sense-organs of action + 5 sense-organs of knowledge + 5 vital air + mind + intellect.

Vashishta

Sri Vashishta (replied) –

Only for that Self which is ever pure, ever bliss, in the state of being Jiva, when associated with the body, Samsara is said by the knowledgeable.

That absolute Self though being one, exists in every being, like the moon that is one, see to be many in the reflection of the water.

When in association with the ignorance, that very Self is always called as Jiva.

In the second sloka, the term Bhutatma is used, here the term Bhuta should not be confused with the elements (as in panca-maha-bhuta) or the beings (as in bhute bhute), and it refers to the Truth, absolute.

Though there was another question regarding the destruction of the Linga-sharira, the answer is not given here regarding it.

Tatha ca Brahme purane

This is said in the Brahma Purana too, the duality of being the Jiva etc are only in the state of embodiment of the absolute Self. Then how can there be the explanation of the bondage and the release with respect to the duality due to the embodiment, doubting thus, the explanation is given along with an example.

Sun though being one, is seen to be many in different water bodies, similarly the Self too shines, having existence in the different bodies.

The Self is that which is existent in everybody's intellect, within and without. Like the Space that exists in all the elements.

Thus when through this intellect one thinks that 'I am body', this erroneous knowledge of the Self in non-self, is the cause of the bondage.

When devoid of all the attributes (Vikalpa – senseless knowledge), it (Self) is the pure, knowledge, disease-less, immortal, tranquil, Omni-preset like the space, consciousness and ever effulgent.

As the smoke, cloud or the dirt does not make the space impure. Similarly, the Self is also not afflicted by the transformations of the nature (world).

The space is the cause of the air, which in turn is the cause of the fire. Thus being the cause for air, the attributes of the space can be found in all the other elements. According to logic, the effect will have some attribute of the cause.

Erroneous knowledge is nicely explained in yoga sutra 'anitya-asuchi-dukkha-anatmasu nitya-suchi-sukha-atma-khyati avidya' (avidya is the knowledge of eternal, pure, happiness and Self in the non-eternal, impure, sorrow and non-self (respectively)).

Vikalpa is generally translated as choice / option or attribute. But here the definition used in the yoga sutra will be apt, 'shabda-gnana-anupati vastu-shunyo vikalpa' (that which is an object of the knowledge through words, but does not exist is vikalpa). Like, the mares horn or barren women's son etc.

The next two slokas are to explain, if the Self is one non-dual, and exists in all the beings equally. Why the experience of one is not experienced by the other. i.e. if one is happy, why is all not happy or if one is sad why is the other not so. But really the question is, if one realizes, why not all realizes.

Yatha ekasmin

Like the space in one pot, that is filled with water or smoke does not taint the other pots kept at a distance. Similarly too, though one Jiva is troubled by many forms of the duality, the other Jivas are not afflicted by those, anywhere.

The many forms of duality are sorrow – happiness, birth – death, heat – cold etc.

Tatha ca shukashishya

Similarly has the disciple of Sri Shukacharya, Sri Gaudapadacharya has said.

As the space in one pot that is associated with the dirt and smoke etc, does not afflict all the other pots too, similarly too the experience of the happiness etc of Jivas (does not afflict the others).

Tasmad advitiye

Therefore, the non-dual Self, the duality between the Jiva and Iswara and the duality between the Jivas is due to the embodiment, and this situation is established. Therefore there is no possibility for the happiness, sorrow, delusion or ignorance, which is the property of the impure sattvic embodiment for the pure sattvic embodiment.

The experience of happiness, sorrow and delusion is respectively due to the sattva, rajas and the tama attributes.

The definition for the Jiva is – ‘avidya-avacchinna-caitanya’ (consciousness associated with the Avidya) and that of the Iswara is – ‘maya-avacchinna-caitanya’ (consciousness associated with the Maya). Though we do not accept the Maya and Avidya to be different, there are some schools of Vedanta that accept, we accept the Maya to be ‘shudda-sattva-pradhana’ (with predominance of pure sattva) and Avidya to be ‘malina-sattva-pradhana’ (with predominance of impure sattva). Thus, though the ISwara is the group of the god karmas of the Jiva, there is no affliction of the experience of Jiva in Iswara.

Tatha ca bhagavan parashara

This is said by Bhagavan Parashara too –

For the Self that is absolute knowledge, ever pure sattva, devoid of any defects, and always effulgent in the heart of every Jiva, what is unknown in this world.

Napi jivantara

And never will the happiness, sorrow or the delusion which exists in one Jiva have any association with the other Jiva, whether it be bound or liberated, since the explanation is possible with respect to the embodiment. Therefore your question, when one realizes all should realize, has no place.

Mantra 9

Kinca idam aparam

And, there is another speciality -

Gnagnau

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत्॥1.1.9॥

The Omniscient and the ignorant, and the Omnipotent and the impotent (powerless) (the Iswara and Jiva); are devoid of birth. And the other devoid of birth (Prakrti) is involved in arranging the object of experience for the experiencer (Jiva). And the Self that is many fold is innumerable and non-doer. When one understands these three (Jiva, Iswara and Prakrti), as the Self (he attains the Self).

Gnaagnaviti

Gnagna etc. It is not just that, the Iswara manages the manifest and the unmanifest world, and the Jiva is bound to it. But also, they are Gna (knowledgeable) and Agna (ignorant), Gna – the Iswara and Agna – the Jiva, they are Aja (birthless), devoid of birth etc. The Self that is transformation-less, exists as the Jiva and the Iswara. The Shruti also says this ‘purascakre dvipada’ (Self first created the two legged, then created the four legged, and further created the birds, and then the Self entered it all), ‘ekas tatha sarvabhutantaratma’ (the one, non-dual Self that is the in-dweller in all the beings, which exists in the same form of the being, and outside of it too). In the term ‘ishanishau’, the ‘a’ is vedic usage.

The transformation-less Self seems to manifest the Jiva and Iswara, through the superimposition.

The Shruti statements explain, that the instrumental and the material cause of the creation is the Self, as other shruti states ‘tad shrshtva tadeva anupravishat’ (after creating all this, the Self itself entered all that created).

The word ‘ishanisha’ should have been ‘ishaanisha’, according the rule ‘akasavarne dirgha’, where the (ish) a + a (nisha) becomes aa.

Nanu advaitavadino

But in the Advaita philosophy, if the existence of the world of experiencer and experienced, then the duality of the Jiva and the Iswara is acceptable as, the Iswara is ruler of all, and the Jiva is not a ruler, the Iswara is Omniscient and the Jiva is not Omniscient, the Iswara is Omnipotent and the Jiva is not Omnipotent, the Iswara is creator of everything and the Jiva is not creator of anything, the Iswara is the protector of everything and the Jiva is the protector of the body – sense-organ complex, the Iswara is the self of everyone and the Jiva is not the self of everyone, the Iswara is endowed with all the great qualities and eternally satisfied and the Jiva is not endowed with great qualities and not satisfied, and the statements of the shruti

'sarvata panipadam' (has hand and leg everywhere), 'sahasrashirsha' (has thousand heads), 'nityo nityanam' (is the eternality of the eternal) etc, to show the duality can be established. But the world of experiencer and experienced is not accepted, as the Self which is the substratum, non-transformable, non-dual is of the form of non-experiencer etc. And it cannot be argued that there is something other than the Self that is the cause for the world of experience etc, as there is nothing other than the Self. Even if we accept the existence of another cause, there will be negation of the non-duality. When this doubt is presented – (the shruti answers with), 'aja hyeka bhoktrbhogyarthayukta'.

This is a very valid doubt, the Self is not dual, and therefore there cannot be the duality of Iswara and Jiva. If there be another cause other than the Self is accepted, then the whole argument of the Self being non-dual will be dismissed.

Bhaved ayam iswaradi

Ues it is true, there cannot be the duality of Iswara etc, if the world is not accepted. But we do accept the existence of the world. Here the term 'hi; is used in the sense of since. Since, the Aja – Prakriti, that which is not born is Aja, and is accepted to be of the nature to give birth. The statements os shruti and smriti 'ajam ekam' (the one non-born with the colours of red, white and black), 'mayam tu prakritim vidyat' (know the Maya to be the Prakriti (creator)), 'indro mayabji pururupo iyate' (Indra (Iswara) through his power of Maya, creates multiple forms), 'maya para prakriti' (Maya is the ultimate prakriti), 'sambhavami atma mayaya' (I am born out of my own Maya) etc establishes, the power of giving birth to the world, that which is of the form of the power of Iswara, that one through its own transformation produces the world of experience, experience and experienced, staying closer to Iswara as his servant-maid.

The colours red, white and black of the Prakriti denotes the rajasic, sattvic and tamasic qualities, respectively.

This Maya that is accepted to be the power of Iswara, is very difficult to esvape, this is expressed by Bhagavan 'mama maya duratyaya' (my maya is difficult to cross) and here Bhagavan Bhashyakara clearly says 'even by me, Iswara'. As it is accepted in different places, the Yogi though has the power to destroy the whole creation and recreate it according to his fancy, does not disturb the creation of the Iswara. Similarly, the Iswara also just remains like a judge, by giving proper results to the karmas, and does not interfere in the others karmas.

Kinkara are the people who stay close to Iswara and serve him in any which way are called as 'bhuta-ghana' also, and here the Maya is called as Kinkari.

As said, though the Maya is made of three qualities of sattva, rajas and tamas 'trigunatmika maya', and since the three qualities are inert the maya also is inert. And the inert cannot be referred to as masculine or feminine, and is always referred to in neuter gender. But here, as said, since the Maya has the quality to give birth to the creation, it is referred to in feminine.

Tasmad sopi mayi

Therefore this Mayi (weilder of Maya), the Iswara too in the proximity of the embodiment of Maya, seems to be as though associated with it, is seen to be divided in the form of Iswara etc like the effect of Maya seen in the different form of body etc. Therefore, though the Self is accepted to be one, non-dual (of same essence); the different worldly and scriptural transactions of dualities of Jiva, Iswara etc are established. And with the existence of these other things, there is no possibility of the duality philosophy. Since the Maya is accepted to be inexplicable, it cannot be a different object. This is said, 'esha hi bhagavan maya sadasad-vyakti-varjita' (this maya of the Iswara, which is different from the existence and non-existence).

The definition of Maya is given in the other texts as 'sad-asadbhyam anirvacaniyam' (that being different from existence and non-existence also is inexplicable). Since the Maya, like the rope – snake, cannot be qualified to be called as existence as it is negated later, or non-existence as it is experienced now, or both because it is contradictory the only option is to accept it to be different from existence and non-existence. The logic, if it is not existence it should be non-existence and vice-versa does not hold water here, as it is negated with the counter logic, if it is not black it need not be white, but can be blue etc.

Yasmad aja eva

Since the Aja (Prakriti, creator) is of the form of experiencer etc, therefore the world a creation of it, can be Mitya and therefore non-existent, therefore the Self is unlimited. The term 'ca' is to say definitely. The Self is definitely unlimited. Since the limitation by space, time or causation does not exist in it. Viswarupa means, the world is its form. The Self is not of the form of this world. The statement 'vacarambhanam vikaro' (the transformation of name and form are just a product of speech), establishes the form cannot be different than the one that holds the form, therefore though it being the form of the world, again there is no limitation is established. Here the term 'hi' is in the meaning of since. Since the world, different forms are of the nature of the Self, therefore through this too the multiplicity of the Self is established. Since the Self is unlimited, multiple, therefore it is non-doer, i.e. it does not have doership etc, that are the attributes of Samsara.

The form has no separate existence other than the one having the form, this statement is very important. The snake is of the form of the rope, but the rope is not of the form of snake. The world is of the form of the Self, but the Self is not of the form of world.

Kada evam ananto

When will one be established in the Self that is unlimited, multiple, does not have doership etc, that are the attributes of Samsara, liberated, and absolute bliss. For this it is said – ‘trayam yada vindate brahmam etat’. The triad of the form of experiencer, experience, and experienced. Since they are illusory, they do not have a separate existence other than the substratum, the Self, but is the very Self. Thus when he understands, then having gotten rid of all the attributes, exists as non-dual absolute bliss, the (nature of) Self, devoid of all the attributes of the Samsara as the doership etc, devoid of sorrow and as one who has accomplished that needs to be accomplished. Or, Gna, Agna and Aja that is, the Iswara, Jiva and the Prakrti are the triad, when he understands them as the Self, gets liberated. Here the term ‘brahmam’ with an ‘m’ ending is vedic usage as in ‘brahmam etu mam’ (make me attain the Self), ‘madhum etu mam’ (make me attain Madhu (Self)) etc.

Mantra 10

Jiveshvarayo vibhagam

After showing the duality of the Jiva and Iswara, by the knowledge about them, liberation was established. Now, after showing the duality of the Pradhana and the Iswara, though its knowledge the immortality is being established.

Ksharam pradhanam

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।

तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः॥1.1.10॥

The Pradhana is that which undergoes destruction and the Jiva that does not get destroyed, are both managed (controlled) by the one god called Hara, who is immortal and indestructible. And through the meditation, association and inquiry on Him, in the end the Maya of the form of world gets negated.

Ksharampradhanam

‘Ksharam pradhanam amrtam aksharam hara’ etc. Since he dispels the ignorance etc, Iswara is called as Hara. Amrtakshara is Amratam (immortal) and Akshara

(indestructible). And that Amrta that is Brahma is the Iswara. That one god Iswara who is the consciousness, existence, bliss and non-dual Self is the controller of the Kshara and Atma, i.e. the Pradhana and the Purusha.

From the root word 'hrng harane' (to remove), the term hara is formed. This is a famous name for Shiva that is why people who are semi-dualist, try to project this as the praise for Shiva.

Tasya paramatmano abhidhyanat

Meditating upon that Self, how so? 'yojanat' (by association), by the association of the Jiva with the Paramatma, by being the Self (through inquiry), as 'I am this Self', Bhuya (again) continuously, Anta (in the end), in the end of the Prarabdha karma. Otherwise, Anta (end) means, at the end of the attaining the Self knowledge, during the very time of the dawn of knowledge, Vishva-maya-nivrtti, the ignorance that is the cause of the world gets negated. That is, the world of illusion of the form of happiness, sorrow and the delusion completely gets negated.

Prarabdha karma is the karma that defines the 'jati, ayur and bhoga' (class, life span and experience), in this birth.

Here by giving two interpretation for the term Anta (end) as the end of the prarabdha and the dawn of knowledge, both the types of liberation are established clearly. These two types of liberation are – 1. Jivan-mukti – liberation while alive and 2. Videha-mukti – liberation after the death.

Mantra 11

Idanim tad vida

Now for the knower and the meditator, the different types of results due the knowledge and the meditation are shown.

The yoga sutra says through the sutra 'iswara abhidhyanat va' (or by the meditation on Iswara (the Samadhi can be gained)), the meditation as the means for the liberation. But, in Vedanta it is not accepted as meditation is a different kind of mental thought, and if it is accepted to be attained through this directly then the Self becomes non-eternal.

Therefore the difference between the knowledge and meditation should be established. In short, the knowledge gives direct liberation and the meditation gives gradual liberation.

Gnatva devam sarva

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आसकामः॥1.1.11॥

Knowing the Iswara, one gets liberated from all the bondages, and when the Kleshas are destroyed, then the cycle of birth and death gets completely destroyed. And through the meditation of that Iswara, one attains the third state (different from the Vaishvanara and Hiranyagarbha), with all the Aishwarya (supernatural accomplishments), and finally becomes Aptakama (attains the Self).

The third state is the state of the Iswara that is the identifier of the causal body. This is different from the collective identifier of the gross and the subtle bodies, namely Vaishvanara and the Hiranyagarbha.

Gatva iti

Gnatva etc. Knowing the Self as 'I am this', one gets rid of all the bondages; all the ignorance in the form of bondages gets negated. When the Avidya etc kleshas (troubles) are destroyed, the effect of that which is the birth and the death gets completely destroyed, i.e. the destruction of the cause of birth and death. Thus the result of the knowledge is shown.

Yoga sutra describes the Kleshas as 'avidya asmita raga dvesha abhinivesha kelsha' (the five forms of troubles are – ignorance, identification, desire, hatred and attachment (or fear of death)).

Dhyane kincit

In the meditation, there is a speciality of gradual liberation, is said. Through the mediation of that Iswara, when the body is cast off, after one attains death, travelling through the path of the Archi, the path of the heaven, he attains the Sayujya (identification), He attains the third state, with reference to the Virad and the Hiranyagarbha, that is the unmanifest form of the Self in the causal state and attains the supernatural accomplishments as the result.

There are two paths that are described in the scriptures, the path of Archi (light) and the path of Dhuma (smoke). The performer of karma goes through the path of Dhuma and the performer of the Upasana (meditation) goes through the path of Archi.

There are different types of realization accepted by the semi dualist, like salokya (being in the same world as the deity), sarшти (in the same space as the deity), samipya (being in the close proximity), sarupya (attaining the same form as the deity), and finally sayujya (being a part of the deity). But here in Vedanta we accept it to be a bouncing pad, as though, for the ultimate realization.

Sa tadanubhuya

He after experiencing that, after knowing the attributeless Self in that place itself, becomes one devoid of all the accomplishments and the supernatural powers along with, giving-up the state of being endowed with the supernatural accomplishments, the unmanifest causal ignorance, he becomes the one who has attained the desired, the one who has attained the Self and remains as the absolute blissful non-dual Self.

Etad uktam bhavati

This is what is said here. The right knowledge being, the real knowledge about the Self, that is of the attributeless, absolute bliss, non-dual Self. After the immediate knowledge of the Self, the ignorance along with its effect is completely destroyed, and therefore remains as the absolute blissful non-dual Self.

Dhyanasya puna sahasa

The mediation of the attributeless Self is not possible to be performed easily, since it (meditation) is of the attributed Self. Therefore through the logic of 'tam yatha yatha upasate' (one gains the result according to the way of meditation), attaining the attributed Self with all the accomplishments and having experienced it, and knowing the attributeless absolute blissful Self, the one who remains as the one who has attained the Self, gets liberated by attaining the ultimate goal of the life.

Except in the Pancadashi of Sri Vidyanana swamiji, nowhere the meditation on the attributeless Self is accepted to be possible.

Tatha shivadharmottare

Similarly in the Shivadharmottara purana too, the difference between the meditation and knowledge is shown to be as the accomplishment of the supernatural powers (Iswarahood) and happy in the Self, to be satisfied by the Self etc (the liberation) respectively.

Dhyanaad aishwarya

Through the meditation one gains the great Iswarahood, through the Iswarahood one gains the incomparable bliss, giving-up all this through the knowledge, on liberation from the body (devoid of identification) one becomes liberated.

Tatha ca daharadi

This is shown to be so in the meditation on the attributed, like the Dahara etc the result of Iswarahood is shown, 'sa yadi pitrukama' (if he desires the world of ancestors (manes), just by his will the ancestors present themselves before him). And in the Prashnopanishad too, 'ya puna etam' again one who meditates the absolute Self through this OM of three syllables, he gets associated with the world of Sun) etc, after saying the meditator of the absolute Self, goes to the path of light (Archi), 'sa etasmad jivaganad' (he crosses beyond this collective identifier of the subtle body (Hiranyagarbha), and sees the absolute Self residing in all the embodiments), thus for the one who has gone to the world of Brahman, showing the attainment of knowledge is shown in that world itself, 'tam omkarena eva ayatanena' (through the Om, that is the object of meditation the knowledgeable one realizes the Self that is tranquil, devoid of old age, immortal, fearless and absolute) and thus through the right knowledge the liberation is taught.

Tamevam vidvan amrta

Through 'tam evam vidva' (the knowledgeable one who understands it so, becomes immortal here itself), thus showing the liberation for the knowledgeable one here itself, even without travelling through the path of light etc.

Atha akamayamana

Beginning with 'atha akamayamana' (thereafter the desireless), and with 'na tasya prana utkramanti' (his vital airs do not travel from here, already being the Self, he merges in the Self) etc, the knowledgeable one gains liberation even without travelling anywhere is said. And 'ud asmad prana kramanti' (do the vital airs even leave or do they not leave? Yagnavalkya answered, no they do not leave), thus the absence of travel is said, through question and answer.

Tatha ca brahme purane

And in the Brahma Purana too, the state of being liberated while alive and absence of travel is also said. 'yasmin kale svatmanam' (at the time when the yogi knows his own Self, beginning with that time, he becomes liberated while alive), 'mokshasya naiva kincid' (for hie (Jivanmukta) liberation there is no travelling anywhere, like the other yogi (meditator) travels to the world of Brahman), 'agnanabandha bhedastu' (being relieved from the bondage of Ignorance and merging in the Self is his realization).

Tatha laingapurane

Thus in the Linga Purana also the liberation while alive is shown. 'iha loke pare caiva' (either in this world and the other, there is nothing for him to be done. Since in reality this knower of Self is liberated while alive).

Shiva dharmottare

In the Shivadharmottara purana – 'vancha atyayepi' (though there is no desire, there is nothing to be done for him. Here itself he is liberated, the one who is complete and man of equanimity).

Tasmad upasaka

Therefore the meditator goes through the path of deities, the path of light after the death, attains the Iswarahood and experiences it. After this, in that very place, having attained dispassion for that Iswarahood, and removing the duality, by knowing the Self that is absolute bliss, non-dual as his self, satisfied by the Self alone, becomes liberated.

Vidvan nirvishesha

The knowledgeable one after the immediate knowledge of the attributeless Self, that is absolute bliss, non-dual, by leaving the duality of the traveller, travelled, and travelling, even without leaving and travelling on the path of the deities, becomes liberated immediately after the realization of the Self. Immediately after the knowledge of the Self, experiences the bliss of the Self, becomes one who dwells in the Self, satisfied in the Self, enjoying in the Self, resting in the Self, and experiencing the effulgence, playing in the Self, dwelling in the Self, bonding with the Self, enjoying the bliss of the Self, here itself in the Self, in one's own greatness, he resides.

Tadhetutvat

Since it is the means for that, by giving-up the external objects, placing the Shrauta and Smarta karmas performed through the speech, mind and the body in the Self, attaining the purity of mind, gaining establishment in it, becomes endowed with the other requisites like Shama (control of mind) etc.

Shrauta and Smarta karmas are the karmas that are prescribed in the Shruti and the Smriti, for the eligible and capable.

Yogi yunjita satatam

And in the Smriti (Bhagavad Gita) too – 'yogi yunjita satatam' (the Yogi should always practice the oneness with the self, by being alone, without desires of any sort

and completely without any attachments), 'evam yunjan sadatmanam' (when the yogi practices thus, being devoid of the impurities, effortlessly attains the vision of the self and enjoys the highest form of absolute bliss), 'sarvabhutastam atmanam' (seeing oneself in everything, and everything on oneself, this one with the knowledge, has equanimity of vision everywhere). 'samam pashyan hi sarvatra' (when he sees the Iswara in equal proposition in everything equally, he does not trouble oneself by oneself, and therefore attains the absolute Self).

Since there is nothing than oneself, he does not trouble his own self by himself.

Mantra 12

Yasmad gnananantaram

Since the ultimate goal of the humans is accomplished after the knowledge, therefore.

Etad gneyam

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्॥1.1.12॥

This Self should be known, that is established in the individual self without fail. Since, there is nothing other than that to be known. One should know that all the three the experiencer (Jiva), experienced (world) and the instigator (Iswara), as the Self.

Etad prakrtam

'Etat' (this) The topic of discussion, the non-dual Omnipresent Self, 'nityam' (eternally), without fail. is it established in something else? No, it should be understood to be established in itself, and not in the external non-self. And the shruti to says this – 'tam atmasamstham' (the intelligent one who knows that one which is established in itself, attains the eternal peace and not in anything else).

Tatha ca Shivadharmottara

And similarly in the Shivadharmottara Purana the yogis are said to be established in their own Self – 'shivam atmani pashyanti' (the yogis perceive Shiva in their individual self and not in the statues, one who worships the Shiva externally, leaving the one who is inside.

'hastastham pindam' (they are people who lick their fingers, throwing the handful of food. Since they do not perceive the auspicious one (Shiva), who is in everyone).

'gnanacakshu vihinatvat' (since they are people who do not have the knowledgeable eyes (eyes of knowledge), they do not perceive, as the blind does not perceive the sunrise. One (with the eyes of knowledge) does perceive the shiva who is Omnipresent, and peace residing in their very self).

'atmasthan ye na pashyanti' (those who do not perceive Shiva residing in their very self, and search for him in the pilgrimage. He who leaving the pilgrimage of the individual self, and searches for Shiva in the external pilgrimage, is similar to the one who discards the diamond in the hand and searches for the glass piece).

Athava etat

Otherwise 'etat' (this) refers to the immediate individual self, should be known as the eternal, non-destructible Self that is established in its own glory. Why? Here the term 'hi' should be understood as since. Since, there is nothing other than this to be known. This is seen in the Brihadaranyaka Upanishad – 'tadetad padaniyam' (this Self is what should be known by all).

Katham etat gneyam

How should this Self be known? Is said. Bhokta (experience) the Jiva, Bhogyam (experienced), the whole world, and the Prerita (instigator), the indweller Iswara. All these said three are definitely the Self. By merging the world of duality of experiencer etc, one should know the attributeless Self.

The greatness of the tradition is, it not just points out to the problem we are in, but also shows the solution to exit this problem.

Tatha cuktam

This is what is said in Kavasheya Gita – 'tyaktva sarvavikalpan' (after giving-up all the attributes (doubts), one should place the undisturbed mind in the Self (or without any disturbance (focussed) place the mind in the Self. He becomes tranquil thus, like the fire which is devoid of the fuel).

