İS'OPANIŞAÐ
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PUBLISHER'S NOTE

The Orientalists' system of transliteration has been followed in this work.

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ō, ए ē, ऐ āi, ओ o, औ au, ए m or ē, : ē.

क k, ख kh, ग g, घ gh, ङ ŋ,
च c, छ ch, ज j, झ jh, ञ ñ,
ट t, ठ th, ड d, ढ dh, ण n,
त t, थ th, द d, ध dh, न n,
प p, फ ph, ब b, भ bh, म m,
व v, र r, ल l, व v, श s,
ष s, ठ s, ह h, छ ě l.
FOREWORD

Some few years ago Mr. Jñänendralal Majumdar brought me a Sanskrit MS. containing an unpublished Commentary of the Īsopaniṣad. I have here published it for the first time. The author was, I am informed, a Bengali Tāntrika Kaulāchārya of the name of Satyānanda. I was told at the time that other Commentaries might be available. This one appeared to me to be of peculiar value as having been written with all lucidity and boldness from the standpoint of the Advaitavāda of the Śākta-Āgama.

It explains that Brahman or Chit is Nirguṇa and Saguna. In the former which is pure and perfect Consciousness, there is neither Svagata, Svajātiya or Vijātiya Bheda (Mantra 4). But when associated with Guṇa, that is from!its energising aspect It manifests as Mind and Matter. The first is the Kūtastha or Svarūpa and the second the Taṭastha aspect. There is an apparent contradiction between these aspects; the first being changeless, formless and the other with change and form. There is only one Brahman and, therefore, being changeless It cannot in Itself change into what is different. The Brahman, however, is associated with Its own Māyā-Śakti of the three Guṇas, which Power, being infinite and inscrutable, evolves into the world. What then is Māyā? I have dealt with this subject in my volume “Shakti and Shākta” in which I have explained the meaning of the concept according to the Māyāvāda of Śaṅkara and the Śaktivāda of the Āgama. To this I refer the interested reader. Satyānanda
quite shortly and broadly explains Māyas'akti to be not some unconscious non-real non-unreal mystery, sheltering with, but not Brahman; but to be a S'akti, one with the possessor of S'akti, (Saktimān) and therefore Consciousness. He says (Mantra 1) "This Māyas'akti is Consciousness because S'akti and possessor of S'akti not being different She is not different from Brahman. She again is Mūlaprakṛti, the material cause of the world composed of the Sattva, Rajas and Tamas Guṇas." In the Commentary to Mantra 7 he says, "Māyā who is Brahman (Brahmamayī) and is (therefore) Consciousness (Chidṛūpiṇī) holds in Herself unbeginning Karmik impressions (Samśkāra) in the form of Sattva, Rajas and Tamas Guṇas. Hence She is Guṇamayī despite Her being Chinmayī. The Guṇas are nothing but Cit-s'akti because there is no second principle. Brahman which is perfect Consciousness creates the world as Māyā composed of these Guṇas and then Itself assumes the character of Jīva therein for the accomplishment of Its world-play." All is thus at base Consciousness (Cit). There is no unconscious non-Brahman Māyā. There is (Mantra 1) nothing Unconscious in this world for S'ruti says "All this is Brahman" and Brahman is Consciousness. But how then is there an appearance of Unconsciousness? This he says (ībid.) is due to the fact that Māyā-s'akti is a controlled consciousness. It is controlled in order that Jīvas may enjoy the fruits of their Karma. The effect of such control—negation, Niṣedha, as others call it—is that Consciousness appears to be limited. As the Commentary to the 8th Mantra says, Ātmā as Nirgūṇa Kūtastha is bodiless. But Saguṇa Ātmā or Jīva has body. Consciousness has thus a perfect and imperfect aspect. It is perfect as the Kūtastha and imperfect as Jīva with mind and body. Yet Māyā-s'akti is Herself conscious, for She is one with S'aktimān. She appears in the form of the world as apparently unconscious matter through Her unscrutable powers by which She appears
to limit Herself as Consciousness (Cidṛūpiṇī). The One Perfect Consciousness then appears in dual aspect as mind and body. Both are at base Consciousness and therefore the objects of worldly experiences are nothing but Consciousness as object, just as the mind which perceives them is Consciousness as subject. The one blissful Chit without distinction is thus through Its power the subject-object. The stream of worldly experience is nothing but the changeless Consciousness in either of these dual aspects. Creation (Mantra 8, 9) springs from desire, that is the Karmik Saṁskāra which in life is the sub-conscious seed of its experience held during dissolution as the potentiality of all future creative imagination (Srṣṭi-kalpanā). That power when manifested is the cause of the three bodies Causal, Subtle and Gross. The Bhagavatī S’akti “forsakes in part the state of homogeneous Consciousness and becomes heterogeneous as the three Guṇas and the bodies of which they are composed”. The Guṇas do not exist as something separate from Consciousness because Consciousness is all pervading (ibid). Further in creation they appear from out of Brahman and at dissolution merge in It.

In short the objective world has reality but its reality is that of Consciousness (Cit) of which it is one aspect as the subject which perceives it is another. Though men do not realise it, the Self sees the self in every object. This is realised by Śādhanā. In realisation it is not necessary to flee the world which is indeed the manifested aspect of the one Brahman. The Commentary says (Mantra 2) that the whole world being Brahman it should be enjoyed by renunciation, that is, in a manner to bring about renunciation, that is, by not seeking the fruits of action and by abandonment of the false notion that it is different from Ātma. The first step therefore towards Siddhi is to have the Consciousness (Vīrabhāva) in all worldly enjoyment that the Śādhaka is one with Śiva (Śivoham) and Śivā (Śāham). In this way the sense of a
limited self is lost and the knowledge that all is consciousness is gained. And then, as the Commentator (ibid.) profoundly says, when objects of desire appear as consciousness their character as objects of desire vanishes. Desire exists only for objects, that is for something seemingly different from the Self which seeks them. But when they are known to be the Self there is no object nor desire nor search therefor. In these few words a fundamental principle of the Tāntrika Śādhanā is enunciated, as in the foregoing summary the chief doctrines of the Āgama are stated. For these reasons, apart from its other merits, this new Commentary on a great Upaniṣad has value.