When it is said Gita in general, it means Bhagavad Gita. But there are other Gita texts available, Gita means Song, and the text here mentioned is authored by or spoken by the great Rishi Kavasheya.

Tatha ca vishnupurane

This is what is said in the Vishnu Purana too – ‘tasya eva kalpana hina’ (the one that should be meditated through the mind, that one devoid of the superimposition (of the experiencer, experienced and instigator), is grasped what is called as Samadhi).

Mantra 13

Idanim omityetenaiva

Currently, ‘omityetenaiva aksharena’ (with the syllable OM, one should meditate on the Self), ‘omityatmanam’ (with the OM, one should associate (inquire / meditate) the mind), ‘omityatmanam’ (with OM, one should meditate on the Self) etc in the inquiry on the Self, and the meditation of the Self, the Pranava (OM) is accepted to be a limb of the meditation, this is shown.

Vahneryatha

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः।
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे॥1.1.13॥

Like the form of the fire that exists in the cause is not seen, neither does its subtle form gets destroyed, and is seen only through the fuel (cause), similarly, like the fire form and its subtle form, one should know the Self through OM meditated in this body.

Vahnerryatha.

‘vahner yatha’ etc. Like, the ‘murti’ form, of the fire that is in the Yoni, cause, and is not perceived before the churning. And there is no destruction of the ‘linga’, subtle form. And this very fire in the wood is perceived when the churning is done again and again. The term ‘yoni’ is used for the cause. When the cause of wood, is churned again and again, it is perceived. ‘tadvobhayam’ here the term ‘va’ is used in the meaning of ‘iva’ (as, like). Similarly as that (fire and subtle form), it is not perceived before the churning is done. And through the churning it is grasped. Similarly, the Self which is in the place of the fire, with the Pranava (OM) that is in the place of the churning stick, is gained through the churning, on the body that is in the place of the base stick for churning.

The term ‘yoni’ is generally used in the sense of female reproductive organ. But many a place, as here, it is used to denote the cause.

In the traditional fire ritual, the fire used is not produced with a match stick or using a lighter. The fire is produced through the churning of a special wood. There are two pieces of wood used; one is ‘Uttara Arani’ the stick that is used for churning, and the

‘Adhara Arani’ the stick on which the churning is done. By churning these two pieces of wood, the sparkle that emanates during the churning is grasped through the cotton that is placed around the wood, and then this is put on a charcoal or husk to make the fire big. And this fire is finally placed on the ritual pit. In this place the body is the base stick, and Om is the churning stick.

Mantra 14

Tadeva prapancayati

The same idea is explained.

Svadeharanim

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम्।
ध्याननिर्मथनाभ्यासादेवं पश्यन्निगूढवत्॥ १४॥

One’s body as the lower churning wood and the Pranava (OM) as the upper churning wood, by practicing the churning of meditation, as one sees the hidden fire, one should see the effulgent Self.

Svadeha

‘Svadeha’ etc. making one’s own body the churning wood, lower churning wood. Meditation is the churning, performing that practice of churning, the deity, effulgent one, and one should see, like the hidden fire.

Mantra 15

Uktasyarthasya

To strengthen the aforesaid idea, many other examples are shown.

Tilishu tailam

तिलेषु तैलं दधीनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः।
एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति॥1.15॥

Like the oil in the sesame seed, clarified butter in the curd (yogurt), water in the underground source, fire in the churning wood, one should see the Self in the individual self, one who sees it through the Satya (truth) and Tapas (penance).

Tilshuviti

'tilshu' etc. By crushing the seed we get oil. By churning the curd (yogurt) we get clarified butter. Water in the underground source, river; by digging the ground. And the fire is by churning the churning wood. Similarly the Self in the individual self, one gains by reflecting, by merging the body – sense-organs etc the food sheath etc all the embodiments in the attribute-less absolute bliss the individual self, one experiences.

In the above paragraph through the examples how the Self is gained and where it is gained is also explained. Next, to answer the question about the eligible person, the shruti starts.

Manana should be understood with reference to the shravana. Shravana is to think while listening. And manana is to think on the listened.

Kena tarhi

By whom is this Self grasped in his own individual self? to explain this. Satyena, Yathabuta – as it is, hitarthavacanena – words that are for the well being (or yatha – like, bhutahitarthavacanena – with the words that are for the well being for the other living beings). Satham is explained in the smriti as 'satyam bhutahitam proktam' (truth is the well being of the other beings).

There is a statement 'satyam bruyat priyam bruyat na bruyat apriyam satyam' (we should say the truth and loving words, and never truth that hurt other).

Tapasa

Through the Tapas, that is of the form of the control of the mind and the sense-organ. It is said in the smriti 'manasca indriyanam ekagryam' (the focus of the mind and the sense-organ is the ultimate penance). Though this one who sees the Self.

Tapas is explained as inquiry in 'tapasa brahma vijignasasva' (one should know the Self through the inquiry). In another place it is explained as 'svadhyaya pravacanabhyam eva iti nako maudgalya tad hi tapa tadh hi tapa' (Naka the son of Mudgala says, studying and teaching to be the penance. Indeed it is the penance, it is the penance).

Mantra 16

Katham enam

How does one see this Self, is shown here.

Sarvavyapinam atmanam

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम्।

आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परं तद्ब्रह्मोपनिषत्परमिति॥1.16॥

The Self that is Omnipresent, that which is similar to the clarified butter in the milk. That which is the cause for the meditation on the Self and the Tapas (or that which is only gained by the meditation on the Self and the Tapas), that is the place where the ultimate greatness is dependent upon (based upon).

Sarvavyapinamiti

'sarvavyapinam' etc. All, right from the Prakrti (the three qualities in equilibrium, the unmanifest), till the manifest (space etc), that which pervades. This Self does not just pervade the body – sense-organ complex, the Adhyatma. As the clarified butter is seen in (to be pervading) the milk, similarly as the essence, that which exists in everything as the Self. That which is the cause for the Atma-vidya (the meditation on the Self) and the Tapas (penance). This (Self being the cause) is seen in the Shruti – 'esha hi eva sadhukarama' (the Self instigates him to perform good deeds, whom it wants to uplift) and in the smriti too 'dadami buddhiyogam tam' (I empower them with the knowledge, through which they can attain me).

Here the term Atma-vidya-tapasor-mulam is explained in two easy like the sutra 'janmadyasya yata' is interpreted.

Atmavidya ca tapas

The meditation of the Self and the Tapas, that which are the cause for the knowledge of the Self. This is shown in the shruti – 'vidyaya amrtam ashnute' (through the meditation one attains the immortality), 'tapasa brahma vijignasasva' (desire to know the Self through the Tapas (inquiry)). Here Brahma-upanishad-param means in which the ultimate greatness is established. The one who is endowed with the requisites of 'satya' (truth) etc understands this Omnipresent Self as one understands the clarified butter that is established in the milk. That knowledgeable one who understands the Self, sees this Omnipresent Self in which the meditation of the Self and the penance is established, in the individual self. And not the one who is endowed with the non-truth (asatya) etc or as the limited food sheath etc. This is seen in the Shruti – 'satyena labhya tapasa hi esha' (this Self can be always be attained only through the truth, penance, right knowledge and celibacy and not by the one who is crooked, liar and

dehuded).the word (tad-brahma-upanishad-param) is repeated twice to denote the end of the chapter.

In the ‘vidyaya amrtam’ the term vidya does not mean knowledge but it refers to the meditation (upasana) and it is said ‘karmana pitruloka vidyaya devaloka’ (through the karma one enters the world of manes and through the vidya one enters the world of deities).

Upanishad here does not mean knowledge here, but is interpreted as ‘upa nihshannam’ (that which is established in it).

The one who is endowed with the non-truth does not perceive this Self in the individual self. And the one endowed with the necessary requisites of truth etc does not perceive the Self as limited, like the food sheath etc.

Adhyaya 2

Mantra 1

Dhyanamuktam dhyananirmathana

(In the Previous chapter) through the mantra ‘dhyana-nirmathana-abhyasad-devam pashyet nugudavat’, the meditation is explained as the means for the realization of the Self. Now here, to explain the other means that are expected for the meditation, the second chapter begins. To establish that (requisite), the Savita (Sun God) is propitiated.

Here we pray to the Savita for the Anugna (permission). But why do we need the permission, and how do we know that the permission is granted? This question arises due the common interpretation for the word Anugna as permission, but here it is translated as grace or blessing. We pray for the blessing of the Savita deity, since we can understand it is impossible with our own effort without the grace of Iswara.

We have so many thoughts that arise in the mind which we are not even aware of. And all the philosophers are of one common understanding that, without the control of the mind the knowledge of the Self, whatever it may be is impossible. To control the mind the meditation is prescribed. And here watching the mind without any prejudice of

attachment or aversion as prescribed by some is not a means for controlling it, since it will be producing varied different thoughts since we are watching, like a male or female behaves when being watched by the others. And this kind of thought series is what is called as day dreaming that is prohibited for the sadhaka (practitioner).

Yunjana Pratamam

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः।
अग्नेर्जोतिर्निचाय्य पृथिव्या अध्याभरत्॥2.1.1॥

O Sun God (Savita), please associate our mind and the intellect (Vital air / sense organs) with the Self and by seeing the lumination of the fire etc, for the knowledge of the Self, place it above (sense organs) the earthly objects.

Yunjana Pratama

Having controlled the mind, before the beginning of the meditation the mind should be placed (associated) in the Self, and the Dhi (intellect), the other Prana (Vital air) too. The scriptures say “prano vai dhiya” (the vital air is the dhi). Or the dhi can mean the knowledge of the external objects.

Kimartham

Why so? For the sake of Truth, i.e. the knowledge of the Self. O Savita, the Dhi, by the knowledge of the external objects, separating (differentiating) the lumination, light from the fire, place it above the earth, the earthly bodies.

Here by fire the presiding deity of the sense organs is referred. And by lumination or the light we refer to the power of illumination of the objects. And by the earthly bodies, the sense organs is pointed out.

Etad uktam Bhavati

This is what is said – I who has taking steps for gaining the knowledge, let my mind be relieved of the association of the knowledge of external objects and to be always placed only in the Self. The presiding deities of the sense organs like Fire etc, which have the power to illuminate the objects, let that be established in the sense organ of speech etc, O Savita, through whose grace the knowledge can be gained. Here the reference to the Fire deity is to point out to the other presiding deities too.

Here the presiding deity for each sense organ is worshipped to be established properly for the attainment of the knowledge. Only when the sense organs have the grace or blessings of the presiding deities, the sense organ gain the power to function properly.

And for the disassociation too, as for the association we need the blessing of these presiding deities. Because, if we need strength for association from the sense objects, we need greater strength for disassociation from it.

Mantra 2

Yuktena manasa

युक्तेन मनसा वयं देवस्य सवितुः सवे। सुवर्गेयाय शक्त्या॥2.1.2॥

We with the mind which is associated (with the Self), and through the blessings of the Savita deity, we put maximum possible effort for attaining the heaven (Self).

Yuktena iti

When for the sake of gaining the knowledge of Self, we practice the control of the mind etc and through the grace of the presiding deity we gain the strength of the body and the sense organs.

As we have said time and again, for the knowledge of Self one has to have a focussed mind. Here we do not ask for the grace of the presiding deity for the strength of the body and sense organs to experience the objects but to disassociate from the experience.

Tada yuktena

Then, through the grace of the Savita, with the mind that is placed in the Self. We thorough the 'Sava' or blessing of the Savita deity, for the sake of the Svarga (heavens), the cause for attaining the heavens , the meditation . We practice it (meditation) as much as possible. Here the term 'svarga' (heaven) refers to the Self. Since, the topic of discussion is of the Self, only the Self is of the inherent nature of absolute bliss and all the other happiness are only a small portion of that bliss. This is said in the shruti – 'etasya eva anandasya anyani bhutani matram upajivanti' (only a portion of this bliss is experienced by all the beings).

We though can put forth the effort, even without the grace of the deities; though have seen ourselves fail time and again. As someone who is healthy sitting on the horse quipped, the horses are stronger than the man. If we need the grace of the deities for normal functioning, we need more grace for super ceding the basic tendency of the sense organs.

Since the topic of discussion right from the first chapter is of the Self, we cannot forget it and understand something else as the result, read heaven, of meditation in this mantra.

The inherent nature of the Self is said as bliss in the shruti statements ‘anando brahma’ (Brahman is bliss), “satyam gnanam anantam brahman’ (Brahman is existence, knowledge and bliss) etc. And the bliss experienced through the objects is not of the object, since it is inert, it does not give the same experience to everyone, and it does not give us the same experience always.

Mantra 3

Yuktvayeti

With the next mantra ‘yuktvaya’, the seeker should also do this, thus there is a suggestion given.

Yuktvaya

युक्त्वाय मनसा देवान्सुवर्यतो धियां दिवम्।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान्॥2.1.3॥

Let the Savita bless the mind and the sense organs on the path of the absolute bliss; which are associated with the Self, through the right knowledge the Self that is self-effulgent is illumined.

Yuktvaya yojayitva

‘yuktvaya’ by associating, ‘devan’ the mind etc (sense) organs. Adjectives for the mind, ‘suva’ heaven, bliss, i.e. the absolute bliss Self.

As said earlier, here too, the ‘Svarga’ is interpreted as Self and not as heaven. When describing the Svarga, it is said, that which is not associated with the sorrow now and later is heaven. But when there is a duality of the ruler and the ruled, there ought to be sorrow due to the comparison. Thus, the state of absolute bliss is understood here.

Yata iti

The term 'tata' is second case plural (objective plural). The idea is, (the mind and the sense organs) that move towards the absolute bliss Self and not towards the objects of the sense organs like the sound etc.

It was again explained already, the bliss experienced through the other means are just a small part of the bliss of the absolute Self.

Punarapi visheshanantaram

And again there are some adjectives given (for the mind and the sense organs), 'dhiya' through the right knowledge, 'divam' that which is of the nature of illumination, the one changeless consciousness, 'brhat' the big (ultimate) Self, 'jyoti' illumination, that which does, i.e. that which illumines (brings to experience) the Self that is absolute bliss. Here the term 'karishyata' too is second case plural.

Savita prasuvati

The Savita blesses these sense organs. That is, let the Savita bless these, so that they turn away from the natural instinct of travelling towards the sense objects and by facing the Self, only illumine the absolute Self.

Mantra 4

Tasya evam

The Savita that is blessing thus should be extolled in a grand scale, to say that.

Yunjate mana

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः॥2.1.4॥

The Brahmins, those who having associated the mind and the sense organs should extoll the great, all knowing, all pervading one Savita that which has made the injunctions of the actions that are prescribed for the Hota (one performing the fire sacrifice).

When extoling Savita; one could have equated him with the main deity of the Vedas and the lord of all the deities, Indra. But, since we have already made clear in the introduction of this mantra, Savita should be extolled in grand scale, equating him

with another deity will not be proper. And there can also be the case of triggering the ego of Savita, instead of appeasing it through the praise. So, we praise him as to be the absolute Self.

The term Vipra means one who has studied the Veda. And this is a term to specify the Brahmins, and the Self also is referred to as Vipra, as in the case of the term Brahm, which denotes both the Brahmin class and the Brahman, absolute Self.

Yunjaye iti

Those Vipra (Brahmins) who associate the mind and 'Dhi' the other sense organs too, with the Self. Sense it is the cause of the knowledge the sense organs are referred to as 'dhi'. And another shruti too says this, 'yada pancavatishante gnanani manasa saha' (when along with the mind the five sense organs completely stops the functions).

Earlier the term Dhi was explained as vital air through the Vedic statement, 'prana vai dhiya', now with reference to another statement 'dhi' is explained as the sense organs. The reason given is, since the dhi normally refers to the intellect, and the sense organs are the means for that intellect they are referred to as dhi.

Viprasya Visheshana

'viprasya' one who has specially pervaded, 'brhata' one who is great, 'vipascita' one who is all knowing (omniscient), 'devasyasavitu' the deity Savita, 'mahi' great, 'parishtuti', ultimate (complete) praise (eulogising) is in order (should be done). By whom, by the Vipra (Brahmins)

Punarapi tameva

Again the same (deity) is given other adjectives. 'vi hotra dadhe' - 'hotra' through the actions (fire sacrifice), 'vidadhe' that which is prescribed (gained as injunction). 'vayunavit' one who is knowledgeable, as he is omniscient is witness principle, 'eka' (one) is non-dual.

Hota is the name of the priest who throws the oblation material into the fire. There are the others, Adhvarya, Prastota, Udgata etc, who perform different functionalities as inviting the deity, praising the deity so that he stays until completion of the sacrifice etc.

The gist of the mantra is given.

Ye vipra

The Brahmins, who by relieving the mind etc sense organs from their respective objects, place it in the Self alone, they should sing great praise of the omnipresent, omniscient, absolute (Savita deity).

Hotra vidhade

The one who prescribes (as injunction) the sacrifices, that Savita is one non-dual.

It can also be understood as, that which is gained as the injunction (if at all one is accepted) in the form of ‘shrotavya mantavya nidhidhyasitavya’ (it should be listened to, be reflected upon and be meditated upon).

Mantra 5

Kinca

And also.

Here the seeker of knowledge should not only extol the Savita , there is something else that needs to be done, that is explained in this mantra.

Yuja vam brahma

युजे वां ब्रह्म पूर्वं नमोभिर्विश्लोक एतु पथ्येव सूरुः।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः॥2.1.5॥

We establish (our mind and the sense organs) in that Self that is closely associated with you, through the salutation. Let my name and fame be heard in all the parts of the world, like the learned ones in the path of the Truth. And also be heard by the Vishvedeva deity, the son of the Hiranyagarbha (first born), who rules over the celestial planes.

Here is established, that the seekers name should also spread in this world, let it be known to the learned people. Here it is not for some personal gains or an ego trip, but as is the tradition, the disciples flock to the person whose name is well established.

Yuje vamiti

'yuje vam' we establish, in both of you the sense organs and the presiding deities, since the Self is illumined (cognized) through the association.

The Self is cognized through the sense organs and the presiding deities?, here by this we are not establishing the Self as an object of the sense organs, if it be so, then the Self will be limited, embodied and thus non-eternal. But here we try to establish, only through the worship through these, one gain the grace of the Savita etc deities, and thus it is the connecting means for the deities.

Athava vamiti

Or if the term 'vam' is accepted to be in plural, then the meaning will be, that 'purvyam' old, eternal Self which is gained through your (sense organs and presiding deities) means, in that Self I establish my mind. Through 'namobhi' salutations, though the control of mind in the Self etc.

Here the term 'namobhi' though normally means salutation, since we are talking about the eternal Self, which is nameless, formless etc, there is no use of these salutations. Therefore, the idea of salutation is explained, through 'citta pranidhana'. In yoga Shri Patanjali Maharshi says 'ishwara pranidhanad va' (or thorough the worship of Ishwara). Here the worship is placing the mind in the ishwara, through the pranava (omkara) etc. Therefore, if we understand here too similarly, it will mean establishing the mind in the mind, which will be illogical, logical fallacy (self dependence – atmashraya). Therefore, we understand here the term 'pranidhana' as to keep the mind well in control.

Esha evam

For me who is establishing the mind thus, 'shloka' fame that needs to be known, 'etu' in a grand scale let it spread. 'pathyeva sure' as the people who are in the path of the Truth (let my name too be established).

The term 'pathyeva' is accepted as pathi, the path. And 'sure' is the learned people. Thus we have, as the name and fame of the learned people. It can be understood as, let the name and fame be known by the learned people. As said in the invocation of the text 'samshekashariraka', if my text is praised or denounced by the illiterate, it does not matter, but even if it is denounced (condemned) by the learned, I will be happy (as I can correct myself).

Athava pathya

Otherwise, if it understood as 'pathya iva', like the name and fame. Let this statement of prayer be heard by the Vishvedeva, the son of the immortal self (first born), Hiranyagarbha in the form of the Sun. Who are they (the sons), one who 'aatasthutu' rule over, the 'divyai damani' the celestial worlds.

Here in the second explanation the term, like the name and fame of the learned ones, let my name and fame also be well established.

Here again, when the sons of the Sun, the first born if counted among the group of learned men who need to hear the name and fame, then there is no need to establish their greatness, since this is not done so, the question arises (is raised here) as to who are they. If they are useless people, doing nothing, then as we counted the illiterate praise as useless in the earlier paragraph, here too their knowledge of my name and fame will be useless too, so the mantra establishes their greatness as, they are the rulers of the celestial worlds.

Mantra 6

Yunjana prathamam

Through the mantra 'yunjana prathamam mana' etc. the prayer to Savita etc is established. Again, one who practices the Yoga, without the prayer, without gaining the grace, he will only be performing the karmas that produce the experiences of the world.

Here to establish the importance of the prayer and gaining the grace, this mantra is used. If the karma of meditation will give us the establishment in the knowledge we should straight away start doing it, instead of wasting our time in the useless pursuit of the grace. If this be the thinking, then we should understand, the grace gives us the purity of mind / heart which is necessary in the knowledge.

Agniryatra

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते।

सोमो यत्रातिरिच्यते तत्र संजायते मनः॥2.1.6॥

Where the fire is churned, where the wind is controlled and where the soma juice is in abundance, there the mind will run towards.

Agniryatriti

'agnir yatra abhumathyate' where the fire is churned, in the karmas of Agni-adhana etc.

The churning of the lower arani and upper aranin is done to produce the fire to be used in the fire sacrifice, as seen earlier. The karma Agni-adhana, is the karma which is like an initiation to the fire sacrifice. The fire should be received from another practitioner of fire sacrifice. This receiving of initiation requires some pre-requisites too, and not all can receive or perform it, it is said 'jata putra krshna leshi', one who is eligible to the fire sacrifice, should receive the fire when he has a son and he still has black hair.

Vayur yatra

'vayur yatra adhirudhyate' where the wind is stopped / praised, in the karmas of pravargya. That is, the wind manifests the sound through the instigation of the Sun.

In the karmas, where the praise of the wind is sung. Or when we sing the mantra, the wind manifests the mantra, without the help of the wind the sound cannot have any existence, or be carried forward, therefore, the wind helps the sound produced to have existence. And this wind gains its existence due to the sun god.

Somo yatra

Where the soma juice is in abundance, when being filtered with the cloth 'dashapavitra' in that karma the mind gets attached to.

In the karma using the soma juice like the soma yaga. The soma creeper is crushed to produce juice. This juice if transferred to another vessel after filtering it. The cloth called 'dashapavitra' is placed on the lid of the vessel, and the soma juice is poured in it, when the juice overflows from the vessel, we understand the soma juice is in abundance.

If we have not left the karmas after properly performing, the mind will always be pulled towards the karmas, when someone is performing. When we see a karma performed in grand scale, we will have the desire to do it similarly or in even more grand scale. This is a sign of weak dispassion.

This mantra is explained in another way.

Agniryatra ityatra

For the 'agniryatrabhimatyate' where the fire is churned, we give another explanation. 'agni' fire, here is Self. Since the knowledge of the Self, burns down the

ignorance and its effects. This is said)in Bhagavad Gita) – ‘aham agnajam tamm. Nashayami atmabhavastho gnanadipena bhasvata’ I (the knowledge of the Self), burn down the ignorance and the effects with the fire of knowledge).

‘yatra abhimathyate’, in which person, the churning is done through meditation, as explained in the earlier chapter ‘svdeham aranim krtva’, having ones own body as the lower wood and the Pranava as the churning wood etc.

Where the wind is controlled, meaning, where through the Recaka (exhaling) etc the wind produces unmanifest sound.

Where the soma juice is in abundance due to the service or worship (of the fire), in the numerous past births.

There through that yagna (fire sacrifice), dana (giving alms, donations), tapa (penance), pranayama (breath control) and Samadhi, whose mind is purified, then in him the though function of the unlimited (akhandakara vrtti), of the absolute, bliss, non-dual Self takes place and not in a impure mind.

In the scriptures too it is said, ‘yagnam danam tapascaiva pavanani manishina’ (the fire sacrifice, alms and the penance are the purificatory rites for mind for the knowledgeable).

For the yagna etc that are accepted as purificatory Acharya himself gives pramanas. Here since the Pramanas are taken from the respective text dealing with pranayama or the deity Vishnu, we naturally can see them being extolled greatly.

Uktam ca

It is said –

Since only the one whose mind is purified through the Pranayama (breath control) cognizes that absolute, therefore the Shruti declares there is nothing greater than the Pranayama.

The Sin (vice) which is collected through the past innumerable births, when that is completely extinguished (destroyed) one gains the mind that is truned towards Govinda.

When through the Penance, Alms (donation) and Samadhi practiced through the multiple past Janmas, ones Sins are completely washed, then he gains the devotion towards Lord Krishna.

As said earlier, instead of Govinda or Krishna, we can change it with the names Iswara and Shiva. This is to be understood to extol the devotion and not devotion to a particular deity.

Tasmad

Therefore, first one should practice the fire sacrifice etc, then practice Pranayama etc, then Samadhi, then gain the true meaning of the statements and then become KrtaKrya (having performed that needs to be performed).

Here the idea is to perform the karmas as prescribed, which naturally leads to the control of breath, and therefore it should not be misunderstood that the Pranayama practice is greater than the fire sacrifice etc. As seen in the Yoga Sutra, the Pranayama is prescribed as the fourth stage, after the Yama, Niyama and Asana. Without the control of the mind and sense organs and the body, the practice of pranayama becomes dangerous. As the prana which travels through the body, may get stuck in some place, one may get physical or psychological ailments. By prana we don't just mean the air we inhale and exhale, as they travel through a proper channel. We also mean the other air which helps in opening the nerves for the blood and nourishment to travel throughout the body.

And finally after gaining the Samadhi, focus of mind; remember the Samadhi is not specified as the final accomplishment; we need to understand the real meaning of the statement. Here by statement we do not mean the statements like 'this is a pot' etc, the worldly statements, nor do we mean the statements from the vedas describing the karmas. But what we mean is the Mahavakya (ultimate statement) for giving the knowledge as said before the three shlokas, the thought function of the form of Self (Akhandakara) for this to happen the statement should also be of the Self, the undivided (akhanda). The statements that give the non-duality of the Jiva (individual self) and the Brahman (absolute Self) is called as Mahavakya. For example, tat tvam asi etc are mahavakya, and by understanding the real purport of these statements, one gains that supreme knowledge.

Mantra 7

Yasmat

Since the person who has not gained the permission (grace from the Savita deity), the karmas will only lead to the experience of the worldly, therefore –

Sacitra prasavena

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम्।
तत्र योनिं कृण्वसे न हि ते पूर्वमक्षिपत्॥2.1.7॥

Through the blessings of the Savita deity let one experience the eternal Self. And gain the establishment in that. Then, for you, the Purta etc karmas will not be the cause for bondage.

Savitra prasavena

'savitra prasavena' through the grace of the Savita, meaning that which gives birth to the food. 'jusheta' let one enjoy, 'brahma purvyam' the Self that is eternal. In that Self, 'yonim' establishment, that is of the nature of Samadhi, 'knavase' you practice.

Always, after the teaching of the practice for something, there will be expectancy for the result, that is asked about here.

Evam kurvato

If I practice thus, what will happen to me? To answer this it is said – 'na hi ta'. 'na hi te; for you there will not be, 'purtam; the karmas prescribed by the Smriti, or 'Ishtam' the karmas prescribed by the Shruti, 'akshipan' be the cause for bondage for the experience of things.

The karmas are classified as 'ishta' the karmas like fire sacrifice that are prescribed by the Vedas, 'purta' the karmas that are prescribed by the Smriti texts, like the digging of well or planting of a tree sapling etc, and 'datta' giving of alms etc. All these karmas are cause for bondage, whether it be producing punya or papa (virtue or vice) as result. And for the one who has this knowledge of the Self, no karma becomes bondage.

But how can it be so, the karmas cannot be destroyed without giving its result, i.e. experiencing the results of that. To explain this –

Gnanagnina sabijasya

Since the karmas are completely destroyed from the seed through the knowledge.

There are two ways to destroy the karmas, either by experiencing it or by gaining the knowledge. By gaining the knowledge, the karmas and its results are understood to be illusory, and how can the illusory rope (karma) be the cause of bondage.

Is there a Pramana for this, to answer this it is said.

Uktam ca

It is also said –

As the soft bud of the elephant grass (munja grass) gets burnt completely into ashes when thrown in fire, similarly all his (the realized ones) karmas too are washed.

And similarly, the fire of knowledge burns down all the karmas into ashes.

In the first statement the term Prpmana though means the vice, but here it should be understood as a reference to both virtue and vice. Since both of them are cause for bondage.

In the second statement, Krishna instructs Arjuna, as the fire wood thrown into the fire gets burnt down completely, the knowledge too burns all the karmas completely. Here the term Karmani means all the karmas, of Sanchita (all the acquired group), Agami (that which will fructify in the coming 3-4 births) and Prarabdha (the karmas for this birth). But for the dull (who sees multiple souls) we need to explain that except the Prarabdha all the karmas are destroyed. And for the mediocre (who sees one individual, and the world to be like a dream) and the perfect (who understands the non-creatio of the world), we need to explain as all the karmas including the prarabdha karma.

Mantra 8

Tatra

Earlier it was said, you should gain the establishment, but how should that be done. To answer this, the method of getting established in the Self is explained.

The best thing about the Shruti and tradition based on it is, it not only raises the question or the give orders, but also explains the proper means to follow to gain the answer and perform.

Trirunnatam

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुध्य।
ब्रह्मोडुपेन प्रतरेत विद्वान्ब्रह्मोतांसि सर्वाणि भयावहानि॥2.1.8॥

After placing the three (body, neck and the head) in straight line, and establishing the sense organs along with the mind in the heart, the learned one should crossover the samsara flow, that is fearsome with the boat of Brahma (Omkaara).

Trirunnatani

Where the three, the body, neck and the head is placed upright that is called as 'trirunnatam' and that is placed in straight line is 'samam shariram'.

Straight means perpendicular to the ground and not parallel to it. Even a big circle will look like a straight line. The body, neck and head are placed in upright straight position that is perpendicular to the base. The legs should be folded to form a triangle, and bigger the triangle the Center of Gravity comes down in the triangle of the body, and thus aids in keeping the body straight. When we sit like this, it will be difficult to slump or hunch, therefore the meditation will be undisturbed.

Hrdi indriyani

'hrdi indriyani' placing the sense organs, the mind and the sense organs, in the heart. 'manasa sanniveshya' through the mind, placing, controlling. 'brahmodupena' the Brahman is the boat, the means to crossover, with that boat. Here the term Brahma refers to the Pranava (Om). Using the Pranava (Om) as the boat, like the 'kaka akshinyaya' (the logic of crow's eye), it is (Pranava / uduppu (boat)) is associated with both (the placing and the crossing).

The logic of crow's eye is a famous logic used when one thing is associated with two different things. For example, the term boat is here associated with both placing and crossing. This logic is derived from the eye of the crow. The crow though may seem to possess two eyes; in reality has only one eyeball. And thus to see the things in both directions, rotates the eyeball from one side to the other.

Tena udupena

Using that boat, 'pratireta' using that let the learned one cross. 'srotamsi' the river flow, of the river of samsara, that which started because of the natural ignorance, desire and the actions. 'bayavahani' that which produces fear, because it is the cause of being born as a ghost, animal, reptile or bird or in the world of celestials, that birth which is the cause of being born again.

The samsara is explained as that which is a product of the cause – effect of the ignorance, desire and action. Any action pre-supposes desire and that desire should

either be from the knowledge or from the ignorance of the knowledge. And thus we have the cause effect of the ignorance, desire and the action.

Hearing this, if we are to start Omkara, it will bring only bad instead of good results. Because we are not ready for chanting OM. ONLY a Sannyasi (renunciate) should chant omkara / pranava. Even if we are a sannyasi, we are not really eligible is shown in the next Mantra.

Mantra 9

Pranayama kshapita

The impurity of the mind, which is destroyed through the Pranayama, only that mind is eligible to be established in the Self, therefore the Pranayama is explained.

Before doing Pranayama we do some type of simple pranayama to cleanse the path in the spiritual nerves. Otherwise, if the Prana gets stuck in some place, we may end-up with a physical or psychological problem.

Prathamam nadishodhanam

First NadiShodhana (purification of the spiritual nerves) should be performed. Only then one is eligible for Pranayama. Closing the Right nostril with a finger and inhale through the left nostril, smoothly as much as possible. Later, by closing the left nostril leave the Prana through the right nostril. Again, inhaling through the right (closing the right nostril), exhale through left, as much as possible.

One round of NadiShuddhi Pranayama is inhale through left – exhale through right and inhale through right- exhale through left. We should fill our lungs, only till there is no shivering or pain etc. Any yoga should be smooth, not over exerting. In NadiShuddhi, one should not hold on the breath inside or outside. Holding the breath is Kumbaka, which is not part of this Pranayama. And again, when performing this one should not try to purify the nerves in a single day, by performing thousand Pranayama!!!

Tri pancakrtvo

Everyday in the dawn, midday, dusk and midnight, practice for three or five times. When done so, in a fortnight or month the spiritual nerves (nadi) become purified. Pranayama is of three parts Rechaka, Puraka and Kumbaka.

This Pranayama or other practices should not be done without any limit. We should not overdo the prescription even if it is for life saving medicine. Because the very medicine may prove to be fatal. This is the reason it is clearly specified, three to four rounds, three to four times in a day. So the time period for this also is a fortnight till a year. When we will see the results.

Rechaka – to exhale, Puraka – to inhale and Kumbaka - to hold the Prana internally or externally.

Tadevaha

This is what is said –

Whichever be the Asana (Posture) of interest, one should practice it to perfection. After practicing, sitting in the posture one should practice Pranayama.

Here again, one should choose a simple Asana for practice and perfect it, instead of trying to do impossible Asanas. And it should be done gracefully. We don't have to do all the Asana said in the Yoga book, but if we perfect one Asana, it is good enough. This perfection in Asana is a prerequisite for Pranayama. In Yoga After Yama and Niyama comes Asana, only after gaining victory / perfection over an Asana, one should Pranayama.

Mrvasana..

On the soft seat, placing Kusha mat and deer hide, propitiating Lord Ganapathy with fruits, sweet meats etc.

On top of the hide, we should place a cotton or silk cloth and sit on it. One should not sit directly on the skin. There is no compulsion that one should sit only on a hide of animal. If one has problems to sit on the ground, one can easily opt for a chair or something. But the rule of keeping the head, shoulder and trunk of the body should be in perpendicular straight line.

Tadasane...

Sitting relaxedly in that seat, placing the right hand over the left hand. Keeping the head and shoulder in straight line, covering the face without moving body.

Prangmuko..

Facing the east or the north, placing the eye sight (focus) on the tip of the nose. Should avoid with effort eating more or not eating.

If you eat fully, there will be no place for the Prana, then what Pranayama can be performed?. This leaving alone the other troubles occur due to overeating. We will become weak, even for doing Pranayama, therefore should not avoid eating completely.

Ukta margena..

Practice the purification of Nadi as said, with patience. If one does not perform this Pranayama, he will be facing useless obstacles.

On the tip of the nose meditate on the omnipresent Chandra Bija endowed with the moon character (Tam or Mam). And placing the fourth character in the seventh group (Vam).

Focus the vision on the tip of the nose. Through the Ida Nadi (left nostril) inhale the air for twelve seconds (Matra is approximately equal to a second).

Then meditating on the fire endowed with fierce flames. And meditate the character R with bindhu (a dot) (Rum) in that form of fire.

Then slowly exhale the air slowly through the Pingala Nadi (right nostril). Again this intelligent one should slowly inhale through the Pingala.

Similarly, slowly exhale through the Ida nadi. Practice for a period of three or four years or months.

Three - four years or months, but again, if we add the next Shloka first line, it will mean or as directed by the Guru.

As explained by the Guru, one should practice this in a secret (secluded) place. Practice this for six repetition, in the morning, afternoon and evening after taking bath.

We should not publicise the Sadhana (spiritual practice).

Only after practicing the Sandhya etc karmas, one should practice. Also do (Nadi Shuddi) in the midnight, regularly. He will gain the purification of the Nadi and the signs will be visible clearly.

It is made very clear, though this Pranayama is very good; it is not a substitute for the Sandhya Vandhana ritual.

The body becoming light, effulgent, the fire in the belly increasing (more digestive power), hearing divine sounds etc. are signs of purification of Nadi.

These are just signs for the purity of the Nadi and not for any spiritual achievement. They signify that we have just touched the start line. From this place, our spiritual progress starts.

Shudhyanti..

The Japa etc. do not purify it; therefore they are not means for its purification. Nor can we purify it through some physical means. Thereafter one should do proper Pranayama, endowed with Rechaka, Puraka and Kumbaka.

Remember, though Pranayama is extolled here. When we do Japa for a long period of time, with focus then this Pranayama will happen naturally.

The confluence of Prana and Apana is called as Pranayama. O Gargi! Pranava (OM) is of three forms. This Rechaka, Puraka and Kumbaka is verily the Pranava (A-U-M).

Know this to be the Pranava, I will explain the nature of it. That Svara (A) which is and that Svara (U) which is said in the Vedanta.

And, that which is the final character (M) behind this, is the fifth character of the fifth group. Know the first character (A) as Rechaka, second character (U) as Puraka.

The third character (M) is called as Kumbaka, thus the Pranayama is of three forms. The cause for these three and all this creation is that self-effulgent Self.

O Gargi! Rechaka and Kumbaka are the creation and sustenance and Puraka is Destruction (merging). This is how the cause is explained by Yogis.

Do Puraka (Inhale) for 16 seconds, from the toe to the head. Then do with care Rechaka (Exhale) for 32 seconds.

O Gargi! Like a filled pot, one should do Kumbaka, keeping the Prana standstill in the top of the head for 64 seconds.

The Practice of Pranayama in the ration of 1:4:2:4 is the calculation. Though it is said 16-64-32-64, this is the final state of the Pranayama. But for the beginners, one should start with 2 seconds Puraka, 4 seconds Rechaka and 8 seconds Kumbaka.

Rishayastu

The Rishis who are experts in the Pranayama and who have purified themselves inside out, say.

First one should perform the Kumbaka for 64 seconds, then perform the Rechaka through one of the nostrils for 16 seconds, o beautiful lady.

Then do Puraka slowly for 16 seconds. This way the Yogi who performs the Pranayama can bring under his control the Prana.

The air which is in the body is called as Prana, they are said to be five in number. Prana is the important one among them the people. [Pranabr – the one who holds the Prana, and the root word Jiva means Prana-dharane – to hold on to the Prana].

This Prana though mainly resides in-between the lips and nostrils, heart, in the area of navel, and in the thumb of the leg, still exists in all over the body.

If one performs 16 Pranayamas daily, he gains whatever he desires and gains complete control over the Prana.

Through the Pranayama one destroys the defects, and through the Dharana destroy the sins, through the Pratyahara destroy the association with the objects and through the Dhyana destroy all the bad attributes.

If one performs 100 Pranayamas everyday, after taking bath, even if he be the killer of Mother, Father or Guru, he destroys the sins in three years.

In the Yoga of eight limbs (Ashtanga), there are - 1. Yama 2. Niyama 3. Asana 4. Pranayama 5. Dharana 6. Prathyahara 7. Dhyana and 8. Samadhi. If one destroys the bad attributes, which are the attributes that are contradictory to the Iswaras attribute, he attains the Samadhi.

Tadetadaha...

This is what is said through the Mantra 'Pranan' etc.

प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः॥2.1.9॥

With a controlled activity, the seeker should control the Prana. When the power of Prana is extinguished, he should exhale it. And then that learned one should control the mind, like a charioteer controls the chariot with rouse (unbridled) horses.

Samyukta-chesta means the controlled way of life as prescribed by Bhagavan in Gita 'yukta ahara vihara ca'- controlled food habit and life style. This is the middle path Bhagavan prescribes. Not too much of food or too less, too much of activity or too less etc.

When one inhales Prana and tends to hold it inside, after a point he will feel like being throttled, and then one should exhale the prana.

Praananprapidyeha

The one whose activities are controlled as explained in the Shloka of Gita 'The one who eats a lot, cannot practice Yoga' etc. is called as 'Sanyuktachesta'. When the inhaled Prana losses its power, very slowly release it through the nostrils and not through the mouth. After holding the Prana, release it slowly through the nostrils. Then like the charioteer steering the chariot tied to rouge horse, control the mind carefully from thinking about different things.

Mantra 10

समे शुचौ शर्करावह्निवाल्का विवर्जिते शब्दजलाश्रयादिभिः।
मनोनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत्॥2.1.10॥

In a place which is plain, clean. Devoid of sand, fire or stones and away from sound, water and place of rest. A place which is pleasant to mind and should not be a place which troubles the eyes. Control the mind in such a place like a cave etc, where there is very less air.

Sama iti

In a place which is not uneven – 'sama'. In a clean place 'shucau'. In a place which does not have small stones 'sharkara'. Sand particles 'valu'. And, troublesome sounds 'shabda'. A water reservoir where all the animals come to drink 'jala'. A resting place 'ashraya'. In a place which is pleasant to the mind 'manomukule'. A place which is not disturbance to eyes, where we do not see enemy (disturbing or unpleasant things). The Visarga (':') is dropped because of Vedic usage. In a place which is a cave etc. which does not have too much wind, place the mind in the Self.

Idanim...

The signs that meniests in the person one who pacices Yoa is explained with 'nihaa' etc.

Mantra 11

नीहारधूमार्कानिलानिलानां खद्योतविद्युत्स्फटिकशशीनाम्।
एतानि रूपाणि पुरस्सराणि ब्रह्मण्यभिव्यक्तिकराणि योगे॥2.1.11॥

For the one in the beginning of Yoga practice will visualize the manifestation of Brahman in the form of fog, smoke, sun, air, fire, firefly, lightning, crystal and moon.

Niharastushara

Fog is called as 'nihara'. The thought functions along with the Prana will be seen like fog. Then it will be like a smoke. Then like a sun, and then like the air. Then like the fire aided by air it is feiry and bringt and burns everything. Like the external air it becomes troubled and becomes very powerful. Sometimes it is seen like the sky laden with fireflies. Sometimes like the lighting it is beautiful and some other times it is like crystal. Sometimes like a fullmoon. When one practices Yoga for the sake of understanding the Self, one visualizes these forms first. Later one gains accomplishment of the ParamaYoga (Absolute Yoga).

We may not have all these experiences. Sometimes none of these expereinces. This is nothing to be worried about.

Mantra 12

पृथिव्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते।
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम्॥2.1.12॥

When the earth, water, fire, air and ether manifests i.e. when the Yogas attribute are experienced in the form of the five elements., for the one who has gained the embodiment of the form of Yoga fire (yaga-agni), for that yogi there is no disease, no old age and will not experience untimely death.

Mantra 13

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति॥2.1.13॥

The first accomplishments of Yoga is - body will become very light, without disease, without any attachment to the worldly objects, will become lustrous, voice will become sweet, the urine and faeces will be fragrant and little.

Prtviti

The earth etc. element is shown in a compound (called samahara-dvandva) word as one. The idea being - when the five elements manifests i.e. when the yogic accomplishments of these five manifests. What is this Yogic attribute which is exhibits itself? The smell which is the attribute of the earth is experienced by the Yogi. Similarly, in other places too.

In Samahara-dvandva compound word, multiple words are grouped together and presented as a single word in singular.

Uktam ca...

This is said – There are four manifestations of yogic accomplishments, 'jyothismati' (endowed with light), 'sparshavati' (endowed with touch) and 'rasavati' (endowed with taste) and there is another one 'gandhavati' (endowed with smell).

These are the four ways in which the yoga manifests. Even if one is accomplished by someone then the stalwarts of yoga call him an accomplished one.

Na tasya..

That yogi will not have either disease or old age or accidental death. For whom? The yogi who has accomplished to gain the yogic fire body. The one for who all the defects are burnt to ashes by the yogic fire. The rest is easy.

Kinca

And also.

Mantra 14

यथैव बिम्बं मृदयोपलिसं तेजोमयं भ्राजते तत्सुधान्तम्।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः॥2.1.14॥

Like the statue (of gold) dirtied by clay, shines nicely again after being cleansed. Similarly too, the Jiva after gaining the knowledge of the Self becomes non-dual, having done what needs to be done and devoid of sorrow.

Yathaivamiti

Like the object made of gold or silver is smeared with clay, dirtied by clay becomes clean. Here the word 'sudhantham' is used in the meaning of cleansed, this is vedic usage. When cleansed by fire etc. shines sparklingly. Similarly, when the knowledge of the Self is gained clearly, perceived immediately (immediate knowledge) that person becomes non-dual, having performed what needs to be, and becomes devoid of sorrow. In another rendition this is said as 'tadvat satatvam prasamikshya dehi'. That also should be understood in the same way.

Katha,

How does one become devoid of sorrow by knowing, is explained.

Mantra 15

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥2.1.15॥

When the Yogi understands the Self which shines as the lamp, as his individual self (as I am that), he then immediately by knowing the Self that is unborn, transformless and not tainted by any other tattva becomes released from all the bondages.

Yadeti

In a state, when the Self is understood as ones individual self, as ones own self. What kind of self? Like the lamp, similar to the lamp which shines when he immediately perceives the Self. The word 'tu' is to reiterate. i.e., one should know the Self as one own individual self (as I am that). This is said – 'he understood that Self, as I am that Self'. How to perceive immediately? That which is not created from another (causeless), that which does not fall from its state 'dhruvam' (unchanging), it is not tainted by all the tattvas, i.e. the ignorance and its effect, knowing this Self one becomes released from all the ignorance etc. bondages.

Paramatmanamatmatvena...

It was said, to know the Self as ones own self. Now extolling this, this mantra says.

Mantra 16

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः।
स एव जातः स जनिष्यमाणः प्रत्यङ्जनांस्तिष्ठति सर्वतोमुखः॥2.1.16॥

This Self is all the directions and the sub-directions, this is what was first born, this is what that exists inside the womb, this is what takes birth and this is what will take birth. This exists in all the beings and it is omnipresent.

Here all these are to be understood with ‘as though’. Because the directions etc. exists because of the Self. And the Self is causeless, therefore it cannot be born.

Esha iti

This is the Self which exists in all the east etc. directions, and in all the south-east etc. sub-directions. This is what took birth before, [even before] in the form of the Hiranyagarbha (first born). This is what exists inside the womb. This is the one that is new born baby. This is what will be born later too. This is what exists as the individual self in all the beings. The face of the beings belongs to this, therefore it is multifaceted (omnipresent).

Idanim

No to show that like the Yoga, the other Sadhanas (spiritual practices) also needs to be performed, the Shruti says.

This Mantra is a modified version of the one which exists in Rudra Namakam.

Mantra 17

यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश।
यो ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः॥2.1.17॥

I again and again salute, that Self which exists in the fire, in the water, that which exists pervading the whole world, and that which exists in the herbs and shrubs / trees.

Yo deva iti

That one which pervaded the whole creation, that is created by itself. That which exists in the herbs like shaalva etc., in the shrubs / trees like banyan etc. My salutations again and again to that Self of all, the cause for all the creation, the Iswara. The word 'nama' is repeated twice to show respect and to indicate the end of chapter.

Adhyaya 3

Mantra 1

Katham advitiyasya

How is it possible for the non-dual Absolute Self to have the states of being controller and controlled (ruler and ruled), doubting thus , shruti says –

Ya eko

य एको जालवानीशत ईशनीभिः सर्वल्लोकानीशत ईशनीभिः।
य एवैक उद्धवे सम्भवे च य एतद्विदुरमृतास्ते भवन्ति॥3.1.1॥

The magician who through his magic controls all that is produced by magic through the magical powers, similarly, when the Aishwarya (accomplishments) manifests during the time of creation, the Iswara too controls all the world through his power, and one who knows thus becomes immortal.

The power of Iswara is called as Aishwarya. The magician creates different magical objects, and controls it through his magical power, though knowing very well that the objects thus created are illusory. Similarly too is the function of iswara. But, if we find something illusory, how can there be the idea of controlling it or using it, like one does not desire to control the illusory rope – snake, or use the mirage water? True, since there is nothing other than the Iswara, and everything is Iswara, the idea of duality arises due to ignorance, to explain things for the one in this state of ignorance we have to explain the creation etc, which was, is and will not have any reality.

He becomes immortal means, he becomes eternal, as that is the nature of the Self.

Ya eka iti

'ya eka' the absolute Self, 'jalavan' he like a magician, jalam means Maya, illusory since it is difficult to cross over. And it is said by Bhagavan Sri Krishna so – 'mama maya duratyaya' (my illusory power is difficult to cross).

In Bhagavad Gita Sri Krishna says, his maya is very difficult to cross over. He did not say, it cannot be crossed or no need to cross either. Commenting upon this, Acharya says 'mama va anyasaya va' (by me or someone else). It is to show the difficulty to cross over, since many don't even understand that the maya exists.

Tadvanstadasyatiti

That one who has it or to one which this belongs is referred to by the term Jalavan, that is Mayavi (Magician).

Here the Vighraha or the expanded form of the term Jaalavaan is shown according to the Sanskrit Sutra. Through the Panini Sutra 'tadasyasastiasminiti matup', according to this sutra the suffix 'matup' comes in the sense of , it belongs to exists in him / her. And another sutra 'madupadhaya morva..' replaces m with v. Thus we have -> jaala + matup -> jaala + mat -> jaala + vat -> jaala + vant -> jaala + van -> jaala + vaan => jaalavaan.

Ishate Ishte

He rules (controls) things having the maya as the embodiment.

Iswara is accepted to be, the one who has the Maya as the embodiment and Jiva as the one who has the Avidya as the embodiment. Here, the difference between the Maya and Avidya is though not accepted, we explain it as pure sattva predominant and impure sattva predominant respectively.

Kai? Ishanibhi

Through what does he control (rule)? 'ishanibhi' thorough one's own power. Thus it is said 'ishate ishanibhi', thorough one's absolute power.

Iswara who has Maya as the embodiments has two powers, one is 'avarana Shakti' the power of veiling and 'vikshepa shakti' the power of projecting. Using both these powers the Iswara controls the world.

Kan?

Whom (does he control)? 'sarvanlokan ishate ishanibhi' rules (controls) the whole world thorough his absolute power.

This shows the Iswara is a poor light, as though he is a dictator. But the reality is he does not create or give good or bad results to people according to his whims, because he follows the rule book in giving the results according to ones karmas. We decide to expereice good or bad results in later lives, by performing good or bad karmas now in this life. And iswara just facilitates by supplying or according the appropriate result for the karma. Thus there is no defect of 'vaishamyam nairgrhnyam', partiality of supporting or not supporting.

Kada?