Calcutta,  
The 24th May 1918  

ARTHUR AVALON
INTRODUCTION

The final authority on which Tantra as every Sāstra rests is Sruti. The world is eternal though it is sometimes manifest and sometimes unmanifest. In dissolution it exists indistinguishable from consciousness, as the potentiality of the creation yet to be. Veda too is eternal, being the seed of the world as idea existing in Is'vara consciousness which emanates in creation as the world-idea or word (s'abda), of which the world is the meaning (artha). The first revelation of Veda is thus the cosmic ideation (Sṛṣṭikalpaṇā) of Is'vara for whom there is no difference of s'abda and artha such as exists in the divided consciousness of the Jīva. When, however, the Jīva’s mind is purified he sees that the world is nothing but a kaḷpanā of Is'vara. This is the secondary revelation of Veda in the minds of the Rṣis or seers (draṣṭā) who see the truth in the clear mirror of their purified minds and proclaim it in language which as heard by ordinary men is Sruti. The Samhitās and Brāhmaṇas are the Vaidik Karmakāṇḍa designed to purify the mind and, as Karma, are necessarily dualistic. The Āranyakas including the Upaniṣads are the monistic Jñānakāṇḍa as understood by the minds purified. Every system of Hindu spiritual culture must therefore be in consonance with the teaching of the Upaniṣads. So the exponents of different systems explain them in the form of commentaries. The one here published is a labour of this kind by a Tāntrik Āchārya. Using Veda in its secondary sense there are other revelations than those contained in the Sāstras which are ordinarily called the Vedas. Even these are not a single revelation, for
otherwise the Vedas could have had but one Rṣi. They are a collection of fractional revelations in the minds of many Rṣis at different times and occasions and expressed in different styles of language. Their compiler was Vyāsa. As Veda in its secondary sense is but the appearance of pure truth in a pure mind occasioned by the necessity of the time there can be no ground for supposing that the Śāstras called the Vedas are the only revelations. As the ages pass and changes take place in the conditions of the world’s races revelations are made in the minds of their great men to guide and teach them. These revelations have given rise to the differing religions of the various peoples. The world is yet far from a state in which all its inhabitants are at the same stage of civilization. No present success will therefore follow any attempt to bring the whole world within the fold of a single religion. For this reason Hinduism does not seek to proselytise. Comparative Theology has shown that there are some underlying elements common to all religions. But these by themselves cannot form a system of practical religion capable of guiding and sustaining men of differing capacities and temperaments. Amongst such other revelations and speaking of the Indian Śāstras there are the Dharma Śāstras spoken by Rṣis, the Tantra Śāstra and Purāṇas. This is not to say that all which is contained in any Śāstra so called have the character and authority of revelation. The fundamental truths in all Śāstras are and must be the same but the presentment and application of these truths vary according to the changes in and needs of the Ages. Thus neither the capacity nor the temperament of the people of our time nor its condition permits of the elaborate ritual prescribed by the Vaidik Karmakānda. The spiritual necessities of men also have to some extent changed. This is explained in many places, amongst others, the Mahānirvāṇa Tantra (I, 20-50 edited by Arthur Avalon). What is there said may have a rhetorical and therefore exaggerated
form, a common trait in Indian Literature seeking to enforce truth by emphasis. We may not believe that at one time man was wholly free from wickedness and has gradually degenerated so as to be almost entirely bad at the present time. Life has doubtless always been attended by inherent evils. The Vedas themselves, the scripture of the Satya age, contain accounts of want and poverty, crime, wickedness, wars, disease and death. Yet it is not to be denied that the age which produced the ritualism of the Brāhmaṇas and the sublime teaching of the Upaniṣaḍs was an age superior to the present in which so-called civilized man has scarcely time to say his daily prayers and the soul seems to be irretrievably world-bound. This degeneration from the conditions of the glorious Vaidik ages is the fruit of racial Karma. The Brahmavidyā of the Upaniṣaḍs has, however, permeated every section of Hindu society in varying degrees and given it a culture which even in the present day of its degeneration sustains the individuality of the race. There has been, notwithstanding all changes, a continuity from the more ancient times until to-day in the basal ideas of the Hindus which are to be found in all Śāstras. Changes have occurred more in the form of expressions and the disciplines by which those ideas were realised. Throughout the Jñānakānda has remained the same. The main principles of it are: (1) Correlation as cause and effect between the Jīva’s Karma and his existence as an individual bound to the world, (2) the chain of Karma which binds the individual is unbeginning but can be brought to an end, (3) transmigration of the individual from body to body until his Karma is destroyed, (4) the individual’s connection with the world in which he appears as the enjoyer and the world as the object of enjoyment is thus incidental and not essential, (5) the individual’s attachment to the world and his habit of identifying himself with his body are bred of his ignorance of his real free nature, (6) Karma and ignorance work in a circle,
Karma breeding ignorance and ignorance breeding Karma, (7) realisation of his true nature and the consequent destruction of ignorance is the cause of the destruction of the individual's Karma and his liberation from the bondage and suffering of the world and (8) liberation is the realisation of the truth (however interpreted) that all is Brahma.