When? 'udbhavah' (manifestation), during the time of the association with the accomplishments (Siddhi), and 'sambhavah' (creation) during the manifestation of the world. And, 'ya etad vidu' one who knows thus, 'amrta bhavanti' becomes immortal.

Mantra 2

Kasmat puna jalavan?

And again, how is he like a magician? For this doubt, shruti says –

Eko hi rudra

एको हि रुद्रो न द्वितीयाय तस्थुर्य इमाल्लोकानीशत ईशनीभिः।
प्रत्यङ्जनांस्तिष्ठति संचुकोच्चान्तकाले संसृज्य विश्वा भुवनानि गोपाः॥3.1.2॥

There is only one Rudra, and there is no expectation for another one. And he is the one who rules this world thorough his powers. He resides in every individual (as the individual self), merging (the creation) during the dissolution, creating the worlds and sustaining it.

Eko hi iti.

The term 'hi' here is in the sense of since. Since, 'eko hi rudra', there is only one rudra, therefore they, the knowers of the Self, the seers of the Absolute truth, 'na dvitiiyaya' for another thing (entity), there is no 'tasthu' expectancy. This is said thus 'eko hi rudra na dvitiiyaya tasthu' (there is only one Rudra, and there is no expectancy for another).

Though the term 'hi' is normally used in the meaning of definitely, here it is used in the sense of since. Though when talking about the Rudra, the Shruti says 'ekadasha

rudra' there are eleven Rudras. But here the essence or the Self is referred to by the term Rudra. As it is said in the Brhadarnyaka Upanishad, during the repeated question of 'how many deities are there', the answer given differs from 33 crores to 33 thousand to 33 hundred to 330 to 33 to 3 to 1, finally.

Ya iman lokan

'ya iman lokan ishate ishanibhi' One who rules this world thorough the inherent powers, here rules means manages (niyamati). By being in every individual, residing in every individual. This is said 'rupam rupam pratirupo babhuva' he took the form similar to the one he resides in.

Taiteriyā Upanishad clearly explains this 'tad shrshtva tadeva anupravishad' the Self after creating the individuals, itself entered it.

Kinca

And also, 'sancukoca' shrunked, merged 'antakale' during the final time, during the time of dissolution. After doing what? 'samsrjya vishva' after creating the worlds, 'bhuvanani gopa' after sustaining, protecting the worlds. This is what is said – the non-dual Self, does not make himself as the material cause as the potter makes the clay as material cause.

There are two causes accepted for creation, 'nimitta karana' the instrumental cause and 'upadana karana' the material cause. The potter is the nstrumental cause and the clay is the material cause. Since there is nothing than the Self, Self does not create the world using itself as the material cause. Though the Self is accepted as 'abhinna nimitta upadana karana' (both instrumental and material cause), it is said with reference to the Maya, and not individually, as there is no action etc possible, since it is without any attributes (nirguna). But then, it is said in the Purusha Sukta 'padosya asya vishva bhutani, tripadasya amrtam divi' one quarter of the Self is the world and the rest three quarters is the immortal Self? If this is accepted verbatim, then the Self is accepted to undergo transformation, thus it can only be mortal and not immortal.

Kim tarhi

Then what does it do? By applying its power of projection, it is called as the creator or the controller.

Though there is no creation in reality, the Self though the power of Maya (ignorance) (vikshepa shakti) projects the world. And thus with reference to this projected world, it is called as the creator etc.

Uttaro mantra

The next mantra establishes the Self in the form of Virad (very huge / all-pervasive) and having the creator-ship etc.

Punarapi tasya

Again by showing its nature, the shruti is doing a small prayer to show the purported meaning.

This is a prayer for the seeker to gain the grace of the Self. Why do we need it? It is said ‘yam eva esha vrute’, the one who is chosen by that. Now, as we already saw, Iswara has no desire or hate towards any of the Jiva, then how is it possible for the Iswara to choose? Here it should be understood, Iswara chooses the one who chooses Iswara.

Mantra 3

Vishvatasakshu

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन् देव एकः॥3.1.3॥

One who has eyes everywhere, mouth everywhere, shoulder everywhere and legs everywhere, that one deity (Iswara) after creating the heaven and this world, associates the jivas with two shoulders and legs / feathers.

Sarvapranigatani

The eyes in all the living beings belongs to this, therefore it (Iswara) is called as ‘vishvatasakshu’ (one who has eyes everywhere). Therefore by His freewill the eyes gain the power to perceive the form etc. It should be understood thus, in the other (latter) places too.

Here in this mantra, when it is said the Iswara has eyes, mouth, shoulders, letgs ets everywhere we should not superimpose one on the other or place it all side by side, because then the term everywhere will be useful and it will not be a beautiful form as is going to be explained later. But this is to say, Iswara uses all the eyes as his own etc. As said in Kena Upanishad ‘cakshusha cakshu’ He is the eye of the eye, ‘na tasya cakshu pasyati, yena cakshumsi pashyati’ He is not seen by the eyes, but He sees the eyes, etc.

Sam bahubhyam dhamati

'sam bahubhyam dhamati' He associates nicely with the help of two shoulders, since the root words have many meanings.

Here the term 'dhamati' is from a root word which normally means 'to associate with fire', but it is understood here only to refer to 'to associate'. This is possible because, in Sanskrit when Sri Panini collected some 2000 root words along with its meaning in the book Dhatu-patha, i.e. each root word will be given one or more meanings. Here the meaning generally given is the most famously used ones, and should not be confused to be strictly only in that meaning. For example the first root word 'bhu sattayam' (bhu, to exist) etc.

Pakshinashca dhamati

He associates the birds with the feathers and humans with the legs. After doing what? 'dyava bhumi janayan deva eka' the one Iswara, after creating the heaven and the worlds. The idea is, Virad (all-pervasive) Iswara created.

Mantra 4

Idanim tasya eva

Now after explaining the creation of the First born, for the same Self, there is a prayer for the purport of the mantra seers.

Here First born is the one who is created first. But since the Self is one without any attributes, there can be no creation possible directly through the Self, therefore the First born, which is the first one to be associated with the Ignorance is the cause for all the creation. This First born 'Pratamaja' is also called by other names, 'sutrātma' the Self connecting everyone, 'hiranyagarbha' the golden worm (or as said here, the one who is complete absolute knowledge).

Rishis are the seers of the Mantra and not the authors or the creators of the Mantra.

Yo devanam

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः।

हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु॥3.1.4॥

That Rudra one who is the cause for the creation and association of powers of the deities, one who is the ruler of the creation, is omniscient, and one who created the Hiranyagarbha before the creation, let him associate us with the auspicious intellect (right knowledge).

Yo devanam iti

'yo devanam prabhava' One who is the cause for the manifestation of the Deities, Indra etc and also for their 'udbhva' manifestation of their respective power.

Iswara not only creates the deities Indra etc but also associates them with their respective powers, like the power to rule the heaven to Indra, the power to control water to Varuna, the power to control the air to Vayu etc.

Vishvadhipo

'vishvadhipo' one who is the ruler of the world, the protector. 'maharshi' one who is mahan (great) as well as 'rishi' (seer) is Maharshi, i.e. is omniscient.

Hitam

'Hitam' (well being), 'ramaniyam' (attractive), 'ujjala gnanam' (very bright knowledge) that which is 'garbha' (womb), meaning the inner essence, that he created in the beginning of the creation.

Sa no asman

Let him associate us with the auspicious intellect (knowledge), i.e. let us attain the absolute state.

To be associated with the auspicious knowledge is the to be associated with the 'samyag gnana', the right knowledge. Because only the right knowledge can lead us away from the ignorance. And only through the right knowledge can we attain the absolute state. Here the Parma-pada, absolute state is not something which is attained, but only the removal of knowledge.

Mantra 5

Ya te rudra

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी।

तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि॥3.1.5॥

O Rudra, that form of yours which is auspicious, beautiful and virtuous lustre. O Girishanta, with that Absolute Blissful form, you please look at us.

Rudra is explained as a very fierce form of Shiva. Here we ask for the blessings of that Rudra, in mild form. The adjectives to praise Rudra is beautifully given here. First it is 'shiva' which is auspicious. The second is 'aghora', ghora means ugly, and aghora

means not ugly, i.e. beautiful. The third is ‘apapakashini’, papa is vice / sin, and apapa is not-sin, i.e. virtuous and ‘kashini’ is lustre. The word ‘girishanta’ means ‘giri’ mountain, ‘sham’ bliss, the one who is absolute bliss.

He rudra

O Rudra, that which is your auspicious and beautiful embodiment. This is said (elsewhere) – ‘tasya ete tanuvau ghoranya shivanta’ – there are two embodiments for Him (Rudra), one is fierce (are different from fierce) and the other is auspicious.

The term ‘ghorananya’ can be interpreted either as that which is different from ghora (fierce) or the other one is ghora (fierce).

Athava shiva shuddha

Otherwise, Shiva means pure, that which is devoid of ignorance and its effects, which is the form of the Absolute Self as existence, consciousness, bliss and non-dual. And not ghora (fierce) but is like the pleasant rays of the moon. ‘Apapakashini’ means that which destroys the sins (vice) just by remembering about Him and at the same time increases the virtue. With that ‘atma’ (body), that is ‘shantamaya’ that which brings superior happiness, the absolute bliss. O Girishanta, the one who stays in the mountains and give bliss to us; ‘abhicakashih’ see us fully, look at us, i.e. associate us with the superior greatness.

The term ‘shantamaya’ is broken as ‘shan + tamaya’ and here as usual the term ‘sham’ is interpreted as happiness, and the ‘tama; that follows it is the suffix, to denote superlative degree.

Mantra 6

Kinca

And also

Yamishum

यामिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत्॥3.1.6॥

O Girishanta, the arrow that you hold in your hand, O Giritra, please use that to give auspiciousness and do not trouble the beings or the world with it.

Yamishum iti

O Girishanta (one who blesses, staying in the mountains), the arrow that you hold in your hand, to release it on the people. O Giritra, one who protects the mountains, please protect us with that (arrow). Do not torment people like us and the whole world. Please give us the vision of the 'Sakara Brahman', the Brahman with form (attribute), thus the prayer for the desired result is done.

Rudra is given another name here, Giritra. This is with reference to the mythological stories, it is said there that once the mountains had wings, when during their flight, they become tired and are not able to carry their weight they fall on the ground and crushing the people in the process. When people worshipped Indra, he cut their wings, and this made the mountains very sad and with complex. To remove it, the dispeller of Ignorance, Rudra, took his abode in the mountains, the Kailash. And to top it, he took the form of a mountain in Tiruvannamalai, Tamilnadu, India.

The Self is seen in two forms, 1. Sakara - with attributes and 2. Nirakara – without attributes. This can also be seen as the Brahman that is the effect and the Brahman that is the cause, respectively. The causal Brahman is the one non-dual absolute Self. And the effectual Brahman is the whole creation, right from the first born (Hiranyagarbha) till the smallest of the creation.

Mantra 7

Idanim

And now, by showing the Brahman that which exists as the cause for all, and to show one becomes immortal through knowledge, the Shruti says –

Tata param

ततः परं ब्रह्मपरं बृहन्तं यथानिकायं सर्वभूतेषु गूढम्।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति॥3.1.7॥

That Self which is beyond that (creation) and beyond the Brahman (Hiranyagarbha), and exists in the same form as that of the beings. And that which one completely engulfs the whole creation, knowing that Self, one becomes immortal.

Becoming immortal means destruction of ignorance or crossing the Samsara or gaining the realization.

Tata param iti

'tata param' beyond that, the world along with the beings. Since it is the cause, it completely pervades the effect, the world. Or, it is greater than the Virad, that is in the form of the world.

The cause always pervades the effect. The clay can be seen in every part of the pot, but not vice-versa.

Kim tat

What is that? That which is beyond the Brahman (effectual Self) that is Hiranyagarbha, and great, since it pervades all the creation. 'yathanikayam' as is the form of the body, it also takes the same form.

Taiteriyā Upanishad when dealing about the five sheaths says again and again 'anyontara atma' (and the self inside) and while discussing it, it is said the inside sheath takes the form of the outside sheath, as though it is a die.

Vishvasya ekam

'vishvasya ekam' that which is one non-dual, 'pariveshitaram' engulfing the creation. After engulfing everything in it, it completely pervades the inside of the beings too, by knowing that 'isham' Self, 'amrta bhavanti' one becomes immortal.

The Self is that which completely engulfs the creation. It is said in Ishavasya Upanishad 'ishavasyam idam sarvam' (the whole creation is pervaded by the Iswara) and the Taiteriyā Upanishad says 'tad shrshtva tadeva anupravishad' (after creating the world and beings, the Self itself entered those creations). Thus the embodiment of the being is pervaded internally and externally by the Self, and the embodiment itself is illusory or can be understood as the effectual Self. Thus there is nothing other than the Self can be understood.

Mantra 8

Idanim

Now, to establish the aforesaid idea more clearly, the Shruti, after explaining the experience of the Rishi (the Mantra seer), says that the final pursuit of the being (Purushartha) can only be gained by the knowledge of the non-dual Absolute bliss Self as one self and not through any other means –

Purushartha means ‘purushena arthyate prarthate’ that which is desired by the beings, as the goal. There are four purushartha, 1. Dharma (dharma), 2. Artha (wealth), 3. Kama (passion) and 4. Moksha (realization). Among this the Moksha is accepted to be the ultimate pursuit (goal) of the human being. And this Moksha can only be gained through knowledge and not through any other means.

Though it is generally said by some ‘there are many paths to realization’, we should understand all these statements to be not true. Because the shruti clearly proclaims, there is no other path for realization.

Vedahametam

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥3.1.8॥

I know this great Purusha, who is of the colour of Sun (effulgent) and beyond the darkness (ignorance), only by knowing that (Purusha) one crosses over the death, and there is no other path to gain this Absolute state.

Vedaham iti

‘veda’ I know, ‘tam etam purusham’ (this Self), ones individual self. That is, this individual self, witness principle, ‘Purusha’ one who is complete, ‘mahantam’ (great) since it is the self of everyone. ‘adityavarnam’ (the colour of the sun), effulgent form, ‘tamasa parastat’ (beyond the darkness), darkness is ignorance, ‘tam etam viditva ati mrtiyum eti’ (knowing this Self one crosses beyond the death (Samsara)). Why so? ‘nanya pantha vidyate ayanaya’ (since there is no other path exists for gaining the Ayana (substratum)), to gain the Absolute state.

The precious two mantras come in the Rudra Anuvaka (the portion which extols the Rudra) and this current mantra (no 8) comes in the Purusha Sukta (the mantra extolling the Purusha (Self) as Vishnu).

Mantra 9

Kasmat puna

Again, why is it said that, only by knowing this one crosses the death, is explained -

Yasmat param

यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्॥3.1.9॥

From which there is nothing greater or lesser, and from which there is nothing smaller or larger. That non-dual Self which exists as unmoving as the tree, existing in its own glory (not dependent of anything else), by this Purusha (Self) the whole world is filled (engulfed).

There is nothing greater or lesser OR smaller or bigger, since whatever we see as smaller, we have it accept it exists, and that existence is there in that small entity, atom or quack, this existence is the Self. And the biggest of the biggest, space, which aids the whole creation to exist, is also engulfed by the Self, as the Self is that which holds the space too, therefore the Self is bigger than the space.

Yasmat iti

'yasmat param' (from which great), from which Purusha there is nothing great, superior, or inferior exist. 'yasmat aniyo' (from the Self), from which Purusha there is nothing smaller or greater exist. 'vrksha iva stabdha' (unmoving like the tree), it is changeless, 'divi' in that which is effulgent, in its own glory it resides. 'eka' (one) non-dual, the Absolute Self. And by this Absolute Self all this is filled, i.e. it is always engulfed by this Self.

As said earlier, the Self or the existence cannot have any other existence to depend upon. If it be so, then we are looking at regression ad-infinitum. This is why it is said, the Self exists in its own glory.

Mantra 10

Idanim brahmana

Now here, after showing the aforesaid cause-effect of the Self, the Shruti goes on to show, only the realized gain immortality and the others gain the Samsara (cycle of birth and death) -

Tato yadutarataram

ततो यदुत्तरतरं तदरूपमनामयम्।

य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति॥3.1.10॥

That which is beyond this (creation and the creator, Hiranyagarbha) is the Self that is formless and sorrow-less. The one who knows this verily becomes immortal and the others only gain the sorrow (of birth and death).

Tato iti

'tata' (then) the world which is referred to by this, 'uttaram' (beyond), the cause. And that which is beyond this, the Self that which is devoid of the cause-effect.

The term 'uttarataram' that which is greater than the compared. The world is the effect, and the Hiranyagarbha is the cause, and this Hiranyagarbha also is an effect, being the first born and therefore the cause for this is the Self. And this is referred to here as the uttarataram.

Tadarupam

'Tadarupam' (that is formless) devoid of the form etc, 'anamayam' (sorrow-less), since it is devoid of the three sorrows of Adhyatmika etc.

Since the Self is 'nirguna' (attributeless) it cannot be an object of the sense-organs. And thus, with 'rupadi' (form etc) we refer to the sound, touch, smell, taste too.

And Sorrow-less. There are three types of sorrows, 1. Adhyatmika - that which is created by the body – sense-organ complex, like headache etc. 2. Adibautika – that which is created by the external things, like the sorrow created by the animals. And the third, 3. Adidaivika – that which is created by the deities, like the rains etc. And the Self is devoid of any association with any of these sorrows.

Ya etad vidu

The one who knows this, as the immortal, as I am, they become 'amrta' (immortal) devoid of the nature of the death etc. And the others who do not know thus, they only attain the sorrow.

The one who knows the Self as 'I am'. And not as 'I am this' or 'I am that', because the moment we associate the Self with this or that, we are objectifying the Self, and whatever objectified cannot be the Self, as the Self is nirguna (attribute-less / character-less).

Mantra 11

Idanim tasya eva

Now, the shruti is showing the Self as self of all -

Here, the idea of Sarvatmabhava (self of all) stems from the idea of accepting manifold beings, by the dull seeker. But for the mediocre and the best seeker, there can be no 'sarva' (all), therefore, for him it is 'ekatmabhava' (one non-dual self).

Sarvananashirogriva

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः।

सर्वव्यापी स भगवान्तस्मात् सर्वगतः शिवः॥3.1.11॥

That Bhagavan, who is omnipresent has face, head and neck everywhere (all those belongs to him), he is the one who exists in the heart of the beings, and therefore he is all-pervasive and auspicious (or therefore the Shiva is all-pervasive).

Sarvanana iti

One to who all the faces, heads and necks belongs is 'sarva-anana-shiro-griva'. One who resides in the heart cave (intellect / mind / antakarana(inner sense-organ)) of every being and therefore 'sarva-bhuta-guhashaya'. And he is omnipresent, therefore is Bhagavan, one endowed with the aishvarya etc. This is said – 'aishvarya samagrasya dharmasya yasha shriya gnanavairagyayascaiva shannam bhagha irana' (Aishwarya (glory / accomplishments / powers), Dharma, Yasha (name and fame),

Shriya (wealth), Gnana (knowledge) and Vairagya (dispassion) all the six in complete measure, is called as Bhaga). And in Bhagavan this Bhaga exists, therefore, he is all-pervasive and auspicious.

The Shaiva school of philosophy here instead of accepting the final statement, He is all-pervasive and auspicious, will interpret as 'Shiva is all-pervasive'.

Mantra 12

Kinca

And also

Mahanprabhu

महान्प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः॥3.1.12॥

That Purusha is definitely great, all-powerful and one who manages (instigates) the mind to attain this absolute pure one, is the ruler of all, effulgent and un-changing.

Mahanprabhu iti

'Mahan' Great, 'Prabhu' is all-powerful, definitely in the creation, sustenance and destruction of the world, For the 'sattva' the mind, inner sense-organ, he is the instigator. For what reason? 'sunirmilamimam' (that which is completely pure), that which is the inherent nature, to attain i.e., to attain the absolute state. 'ishana' (ruler) he is the ruler (lord). 'jyoti' (effulgent), is of the nature of pure knowledge effulgence. 'Avyaya' (non-changing) non-decaying.

Avyaya means 'na vyeti iti' that which does not change. Though so, it should be understood as 'avinashi' that which does not get destroyed. Because, that which undergoes change, will definitely attain destruction.

Mantra 13

Angushtamatra

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।
हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥3.1.13॥

The Purusha who is the indweller (self of all), residing in the heart cave of all the beings is of the size of thumb. One who knows it through the pure heart, that which is protected by the mind, becomes immortal.

Angushtamatra iti

'angushtamatra' One who is of the size of the thumb, this is with reference to the space in the heart, that is the place of its manifestation.

Though Self is all-pervasive, non-dual, and eternal it is referred to as of the size of a thumb, with reference to the space of the heart cave, where it manifests. Manifests means, the place where we meditate upon, a place for focus. This heart cave is accepted to be the small space that is seen when the heart is bisected.

'purusha' (Self) since he resides in the body or since he is absolute. 'antaratma' (indweller), he exists by being the inner self of all the beings. He always resides in the heart cave of the beings, and is protected by the mind residing in the heart. 'manvisha' (he is the lord of knowing), he is the lord of the intellect. One who knows this becomes immortal.

Mantra 14

Purusho antaratma

It was said 'purusho antaratma' (The Self is the indweller in all), and therefore the Shruti establishes again the 'Sarvatmatva' (being the self of all), to show that there exists only the Self. This is said – 'adhyaropa-apavadabhyam nishprapancam prapancayate' (through the superimposition and desuperimposition, Vedanta explains the worldlessness).

Here, as we said earlier, the idea of Sarvatma (being the Self of all) is for the dull seeker. To show this, Avharya categorically says 'sarvasya-tavan-matratva pradarshanartham' (to show there is only the Self). If so, then why does the Shruti take the direct approach of establishing this state, directly? To answer this valid doubt, the dictum of Vedanta is shown 'adhyaropa...'. For the dull seeker, who sees the manifoldness in creation, for his sake, the Shruti establishes the world, by the method

of superimposition. Superimposing the world in the Self, and then through inquiry, later desuperimposing the superimposed world we remain the Self.

Sahasrashirsha

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥3.1.14॥

The Purusha (Self) is of thousand heads, thousand eyes, and thousand legs. He pervades the world and exists 10 inches beyond it. (Or he resides 10 inches above the navel, in the heart).

This Mantra again is lifted Verbatim from Purusha Sukta.

Here the idea of number 1000 is just to show, the innumerability, and not fixed 100. If so, then the other beings will seize to be Purusha, and thus we will have 1000 Purushas and the rest something else, which is duality. Like in the Sahasranama (thousand names of the deities), the stotras (poems) will though not have 1000 names, there may be less than or greater than 1000 names, still is named Sahasranama, following the logic 'nyuna-adhikya nyaya' (less or greater logic).

And another important thing is, it is said he pervades the world and stays 10 inches above it, and not just as a thin coating. This is to say that the Self exists beyond the world, and not to fix the size, otherwise, we will limit the Self as something of the size of $X + 10$ inches, where X is the size of the world, and thus the Self too becomes limited, thus becomes non-eternal.

Size, we are talking about the Self as the indweller, it is said here that it exists, 10 inches above the navel, in the heart. To show the place where it manifests, to gain focus.

Sahasrani anantani

The one who has thousand; innumerable heads is 'sahasrashirsha'. He is called Purusha because of being Total (complete). This is how (thousand as innumerable), it should be understood in other places too. He by pervading the world, creation completely, from within and without, and also exists beyond the existence of the world. 'dashangulam' (ten inches) means, it is infinite, unlimited (limitless). Or, it exists 10 inches above the navel, in the heart.

Mantra 15

Nanu sarvatmatve

But, if it the Self of everything, then everything along with the creation is the Self, since there is nothing other than the Self, to show this Shruti says -

Purusha eva

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥3.1.15॥

Purusha is everything here (in the present), whatever was in the past and whatever will be in the future and that which grows through the food. And He is the lord of the immortality (realization).

Since the time is a fiction of mind, and therefore an effect, or since the time exists only when the space exists, and the space is accepted to be the creation from Self, 'atmana akasha sambhuta' (from the Self the space is manifested), whatever exists in this space-time cannot be real.

This Mantra too is taken from Purusha Sukta.

If we take the verbatim meaning, that which grows through food is Purusha, then the other inert things will be non-purusha, this will lead to duality. Therefore, we should understand the meaning of 'anna' (food), Taittiriya Upanishd says 'atti te ca bhutani, tasmad annam tad ucyata iti' (it eats, and is eaten therefore it is called food). We eat food, and the food eats us, therefore, the whole world is food in different forms, for the different sense-organs. Thus, there is no duality, i.e. all the conscious and inert are the Self, 'as is said 'sat ca tyat ca abhavat' (the Self became the conscious and the inert).

Purusha eva idam iti

All this is Purusha, that which grows thorough the food, that which is perceived now, the present, and that which was in the past and that which will be in the future too. And not just it, it is the lord of the immortality, the eternality, the deathlessness, i.e. the realization. And lord for the one that which grows, exists through the food.

Mantra 16

Punarapi nirvishesham

Again, to establish the attributlessness of the Self, the Shruti shows -

Sarvatapanipadam

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥3.1.16॥

The Self is that which has hands and legs everywhere, has eyes, head and face everywhere, and has ear everywhere, and exists by pervading the whole world.

The idea of the 11th mantra is given in different words.

Sarvatapanipadam iti

'sarvata-pani-padam' means one who has hands and legs everywhere. One who has eyes, heads and faces everywhere is 'sarvata-akshi-shiro-mukham'. And everywhere one who has ears is 'sarvata shrutimat'. 'loke'(in the world) in the body of the beings. It exists by pervading everything.

Mantra 17

Upadibhuta

Since there is a superimposition of the hands, legs etc sense-organs that belongs to the embodiment in the Self, the Self (gneya - object of knowledge), too shall be so, to eradicate this doubt the next mantra says -

Since the superimposed embodiment is shown with sense-organ association, there can be a valid doubt, as in the macrocosm is microcosm. Therefore there will arise a doubt, the Self too will have these sense-organs, or will be associated with these sense-organs. To eradicate this doubt this mantra commences. The Gyeya (object of knowledge, the Self) is established as 'nirguna' attributeless, earlier, and the same is reiterated here.

Sarvendriyaginabhasam

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत्॥3.1.17॥

That which is the cause for the seeming existence of all the sense-organs and its objects, but devoid of the sense-organs, lord of all and ruler of all, that which all the beings take as refuge (substratum), and Absolute (Self).

Sarvaendriya iti

All the sense-organs, right from the ears etc till the mind, is accepted through the term 'sarvendriya'. The embodiment made of the external and internal organs, all the attributes (sense objects), like the determination, doubt, listening etc. are seen as the seeming attributes, therefore 'sarvendriyagunabhasam'.

There are some people who do not accept the mind as a sense-organs, but here it is counted as internal sense-organ. There are two types of sense-organs 1. The internal and 1. The external. In the external again there are two categories, 1. Gnanendriya (sense-organs of knowledge) like the eyes, ears etc. and 2. Karmendriya (sense-organs of action) like the hands, legs etc. And the internal sense-organ is accepted to be both the sense-organ of knowledge and action. The internal sense-organ is differentiated in four types according to the functionality it performs, 1. Buddhi (intellect) – when there is determination, 2. Manas (mind) – where there is doubt, 3. Chitta (memory) – when it records or remembers and 4. Ahankara (ego).

Sarvendriya vyaprtam iva

It is seen as though it is associated with the activities of the sense-organs. The Shruti says - 'dhyayativa lelayativa' (it as though meditates, it as though performs actions).

Whenever we discuss some attribute with reference to the Self, we should add an 'as though' or 'seeming' to it. Since there is nothing other than the Self, all that is seen to be different from it is just illusory, and therefore it is right to add these terms.

Kasmat puna karanat

Again what is reason to accept that is as though performs action? , Shruti says, 'sarvendriya vivarjitam' (devoid of all the sense-organs), devoid of all the instruments. And thus it should not be seen to be associated with the activities of the

sense-organs. It is the lord or ruler of all the worlds. It is the refuge of, substratum of, being the cause, all the things.

Mantra 18

Kinca

And also

Navadvare pure dehi

नवद्वारे पुरे देही हंसो लेलायते बहिः।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च॥3.1.18॥

Being in the city of nine gates, the indweller Self does the activities to grasp external things, by attracting (ruling) all the things in the world, both the moving and non-moving.

Navadvare iti

'navadvare' The nine gates, 7 in the head and two below. In this city the indweller, being the individual self, having the body – sense-organs as the embodiment, that hamsa, Absolute Self, since it destroys the effect ignorance. 'Leleyate' it moves, to grasp the external objects. By taking in control the whole world, both the moving and the non-moving.

The City of nine gates, body with nine orifices. Seven in the head – two eyes, two ears, two nostrils and mouth and Two below – the organ of excretion and urination. This is sometimes called as 10 gates or eleven gates, including the navel and the top portion of the head (brahmarandra). This is said as gate or orifice or hole, because the Jiva (individual self) escapes through one of this hole at the time of death.

Hamsa general means swan, or sometimes as the Sannyasi (monk), but here it is taken in the sense of Self, because, the word is expanded as 'han + sa' the one which 'han' (to destroy), destroys the ignorance along with its effect.

'Cara' or sometimes referred to as 'Jangama', the moving things like, the animals, birds etc. And 'Stavara' (plants) the plants and trees.

Mantra 19

Evam tavat sarvatmakam brahma pratipaditam

Thus, the Self is established as the self of all. Now to show the Absolute Self, that is transformation-less Absolute Bliss, and (unchanging) devoid of growth and decay, Absolute knowledge.

As said earlier, the idea of establishing the Self as the self of all is not to establish 'sarva' (all), i.e. the duality; but only to establish that there exists nothing other than the Self.

Apanipada

अपाणिपादो जवनो ग्रहीता पश्यत्यक्षुः स श्रुणोत्यकर्णः।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम्॥3.1.19॥

The Self is devoid of hands and legs, but reaches faster (farther) and grasps quicker (firmer), sees without eyes, and hears without ears, knows all that is to be known (without mind) and there is no one to know it, that is called as (by the knowledgeable), Agrya (first or cause), Purusha (complete) and Mahan (great).

Apani pada iti

That which is devoid of hands and legs is 'apanipada'. 'javana' travels farther. 'Grahita' (grasper), though devoid of hands, grasps everything. Though devoid of eyes sees everything, hears everything though devoid of ears. It knows everything, since it is omniscient, though without any mind. And there is nothing to know it, the Shruti says - 'nanyatosti drshta' (there is no one who is seer). That is called as 'agrya' first, since it is the cause of all, 'purusha' complete and 'mahantam' great.

Mantra 20

Kinca

And also

Anoraniyan mahato

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः।
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम्॥3.1.20॥

This Self is smaller than the smallest, and greater than the greatest, resides in the heart cave of the beings. One who understands this, devoid of the desire to experience the sense objects becomes devoid of sorrow, by the grace of the Iswara, understands the greatness of Iswara.

Anoraniyan iti

The Self is subtler than the subtlest. The Self is greater than the greatest, that which is very big. And this Self resides in the cave of the heart of all the beings; right from the Brahma (first born) till the smallest of the beings; as their own self. That Self which is devoid of the desire for the experience of the objects, existing in its own glory, without the growth and decay that takes place due to the karmas, sees (immediate knowledge) the Self, as 'I am this'. And one who sees thus becomes devoid of the sorrows. Then how does he see? By the grace of the Dhatu, Iswara. Only when the Iswara is satisfied / happy, one gains the true knowledge of the Self. Or the sense-organs (vital air) can also be accepted as the Dhatu, since they hold the body (from disintegrating), only through its grace one gains the knowledge of defects in the sense-objects and gains release from the impurities. Otherwise, this Self is very difficult to be attained by the people with desires, the illiterate people (one without knowledge).

As said earlier, the Self is smallest because it resides in the smallest as the existence. And the Self is greatest / biggest, because it not only gives the greatest its existence but is the substratum of the greatest too.

Dhatu has different meanings. The first is, 'Dhatu' one who protects, thus it is Iswara. The second id, Dhatu can mean the seven constituents of the body, like the blood, skin, flesh, muscle, marrow etc and can also mean the three constituents of Vata, Pitta and Kapa (air, bile and phlegm), which keeps the body fit when in equilibrium. Or the third, the sense-organs or the vital air, because this holds the body preventing it from disintegrating. When one sees the defects in the sense=objects, the desire to experience it does not exist, thus the impurity arising due to its experience is avoided.

Mantra 21

Uktam artham

To stress the aforesaid idea, the Shruti is showing the experience of the seer.

Vedahametam

वेदाहमेतं अजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात्।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम्॥3.1.21॥

I know the Self, that is devoid of old-age (transformation), eternal, self of all and omnipresent since it is all-pervasive, that which is accepted to be devoid of birth and eternal by the knowledgeable people.

Vedaham iti

'veda; (to know) I know the Self. 'ajaram' (devoid of old age), that which is devoid of any attribute of transformation / modification. 'puranam' (eternal) older than the old (being its cause). 'sarvatmanam' (the self of all) that which is the self of all the beings. Since it is 'vibhu' (big) is all pervasive like the space. For which 'janma nirodham' (obstruction for birth), absence of birth, 'pravadanti brahmavadino hi nityam' and is accepted as eternal, by the knowers of the Self.

Chapter 4

Mantra 1

Gahanatvad

Since the knowledge of the Self is very deep (difficult to understand), it has to be repeated again and again, and therefore we start the fourth chapter.

This statement as introduction for the fourth chapter is necessary because, in the first we saw the explanation of the Self and in the second and third chapters the necessary

practices were explained. In this way, the practice along with the result is already explained, there may be a doubt about the conclusion of the Upanishad / But since the Self knowledge is very difficult one, we have to repeat the teaching until one gains complete clarity, therefore the Shruti due to great compassion, continues the teaching.

Ya eko

य एकोऽवर्णो बहुधा शक्तियोगात् वर्णानेकान् निहितार्थो दधाति।
विचैति चान्ते विश्वमादौ स देवः। स नो बुद्ध्या शुभया संयुनक्तु॥4.1.1॥

The Self that is one (non-dual) and formless, creates varied forms in association with the powers (of veiling and projecting) without any expectancy. And in the end (during dissolution) the world merges in it, let that absolute Self, associate us with the auspicious knowledge (the right knowledge).

Ya eko iti

'yaeko' (that which is one), non-dual, the absolute Self. 'avarana' (formless) devoid of the different castes, i.e. devoid of the attributes. 'bahuda' (manifold), different; 'shakti yogat' (in association with the power), 'varnan anekan' (different forms), 'nihitartha' (without reason), devoid of any expectancy, i.e. without any personal benefit. 'dadati' (holds) holds everything nicely, 'adau' (in the beginning). 'vi ca eti' (and also merges) merges, 'ca ante' (and in the end) during the dissolution. And with the term 'ca' (and) also in the middle, in which this world exists. 'sa deva' (that deity) one who is self-effulgent, i.e. of the inherent nature of knowledge. 'sa na' (he for the beings) for us, 'shubhaya buddhya samyunaktu' (let him associate us with the auspicious knowledge).

The powers were explained earlier, 'avarana shakti' the power of veiling and 'vikshepa shakti' the power of projecting.

Varna though means colour, we understand it as form, since the colour cannot exist independent of the form. It may also mean, the different caste systems.

The Buddhist who accept void say 'adau antau yan nasti madhye api tad tata' (that which did not exist in the beginning and the end, also is so in the middle). Thus proving the void. But for us, vedantins, we accept 'adau antau yad asti madhye api tad

tata' (that which existed in the beginning and the end, exists in the middle too). Using this logic, the term 'ca' is interpreted as. also in the middle.

Mantra 2

Yasmatsa

Since, it is the creator and in it all the things merge, therefore, all that is that Self and there is nothing different from it. This the shruti shows in the next three mantras.

Tadeva agni tadaditya

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः।

तदेव शुक्रं तद्ब्रह्म तदापस्तत् प्रजापतिः॥4.1.2॥

It is verily the Agni (Fire), it is verily the Aditya (Sun), it is verily the Vayu (Air), it is verily the Chandra (Moon), it is verily the one that is pure (the stars etc), it is verily the Brahma (first born), it is verily the Apa(Water) and it is verily the Prajapati (great being).

Tadeva iti

That Self principle is the fire. It is verily the Sun. The term 'eva' (only) should be associated with all the others, since it is said 'tad eva shukram' (it is verily the pure). The rest is simple. 'tad eva shukram (that is verily pure), pure like the other stars etc. 'tad brahma; (That is Brahma) the Hiranyagarbha (first born). 'tad apa' (it is verily the water) and 'sa prajapati' (it is verily the Prajapati) the great being.

Mantra 3

Tvam stri

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी।

त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः॥4.1.3॥

You are woman, you are man, you are young boy, you are young girl, you are the one who walks with a stick in the old age, and you are the one who takes different forms when born.

Spashto

The meaning is very clear.

Mantra 4

Nila patango

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः।
अनादिमत् त्वं विभुत्वेन वर्तसे यतो जातानि भवनानि विश्वा॥4.1.4॥

You are the black bumble bee, green and red eyed, cloud, the seasons, and the oceans. You are beginning-less (causeless), one who is omnipresent, and from whom all the world came into existence.

Nila iti

The term 'tvam eva' (only you) is associated with all the other statements. Only you are the 'nila patanga' (Black bumble bee), the bee, the one which falls while flying. You are verily 'harito lohita aksha' (the green and red eyed), the lower beings like parrot etc. 'tadid-garbha' (that which carries water in the womb), the clouds, 'rtava' (the seasons (spring etc.)), 'samudra' (the oceans). Since you are the self of all the beings, therefore you are beginning-less (causeless), devoid of beginning and end. Since you are all-pervasive, omnipresent, all the beings have come into existence from you.

Bumble bee, 'patanga' is also called by another name 'bhramara' and this brahmara is technically said as 'dvirepha' (that which has two r's in the word). Similarly, here this term 'patanga' is a technical name, signifying the tyle of flight of the bumble bee, the bee doesn't fly continuously like the other insects, it falls again and again after taking off. And this the reason it is called as 'patanga', the one that flies falling.

Rtu also in another parlance means the fertile period of the woman. Here this term is used in the sense of the seasons, like spring, autumn etc.

Samudra means oceans. It is said in plural because, the scriptures talk of seven oceans, which have different tastes, one like milk, the other like honey, another like sugarcane juice, and the other like liquor etc.

Mantra 5

Idanim tejo

Now, the Prakrti (nature) as specified in the Chandogya Upanishad, to have come from the fire, water and food (earth) is explained with an imagination of goat form -

This mantra is a very important Pramana for the Sankhya Philosophy. This mantra is used verbatim; by Sri Vacaspati Mishra in the beginning of the commentary Sankhya-tattva-kaumudi on the Sankhya Karika of Sri Iswara Krishna; as an invocation verse. The Sankhya people interpret the term 'lohita shukla krishna' (red, white and black) as the three gunas rajas, sattva and tamas respectively. But as explained in the Chandogya Upanishad where the trivritkarana (the creation from the three elements) is explained, we understand these to be the fire, wate and earth. The other famous school is pancikarana, the creation from the five elements.

Ajam ekam

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः।

अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः॥4.1.5॥

There is one female goat in red, white and black colour, which creates everything in its own form is experienced (enjoyed) by one male goat, and another goat gives-up the object of experience.

Ajam ekam iti

'Ajam' (the female goat), the nature, 'lohita shukla krshnam' (red, white and black) of the nature of fire, water and food (earth), creates multiple, manifold creations. This is visualized by the people who practice Dhyana (meditation) or it can be accepted as the power of Iswara (Avarana and Vikshepa Shakti (power of veiling and power of projecting)), creates beings of similar form as to itself. And one goat, vignanatma (the individual self), one who has lost his true nature due to the beginning-less (ignorance) desire and action and instead thinks his body - sense-organ complex (the prakrti) as the Self, and enjoys it. The other one who has gained the light (knowledge) through the teaching of the preceptor, and due to which his dark ignorance is destroyed, leaves it (without experiencing).

Here the Prakrti loosely translated as nature is nothing but the Maya, which is also of the three Guna (attributes), of sattva, raja and tamas.

Creating similar forms means, it creates the beings which too process the three gunas.

Mantra 6

Idanim sutrabhuta

Now, whatever knowledge of the Absolute Self is given as a aphorism (in essence) is again explained by the Shruti, to establish that clearly.

Whatever was explained in the earlier mantra, the state of individual self and the absolute Self, is discussed with an example of a bird now.

Dva suparna

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥4.1.6॥

Two beautiful winged birds of the same flock , sitting in the same branch of the tree together. And one enjoys the fruits of the tree, whereas the other one just witness without experiencing.

This is a famous mantra, which comes verbatim in other Upanishad too.

Dva iti

'dva' Two, the individual self and the Absolute Self. 'suparna' that which has a good gait / flight, or since it is a general or same bird, it is called suparna. They are always together. 'sakhaya' they have same names, they are referred to as of the same type. Thus, they stay in the same tree, since just like a tree the body has the property of getting destroyed, the body is called as a tree. They both are sitting in that tree.

Here the Shruti presents without giving any chance for logical fallacy. It first said, two birds , then when the doubt about their existence in different parts of planet, it immediately said, together. Ok it may be together sometime, but now they are in different tree because one enjoys the fruit, because it is tasty or eatable, but it is not the case for the other, therefore it does not eat, when this doubt arises the shruti clearly says, in the same tree and same branch. Now, we can say, they are two birds, sitting in

the same tree, but they are of different species, to that the shruti says, they belong to same flock, same feathered species.

Tayoranyo

Among them, one bird – the individual self (vignanatma - Jiva), because of the identification with the subtle body that is its embodiment, where the ignorance, desire, action, its result etc are based. Experiences the fruit, the result of the karmas, which are in the form of happiness, sorrow etc, that which is of varied strange experience enjoys them, that is eats it due to ignorance.

The Lingasharira (subtle body) refers to the 5 sense-organs of action + 5 sense-organs of knowledge + 5 vital airs + mind + intellect. And having this as its embodiment, and being identified with it, due to the series of ignorance, its effect the desire, its effect the action, its effect the result of that action and its effect the desire / hatred etc.

Anashnan anyo

But the other one (bird, absolute Self), which is the Absolute Self, of the inherent nature of being eternal, pure, knowledge and liberated. Sees all the creation, as a witness.

The Absolute Self is eternal, since it is eternal it is pure. That which is non-eternal, undergoes changes due to addition or removal of some properties or characteristics, and therefore cannot be pure, but the Absolute Self is eternal and therefore is pure. Since it is pure it is knowledge. Because anything other than knowledge is impure in nature, and anything impure can only be inert and not consciousness. And that which is knowledge is always, liberated, since anything that is bound is ignorance.

Mantra 7

Tarta evam sati

When this is so -

Samane vrkshe

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥4.1.7॥

The Jiva that is staying in the same tree, due to its helplessness (dependent / weak) in delusion, experiences sorrow, gets drowned (due to the identification with the body – sense-organ complex). When it follows the path of knowledge (different practices),

and sees that Absolute Self as different from the body etc, and knows that will this creation as its glory, becomes devoid of sorrow.

Samane vrkshe

In the same tree, body this Purusha, who is the experiencer (individual self), is drowned because of the heavy weight of the series of ignorance, desire, action, results and the desire etc like one gets drowned when is caught in the whirlpool of the ocean. Here drowned means, definitely one who identifies with the body – sense-organ complex, therefore thinks ‘I am this body, I am son of so and so, I am nephew of so and so, I am thin, I am fat, I am with good characters, I am characterless, I am happy, I am soorful’ etc. and definitely not different from these, and therefore is born, dies, and gains association with family and friends. Therefore being weak (non-independent), the ideas like ‘I am fit for nothing, I lost my son, my wife died, what is the use of living’ etc, is called as being weak. Because of this, he gains sorrow, is tormented. Thus one who is deluded, due to the ignorance gains varied strange states because of the varied troubles.

The strange thing is, the Jiva is born due to this ignorance, and though he may have been attached to a family and hated another family in the previous past birth, now forgetting that, he may hate and be attached to the very family he was attached to and hated respectively. Or he may have had a birth of a dog and roamed the streets with another friendly dog, the very friend dog will chase him down in the next birth where he is born as a cat. This is why it is said ‘gagano karmano gati’ (strange are the ways of the karma).

Sa eva

This very person (who is tormented due to delusion), experiences sorrow, after being born as ghost, animal or bird, human being etc. And sometime, due to the fructification of the group of virtuous karmas which he has acquired in the past, he walks through the path shown by someone who is absolute (causeless) compassion and after gaining a tranquil mind and endowed with the shama etc (mind control, sense-organ control etc), through the practice of the Ahimsa (non-violence), Satya (truth), Brahmacharya (abstinence), Sarva-tyaga (complete dispassion), when in his meditation (Nidhidhyasana), perceives (cognizes), I am different from the body denoted by the tree etc, and am the one who is not Samsari (bound), not afflicted by the thirst or hunger, indweller of all, the Absolute Self, who is the Iswara as ‘

Ahimsa for a normal person may be limited by time, space and causation, like, I will not hurt anyone during this time, or in this place or these things etc. But for the seeker, it should be always, i.e. all the time, at every place and everything.

Brahmacharya though is generally translated as abstinence, it is also accepted as one who copulates at the fertile time only for the desire of a child, also is accepted as a Brahmachari.

Here the word Dhyana does not mean meditation in normal sense, but the inquiry into the Self, that is the culmination of the Shravana (listening) and Manana (reflecting).

Ayamahamasmī

That is, 'I am this (Self), this Atma (Self) is common (equal) for everyone, residing in everyone, and I am not the other self, illusory self, that is limited by embodiment' knowing thus, one understands the Vibhuti (accomplishment), the greatness, the world we see is greatness of this Absolute Self, and when he sees thus, becomes devoid of sorrow. He becomes relieved from the entire ocean of sorrow, i.e. he becomes KrtaKrya (one who has achieved what needs to be achieved). Otherwise, when he sees through the practice of yoga (shravana etc), that it is all the grace of Iswara, i.e. the individual self, then he becomes relieved of sorrow.

The two ways things are explained here, with reference to the dull and mediocre seeker. From the standpoint of the dull, since he sees multiple jivas (beings), we have to explain the creation to be of the Iswara. Thus, when one understands, whatever seen here is the greatness, the grace, the accomplishment of that Self, then one becomes devoid of sorrows. But from the standpoint of the Mediocre seeker, since he can understand the creation to be akin to the dream, the other explanation, when he understands all this to be the projection of the individual self, he is relieved from the sorrow.

This state is called as KrtaKrya, whatever needs to be done / accomplished / attained is done / accomplished / attained. In other words, he becomes liberated.

Mantra 8

Idanim tadvida

Now, for the one who knows thus becomes accomplished, is shown by the shruti.

Rico akshare

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः।
यस्तं न वेद किमुचा करिष्यति य इत्तद्विदुस्त इमे समासते॥4.1.8॥

In that non-decaying (non-transforming) Absolute space, in which all the Vedas exists. And in which all the Devas (deities) exist. For one who does not know this, for him what can he do with Vedas, and for the one who knows this he becomes established (in the Self).

Akashra means, ‘na ksharati’, that which does not decay, i.e. it does not undergo any transformation, i.e. eternal. Here the word ‘vyoma’ means space (ether), though with reference to the sutra ‘akasha tallingat’ etc, we understand the space mentioned here is nothing but the Self. Because, the space gains existence due to this Self and has as its substratum in the Self, as said in the shruti ‘atmana akasha sambhuta’ (the space emerged from this Self).

Since there is nothing other than the Self, and all that exists as seemingly different from it, is a superimposition on the Self. Therefore, the Vedas, the Devas etc are said to exist in this Self. Though we follow the school of Bhatta (Sri Kumarila Bhatta), the famous teacher of the Karma school in the worldly transactions, still we differ in accepting the vedas to be eternal. For the bhattas the Vedas are eternal, but for us the Self is, and all the rest is just a superimposition. And the Vedas though are superimposed, and there cannot be any gradation in the superimposed, still the Vedas are knowledge and knowledge is Self, therefore they gain great state (respect) in Vedanta too.

And whenever Vedas are referred, it is said as ‘vedatraya’ the three vedas. This should not be confused with. We are not ignoring the validity of any Veda, or accepting the Vedas to be composed or written at a later period, because it is eternal, as knowledge is eternal. But simple categorization is referred to here with the word vedatraya. Rig is based on proper meter (poetry), Yajur is based on meter (prose), Sama is mostly singing the mantras of Rig, and Atharva is a mixture of poetry and prose.

Rica iti

In the absolute space that is understood by the three Vedas. The Self that is seemingly similar to space. In which Self all the deities (entire creation) are based. One who does not know that Self, for him what can he do with Veda. One who knows this (Self) gets established nicely, i.e. becomes KrtaKrtya (having done whatever needs to be done).

Mantra 9

Idanim tasya eva

Now the same Akshara, due to the association with the illusory embodiment, is seen to be in the state of being material cause and instrumental cause is shown.

The clay is the material cause and the potter is the instrumental cause for the pot. Similarly, we need a material cause and instrumental cause for the creation. Self is explained as both material and instrumental cause, ‘abhinna upadana nimitta karana’. Like the spider, which spins the web from the material produced from itself and is itself the created of the web, similarly the Self creates from itself and by itself. But the Self is non-dual how can there be the state of material cause and instrumental cause in the Self? To this our answer is it is due to the illusory identification with the ignorance and its effects.

Chandamsi

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति।

अस्मान् मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः॥4.1.9॥

The Vedas, Yagnas, Kratu, Vrata, past, future and the present and whatever said in the Vedas. Is created by this Magician Iswara from this Akshara, and by being different form it (seemingly), it is bound to these.

The term Chandas is synonym for Vedas – we have the rig, yajur, sama and atharva vedas. By Yagna the fire oblation which are specified in the Vedas are shown here. And Kratu also means fire oblation. The difference between the Yagna and Kratu is in the Yagna there is no usage of stump or post, which are specified in some karmas as part of the Karmas. In one karma it is said ‘yupam takshati’ one chisels the stump, it can be hexagon or octagon. And in another place it is said ‘adityo yupa’ where the fig tree trunk is cleaned of its bark and planted in the ground after applying oil over it.

Kratu is the fire oblation which can have the stump or post as part of the sacrifice.

Vrata (penance) is of different types, like ‘payo vrata’ where only milk is consumed for a period of time, ‘chandrayana vrata’ where the penance starts from full moon with fifteen handfuls of food, and gradually reducing one per day till the new moon when no food is taken, to gradually increasing one handful per day till fifteen handfuls on the full moon.