These essential principles form the basis of all S'āstras—Dharmas'āstra, Purāṇa, Tantra or Āgama—and form the basis of their Upāsanākāṇḍa which though differing in many respects from the Vaidik Karmakāṇḍa are equally effective to develop spirituality in the differing types to which they are applied. This is not to say that there are no points of difference in these S'āstras. Different conceptions are exemplified in the various systems of worship expounded in them. Thus there are some Purāṇas, such as the Vaiṣṇava Purāṇas, which are, according to some sects, dualistic and others, such as the S'ākta Purāṇas, which are unquestionably monistic. So in the Tantras or the Āgama the S'ākta Tantras are pre-eminently Advaita, others are Viśiṣṭādvaita and so forth. Though the S'ākta Āgama is a Śādhana S'āstra, it and the S'ākta Purāṇas teach that while good Karma enable the aspirant to purify himself, Jñāna alone will give liberation which is monistic experience.

Man, however, is naturally a dualist and his Karmayoga presupposes the existence of both Īśvara and Jīva. But what is it which makes the latter different from the former? Pure consciousness or Ātmā is the same in both. Diversity is then possible only in the unconscious elements which constitute mind and body composed of the guṇas of Prakṛti. All things exist to serve the purpose of some other; and Prakṛti and its Vikṛtis exist for the service of the conscious Puruṣa. Dualistic philosophy holds that Prakṛti is a permanent, independent, unconscious Principle, distinct from the conscious Principle, Puruṣa, of which there are many. This is not the place to
enter into the defects of this system which are obvious, it being enough to point out that if Prakṛti be a permanent independent Principle then its bondage is real and its influence on Puruṣa is necessarily permanent and liberation is impossible. Again, that bondage which is real has no beginning but an end and liberation has a beginning but no end. Both these suppositions are, however, opposed to the fundamental principle that what truly exists cannot cease to exist and what does not exist cannot come to exist. Something cannot be nothing and out of nothing cannot come something. What is real cannot be unreal nor can what is unreal be real.

Śruti, moreover, says, "All this is Brahma." How then can we deal with Puruṣa and Prakṛti in order to reach this monistic conclusion? This duality can be overcome by one or other of the following two ways, namely, (1) eliminating Prakṛti as being nothing or (2) identifying Her with Puruṣa or consciousness.

The first method is that of Shangkarāchārya who posits only one reality, Ātmā or Puruṣa. He identifies Prakṛti with ignorance (ajñāna), holding that the material world has no other existence save in this ignorance. The three gunas are thus constituents of ignorance. Potentially the latter is adriṣṭa and actually it is the material world of desire, objects of desire and means for their attainment, that is, the senses and mind. The essence of creation is thus nothing but ignorance. The latter may be destroyed by knowledge. But what is a reality cannot be destroyed and made unreal. Conversely, what can be destroyed is not a reality. Hence Prakṛti or ignorance is not essentially a reality. Yet it appears to be real. This appearance of unreality as reality is the great world-riddle. So Prakṛti is called Māyā or that by which the impossible becomes possible (Aghanāghanātanapatīyas). It is from the world-standpoint something inexplicable and undefinable (anirvāchya), neither unreal or real; not unreal because the
Jiva feels it to be real and not real because it is transient and unknown in liberation. Māyā is real to the ignorant who do not seek to analyze it: it is inexplicable to those who seek to analyze its phantom being. It is a negligible thing (tuchchha) to those who feel that, however much it may appear real to the senses, it is in reality unreal. Shangkara thus treats the world both from the transcendental or spiritual (Pāramārthika) and practical (Vyāvahārika) points of view. The former point of view does not in fact treat of the world at all, for the world from such standpoint being nothing no question arises of its origin and so forth. The origin cannot be given of that which does not exist. The world is a mere seeming. It is only from the lower or practical standpoint that there is the necessity of assuming the existence of the world, discussing its nature and origin and so forth.

The practical point of view is that of ignorance. From this standpoint the world is a great reality affording pleasure and pain to multitudinous Jīvas or imperfect forms of consciousness—Chidābhāsa as it is called in Māyāvāda, that is, an image of consciousness distorted by its reflection on ignorance with which it is connected. This ignorance is either the ignorance of the individual unit in creation called Avidyā or, collectively, is the sum total of the ignorance of the units when it is called Māyā. Chidābhāsa, on Avidyā is Jīva and on Māyā Īśvara. Great is the difference between them since in Avidyā the gunas have lost their equilibrium whereas in Māyā they are in equilibrium. Jīva, as the Kulārnava Tantra says, is bound by the bonds (that is, gunas of Avidyā), Mahēśvara is free of them. Ignorance is the cause of the world. But it is not the ignorance of anyone Jīva, for in that case the liberation of a Jīva would mean the disappearance of the world or there would be different worlds for different Jīvas. It is, therefore, the collective ignorance which is the material cause of the world. But ignorance,
whether individual or collective, must have consciousness to rest upon. This consciousness is in the case of individual ignorance called Jīva and in the case of collective ignorance Īśvāra. In collective ignorance there can be no inequilibrium of gunas, for in that case it would provide worldly happiness and pain and become individual and cease to be collective, and this larger individual ignorance with the smaller ones would form another collective ignorance and so on indefinitely. Nor can it be said that the happiness and pain provided by the collective ignorance is nothing but the sum total of the happiness and pain provided by the individual items of ignorance, for the ignorance of different Jīvas gives rise to diverse forms of happiness and pain out of the same act so that if they could be totalled at all the total would be zero. The Chidābhāsa which constitutes Īśvaratva is almost an exact likeness of true consciousness on account of its being associated with Prakṛti in equilibrium and consequently unperturbed by the gunas in action. He is Saguna Brahma whilst true consciousness is Nirguna Brahma.