Chandamsi iti

The term Chandas is synonym for Vedas – we have the rig, yajur, sama and atharva vedas. The Yagnas are the fire oblations performed for the deities as specified in the vedic injunction, without the use of stump or post. The karmas like Jyothishtoma are called Kratus. Chandrayana etc are called Vratas. Bhutam is the past. Bhavyam is the future. And the term 'yad' refers to the inbetween period, the present. And the term 'ca' is to combine all this. That is, the Vedas are Pramana in the Karmas, its results and the world along with the beings. The term 'yad' (that) should be associated with all the other words. That is, from Akshara, the current topic of discussion, the Self, all this comes into existence.

Avikaribrahmana

How can the Self that does not undergo any transformation, be the material cause for the world? For this the Shruti says – Mayi. Though the Self is Kutastha (like an anvil / unchanging), by the association with its power, it can become the creator. Thus it creates the aforesaid world. That which is created by its Maya (ignorance / illusion), the whole creation along with the beings, is bound by the same Maya too, by being as though it is different from the Self. That is, being under the spell of the ignorance, it (individual self) roams in the ocean of Samsara (birth and death).

Mantra 10

Purvoktaya prakrte

The mayaness of the aforesaid Prakrti and its substratum being the Self, that is, Existence, Knowledge and Bliss. Due to this Upadhi (embodiment) (of Maya), it becomes Mayi. In this Consciousness, due the Maya, limbs to it are imagined which is of the form of body – sense-organ complex that is completely pervading the whole world that is perceived, right from the Bhu (earth) etc. is shown by the Shruti.

Mayam tu prakrtim

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्॥4.1.10॥

Understand the Maya to be the Cause and the wielder of Maya (Mayi) to be Iswara, with the limbs forming his body – sense-organ complex, the whole world is pervaded.

This is a very famous Mantra that is quoted often to establish the creation and the creator as illusion.

Maya is illusion, like the magic. And the one who has this power is called the Mayi, the magician. In Vedanta, we do not differentiate the Shakti and the Shaktiman, the power and the one who has it. As said earlier, all the ears are His, all the legs are His etc.

Mayam tu iti.

'vidyat' Understand the one which was established as the cause for the Jagat (world), that Prakrti (cause) is nothing but Maya. Here the term 'tu' is to show decisiveness. 'Maheswara' means Mahan (great) and at the same time Iswara too. 'Mayinam' the one who gives the Maya its existence and the expereince etc, and also by being the substratum is the one who guides it, understand it so, thus it is connected with the earlier verb. By that Parameshwara who is the current topic of discussion, due to the superimposed limbs, like the snake that is superimposed on the rope, the world Bhu etc are completely pervaded, engulfed, i.e. complete. Again the term 'tu' is to stress this point.

Mantra 11

Maya tatkaryadi

The 'Kutastha' Self that is the cause of the Maya and its effects, is the substratum independently and is the cause for the manifestation of the space (ether) etc. By this state of being the substratum of all, the inherent nature of it being the Existence, Knowledge and Bliss is pointed out. One who has the identification of 'I am this Self' with this form is realized is shown by the Shruti.

The cause is of two forms, 1. The primary cause, that is Maya and 2. The secondary cause, that is the space etc. All that is seen as an effect like the pot etc has these two causes, for the pot to exist we need the Maya the primary cause, and also the clay that is the secondary cause.

Yo yonim yonim

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च विचैति सर्वम्।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति॥4.1.11॥

One who resides in every cause and from whom all this manifest and merges into, by the immediate knowledge of that lord, bestower of boons, effulgent, worship-able (one who should be worshiped), one gains the absolute peace.

Yo yonim iti

'yo' one, who is completely relieved of the Maya etc, of the nature of absolute bliss, the Iswara. 'yonim yonim', here the repetition of the term 'yonim' cause, is to show both the primary cause Maya and the secondary cause the space etc. for those two causes, by giving its existence and experience, Iswara exists as its substratum, as the indweller. This is shown in the Shruti 'yo akashe tishtan' (one who by residing in the Space, controls it, whom the space does not know) etc.

For both the causes Iswara is the Substratum. And he is the one who gie these causes the state of existence and the state of experience-ship.

Eko advitiya

'eka' one, non-dual. 'yasmim' in whom, one who is the substratum of the Maya etc, in the Iswara the entire world at the time of dissolution completely merges. And during the time of creation manifests the multiple form of space etc. That one, who is the topic of discussion, one who is the substratum, 'isana' the ruler, 'varadam' the bestower of boons, the one who give the liberation, 'devam' deity, one who is self-effulgent, 'idyam' one who should be praised, should be worshipped through the Vedas etc. 'nicayya' by inquiry, with clarity as 'I am the Self', by having the immediate knowledge. The Bliss that which we have experienced in the deep-sleep etc due to complete cessation of thought functions and which is experienced by everybody. This Shanti is pointed out with the declension for 'idam' (this). This Shanti that which is famous as complete absence of all the sorrow and gaining of absolute bliss, i.e. liberation.

Shanti we are explaining here is the tranquility that arises due to the absence or cessation of the thought function. This cessation of thought function takes place naturally in the deep sleep state and through practice in the Samadhi.

After explaining what this Shanti is, Acharya explains how this is gained with the help of the Shruti.

Gurupadhishta

That liberation which is gained through the teaching of the Guru of the Ultimate statements like 'tat tvam asi' etc, which gives the Right Knowledge, through which Ignorance and its effect, the entire Maya, gets annihilated totally, without able to come back again. And thus he gains; he becomes the one non-dual Self.

When once the Maya and its effects are annihilated completely, then there is no chance for it to return. But still, due to the thought imprints gained in the past many births, one still may, if is careless, get attracted to the world, albeit momentarily. This state is called as Videhamukti, liberation after death. But the other main state, that which Acharya stresses upon as the ultimate goal, Jivanmukti, liberated while alive, there is no coming back for the ignorance.

Mantra 12

Sutratmanam

One who turns his vision towards the indwelling Self, and places it completely on it, to gain the Absolute non-dual knowledge, the shruti shows a prayer.

Yo devanam

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः।
हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु॥4.1.12॥

That Rudra one who is the cause for the creation and association of powers of the deities, one who is the ruler of the creation, is omniscient, and one who created the Hiranyagarbha before the creation, let him associate us with the auspicious intellect (right knowledge).

Yo devanam iti

This mantra is already explained earlier.

This seems to be an important mantra for prayer, this same mantra, verbatim, was said in the 3rd Chapter 4th Mantra. Chanting this mantra daily will help the seeker in gaining the Right Knowledge.

Mantra 13

Brahmapramukhanam devanam

The lord for the deities right from the Brahma etc, the substratum for the space etc, one who controls the state of Pramata (knower) etc., that Iswara should be worshipped for gaining the Right Knowledge, through the purity of heart, therefore its attributes are explained by the shruti.

Yo devanam adhipa

यो देवानामधिपो यस्मिन्ल्लोका अधिश्रिताः।

य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम॥4.1.13॥

One who is the lord of the deities, in whom all the worlds exists, one who rules all the two-legged and the four-legged (humans and animals), that blissful Self we worship with the Havis (oblation material).

The meaning of the mantra is already explained here in the introductory Bhashya by the Acharya, brahmapramukhanam etc.

Yo devanam iti

The Parameshwara, who is the topic of discussion, is the lord, ruler of the deities Brahma etc. in which Parameshwara, the cause for all the beings, the Bhu etc worlds are established, having it as the substratum they exist on it. The Parameshwara, who is the topic of discussion, rules the two-legged, humans etc and four-legged animals etc. Here (instead of Ishte the word Ishe is used) the 'ta' is dropped, this is Vedic usage. Kasmai means Kaya, the blissful form. The suffix of 'smai' too is vedic usage. The one who is effulgent is 'deva', to him we give the Havis, in the form of Charu or Purodasha etc. Vidhema is used in the sense of serv.

Here, in all these places the term Iswara or Parameshwara does not refer to the attributed self, but to the non-dual Absolute Self.

The term 'kasmai' is a peculiar term. This is a fourth declension form for kim, normally, which will mean 'for whom or for which deity'. But here it is used as a declension for the word 'ka', and here instead of the form being 'kaya', it is declined as a pronoun, as 'Kasmai'. 'ka' means bliss, according to 'kam brahma, kham brahma' (ka and kha are brahman), and brahman is bliss.

The term Vidhema which is derived from the root word 'vidha vidhane (to order)', but here it is taken in the sense of service. Or worship. Since the rule 'dhatunam anekarthatvat' the root word can have many meanings. The one specified in the Panini Mahrshi's Dhatu Patha (compilation of root words with meaning), just gives the famous meaning.

Mantra 14

Parasyatisukshmatvam

The Paramatma (Absolute Self) is very subtle (subtlest), witness to the wheel of the world (creation, sustainance and merging), cause for the entire creation, self of all, and due to identification with it one gains liberation etc was explained plenty of times, earlier. Though it may be so, Shruti explains it again for the easy understanding.

As was explained in the introduction to the fourth chapter, since the topic of discussion 'Self Knowledge' is very difficult to understand, it is explained again and again, in different methods.

Sukshmatishmatvam

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम्।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति॥4.1.14॥

Knowing the Shiva; who is subtler than the subtlest, existing in a state difficult for Maya (Ignorance and its effect) to know, the creator of the world, one who is of different forms, one who engulfs (pervades) the creation; one gains the Absolute peace.

Sukshmatishmatvam iti

From the earth etc, till the Avyakrita (unmanifest, Maya), accepting the gradation of the subtleness, this Self is the subtlest, is said here with 'sukshmatishmatvam'. It is in

the midst of the Kalila (ignorance and its effect), for which it is difficult to understand. The rest was already explained.

It is subtler than the subtlest, because, as said earlier, it gives the subtlest its existence. From the view of Earth, its cause water, from it its cause fire, from it its cause air, from it its cause space and from it its cause the Maya is subtle. But the Self, being the substratum for the maya is subtler than it. Or if we accept the creation from the Atom, then, the tri-atom is subtler than the tetra-atom which is the gross form, di-atom is subtler than tri-atom and atom is subtler than the di-atom, but, the Self gives this atom its existence therefore is the subtlest.

Kalila is a term used in the Garbo Upanishad, which discusses in detail the growth of a baby in the womb. This term is used there to show the second stage of growth of the baby in the womb. After the sperm and the egg come together, the sticky state is called as Kalila, then it becomes Budbudha, the bubble state etc.

Mantra 15

Parasya sakshirupena

The Absolute as the witness principle, gained as the Self of the eligible people like the Sanaka etc Rishis and the Brahma etc deities, and for people like us, who are endowed with the four basic pre-requisites can attain the liberation is established here by the Shruti.

When we say 'sakshi' witness, we should be clear of the fact that it is only an idea presented for the dull seeker, to understand the world after the realization. But from the standpoint of the absolute, since there is nothing other than that, i.e. since there is not 'sakshya' object to be witnessed, there can be no sakshi too.

Sa eva kale

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति॥4.1.15॥

This very Self in the past was the protector of the creation, is the lord of all and is the indweller in all. In which (Self) the Brahmarishis and the Deities exist, the one who knows it as said, utters loose the bondage of death.

Sa eva iti

This very Self, that is the topic of discussion, 'kaleshu' (in time) in the past, during the time of fructification of the accumulated results of the Jivas. 'bhuvanasya gopta' (protector of the world), protector according to their (jivas) karmas. 'vishvadhira' (lord of the world), the ruler of the creation. 'sarva bhuteshu gudha' (resides secretly in all the beings (as the indweller)), right from the Brahma etc till the small insect, resides in them as witness. In which Absolute knowledge, Absolute Bliss embodied they are 'yukta' (associated), they have gained identification. Who are they (who have gained the identity)? The Sanaka etc BrahmaRishis, and the Brahma etc deities. 'tam eva' (only that), the Iswara (Self), 'gnatva' (knowing), by gaining the immediate knowledge as I am the Self, from the 'mrtyupashan' (clutches or bond of death), Mrtyu is ignorance or darkness, and the form etc are the bonds, something which binds us is Pasha, as it is said 'mrtyu vai tama; (death is darkness). Its effect the desire and action, 'chinatti' (cuts loose) destroys, i.e. it completely burns it with the fire of knowledge of non-duality.

The Sanaka etc, includes the Sanandana, sanatana, sanatkumara etc four sons of the Brahma an with the 'adi' (etc) we include the other BrahmaRishis too. BrahmaRishis are, in general those who have gained the Self, but here they are those who have attained the state of Rishis, the seer being born in the class of Brahmin. If somebody born in the Kshatriya class and attain the state of Rishis, like Vishwamitra, they are called as RajaRishis.

We saw different synonyms for Avidya, in the fourth mantra, Tama, is also included. Since that Tamas is said as Mrtyu, we can deduce death is ignorance.

As said by Bhagavan in Gita, 'gnanagni sarvakarmani bhasmasat kurute' (the fire of knowledge burns into ashes all the karmas).

Mantra 16

Parasya atyantaatisukshmatvam

The Absolute Self is absolutely very subtlest, is Absolute Bliss, devoid of any defects, existing subtly in all the Jivas, and is Omnipresent by giving existence to all things, and by the non-dual knowledge of it the samsara bondage is destroyed is shown by the shruti.

Ghrtatparam

घृतात् परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम्।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥4.1.16॥

The Self is very subtle like the Manda (solid form / essence) that floats above the Ghrita (Ghee / clarified butter), knowing this Shiva (Self), that exists in all the beings, the one who is non-dual and pervades the whole world, knowing Him, the effulgent one, one gets released from all the bonds.

Ghrtat iti

Like the Manda, the essence that floats above the Ghrita (Ghee / clarified butter), which is of utmost interest for people who like Ghee. Similarly, since this Self gives the seekers of Truth, the bliss that is the essence of Self is the object of absolute desire. Therefore, knowing it to be subtlest, of the nature of Bliss, like that essence of Ghrita, one attains Shiva (auspicious), as explained earlier. 'sarva bhuteshu gudam' (residing in all the beings), right from the Brahma etc to Stamba (small insect), in all the beings as the witness for the experience of the results of the karmas. Though it is immediate experience, (due to the desire and action) has lost the nature of being the Absolute. The second half is already explained (elsewhere earlier).

The Self is the object of absolute desire, though in reality it cannot be object of anything. Since the desire for the wife, son, wealth etc are only for the sake of the Self, it is called the object of absolute desire. And Self is one non-dual, and as said 'anandam brahma' (Self is Bliss), thus it can be called as the essence of the Self.

Mantra 17

Nirbheda sukhaikatanatmana

For the Self that is one non-dual Absolute Bliss, creator-ship, all-pervasiveness and the state of realization that is to be achieved by the Sannyasin (renunciate / ascetic), is said by the shruti.

Esha deva

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति॥4.1.17॥

This Self is the cause of the creation and is all pervasive, exists in all the beings in their heart (cave), through the deductive logic, with a purified mind it manifests in the beings, and one who knows this becomes immortal.

The Hrda is deductive logic as taught by the Upanishad through ‘neti neti’ (not this (gross), not this (subtle)), one gets the knowledge this is shown by Manisha, ‘manasa isha iti’, that which is the lord of the mind, i.e. intellect (buddhi). The non-dual knowledge manifests (as though, since it is eternally shining), is said by Manasabhiklprta.

Esha iti

This deity, topic of discussion (the Self), it is self-effulgent, is the creator of the world. For whom the Mahad etc world is the Karma. That which is performed is Karma. i.e. with the association of the Maya it creates all the Worlds (Vishva), therefore it is called as Vishwakarma. It is greater and at the same time is the Self, therefore is called Mahatma. Always in the heart of the beings, in the absolute space therein, in the heart cave similar to the reflection of the sun etc in the waterbody, this Self resides perfectly.

Karma though generally is action, it is interpreted in the sense of object as said by Sri Panini Maharshi ‘kartru ipsitatamam karma’ (that which is very much desired by the doer (subject) is called as karma). And in the second interpretation Karma is defined as activity, ‘kriyate iti’ that which is performed.

This Self exists, as said earlier, in the ‘hrdaya guha’ heart cave, which is also referred as ‘hadrakasha’ space of the heart.

Sa eva sakshirupena

This very Self in the form of a witness, Hrda, through the root word ‘Hrd harane (to steal / destroy)’, it is that which destroys (harati iti), by this through the teaching of negation (deductive logic) of ‘neti neti’ (not this, not this), through the ‘Manisha’, i.e. this is the final pursuit of human and this is not, this is Self and this is non-self,

thorough this discriminative power. 'manasa', through the knowledge that can be gained only thorough the Inquiry, this (Self) is illumined, as one non-dual Self.

Ye jana

People who are endowed with the Sadhana-catushtaya (the four pre-requisites), the Ascetics (the perfected seeker), this that is established only through the knowledge of the gained from the statements like 'tat tvam asi' etc ('tat' (that) and 'tvam' (you)), i.e. one non-dual Self. They understand, as 'I am the Self', by the immediate knowledge. Those aforesaid realized people, will become immortal, deathless, i.e. will not be born again.

Since the Birth and Death are effects of ignorance, if there is no Ignorance, the cause the effects of birth and death too cannot exist.

Mantra 18

Kalatrayerpi

In all the three periods, in the realized, and in the dissolution the Self is Kuthasta (does not undergo any change / transformation, I.e, changeless). With this conviction, the waking and dream state too is understood as to be perceived as duality due to erroneous knowledge. In reality it is always one non-dual only, to say this the shruti says.

Yada atamasa

यदाऽतमस्तन्न दिवा न रात्रिः न सन्नचासच्छिव एव केवलः।
तदक्षरं तत् सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी॥4.1.18॥

When the 'Atamas' absence of the ignorance it there, then there is no day or night, no existence or non-existence, only the Shiva (Self) remains as non-dual. This Self is transformationless (eternal), is worshipped by the Savita (Sun God). And from this the eternal Pragna (experiential knowledge of the Self) manifested.

Yada iti

In that time, when 'atamas' where there is no darkness is atamas. That which is gained through the knowledge of the statements like 'tat tvam asi' etc, like the light, when it destroys the ignorance (darkness), and since the darkness etc are its (Ignorance's) effect, there is no day, no superimposition of day, no night, no super

imposition of night, thus it should be understood everywhere. There is no Sat, no superimposition of existence, and no Asat, no superimposition of the non-existence.

This is the Ultimate take of Vedanta, where there exists nothing but the Self. From this standpoint the duality is negated, though we, as explained earlier, accept the transactional reality. Since all this creation is superimposition on the Self, due to ignorance, if this causal ignorance is itself destroyed there can be no chance for the effect to manifest.

But if everything is negated with the deductive logic, there exists a state nothing exists, as everything is already negated, this results in accepting Void state. This Void is the absolute reality according to the Voidist Buddhist (Shunyavadi Bauddha). Then what is the difference between the Vedanta and Buddhism. Since, this is a doubt which arises in many people's mind, and this is the reason the Vedantins are condemned by the Karma people (Purvamimamsa) as 'Pracchanna Bauddha' (Buddhist in disguise). To answer this doubt -

Tarhi tattvam

Then, the philosophy of Buddhist, that everything is void, is accepted by you too? Shiva Eva. Only the Shiva (Auspicious Self), inherent nature of being eternal pure, and not the void is the idea. 'Kevala' (without duality) i.e. devoid of the duality of ignorance.

From the standpoint of the knowledge when we say Shiva, it is interpreted as Right Knowledge, and from the standpoint of the object of knowledge Shiva is interpreted as the Self. Through the deductive logic, though we dismiss all the other things that are gross and subtle, we cannot dismiss the negator with it, without having a loci. And the non-existence, Void, cannot be loci for anything. And the negator cannot be negated too. Thus we have the Self as the as though loci and the negator.

Tadaksharam

That is Aksharam (non-changing), the one with aforesaid nature is 'no ksharati iti' (that which does not change), i.e., eternal. That which is the implied meaning of the term 'Tat' (of Tat Tvam Asi), and is worshipped even by the Savita, the deity who identifies with the Sun. Pragna is the knowledge that is gained through the teaching of the Guru, with respect to the statements like 'tat tvam asi' etc. And the term Ca (and) is in the sense of Eva (only). Since it is the ever pure (eternal knowledge), it manifests in the people who have complete discrimination, in the Ascetics as Absolute, It is Purani (eternal), since it is beginningless, gained through the tradition starting from the Brahma etc.

Mantra 19

Kutasthasya brahmana

The greatness of the Brahman (Self) that is the Substratum, cannot be grasped by the above etc sides (directions), as it is non-dual cannot be similar to anything and not limited by time and space is shown by the Shruti.

Nainam urdhvam

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत्।

न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः॥4.1.19॥

This Self cannot be grasped from above, below or the middle. It has nothing similar to it, for the one whose name is MahadYasha (Great name).

Here Brahman is given another different name which is not seen anywhere, Mahadyasha.

Nainam iti

Since the Self, the topic of discussion, is unlimited (non-embodied), without any parts, without any limbs therefore cannot be grasped by anything from the above, below or the middle. For this Iswara (Self), is of the experience of non-dual Bliss, and since there is no such duality existing in it, there can be no example. One whose name is MahadYasha. The Iswaras, name, that with which it is called, is MahadYasha, since it is great and its name and fame is not limited by the time and space.

There is no example that can be given for the Self, as there is nothing similar, nor something greater than or lesser than it, since the Self is one, non-dual. There is an example called, nirupama upama, example which cannot be exemplified, this is explained in the literature, and the famous example for this type of example other than the Self is 'rama-ravanayor yuddham rama-ravanayor iva' (the battle between rama and ravana was like the battle of rama and ravana).

The name and fame of anyone other than the Iswara, can only be limited to a particular time and place, but whether it is past creations or different worlds, the name of Iswara is famous, as the substratum of all the existence.

Mantra 20

Ishasya indriyadyavishayatam

The Self is not an object of sense-organs, it is one's own Self (self in every being) and by the knowledge of identity with it one gets realized is said.

Na sandrshe

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति॥4.1.20॥

The form (nature) of this Self does not exist in the purview of the sense-organs and therefore no one perceives it through the eyes (etc). One who sees the Self residing in the heart, through the purified min with deductive logic (negation) as said, becomes immortal.

Na sandrshe iti

The form of this Self, that is the topic of discussion, its nature since is devoid of form etc, devoid of attributes, of experiential nature as self-effulgent non-dual bliss, does not exist in the purview of the sense-organs, i.e. does not become the object of sense-organ. Since it is not the object of sense-organs, was implied with the term 'cakshu' (eye). Will any / all of the sense-organs no one can see it. The Shruti(Kena Upanishad) says 'uad cakshusha na pashyati yena cakshumshi pashyati' (that which cannot be perceived by the eyes, and which perceives the eyes, know that to be the Self and not the form you meditate upon).

The sense-organ of vision can perceive the form, the taste buds the taste etc. But even if we use individually all the sense-organs or collectively all the sense-organs, It is not possible to perceive the Self. Sometimes , we do use one or more sense-organ to gain a knowledge. Like, in the knowledge of the sandalwood, we seen the wood with the eyes and the smell with the ole-factory and individual they cannot give the knowledge of the sandalwood, therefore we use the collective knowledge obtained from both the sense-organs to understand the sandal smell emanates from the wood and therefore it is sandalwood.

Hrda shuddha

'Hrda' was already explained. With a pure intellect, mind, by understanding the Self existing in the heart, in the heart cave, as one's own Self, the ascetics who are endowed with the four pre-requisites, the eligible seekers, understands this current

topic of discussion, the Self, as 'I am the Self' with an immediate knowledge, they through the greatness of this immediate knowledge, become immortal, become eternal. Since the ignorance that is the cause for the death is completely annihilated by the knowledge, they are not born again.

Mantra 21

Idanim tadprasada eva

Now thinking, only through the grace of the Self, one can gain the desired and give-up the non-desired, the praise of the Self is done in next two mantras.

In the second chapter we saw, 'dhatu prasada' (by the grace of the Self), only through the grace of the Self, one can gain the knowledge. Katha Upanishad too says 'yam eva esha vrnute' (only the one who is chosen by It, can gain the realization (it reveals itself)). In Vishnu Purana it is said, if we put effort to take one step towards the Iswara, he will take the rest 99 steps towards us. But, how can the witness be choosy? And does it not mean it also has desire and hatred? The answer is No, the witness does not choose, but it is according to the purity of the mind, and according to the practice for knowledge Shravana etc one gains the clarity. And since, the result is only according to ones own effort, there is no defect of desire or hatred.

Ajata ityevam

अजात इत्येवं कश्चिद्धीरुः प्रपद्यते।

रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्॥4.1.21॥

O Rudra, understanding you to be Unborn, some who are afraid (of samsara) come to you, therefore that which is your Rightside (south side) face, with it please protect us always.

Daksina also means knowledge, therefore, through the face of knowledge. Or it may mean the south side face, which is blissful face, and therefore gives bliss to the people who worship. When we are in association with the fire or ice, we gain some of its property, the heat or cold respectively. Similarly, by associating ourself with the face that is blissful, we can gain the same, bliss.

Ajata iti.

Here the term 'iti' is used in the sense of reason / cause. Since you are definitely the Ajata, one who is devoid of birth, old age, hunger, thirst etc., all the rest are endowed with sorrow, therefore one who being afraid of the Samsara of the nature of birth, old age, death, hunger, thirst, sorrow, delusion, one who is dependent surrenders to you, or someone like me, in this way we can understand it in first person. O Rudra, that which is your Dakshina face, that gives energy, that which brings joy to people for the people who meditate on it or the face that which faces the south side. With that face, please protect me always.

Normally the term 'iti' is used in the sense of double quotes, but here it is used in the sense of hetu (reason).

Shiva is said to be with five faces, four facing all the four directions and the fifth one facing above, placed on the top.

Mantra 22

Kinca

And again.

Ma nastoke

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः।

वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तः सदमित्त्वा हवामहे॥4.1.22॥

Do not destroy our son, grandson, lifespan, cattles and horses (other living beings), and also our servants, we worship you always with the oblation material (havis).

This is, leaving the last two words, a verbatim reproduction of the mantra in the rudra namaka (rudrashtadyayi).

Ma nastoke iti.

We should connect the term 'ma ririsha' (don't destroy) with all the other words. Ririsha means, death, destruction, do not destroy. 'no' our, 'toke' son, 'tanaye' grandson, 'ayushi' lifespan, 'goshu' cattles (cows), 'ashweshu' horses, i.e. other livestock. And one who is brave, valour (competent) among us, i.e. our servants, O

Rudra, due to anger do not destroy. Why? Because, we who are endowed with Havis (the oblation material), always invite you to protect us.

Chapter 5

Mantra 1

Caturthadhyaya shesham

To prove that which is part of the fourth chapter, that which is not said earlier, this fifth chapter is commenced, with 'dve akshare' etc.

Although we made it clear, in the beginning of the fourth chapter, we are again discussing about the Self, because the subject matter is very deep (difficult). And though we saw, the method of prayer in the second and the method of pranayama in the third as an aid to gain the knowledge, we have not yet discussed the result of the knowledge, and this is dealt with here.

Dve akshare

द्वे अक्षर ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे।
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः॥5.1.1॥

From the Supreme Brahman (or the one that is beyond the Karya Brahman, Hiranyagarbha), that which is eternal, both Vidya and Avidya (knowledge and ignorance) exist in unmanifest state. That which is destructible (change / transforms) is Avidya and that which is eternal is Vidya. And the one who manages (controls) both the Vidya and Avidya is different (from them).

Though the Self is of the inherent nature of Knowledge, still this is not enough to remove the ignorance, since it is only a witness. And if it had the power to remove the ignorance, then the ignorance cannot even exist in the first place.

In Mundaka Upanishad too it is said 'dve vidye veditavye' (one should understand two knowledges, one is Para, the Rig veda etc, and the other is Apara through which one gains the Self). Bhagavad Gita says 'uttama purushas tu anya' the Supreme Self is different, from the destructible and the indestructible).

Dve iti

Both Vidya and Avidya exists beyond the Hiranyagarbha (the first born). Or in the Self, that which is 'Ananta' unlimited, not limited by time, space and causation. In which both the Vidya and Avidya exists silently (secretly), in unmanifest state. This Vidya and Avidya is classified, that which is destructible (undergoes change), is Avidya, since it transforms, is the cause for the Samsara. And that which is eternal is Vidya, is the cause for the liberation. And one who rules both the Vidya and Avidya, is different form both of them, since he is witness.

Mantra 2

Ko asau

Who is that (who is different from Vidya and Avidya).

Yo yonim yonim

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत्॥5.1.2॥

The one who exists in every cause as its substratum, is all these forms, and is its cause and the one who endowed the Kapila (Hiranyagarbha / first born) with knowledge, and saw his coming into existence.

Yo yonim iti

The one who in every cause, every place. As said 'yo prityam tishtan' (one who residing in the earth and rules the earth, which the earth does not know and that which knows the earth completely) etc., the one which rules, controls the earth etc, the one, non-dual Absolute Self. Taking the different forms, of red etc (fire etc), and

presides in the cause. Rishi means omniscient. Kapila means one who is golden brown, was delivered, manifested from oneself, as it is seen in the shruti with the statements 'janayamasa purvam' (created in the beginning), talks about the creation of this Hiranyagarbha. And the rest are not spoken about. And in the later portion too it is said, 'yo brahmanam vidadati purvam' (the one who created the Brahma etc and one who manifested Vdas for him). And the Puranas also state 'kapila agraja' (kapila as the first-born). Therefore by kapila hiranyagarbha is referred.

And the famous statements by great Rishi Vyasa –

Kapila rishi was born as a complete Avatar of Bhagavan Vishnu, for deluding and destroying the world.

In the Kṛta Yuga, taking the form of Kapila, gave the absolute knowledge, for the well being of the whole world.

You are the Indra among the deities, Brahma among the knowers of Brahman, Vayu among the powerful, SanatKumara among the Yogis, Vashishta among the Rishis, Kapila for the Sankhya (the followers of the Knowledge, and not Sanhkya philosophy), Shankara among the Rudras.

Yogis are people who perform the karma with detachment or equanimity. And Sankhyans referred to here is the people who follow the path of non-dual knowledge as said in the Upanishad.

Tata tadanim

The Mundaka Upanishad too says 'tata tadanim tu..' (after this then, from this Kapila (Hiranyagarbha) greatest among the knowers of truth, the world came into existence. One who is beyond the darkness (ignorance).

Though it is said here this statement is from Mundaka Upanishad, there is no such mantra in the Upanishad. And the verse too is not proper, from the view of grammar, since the words are not properly getting inter-related. Still a meaning with respect to the idea here is given.

Sa eva kapila

This is the very Kapila who was born in the beginning of the creation. This kapila was instilled with the knowledge etc, i.e. knowledge, dispassion, dharma and valour and was seen while manifesting (by the Self).

Mantra 3

Kinca

And also

Ekaikam jalam

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः।

भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा॥5.1.3॥

He created the web of samsara in manifold forms and merged into himself (during the dissolution). And again after creating the lords (presiding deities) for the worlds, and being their ruler, the great Self controls everything that is created.

Ekaikam iti

The Self creates the web (illusion) of samsara as deities, humans and animals and each one of them in different forms. And during dissolution merges it in himself. Again the onw who is the presiding deity of the worlds, Marici etc, he creates, similar to that as it existed in the previous creation. And he rules (controls) them.

Mantra 4

Kinca

And also

Sarva disha

सर्वा दिश ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनड्वान्।

एवं स देवो भगवान् वरेण्यो योनिस्वभावानधितिष्ठत्येकः॥5.1.4॥

All the directions above, below and the inbetween, it illumines like the sun. thus, the deity worth worshipping, self-effulgent Bhagavan, controls all the earth etc, alone.

Bhagavan is the one who has the six qualities of knowledge, dispassion, dharma, power, wealth and name in absolute measure.

Sarva disha

All the directions, the east etc, along with the above and the below, it illumines with the effulgence of the inherent light of consciousness, like the Anadvan (sun). Like the Sun god, that is involved in illumining the whole creation, similarly too, this self-effulgent deity, Bhagavan who is endowed with the power etc, one who is worshippable, and who is the cause of the the whole creation. The one non-dual Absoulte Self, controls all the earth etc creation or the earth etc that is the cause, existing in itself.

Mantra 5

Yacca svabhavam

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेद् यः।
सर्वमेतद् विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेद् यः॥5.1.5॥

That Self which manifests the inherent nature of each of the creation, that which changes all that has the nature to transform, alone creates all this entire reation, and that which assocaiates each one of them with the (sattva etc) attributes.

Since there is a rule, ‘karana gunatmakatvat karyasa’ (the effect follows the nature of the cause), therefore since the primal cause Maya is of three qualities, of sattva, rajas anad tamas, all the creation that has come from it should also be of the nature of three qualities.

As said earlier, the non-dual Absolute Self cannot be a creator or destroyer, and all this creator-sip or destroyer-ship etc are seen to be in it, due to the seeming association of the Maya.

Yacca svabhavam iti

Yacca is a gender transformed word (into masculine), of ‘yasca’. The nature, like the heat of the fire, that which is the cause of the creation (world), creates. And that which is capable of being cooked, transformed, it is the one that transforms. And it is the one which controls the whole world, it is its substratum. And it is the one that distributes (associates) the sattva etc attributes. The Self is of such nature.

Mantra 6

Kinca

And also

Tadcedaguhyopanishadsu

तद् वेदगुह्योपनिषत्सु गूढं तद् ब्रह्मा वेदते ब्रह्मयोनिम्।
ये पूर्वं देवा ऋषयश्च तद् विदुस्ते तन्मया अमृता वै बभूवुः॥5.1.6॥

It is hidden in the Upanishads, the secret of the Vedas. The Brahma knows it as the cause of the Vedas. Which the deities and the Rishis of the past knew, (they by knowing it) have become that and immortal.

Taditi

The current topic of discussion, the Absolute Self, from the secret of the Vedas that is the Upanishads, in that it is hidden. The 'Brahma' Hiranyagarbha (the first born) knows that is understood only through the Vedas (the means of right knowledge). Or as the cause for Brahma, the Hiranyagarbha or the Vedas, that which the deities, the Rudra etc and the Rishis, Vamadeva etc of the past knew, and became that, became that itself and thus became immortal. Therefore the people of the present too, by knowing that will become immortal.

It is the cause of the Veas. The term Brahma is sometimes interpreted as the Veas, as in 'brahma veda janati iti brahmana' (Brahmana is the one who knows brahma, i.e. the veda). And Hiranyagarbhais also called as the Brahma.

The deities like the Rudra etc and the Rishis like Vamadeva etc who are glorified in the Vedas, maybe able to know the Self, but still it is not possible for people like us, or in this period, some may think thihs way, always having self doubts, to answer them the Shruti clearly says, as they have understood the Self and have become thus, the Self itself, we the people of present also can know it ad be it.

Mantra 7

Etavata

Until now, the implied meaning of the term 'tad' is explained. Therefore, now to explain the implied meaning of the term 'tvam', the following mantras are presented

Since it is made clear from the beginning, the knowledge of the Self, and that can only be gained through the clarity of the tad and tvam from the statements like 'tat tvam

asi'. Therefore after explaining the term tat, the shruti is delving into the explanation of the term tvam.

Gunanvayo

गुणान्वयोः यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः॥5.1.7॥

That which is associated with the Gunas, is the doer of the fruitful karmas, and the experiencer of the results of the performed karmas, he (individual self) is of manifold forms, of the three qualities (of sattva etc), one who travel through the three path, is the lord of the Pranas (vital air), and travels (roams) in liue with its karmas.

Since the cause, Maya is of three qualities, the effect body – sense-organ complex too will be of three qualities. This is said with 'triguna' and therefore the first Guna should be understood here as the thought impressions.

Gunanvayo iti

The gunas that is the thought impressions gained through the karmas and the Upasana, when it is in association it is called as gunanvaya. He is the doer of the karmas that are associated with the results, and experiencer of the results of those karmas. He is of different forms, manifold forms, since it is gained in the 'kārya - kārana bhāva' (the state of cause effect relationship). It is triguna, that which has the sattva etc three gmunas (qualities). It travels through three paths of devayana (the path of deities) etc, or that which has different paths of dharma, adharma and gnana. And being the ruler of the Pranas (vital air), with five functionalities it roams. Through what? Through the karmas performed.

The gnana term in the karma-gnana-krtā does not mean the knowledge as we are talking of the gunas, and Self is nirguna, attributeless. And also, we Vedantins do not accept the karmas in association with knowledge (gnana-karma samuccaya). Therefore the words, gnana, vidya are synonyms for upasana that is a meditation which is part of the karma.

The individual self is accepted as both doer and experiencer by the Vedanta. And from the standpoint of the absolute Self, it is neither doer nor experiencer, as seen in the mantra 'dva suparna'.

The individual self is that which has three gunas as the maya is of three gunas. And this individual self travels through three paths, devayana – the path of deities, pitruyana – the path of the pitrus, manes and naraka – the path of the hell. This is said ‘karmana pitruloka, vidyaya devaloka’ (through the karma one gains the world of manes and through the meditation (in association with the karmas), one gains heaven). Or it may mean the path gained through the virtue, vice and meditation.

Mantra 8

Angushtamatra

अङ्गुष्ठमात्रो रवितुल्यरूपः संकल्पाहंकारसमन्वितो यः।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रो ह्यपरोऽपि दृष्टः॥5.1.8॥

The one, who is of the size of the thumb. Efulgent form like the sun, endowed with will and ego, also endowed with the attribute of intellect and body that other one also is seen to be of the form of the spokes.

Angushta iti

The one who is of thumb size with respect to the space in the heart, Angushtamatra. Is of the form of Sun. that is effulgent. Is endowed with the ego and will etc. also with the attribute of intellect along with the talking body like old age etc. It is also said "jaramrtyu sharirasya" (old age and death is of the body). The foremost of the axis of wheel of the form of iron pin, and one who is seen or known in the form of knowledge. Here the term 'api' is to show the possibility. The idea is to show like the sun reflected in water body there is possibility of the Other individual souls.

Mantra 9

punarapi

Again through another example the same idea is established

Balagra shatabhagasya

बालाग्रशतभागस्य शतधा कल्पितस्य च।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते॥5.1.9॥

When the hair is split into 100 parts and again that one hundredth part is split into 100 parts, is to be understood as the size of the Jeeva. But that also is its omnipresent form.

Balagra iti

The hair when it is split into 100 parts i.e. made multiple parts that which is the size, when that is also split into 100 parts should be understood as the size of Jeeva. Since the Lingasharira (subtle body) is very subtle this is the size it is referred with. This is the size of Jeeva but in reality is accepted to be Omni present.

Mantra 10

Kinca

And also

Naiva stri

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते॥5.1.10॥

This Jeeva is neither a woman not a man or an eunuch. Which ever body it takes, it is protected by that very embodiment.

Naiva stri iti

Since it is, Jeeva is, verily the non-dual Absolute Self therefore it is neither a woman nor a man or even an Eunuch. Whichever body whether it is male, female or a eunuch it takes, by those very body this Jeeva is protected, that is stays safe. It superimposes the attributes of the very bodies in the self and identifies oneself with it as, 'I am fat I am clean I am man I am woman I am eunuch' etc.

Mantra 11

Kena

Then why does this take these bodies, this is explained here

Sankalpana

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्ट्या चात्मविवृद्धिजन्म।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते॥5.1.11॥

As the body because of taking food and water grows, similarly too by will, touch, seeing and desire different reactions take place and then thus embodied one is born in different species and takes different bodies according to the Karmas.

Sankalpaneti

First it is the will, and then the touch, which is the activity of sense organ of touch. Then one sees the things. And therefore one gets deluded. Because of these will, touch, perception and delusion these good and bad actions are performed. And thus according to these Karmas, one (jeeva) in order gets the body of female male are eunuch. And according to the fructification of Karmas the embodied one, takes the body of deity, animal and human being in this world. Example for this is the food and water which we take is not always of definitive amount, this rain - meaning intake of food is the base for the self, which is the body and because of this it grows.

Mantra 12

Sthulani

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः॥5.1.12॥

The Jeeva according to its Karma takes the body which is gross or subtle. It is seen, according to the very body, the results of the Karma and the thought imprints, it also gains another body.

Tani ca

This Jeeva takes gross bodies like stone etc and subtle bodies like the elements etc, and born as the deity, due to the thought imprint gained because of performing the activities of prescribed and not prescribed (negated). Thus according to the fruits of

the Karma performed in the body and also the thought imprints of the mind, it takes at different embodiment; meaning is born in a new body.

Mantra 13

Thus the one who is grabbed by the ignorance, Desire and action and its result the attachment etc trouble, like the one who is caught in the Whirlpool and therefore definitely having been identification with body sense organ Complex gains the state of Jeevahood, takes the body of Ghost, animal, human being etc, later due to some past good deeds by the performance of Karma for the Ishwara, that one who has been relieved from the defects of the attachment, by seeing the defects of non-eternality etc in the things seen and thus having gained the dispassion for the things here and hereafter and the other qualities like the mind control etc, by knowing the Self gets liberated. This is said –

Ananadianantam

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम्।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥5.1.13॥

The midst of the ocean of Samsara gets liberated from all the bonds by knowing the Self who is, the one who is beginningless, endless, the creator of the world, of varied forms, the one who completely pervades the creation,

Anadyanantam iti

The one who is devoid of beginning and end. In the midst of the vast and deep ocean, the samsara. The one who is beginningless, endless, creator of the world, having different forms, and the only one who pervades the whole of the creation, the one who exists by pervading all of it in the form of oneself. Knowing this Self, the effulgent one, the Absolute Self one gets released from all the bonds of ignorance, desire and action etc.

The Ignorance is the cause and desire is the Effect, and again having the desire as the cause we have the action as the effect. They are in cause – effect relation.

Mantra 14

Kena punar asau

But, by whom is it grasped, is said here-

Bhavagrahyam

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम्।
कलासर्गकरं देवं ये विदुस्ते जहृस्तनुम्॥5.1.14॥

The Self one who is understood by the pure-mind, named as Anida (devoid of body), the cause for creation and destruction, the auspicious one, and the creator of the Kalas (the different states of being), the one who understands Him, gives-up the body (embodiment).

Bhavagrahyamiti

The one who is understood by the pure mind, is BhavaGrahya. The one who is called as devoid of body (Nida). The one who is the cause for the creation and destruction. The one who is auspicious, i.e. pure, one who is devoid of the ignorance and its effect. And the creator of the Kala, as explained in the Atharva veda portion, Prashna Upanishad, from the name to the name through the statements 'sa pranam asrjata' (He created the Prana) etc. That Deity (Self), one who knows completely gives-up the identification with the body.

Chapter 6

Mantra 1

Nanu anye kaladaya

But the others think that the Kala (time) etc to be the cause. Then how come, the creation of the Kala be attributed to the Iswara. Presenting this doubt, the Shruti says.

Svabhavameke

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम्॥6.1.1॥

Some learned think the inherent nature to be the cause, some are deluded by thinking that the time is the cause. All this is the greatness of the Self, due to which the Brahma-chakra (the superimposed wheels of the Samsara) keep rotating.

The term Brahma-chakra literally means, the wheels of the Brahman. But here the term Brahman is used in the sense of Samsara. This is due to the acceptance of the Vivarta vada (the dialog of seeming transformation), and therefore accepting the Samsara to be the form of Brahman. Like the superimposed sake on the rope, is nothing but the rope, or the nacre – silver is nothing but the nacre (mother of pearl). So too here, the creation is nothing but the Self. This is explained as Karya-Karana Ananyatvam (the non-difference between the cause and the effect), by which we mean, the effect has no real existence other than the cause.

Svabhavamiti

Some learned, intelligent men accept the inherent nature to be the cause. And the others accept the time (to be the cause). Accepting the time and nature is to a pointer to the other causes explained in the first chapter. The ignorant, being deluded because of being attached to the objects (of the world), does not know it correctly. Here the term 'tu' (but) is to reiterate the point. This is the greatness of the Self. Because of which the Brahma-chakra (the wheels of samsara) keep rotating.

Mantra 2

Mahimanam

Its greatness is elaborated

Yenavrtam

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकालो गुणी सर्वविद्यः।
तेनेशितं कर्म विवर्तते ह पृथिव्यसेजोजनिलखानि चिन्त्यम्॥6.1.2॥

By which everything is always engulfed, and which is of the nature knowledge, cause of the time, has the attributes of being creator etc, omniscient, proded by that the karma in te form of Vivarta (seeming transformation) of earth, water, air and space, therefore it should be meditated upon.

In this mantra, there is a very specific usage of the word Vivarta. There are three types of Vada (system) accepted in Vedanta for explaining the creation. They are 1) Arambha Vada – creation from cause, the cause - effect system. Atoms becoming di-

atom etc to create the world. 2) Parinama Vada – the creation through transformation. Milk transforming into curd. And 3) Vivarta Vada – the creation as seeming transformation. Mother of pearl – silver or rope - snake. Though all the three are accepted from the standpoint of the seekers maturity, the true teaching of Vedanta is only Vivarta.

Yena iti

By which the whole world always, is covered, engulfed in a proper way. That which is of the nature of knowledge, the creator even of the space (ether), the attributed – with the attributes of being devoid of sin etc. Omniscient – that which knows everything.

For Nirguna – devoid of attributes, others belonging to the Vishishtadvaita - semi-dualistic view, accept as ‘sarva kalyana guna yukta’ – one endowed with all the good attributes. Here absence of bad attributes is what is said, according to them. Therefore, Acharya takes the very word, Guni – attributed, and gives it a very good interpretation, as absence of sin etc. By, his we do not accept the existence of the attributes, but accept the absence of the super-imposed attributes. This absence of attribute is nothing but the substratum.

Teneshwarena..

By that Iswara, being prodded, commanded the karmas are performed, like the snake seen in the garland. Here the term ‘ha’ is to show this knowledge being famous. It is famous, known to everyone, that the karma which is due to the blessings of the Iswara, seemingly transforms in the form of world. And the same karma (because of again the Iswara’s will) seen in the form of the five elements earth, water, fire, air and space.

Here there is a chance for joy for the opponent. Here it is said, because of the Iswara all the activity takes place, thus we are controlled, there is trinity (duality). Activity though is that which is performed, still they are like ‘srajiva phani’ - the snake in the rope.

‘Ha’ is to show how famous it is. The term for history is ‘itihasa’ – ‘iti + ha + asa’ – thus definitely it was (happened).

The superimposition is explained from the final creation earth to the first creation space.

Yad prathamadyaye..

Whatever was said in the first chapter, as that to be meditated about, that very thing is explained here.

Mantra 3

तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम्।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः॥6.1.3॥

After performing the karma (all the creation), and retreating to have a good look at it. Thereafter, with that Tattva, i.e. in the form of one, two, three or eight or with the subtle attributes of time and the inner organ having seemingly merging its own nature (of existence; that should be meditated upon).

Here the creator is none other than oneself. After doing this creation due to ignorance, one associates oneself with all these. According to Sri Shankarananda in his commentary, with one – ignorance, two – punya and papa, three – sattva, rajas and tamas or eight – ahankara (ego), buddhi (intellect), manas (mind) and the five elements. Attributes of the mind is desire, anger etc.

Taditi..

After creating the earth etc. its activity, it retracts, i.e. having a good look at it. Again, by identifying the Self with the created earth etc. Here, in the term 'sametya' (to prod) we need to understand the case ending 'nic' is dropped. With how many types of Tattva (should the identifying be done)? Either with one earth or two (earth and water) or three or eight tatavas that are in the nature.

Taduktam..

This is said (in Bhagavad Gita) – 'earth, water, fire, air, ether, mind, intellect and ego are eight different types of my nature. With the subtle attributes of the time or the inner organ, desire etc.

Idanim ...

The real application of the Karma is said here.

With every karma, there is a 'viniyoga' specified. This 'viniyoga' is the application of the karma for some result.

Mantra 4

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद् यः।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः॥6.1.4॥

On who after beginning (performing) the Karmas, those are endowed with good qualities and surrenders it to Iswara, with all the results associated with it. And thus, when there is no karmas (as they are surrendered) and when the karma is destroyed he attains the Self, as he is different from the (earth etc.) Tattvas.

The karmas that are prescribed by the shastras are good karmas or karmas endowed with good qualities. Surrendering should be done only of the good karmas and not the others. Different from the Tattvas means, one is no longer identified with the Tattvas.

Arabhya...

Beginning the karmas, those are endowed with the Sattva attribute (good karma). One who surrenders the karmas along with the results to the Iswara. Since they are surrendered there is no association with oneself with the karmas, and thus the karmas performed earlier gets destroyed.

‘kshaya’ - Destroyed means invalid to bind one with the world.

Uktam ca...

This is said (in Bhagavad Gita) – O son of Kunti! Whatever karmas you perform, whatever you eat, whatever prescribed karmas you perform, whatever alms (donation) you give, and whatever penances you perform surrender all that to me. Surrendering thus, you become relieved of the bondage thereof with the karmas that which is endowed with good and bad results. One who performs the karmas surrendering it to Iswara (Brahman) along with the attachment to its results, he is not attached to the sins of karmas, like the lotus leaf is not associated with the water. Through the body, mind, intellect or the sense-organs, Yogis do perform the karmas without any attachment to the karma or the results, for the purification of the mind.

Yogi here is not one who is realized, but one who is performer of the karmas.

Karmakshaye..

When the karmas are destroyed, the one who gains purity of mind. Attains the state that is different from the Tattvas, earth etc. I.e. by understanding himself to be the Existence, Knowledge, Bliss, non-dual Self, by getting relieved from the Ignorance

and its effects. If the word is 'anyad' instead of 'anya', it should be understood as, he attains the Self that which is different form the Tattvas.

Ukatasyarthasya..

For strengthening the teaching given in the previous mantra, the following mantras are presented. In some way or other, to teach the people who are blinded by the experiences of the world, about the Self.

Vishaya-andha – blinded by the objects. Blinded by the experiences of the sense-organs.

Mantra 5

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम्॥6.1.5॥

He is the cause, the cause for the the Ignorance that is the reason for the body – sense-organs association, beyond the time and devoid of any Kalaa. Meditating on that Self which exists in our inner-organ as Omniscient and Samsara (one gains that).

This Upasana does not and cannot give the knowledge of the Self, but will give purity of the mind, which inturn helps for the knowledge to dawn.

Adiriti

That which is the cause for everything. That which is the cause for the Ignorance the reason between the association with body – sense-organ complex. And it is said 'it makes him do good deeds... it makes him do bad deeds'. It is beyond the three periods of time, past, present and future. This is said 'Under which the year transforms in the form days, and it is meditated my deities as the light of lights, life and immortal'. Why is it beyond the three periods of time? Since it is devoid of Kalaa. Kalaa is that which is from the Praana till the Name, that which does not exists in this therefore Akala. Tha which is endowed with Kala is limited by time period and therefore is created and destroyed. And this is devoid of kala, i.e. devoid of creation. Therefore, not being limited by time, is neither created nor destroyed. For which the whole creation is its form, Viswaroopa. Everything comes form this, and therefore it is called Bhava. Bhuta – that which is of unchanging form. This deity (deva) which is worshippable,

should be meditated as 'I am this', before one gains the understanding of the statements of the Upanishad.