Now, this Chidābhāsa, which is thus the creator and enjoyer in the world as Īśvāra and Jīva, must be, even in its falseness, an emanation from true consciousness, and of this emanation true consciousness must, on account of its perfect conscious nature, be conscious. Again, true consciousness or Nirguna Brahma being the only one existence, the three gunas constituting ignorance must, even though they are unreal, have Nirguna Brahma as the source of their unreal existence, and Nirguna Brahma being all consciousness must be conscious of this fact of unrealities drawing their existence from it. Again, it must be Nirguna Brahma, which causes Chidābhāsa, an unreality, to appear as real consciousness and operate in the Vyāvahārika world as the doer, enjoyer, sufferer and so forth. All this seems an oxymoron on account of the contradictory character of Nirguna Brahma or Ātmik
conscïousnes ñ and the ignorance or unconsciousness which constitutes the three gunas or Prakṛti. But to explain the Vyāvahārika existence of the world, we must take it all for granted in spite of seeming contradiction. The power (S'akti) of pure unlimited consciousness is infinite (ananta) and inscrutable (achintya). No worldly or Vyāvahārika law can put a limitation to the free S'akti of Brahma. The unreal world draws its unreal existence from the sole Brahma reality. It is a vision in Brahma (Brahmakalpanā) having no independent existence and yet different from it. It should, however, be remembered that all this is connected with the practical point of view of the existence of the world. So long as the world is considered existing, it must be existing in Ātmā (ātmastha), although it is essentially different from Ātmā (Ātmavilakṣana) and does not exist for its purpose. In reality, however, the world is non-existent and pure Ātmik consciousness is not cognisant of it. Hence the whole question of the cause of the world is a question bred of ignorance or Māyā, and has absolutely no connection with pure Ātmik consciousness. Ignorance or Māyā, so long as it is supposed to be existing, has also to be supposed to be possessed of the power of receiving an influence from Ātmā which enables it to evolve the world out of itself. In this creation of the world Ātmik consciousness is neither an instrumental nor a material cause, but is merely an efficient cause, exerting an influence on ignorance or Māyā by virtue of its proximity (sannīdhi-mātrena upekarī). But even this idea of Ātmik consciousness being the efficient cause of creation is a false idea, proceeding, as it does, from a search for the cause of creation which is really non-existing. From the spiritual point of view, there is no world and no creation. Ātma alone exists. The Vedāntist of Shangkara's school speaks of an inscrutable S'akti of Ātmā being the cause of creation simply to provide the Vyāvahārika world, that is to say, the world of the worldly man, with a
worldly interpretation of its worldly existence. It is the effect of looking at Brahma through the world.

The above is a short exposition of what may be called Shangkara's Vedāntism, the keynote of which is:

"Brahma is true, the world is false.
Jīva is Brahma and none else."

It remains to consider the second possible way of reducing dualism to monism, namely,

2. IDENTIFYING PRAKRITI WITH PURUŚA OR CONSCIOUSNESS

The Prakṛti of Shangkara's Vedāntism is unconscious and cannot consequently be in any way identified with consciousness. To identify Her with consciousness, we must, consequently, look for some other definition for Her.

"After merging Earth in Water, Water in Fire, Fire in Air, Air in Space, and Space in Ahangkāra and Ahangkāra in Mahat Tattva, Mahat should be merged in Prakṛti and Prakṛti in Ātmā." Devībhāgavata XI, 8, 9-10.

Here it is laid down that just as the Vikṛtis derived from Prakṛti can be merged, step by step, in Prakṛti, so Prakṛti also can be merged in Ātmik consciousness. This is layayoga, that is, unity caused by merging. But it is impossible for a thing to be merged in and loose itself in that which is wholly contradictory to itself. As darkness is destroyed by light so unconsciousness may be destroyed by consciousness, but just as darkness cannot be said to be merged in light so unconsciousness cannot be said to be merged in consciousness. It cannot also be said that the word "laya" in the above verses means destruction and not merging, for the Vikṛtis are not destroyed by Prakṛti but are merged in Her in an order inverse to that in which they were derived from Her. Hence the Devībhāgavata defines Prakṛti as:
"'Pra' denotes excellence and 'kṛti' denotes creation. Therefore, that Devī is called Prakṛti who excels in creation. By Yoga He who is Āṭmā appeared as two for the purpose of creation. The right half of His body is called Puruṣa and the left half Prakṛti. She (Prakṛti) too is Brahma itself and She is also everlasting and eternal. And as Āṭmā is so is S'akti (Prakṛti) just as heat is in fire. Hence, great yogis make no distinction between female (Prakṛti) and male (Puruṣa). All is Brahma and, O great Nārada, ever-existing too." Devībhāgavata IX, i, 5, 9-11.

"Thus S'akti is all-pervading. She should be considered as Brahma. She should be worshipped in various ways, and be always pondered upon by wise men." Devībhāgavata I, 8, 34.

"S'akti creates the Universe. It is She who maintains all. And it is She also who, by Her will, destroys this world composed of moving and non-moving things." Devībhāgavata I, 8, 37.

Prakṛti or S'akti thus identified with consciousness is again considered Nirguna as well as Saguna.

"Wise men say that She is both Saguna and Nirguna. As Saguna She is worshipped by men attached to the world. As Nirguna She is worshipped by men who have no attachment.” Devībhāgavata I, 8, 40.

Saguna and Nirguna Shakti are defined as follows:—

"O S'ambhu, I am always the cause and never the effect. I am Saguna on account of being the cause and I am Nirguna when I am merged in Puruṣa.” Devībhāgavata III, 6, 71.

Nirguna S'akti and Nirguna Puruṣa are both spoken of as perfect consciousness:

"Nirguna S'akti is hard to reach and so is Nirguna Puruṣa. But by Munis they can be reached by knowledge and meditated upon also. Always know Prakṛti and Puruṣa to be unbeginning and indestructible. By faith they can be known and never by want of faith. What is consciousness in
all beings, know that to be Paramātmā (Supreme Ātma), the Light (tejas) which, O Nārada, spreads everywhere and stably resides in various forms of existence. Him and Her, O high-souled One, know to be all-extending and all-pervading. Nothing exists in the world, devoid of them. They should always be thought of as existing, mingled in the body, always imperishable, both the same, both conscious Ātma, both Nirguna and both pure. S'akti is the same as Paramātmā and Paramātmā is the same as S'akti. Devībhāgavata III, 7, 10-15.

In the Gītā, Bhagavān says:

"I (Parabrahma) am the source of all; all evolves from Me; thus comprehending, the wise, who are mindful (of the supreme truth), worship Me." Gītā X, 8.

"He, the Supreme Puruṣa, O Pārtha, may be reached by unswerving devotion, in whom all beings exist and by whom all this (world) is pervaded." Gītā VIII, 22.

Prakṛti is called Puruṣa's own:

"All beings, O Kaunteya, enter into My own Prakṛti at the end of a Kalpa, and I create them again at the beginning of a Kalpa. Ruling My own Prakṛti, I create again and again." Gītā, IX, 7-8.

Prakṛti is spoken of, in Gītā, as of two kinds, Aparā (inferior) and Parā (superior), corresponding to Saguna and Nirguna stated above:

"Earth, water, fire, air, space, mind, intellect and egoism, these are the eight-fold division of My Prakṛti. Aparā (inferior) is this. Know My other Prakṛti, the Parā (superior), who is Jīva (consciousness) and by whom, O mighty-armed this world is upheld. Know these to be the source of all beings. I am the source of all the world as well as the dissolution." Gītā, VII, 4-6.

"Know that Prakṛti and Puruṣa are both without beginning, and know also that Vikṛtis and attributes are all born of
Prakṛti. Prakṛti is called the cause of the generation of cause and effect. Puruṣa is called the cause of the enjoyment of pleasure and pain.” Gītā, XIII, 19-20.

Thus the word Prakṛti is used in two senses. In its wider sense it includes both the source of the Enjoyer Puruṣa or Jīva and the source of the world composed of the three gunas. In its narrower sense it means only the latter. Puruṣa (nirguna) is Nirguna Prakṛti and Prakṛti in its narrower sense is Saguna Prakṛti as defined before.

“...I give heat; I hold back and send forth the rain. O Arjuna, I am immortality and death, and Sat (effects) and Asat (cause).” Gītā, IX, 19.

The above verses express the same doctrine as that taught in the Śākta Tantras. The doctrine above illustrated according to which Prakṛti is identiﬁed with Puruṣa or consciousness is clearly set forth in the following commentary of Satyānanda on Is’opaniṣad.

Satyānanda first of all clearly points out that there is in reality nothing unconscious in the world. In his commentary on the First Mantra of the Is’opaniṣad he says:

“Although in a worldly view things of the world are worldly, in a spiritual view they are considered to be consciousness. It is the Māyās’akti of Brahma, which is possessed of inﬁnite and inscrutable powers, which evolves as the world. And this Māyās’akti is consciousness, because S’akti and possessor of S’akti not being different, She is not different from Brahma. She, again, is Mūlaprakṛti, the material cause of the world composed of the Sattva, Rajas and Tamas GunaS. This S’akti controls her own consciousness and appears as unconsciousness in order to enable Jīvas to enjoy the fruits of their Karma. In reality, however, there is nothing unconscious in the world, as Śruti says, ‘Certainly all this is Brahma’ and so forth.”

This view is fully borne out by the researches of modern science, specially those of Dr. Jagadīsh Chandra Basu on plant
life. Our commentator to establish his affirmation brings out a mass of evidence from the Sruti and Smrti. All that seems unconscious is, in reality, imperfectly conscious, and this imperfection in consciousness is the one mystery in creation arising from the inscrutable power of Brahma-consciousness which creates the imperfect consciousness out of and yet without any loss to itself. Karma, birth, death and so forth belong to this imperfect consciousness. All the diversity in the world appertains to imperfect consciousness, while perfect consciousness is thoroughly homogeneous. Satyananda puts it as follows (commentary on Mantra 4):

"In Nirguna Brahma which is pure and perfect consciousness there can be no diversity either in itself (svagata) or in own class (svajatiya) or in different class (vijatiya). But when its connection with Gunas becomes manifest, then there appear in it, as the Supreme Isvara possessed of infinite and inscrutable powers, diversities in itself (svagata) appertaining to its secondary aspect." And, again, "Brahma assumes the aspect of Maya and, producing the movement (kshobha) of desire for creation in itself, creates the world, constantly changing, out of that movement."

Thus the term Maya is, in this theory, used for Brahma itself when Brahma appears as the source of creation. As the source of creation Brahma has in itself the seeds of creation, namely, the three gunas, which also are nothing but consciousness. Hence Satyananda says (commentary on Mantra 4):

"As Brahma, which is without a second, is only consciousness, it cannot change into what is different. Nevertheless, on account of its being possessed of inscrutable powers, it appears as Maya in creation. Maya, who is Brahma (Brahmamayi) and is consciousness (Chidrupini), holds in Herself un-beginning Karmik impressions in the form of Sattva, Rajas and Tamas Gunas. Hence She is Gunamayi despite Her being Chinmayi. The Gunas also are nothing but Chisvakti on
account of the absence of any second principle. Brahma who is perfect consciousness creates the world in the form of Māyā composed of these three gunas and then Itself assumes the character of Jīva therein for the accomplishment of its world-play."

Thus in creation Brahma has two aspects, the aspect of perfect consciousness and the aspect which evolves imperfect consciousness. The first is Svarūpabhāva or primary aspect and the second Tatasthabhāva or secondary aspect. The Svarūpabhāva is pure Nirguna Brahma or Ātmā and the Tatasthabhāva is Saguna Brahma who, in creation, appears as the Creator (Iś'vara) and the created.