Punarapi..

Again the same idea is explained.

Mantra 6

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात् प्रपञ्चः परिवर्ततेऽयम्।
धर्मावहं पापनुदं भगेशं ज्ञात्वाऽत्मस्थममृतं विश्वधाम॥6.1.6॥

This from which the creation manifests, is different from the form of tree, time and is different from the world. Knowing the one who accumulates the Dharma (Virtue) and destroys the Papa (vice), and it is the owner of the Aishwarya (greatness), the attains the Self that is immortal and substratum of everything.

Sa vrksha..

It is beyond the form of Tree and the Time. Tree is the tree of Samsara. It is said – 'that which has the root above and the branches below, is this eternal Ashvata (Banyan) tree'. Other means, not associated with the world. From which Iswara this creation manifests. That which is the accumulator of Dharma and destroyer of Papa, knowing that one with Bhaga, the lord of all the greatness. The who exists in the intellect, having the nature of immortality and the substratum of everything, attains the Absolute Self. Because, as said earlier, it is different from the earth etc. Tattvas.

Bhaga is the sixfold qualities 'dharma (virtue), gnana (knowledge), vairagya (dispassion), aishwarya (supreme greatness), yasha (name and fame) and Shri (wealth). One who has this in absolute is Bhagavan – Iswara - God.

Time is common call for everything, as logicians say 'jayānānām janaka kālah jagatām āśrayo mathah' – for everything that is created time is first cause. Tree is the lowest in the category of creation.

Samsara is explained as a tree and precicely as Ashvatta tree, because the term Ashvatta means 'shva na tishthati iti' - that which does not exist tomorrow (shva – tomorrow, tishta – to exists).

Idanim

By showing the experience of the Vidwan (knower of Truth), the aforesaid idea is strengthened.

Mantra 7

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम्।
पतिं पतीनां परमं परस्ताद् विदाम देवं भुवनेशमीड्यम्॥6.1.7॥

We know the God who should be propitiated, who is Iswara of Iswaras (God of Gods), Iswara of all the deities, Leader of all the leaders, is above the Avyakta etc and ruler of the world.

Tamiswaranaam..

He is God of Gods like Vaivasvatha, Yama etc. He is the God of the deities like Indra etc. He is Leader of the leaders like Prajapathi etc. And is greater than the Great Akshara (unmanifest, Ignorance). We know that one who is the Iswara of the world, effulgent and worshippingable.

Katham

How can he be God of Gods, is explained here.

This is a very interesting Mantra.

Mantra 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च॥6.1.8॥

He does not have a body and sense-organs. None is equal or greater than Him. His power is seen to be varied. And Knowledge and Power is His nature.

There is no effect – body, karana – instrument – sense-organs. In Yoga Sutra it is said with respect to the Iswara ‘स पूर्वेषामपि गुरुः कालेनानवच्छेदात् sa pūrveśāmapi guruḥ kālenānavacchedāt ’ – he is Guru for the older generations too, as he is not limited by time.

Na tasyeti

He does not have the body or eye etc. sense-organs. There is none heard to be or seen to be equal or greater than Him. His great power is heard about in varied forms. He has inherent Knowledge and Power. Gnanakriya is to be involved in the knowledge of all the objects. Balakriya is the the power to control and manipulate everything in vicinity just through mere existence.

Yasmadevam tasmad

Since it is so, therefore.

Mantra 9

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः॥6.1.9॥

There is no master for Him in this world. There is no controller or sign for Him. He is the cause for everything and the Master for the Jiva who rules this sense-organ complex. There is no creator or Master for Him.

Na tasya

There is no master for Him, ans therefore there is no Ruler, controller. There is no sign or pointer for Him through which he can be inferred, like the smoke (for the fire). He is the cause for everything. He is the master of the sense-organs, the Iswara. Since it is so, there is no creator or ruler for Him.

Idanim mantra..

Now a prayer is done to reveal, the idea of the Rishi who saw this Mantra.

Mantradrg means the seer of the Mantra, the Rishi. The term Rishi means ‘rishaya mantra dhrashtara:’ – the Rishi is one who is the seer of the Mantra.

Mantra 10

यस्तूर्णनाभ इव तन्तुभिः प्रधानजैः स्वभावतः।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम्॥6.1.10॥

Similar to the spider which through the cobweb, that Iswara inherently engulfes himself with the creation of the Pradhana. Let him bless us with oneness with the Self.

Yastunantunaabha

As the spider which engulves itself with the web which is generated from itself. Similarly, the one which has engulfed itself with the name, form and karma which is created from the Pradhana (Maya), i.e. from the unmanifest, bless us by merging, attainment of the non-dual state, with the Brahman.

Punarapi..

Again, as the gooseberry in the hand, by showing it immediately, the shruti shows through the next two mantras, that only through the immediate knowledge one can gain the Absolute goal of humans and not through anyother means.

Mantra 11

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च॥6.1.11॥

One Iswara who exists in all the beings, who is omnipresent, Self of all the beings, the base for all the karmas, indweller in all the beings, being the witness of all, endowing all with consiosness, pure and attributeless.

Here the same idea of the Self existing in all beings is repeated to make us understand clearly. As said earlier, the Shruti wants to make us understand this Truth somehow. Though it is within, it is without also. Though it is indweller it does not do anything, it remains as the witness. Though it endows everything with consiosness, it is pure and attributeless.

Eko deva iti

That One - non-dual, Deva – of the nature of effulgence ,which is hiding in all the beings. Is all pervading, and residing in all the beings, as its inherent nature. Is the ruler of the varied karmas performed by all the beings. Is the one who dwells in all the beings. Is the witness of all the beings. ‘sakshaat drashtari samgyaam’ – one who perceives everything directly is called sakshi. The one who is bestower of consciousness. Is devoid of any embodiment. Is evoid of any attribute like sattva etc.

Mantra 12

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्॥6.1.12॥

The one non-dual, independent Self makes multiple forms from one activityless seed of the being. The intelligent one who is able to see him residing in the inner-organ gains eternal bliss and not anyone else.

Only through the knowledge of this Self (explained in the previous Mantra), one can gain realization is made clear here.

Eko vashiti

One non-dual Self who is independent. From the seed of the multiple activityless beings. All the activities are not in the Self, but only in the body – sense-organ complex. Self is activityless, attributeless, devoid of the sattva etc. attributes, residing as an anvil (substratum / transformationless) it superimposes the attributes of non-self on itself and identifies with it as I am doer, I am expereicer, I am happy, I am sorrowful, I am lean, I am fat, I am human, I am son of so-and-so, I am sister-in-law of so-and-so etc.

Whatever kept on the anvil to be beaten changes form and not the anvil. Similarly, whatever is superimposed on the Self transforms and not the Self.

Uktam ca...

This is said – All the activities are done by the Prakrti (nature), but this deluded fool thinks it to be done by himself. The knower of the Truth of the difference between the guna and Karma (attribute and action) understands that ‘the guna (attribute) reside in the guna (attribute)’. Thus he is not attached to them. The one who is deluded by the attributes of the nature is attached to attributes and activities.

Remember the Prakrti explained as one, two, three or eight etc. in the earlier Mantra.

Ekam bijam..

The one who from the seed, the state of being a seed i.e. the subtle being, creates multiple forms. One who sees that one who resides in the intellect, perceives immediately. That Dhira - one with knowledge (or valour). For those knowers of Self, the bliss experienced is eternal and not for anybody else.

Kinca

Not just that.

Mantra 13

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥6.1.13॥

It is the eternality of the the eternal, consciousness of the conscious, one which gives varied experiences to many. That, which should be understood through the SankhyaYoga (the path of knowledge). Knowing that which is the cause for everything, one gets released form all the bondage.

Nitya iti

This (Self) is the reason for the eternality of whatever is accepted to be eternal among the beings, Self being eternal. Or among the earth etc. similarly, it is the consciousness among the conscious, among the knower. Being one it gives desired, varied experiences, for all the beings. It is the cause for everything. Can be understood only through the Sankhya Yoga (knowledge / gnosis). Knowing this effulgent Self one gets released from all the bondages, ignorance.

Nitya is eternal. Every philosophy accepts different things as eternal. Many accept the Heaven as eternal. But all that is only ‘sapekshika nitya’ – comparative eternality. But the nitya said here is, ‘nirapekshika nitya’ - absolute eternality. And thus it is eternal to the eternal. Logicians accept the space to be eternal.

Sankhya Yoga should not be confused with the philosophy of Sankhya or Yoga. Here it refers to the Gnana – Gnosis.

Katham

How is it, the consciousness of the conscious, is explained.

This is an important and beautiful mantra. When we do ‘karpooora neeranjanam’ – to show burning camphor in front of the statue or any form of the deity, this mantra is chanted.

Mantra 14

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥6.1.14॥

The does not illumine there, not the moon or the stars. Nor can the lightning illumine it. How can this small fire illumine. Only when that Self illumines, everything else is illumined. Only because of its illumination everthing shines.

Ne tatra

In that Self, though the sun is accepted to be illuminor of everything, it does not have the power to illumine the Self. The Self is what illumines whatever that has a form. There is no self-effulgence for these objects. Similarly, not the moon and the stars. Not even this lightning illumines. How can this fire, which is perceived by us. What to say, whatever is seen in this world is shining because of the this Self which is self-effulgent, following which all the other become effulgent. Like, the iron (rod / ball) etc. is burnt by the fire, which makes the rod effulgent (with fire), not independently. Only because of its effulgence the sun etc. everything shine. This is said – ‘endowed with whose effulgence the sun burns’, ‘the sun does not illumine it, nor the moon or the fire’.

Gnatva devam

It was said, by knowing the Self one becaome liberated (from bondage).Why is that, knowing only that one becomes liberated and not anything else, is explained.

This question arises, because – 1) The Sankhya people say, one gains liberation through distinguishing the Prakrti from Purusha. 2) Th Logicians say, by differentiating the different elements. 3) Devotees say, by gaining the vision of the God etc. 4) Buddhist say, by knowing the Void.

Mantra 15

एको हंसः भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः।
तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥6.1.15॥

There is one Hamsa in this world which is the fire that exists in the water (the elemental). Knowing that the beings, cross the ocean of death. Other than this, there is no other way for gaining the realization.

Eka iti

One Absolute Self, it is called as Hamsa because it destroys all the cause for bondage, the ignorance etc. In the world, all the three worlds, there is nothing else (to remove the bondage). Why so? Since it is the fire. As though fire, since it annihilates the Avidya and its effect. This is said – ‘Iswara is the fire, which is beyond the ether’. In the water, that has undergone the transformation in the form of body. This is said – ‘In this way as the fifth oblation the water becomes the human being’. Sannivishtha – existing nicely as the Self.

athavaa

Or else, the inner organ that is pure like water, it exists there (inner organ) which is purified through the fire ritual, donations etc. i.e. As the right knowledge which is the result of the listening to the Vedanta statements, it annihilates the Avidya and its effect. Therefore, knowing only that one crosses the death, and there is no other way for gaining realization.

Paramatmapraptaye

To gain the Absolute Self, the same idea is shown in a special way.

Mantra 16

स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद्यः।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः॥6.1.16॥

Self is the creator of the world, knower of everything, its own cause, knower, prodder to the time, with the attribute such as being devoid of virtue, vice etc., and the substratum for the whole creation. Therefore, it is the substratum for the Pradhana and Jiva, controller of the attributes and the cause for the bondage, existence and release of Samsara.

Pradhana is the cause of the world made of Sattva, Rajas and Tamas. This Pradhana is Avidya, as it is also of these three attributes. Jiva is the individual self.

Lord of attributes, does not mean that the attribute exists different than the Self. The attributes are superimposed attributes. They exist in the substratum as substratum.

Samsara is the cycle of birth and death.

Sa vishvakrt..

He is the creator of the world, Vishwakrt. He knows the world, Vishwavit. He knows everything, gna. He is the Self of everything, cause for everything, i.e. he is omniscient conscious effulgence. He is the creator of time, kalakara. He is the attributed, attributes of absence of vice etc., Guni. All these are explanation for the term 'vishwavit'. Pradhana means unmanifest (Avidya). Kshetragna means the individual self (vignanatma). He is the master, protector of them. He is lord of the Gunas of sattva, rajas and tamas. He is the cause of the liberation, existence and bondage of the Samsara.

Kinca

Also.

Mantra 17

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता।
य ईशे अस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय॥6.1.17॥

The Self is of the nature of world or self-effulgent, devoid of mortality, existing in the form of Iswara, knower, omnipresent, and protector of this world, one who rules this world alswys. Since, there is none who is capable of ruling over this world.

Sa tanmaya.

One who is of the nature of the creation, Tanmaya. Otherwise, of the nature of self-effulgence, with reference to 'tasya bhasa..' illumined by Him everything illumines. Devoid of death, Amrta. One who is very well established in the state of Iswara, Isasanstha. He is knower, Gna. One who travels everywhere, Sarvaga. One who

protects the creation. He is the Iswara, as he rules this creation in a proper order, and there is none who is capable of ruling this world.

Yasmat sa

Since he is the cause for the liberation, existence and bondage, therefore the seeker should surrender wholly. To establish this, the Shruti says.

This Mantra is another important mantra, which is chanted as Mangalacharana (invocation).

Mantra 18

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।
तद्देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥6.1.18॥

One who creates Brahma before the creation manifests and one who manifests Vedas for him. Him, the one who illumines the intellect, I the seeker, surrender.

Yo brahmanam

One who creates the Brahma, the Hiranyagarbha (first born) before the creation. And one who created Vedas for his sake. Him, the term 'ha' is for reiterating. Only that Self. This is said – 'Intelligent people should know just that and establish the mind in it. Should not study lot, it is waste of energy', 'know that one non-dual Atma'.

Here when it is said, 'not to study many things' it only means the other Shastras which are not pertaining to the Moksha. One should study until one becomes clear about the Truth. After study of the Vedanta and understanding the Self, one should not disturb his mind.

Devam jyotirmayam

The Self, which is self-effulgent. That which expands the power of intellect. Because, if the Iswara is pleased, the intellect i.e. the right knowledge about the Iswara, becomes in the form of Self that is devoid of any association with the creation. If it is accepted to be aatmabuddhiprakasham (instead of the previous form 'aatmabuddhiprasada'), then it will mean, that which illumines our intellect. Or the Self is the intellect and it is

of the nature of effulgence is the meaning of 'atmabuddhiprakasham'. I being a seeker surrender that 'atmabuddhiprakasham', the term 'vai' is again to reiterate, not expecting anyother result.

Evam tavat

Until now we presented the form of Self with respect to the creation. Now we will explain the inherent nature of the Self.

There are two definitions for Self possible 1) Tatastha – a definition with respect to something. and 2) Svarupa – the definition based on the inherent nature. Uptil now the definition for the Self is made with reference to the creation. Now the definition of the inherent nature of the Self is presented.

Mantra 19

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम्॥6.1.19॥

Devoid of Kala (parts or impurity), devoid of action, tranquil, blemishless, devoid of association, that which is the bridge of the immortality, like a fire without fuel (I surrender to).

When the fuel is completely burnt, when there is no water

Nishkalamiti

Kala means parts, in which the parts have ceased to exist. Nishkriyam, that which is established in its own glory, i.e. changeless. Shantam, from which all the transformations have merdged in itself. Niravadyam, without any blemish (condemnation). Niranjanam, without any association. For gaining the liberation it is as though a bridge. That which helps to cross the ocean of Samsara. Shining like the sparkling fire, from which fuel is removed. [To that Self I surrender].

Kimiti

Why do you say, one gets liberated only by knowing it and not through any other means? Is explained.

The stupid idea of “there are many paths for realization” is completely destroyed here. The mantra takes a sarcastic take on this idea.

Mantra 20

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति॥6.1.20॥

When people are able to wear the space as a sheath, then even without knowing that Self, one gets relieved from sorrow.

Yadeti

When a person is able to cover himself with space that is all-pervading and formless, as though he is covering himself with the cloth (skin / hide). Then, even without knowing the self-effulgent Self, which exists in the nature if knowledge that does not rise or set (rest), that which is not troubled by hunger or thirst, one gets relieved from the sorrows of Adhyatmika, Adhibautika and Adhidaivika (see invocation). Since the Samsara is due to the ignorance of the Self.

Yavatparamatmanam

Till one does not understand the Self as his own inherent nature, until then like the crocodile, grasped by the three sorrows, he will be thrown here and there by the desire, hatred etc. into the bodies of a ghoulish, animal, human being etc. though himself being birthless gaining the birth of Jiva and becomes deluded traveler in samsara.

Yada..

When he gains immediate knowledge of the Self, which is of the nature of being devoid of cause and effect, defined through the statements ‘not this, not this’ etc., not tainted by hunger and thirst etc., existing in the form of knowledge that does not rise or set, Absolute Bliss as his own inherent nature through immediate knowledge; then, being devoid of the ignorance and its effect he becomes Absolute bliss.

Uktam ca

This is said – The Jivas are covered by the ignorance thus they are deluded. For those who have destroyed the ignorance through the knowledge of the Self That knowledge illumines the Self as though the Sun is illumined. One who is intellect is in that Self, for one whose self is that Self itself, one who is established in that Self and is blissful

in that; they through that knowledge become devoid of any defects and gain the state of non-return.

Sampradaya paramparaya

To show, that only through the tradition the knowledge of the Self can be gained, the tradition and the eligibility for the knowledge is explained.

Each place there is a tradition. Ultimately it starts with Iswara till our own Guru. In-between there may be some other group of people in each of the tradition. Here the people who were and who are eligible to be in the tradition is explained.

Mantra 21

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान्।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसघजुष्टम्॥6.1.21॥

Svetasvatara Rishi gained the knowledge of the Self through the power of penance and grace of the Self. After that, he taught this knowledge of the Self which is sacred and venerated by the liberated, to the Rishis.

Tapaprabhaavaatiti

Tapas (penance) like Krcchra, Chandrayana etc., where the term Tapas is always used.

Krcchra is a practice of penance done for a period of time. This may be of different kind. The one referred to here is, chandrayana. In Chandrayana, one starts with 15 handfuls of food on full moon day and gradually reduces one handful per each day, until the new moon day. Again, start with one handful the next day gradually increasing with one handful each day till full moon day. Other forms of Krcchra are, Payo-vrata – drinking only milk for a period of time. They are prescribed for purifying the mind.

Nityaadinaam

Performing the karmas prescribed in the Vedas in a proper way too is called as Tapas. Since it is said 'single-pointedness of the mind and the sense-organs is the

ultimate penance'. All these kinds of Tapas are there in the Rishi Svetasvatara, through its power and the grace of the God (Self). The Grace of Iswara which has no bounds, is gained by worshipping Him for many births in the desire for the liberation and to gain the eligibility for that. 'ha' is to show that it is known famously. This Svetasvatara Rishi, a learned man, gained the immediate knowledge of the Self, gained through the tradition from the Guru directly and after performing listening, reflecting and meditating for a longer duration without any disturbance, as 'I am that Self'.

Atha svanubhava

After getting complete conviction in the Knowledge, Svetasvatara Rishi taught it to the Atyashrami people. From the root word "ati poojaayaam" - to be worshipped, to the people who live in the life-style that is worth worshipping, i.e. the ones who through the greatness of the completeness of the pre-requisites, even in ones own body and the life and experience they are interested in. That is why they are people with complete dispassion.

Taduktam

If the dispassion is not complete, the knowledge of Self is useless (does not bear fruit). Therefore the leaned one should protect ones dispassion at all points of time.

And in another text – when the dispassion occurs in the mind for all the objects of the world, only then he should renounce, otherwise he will slip away from the mendicant life-style.

Paramahamsasanyasina

Only the people who belong to the Paramahamsa Sanyasa are Atyashrami. This is said – 'renunciation is Self. Self is Absolute. And Absolute is Self. All the other penance is of lower level, renunciation is greater'. And also - 'There are four types of mendicants Katicaka, Bahudaka, Hamsa and Paramahamsa. The latter is greater than the former'.

There are four types of Sannyasa 1) Katicaka – people who renounce but have connection with the family. People who are disabled to move around. 2) Bahudaka – people who live in the same village, and also move around. 3) Hamsa – they travel around. The according to Shastra, will hold a tridanda (three staff tied together), tuft and sacred thread. 4) Paramahamsa – the renunciate, who without any attachment to a

place of thing will roam around. There are two types in this 1) Vividhisha – renouncing for the desire to know, thus leads to knowledge and 2) Vidvat – renouncing after the knowledge, thus leads to JivanMukti – liberated while alive.

Acharya declares one who gives up the three desires is renunciate, they being ‘putreshana, vitteshana lokeshana’ – desire for progeny, wife etc., desire for wealth and desire for name and fame.

Tebhya atyashramibhya

To that Atyashrami's that Self which is Absolute and great, that which is the great among the greatest, that which is devoid of ignorance and its effect, absolute bliss, pure. Pure because of it is devoid of any association with Prakrti and Prakrta (ignorance and its effect). That which is worshipped by the Rishis like Vamadeva, sanaka etc., Rishisanghajushtam. Worshipped means, they understood it as not different from themselves, i.e. taking abode in it as the absolute bliss. The shruti says – ‘one desires other things because of the desire for the Self’. Till one gets the complete clarity through immediate knowledge. The term ‘samyag’ should be associated with both sides, following the logic of ‘crow’s eye’.

The logic of ‘crow’s eye’ is similar to the logic of ‘the lamp in the common wall’ (dehali deepa nyaya). The crow shifts the retina from one side to the other side, sees through only one eye. The word would be accepted to be a common word for ‘provaca’ –nicely said and ‘jushtam’ – worshipped.

Yatokta shishya

This knowledge should be given after examining the eligibility of the seeker. If it is done without that, it is a defect. Since, this Vidya is Scriptural, secret and established through the tradition, is explained.

Mantra 22

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम्।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः॥6.1.22॥

The knowledge which is said in the Upanishads, which is Ultimate secret, taught in the previous creation (too). It should not be given to a person devoid of tranquil mind. And again, not to one who is not a son or a disciple.

Vedanta iti

Vedanta is taken as a class (group), so said in singular. i.e. in all the Upanishads.

Vedanta is said in a singular to denote all the class of Vedanta teaching, and not just to refer to a single Upanishad.

Paramam ..

It is the means for the ultimate goal of mankind, paramam. It is the ultimate secret among the secrets, guhyam. It is taught in the past too; by this the tradition is shown. Should be taught only to a son or a disciple whose mind is completely tranquil mind, i.e. devoid of impurities like desire, hatred etc. In the contrary, one should never give this knowledge to someone due to affection, one who is neither a son nor a disciple. Otherwise, will incur sin, to show thi the term 'puna' is used.

Paramam Guhyam - Ultimate Secret means as said in other place 'matru choravat gopyam' – like the wrong character of ones own mother, it should be protected.

Purakalpe pracoditam – this was taught in the previous creation too. This is to show the greatness of the teaching. Should not argue, since this has become very old, we can start something new? Because old means, it has withstood the test of time.

To others or ones own son and disciple, if does not posses the necessary eligibility, one should not teach him.

Ata eva...

That is why, the Guru who teaches the knowledge of the Self should test the disciple for a period of time, and only after knowing his qualities the knowledge should be given. This is said in the Shruti – 'Again perform penance, celibacy and with Shraddha stay here for a year'. And in another Shruti – '(disciple) Indra stayed in (Guru) Prajapati place for one hundred and one years, practicing celebacy'. This is explained in detail in UpadeshaSahasri, therefore we have explained in brief here.

Atrapi

Only to the disciple who has devotion towards the God and Guru, this knowledge which is given, will be experiential, is explained.

This is a very important Mantra, which is oft-quoted in every place where the devotion to the Guru is stressed upon. Here it shows, even if one has the eligibility

and love for knowledge, if he does not have devotion to God and Guru, he is not going to reap the fruit of knowledge. This Mantra is quoted verbatim, in the Smṛti texts too. For Vedānti Guru is God.

Mantra 23

यस्य देवे पराभक्तिः यथा देवे तथा गुरौ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः।
प्रकाशन्ते महात्मन इति ॥6.1.23॥

One who has arduous devotion towards the God. Similar to the God, is the devotion to the Guru. Only to that great soul, will the Knowledge be illumined, when it is taught.

Yasyeti

To the seeker, one who has complete devotion to the Iswara, the one explained until now in this very text as one non-dual form, Absolute Existence, Knowledge and Bliss, self-effulgent. This devotion is a sign for the steadfastness and surrender. Similar steadfastness and surrender in the Guru, in one who is giving the knowledge. Like, for the person whose head is burning, there is no refuge other than a waterbody, or for a person with hunger there is no other means to remove it other than the food. Similarly, without the grace of the Guru the knowledge of the Self is impossible to gain. With this in mind, the knowledge is imparted to the great soul who is the best among the seekers, by the Rishi Svetasvatara, only to them this knowledge will be experiential. Here the words 'prakashyante mahatmana' is repeated twice to signify that this kind of disciple endowed with the pre-requisites are very very difficult to see, to show the completion of the Chapter, and to show a mark of respect.

Experiential here as always is not in the sense of trinity or duality of experience, experienced etc., but as immediate knowledge. The Self is ever experiential. To understand it, only thing that must be done is to remove the ignorance. And that removal of ignorance is possible only to the person with complete surrender to the Iswara and the Guru.

OmTatSat