The contradictory qualities of Nirguna and Saguna Brahma are explained in the commentary on Mantras 4 and 5. Nirguna is inactive, Saguna is active, and so forth. And in Mantra 5 the relative functions of the two as Kūtastha Ātmā, and Jīva and body, are explained. "He (Ātmā) becoming Saguna encompasses, in the forms of Jīva and body, Himself in the form of Kūtastha who is white, bodiless, painless, nerveless, pure and sinless" (Mantra 8). Creation is thus an emanation from Brahma, and may be illustrated as a system of concentric spheres, Nirguna Kūtastha Ātmā being the centre with spheres, representing the Jīva, causal body, subtle body and gross body, surrounding it. The consciousness of the outer spheres is more and more imperfect in proportion as they are removed from the central Perfect Consciousness. The consciousness of the inner sphere extends to all the spheres, while that of an outer sphere extends only to the sphere or spheres outside it or is, in the case of the outermost gross body, confined to itself only. Thus the Kūtastha is cognisant of the whole creation, the Jīva is cognisant of itself and the three bodies, the causal body is cognisant of itself and the two other bodies, the subtle body is cognisant of itself and the gross body, and the gross body is cognisant of itself only.
In this way consciousness is more or less suppressed in the evolution of the world. Satyānanda puts it as follows (commentary on Mantra 8):

"Nirguna ṛtma who is pure Chit (consciousness) is encompassed by Saguna ṛtma by means of three bodies characterised by wakefulness, dream and sleep. In spite of being thus encompassed the ṛtma is really bodiless; for, although He presides over bodies it is not possible for Him, on account of His having no connection with gunas, to be endowed with the characteristics of bodies. The Chāndogya upaniṣad says, 'O Maghavan, this body is mortal, in the grasp of death; it is the seat of this immortal bodiless ṛtma. Good and evil influence him who has a body. Good and evil do not forsake a thing which has a body. But good and evil do not touch that which has no body.' The meaning is that ṛtma as Nirguna Kūtastha is bodiless and as Saguna Jīva is possessed of body. The pure consciousness of Saguna ṛtma is more or less suppressed by the gunas in Himself and thus he becomes a Jīva and a body. Nirguna Kūtastha ṛtma is encompassed by these Jīva and body aspects of Saguna ṛtma."

The question then naturally arises, how does perfect consciousness become imperfect? This question the commentator answers as follows:

"It is the opinion of all Upaniṣads that only one principle exists and nothing else. This principle is Brahma which is consciousness. In creation this consciousness appears in every body both in perfection and in imperfection. In perfection it is Kūtastha and in imperfection it is Jīva and body. How does perfect consciousness become imperfect? Because of its unbeginning Creative Sakti (Sṛṣṭiśakti), possessed as it is of inscrutable Saktis. Is this Sakti consciousness or something different from consciousness? She (Sṛṣṭiśakti) is consciousness on account of there being actually
no difference between a Śakti and the possessor of a Śakti. How does creative Śakti who is consciousness take away (lit. reduce) consciousness? We have said, because Brahma is possessed of inscrutable Śaktis."

Shankara’s Vedāntism also expains the world by the inscrutable Śakti of Brahma. But it further holds that in reality the world does not exist and consequently no such Śakti of Brahma is actually displayed. In the present view, however, the world is a real outcome of the actual display of such a Śakti of Brahma. It is Brahma’s creative play. Says Satyānanda (commentary on Mantra 8):

"It is owing to the Karmik impressions of Jīvas consisting of desires for enjoyment that the phenomenal world (prapāñcha) appears in vyāvahāra as unconscious. Under the influence of impressions Jīvas desire enjoyment, and the phenomenal world of enjoyment appears for the satisfaction of these desires. It is owing to the imperfect consciousness of Jīvas that they desire enjoyment and regard the phenomenal world as unconscious and enjoyable. Hence impressions (sangskāra) are the cause of Jīvas' imperfect consciousness. These impressions are composed of gunas and evolved (parināma) out of gunas. Māyā, the Guna-mayī Creative Śakti of Brahma, covers Her own perfect consciousness in the aspect of Karma and Karmik impressions and appears as Jīva and so forth. This is Brahma's creative play. ‘He desired, I shall become many for creation. He performed tapas. Performing tapas He created all this, everything that is in the world. Creating it He entered into it’—this Śrutī proves that the creation is derived from desire, that is, Karmik impression, and tapas, that is, knowledge. Hence there are two aspects of Māyā, who may also be called Creative Śakti, Mūlaprakṛti or Saguna Brahma, namely, the aspect of desire and the aspect of knowledge. In the aspect of desire She is composed of the three gunas (trigunatmika) and in the aspect
of knowledge She is consciousness *chinmaya*). As composed of the three gunas, She is the cause of the gross, subtle and causal bodies and, as consciousness, She is the cause of all sensations and perceptions in the bodies. *The three gunas also are not different from consciousness.* In dissolution they exist in the form of Brahma . . . . . . . . . . And at the end of dissolution also the gunas exist as consciousness, in a state of equilibrium, as the self of Īśvara (*Īśvaratmanā*), for which reason Īśvara is possessed of the qualities of omniscience, rulership and so forth. S'ṛuti says, 'They (the Yogīs) saw the S'akti who is the Deva (shining Brahma,) hidden by Her own gunas,' that is, the primary aspect of Creative S'akti in which She is perfect Brahma-consciousness is hidden when She appears as the three gunas. For the purpose of creation this Bhagavatī S'akti forsakes, in part, the state of equilibrium and homogeneity (*ekarasatva*), and becomes heterogeneous as three gunas by virtue of Her possessing inscrutable powers. Hence the world, in which She, again, enjoys as Jīva owing to Her connection with the gunas in inequilibrium and rules everything as Īśvara owing to Her connection with the gunas in equilibrium. Never do the gunas exist separated from consciousness, because consciousness is all-pervading. Hence the theory of their being different from consciousness becomes untenable, as also for the reason that at the end of dissolution they appear out of Brahma, which is consciousness, and, again, at dissolution merge into It.”

This is the scheme of creation outlined by Sātyānanda by identifying Prakṛti with consciousness. The outstanding points in this scheme are:

1. One only Principle exists and that is Consciousness.
2. There is nothing unconscious in the world.
3. What seems unconscious is in reality imperfectly conscious.
Perfect consciousness is thoroughly homogeneous without any svagata, svajātiya or vijātiya diversities.

Imperfect consciousness is heterogeneous, being possessed of svagata diversities.

Perfect consciousness is Brahma and is possessed of unlimited and inscrutable powers.

By virtue of its being possessed of such powers perfect consciousness is capable of suppressing its consciousness to a certain extent and appearing as imperfectly conscious.

When it assumes the role of suppressing its consciousness to a certain extent, perfect consciousness receives the names of Sṛṣṭis'akti, Mūlaprakṛti, Prakṛti or Is'vara.

Sṛṣṭis'akti, Prakṛti or Is'vara is perfect consciousness, but evolves imperfect consciousness out of itself.

The elements of imperfect consciousness are the three gunas, Sattva, Rajas and Tamas.

In Prakṛti they exist in a state of equilibrium. In creation they are in inequilibrium.

The effect of the gunas being in inequilibrium are the Jīva and the bodies.

The Jīva is the cogniser under the influence of the three gunas in inequilibrium and the bodies are the means and objects of cognition composed of them.

Prakṛti thus considered the cause of the world is Saguna Prakṛti as defined above in the quotation from the Devībhāgavata. In Pralaya or dissolution this Saguna Prakṛti becomes Nirguna. She is Gunamayī (Sṛṣṭis'akti as well as Chinmayī (Chits'akti). In creation She is manifest as both. In dissolution Her gunamaya aspect is merged in her chinmaya aspect.

The two views described above as those of Shangkarāchāryya and Satyānanda, in which Prakṛti is respectively held as unconsciousness and consciousness, are apparently
contradictory. But, nevertheless, each has its place in Advaita spiritual culture.

Shankarachāryya's position is that of a man who has risen above Karma. As the Gītā (III. 17) says, "But the man who rejoices in Ātmā and is satisfied with Ātmā and is content in Ātmā, for him no duty exists". Ātmā is perfect consciousness. A man who is established in Ātmā may, from the monistic standpoint, be said to be not cognisant of imperfect consciousness or unconsciousness. To him the world does not exist, because perfect Ātmic consciousness is not in the world. Very important is the passage in the Devībhāgavata which says, "O S'ambhu, I am always the cause and never the effect" (III. 6-7 quoted above). Prakṛti who is identified in the Devībhāgavata with perfect consciousness is the cause and never the effect which is the world. Hence to him who is established in the cause, the effect may be said to be non-existing. The Gītā says:

"Know that the Bhāvas (states) that are Sāttvik, Rājasik and Tāmasik are from me; not I in them, but they in me.

All this world, deluded by these Bhāvas composed of the three gunas, knows not me who is above these and imperishable.

This divine Māyā of mine, composed of the gunas, is hard to cross. They who come to me, they cross this Māyā". Gītā VII. 12-14.

"By me, in my unmanifested aspect, all this world is pervaded. All beings are seated in me. I am not seated in them.

Nor are beings seated in me. Behold my Yoga of Is'vara-hood! The support of beings yet not seated in beings, I am myself their Generator". Gītā IX. 4-5.

Behind the world of unconsciousness or imperfect consciousness is perfect Ātmik consciousness, but behind perfect Ātmik consciousness there is no world.
The same thing is said in the Chhāndogya Upaniṣad in a very important and well-known passage, namely, "Wherein is He, the Lord, established? In His own greatness or perhaps not in greatness."

It is doubtless easy to say, "The world is Brahma"; but to realise it is beyond ordinary powers. On realisation it ceases to exist as the world which was known to us. If, therefore, one is called to explain the Universe with all its variety, the only answer can be Māyā—an unexplainable manifestation of Brahma as non-Brahma yet nothing in truth but Brahma. It is thus anirvāchya, or avitarkya as the Mahānirvāṇa Tantra calls it. It is also on this anirvāchya doctrine that Satyānanda stands, for the fact that consciousness has clouded itself and materialized can only be accounted for by the existence of Achintya S'akti which both systems must ultimately assume. The difference between the two arises perforce from the fact that, unlike Shangkara, Satyānanda speaks for those who look at the question from the world standpoint. In fact, Satyānanda's theory is that of monistic Karmayoga. To men who have not attained to the sublime height of self-realisation the world cannot be nothing, however much they may be monists from the merely intellectual point of view. Satyānanda's commentary is written from their standpoint. Having direct realisation of the world only and a mere indirect knowledge of perfect consciousness, their monism consists in training their minds to regard the world as a manifestation of Brahma and, in this sense, Brahma itself. The underlying principle is stated in the Gītā (XIII. 30), "When he perceives the diversified existences of beings as rested in one and proceeding therefrom, then he attains to Brahmahood."

Satyānanda's commentary is of great value as indicating the philosophy underlying Tāntrik Sādhana of the Advaita school and as showing that that Sādhana is in principle Vedāntik. The aim of such Sādhana is to achieve monism
through dualism, the practice of dualistic Karma under the inspiration of the monistic idea. And so on waking the Śākta Śādhaka says: "I am, O Devī Brahma and none other." By such, monism is held not by the elimination of Prakṛti out of existence but by identifying her with Puruṣa. The Mahānirvāṇa Tantra (Second Ullāsa) first speaks of the Svarūpa Bhāva of Brahma as pure Chit, and the Devī is described as the Parā Prakṛti of Brahma. Then the world is said to draw its existence from Brahma. The aspect of Brahma in which It appears as Īśvara, Jīva and the world is the secondary aspect or Tatāstha Bhāva. That is set forth clearly by Satyānanda in the commentary on Mantra 8. The Kulārnava Tantra (First Ullāsa) says, "Sachchidananda is Nirguna, Jīvas are but portions of Him," by which is meant that in and as Jīvas Brahma appears as imperfect consciousness. So in the Gītā (X. 42) Bhagavān says, "I am pervading all the universe with a portion of myself."

Śruti also lends authority to this view when it says, "Pādosya vishva bhūtāni tripadasyāmritang divi," that is, "A part of Him appears as all the beings. Three parts of Him are immortal in Heaven." (Puruṣa Śūkta).

Rāghava Bhatta in his commentary on Sāradātilaka (I-7) quotes from the Prayogasāra Tantra and Vāyavīyasanghitā to show that Prakṛti is an emanation from consciousness.

"She who is ever-existing, all-pervading and the source of the universe, issued from it." Prayogasāra.

"By the desire of Śiva the Supreme Śakti becomes unified with the Principle of Śiva and at the beginning of creation emanates from it like oil from sesamum." Vāyavīya-sanghitā.

Rāghava Bhatta quotes the following also from Sāiva-darsana to show that Prakṛti and Puruṣa are not different:—

"Śakti does not exist without Śiva and Śiva does not exist without Śakti. Truly speaking, there is no difference
between the two just as there is no difference between the moon and the moon-light."

The Sāradātilaka by Lakshmanāchāryya deals, in its first two chapters, with the Tāntrik Philosophy of creation in the most masterly way. In it "Eternal Śiva" is spoken of as possessed of two aspects, Nirguna and Saguna. The Nirguna aspect is the aspect unconnected with Prakṛti and the Saguna aspect is the aspect connected with Prakṛti.

"Eternal Śiva is to be known as Nirguna and Saguna. Nirguna is unconnected with Prakṛti, Saguna is said to be associated with Prakṛti." Sāradātilaka I. 6.

In the next verse it is said that the world evolves out of Saguna Śiva who is as much Sachchidananda as Nirguna Śiva.

"Out of the Supreme Íśvāra associated with Prakṛti and possessed of the wealth of Sachchidananda, there appeared Śakti, out of Śakti appeared Nāda and out of Nāda Bindu."

The appearance of Śakti or Prakṛti out of Íśvāra associated with Prakṛti is explained by the commentator Rāghava Bhatta to mean that "the eternal Prakṛti who was lying in a subtle state in the greater dissolution identified with consciousness became ready for creating the world of Sāttvik, Rājasik and Tāmasik persons and things by causing a disturbance in the equilibrium of the gunas."

Thus the eternality of Prakṛti is recognised. Lower down in verses 11 and 12 it is said that out of the Supreme Bindu (derived from Śakti as stated above) appeared Śabdabrahma.

"Out of the dividing Supreme Bindu arose the unmanifested sound which wisemen versed in all Āgamas call Śabdabrahma."

And then in verse 13 this Śabdabrahma is considered the consciousness in all beings.

"It is my opinion that Śabdabrahma is the chaitanya (consciousness) of all beings."
Thus the consciousness in all beings, the Jīva-consciousness, is derived from Prakṛti.

Lower down, again, in verse 17 and the following verse the creation of the tattvas—mahat, ahamkāra, mind, the indriyas, the subtle bhūtas and the gross bhūtas—which form the ingredient of the material to which the jīva-consciousness spreads is deprived from the same Supreme Bindu.

"Then from the fundamental unmanifested Supreme Being, when changed, there appeared the tattva called Mahat consisting of the gunas and the source of mind and so forth."

Thus Prakṛti is, according to the Sāradātilaka, the source of both the jīva-consciousness and the objects of jīva-consciousness composed of the three gunas in inequilibrium.

This is exactly what Satyañanda says in his commentary on Mantra 8:—"Hence there are two aspects of Māyā, who may also be called Creative Śakti, Mūlaprakṛti or Saguna Brahma, namely, the aspect of desire and the aspect of knowledge. In the aspect of desire She is composed of the three gunas and in the aspect of knowledge She is consciousness. As composed of the three gunas She is the cause of the gross, subtle and causal bodies and as consciousness She is the cause of all sensations and perceptions in the bodies."

The monistic dualism of the Tāntrik cult is little understood. There seems to be a conflict between Śaṅkara's Māyāvāda and Tāntrik sādhana though both are avowedly monistic. Śaṅkara's Māyāvāda and Tāntrik sādhana, however, belong to different fields of spiritual realisation and do not consequently cross each other. In the field of sādhana, Māyāvāda is more a speculation than a realisation and should not interfere with the sādhaka's struggle for spiritual achievement by means of Karmayoga. His monistic Jñāna must not be allowed to hamper his Karma. They should go together and thus give the sādhaka the highest reward of liberation from worldly existence. If the two do not go together, it is
better that he should abandon Jñāna, which is bound to be in his case but a mere shadow of True Jñāna, and perform Karma than that he should abandon Karma, which alone can raise him by purifying his mind, and hold to that shadow. The Tantrik sādhana is the sādhana in which the two, Jñāna and Karma, join hands to shower spiritual benefit on the sādhaka.

It may be asked, where is the authority for this coalition between these natural enemies, Jñāna and Karma? The Tantra Sāstra, which is believed by its followers to be true Revelation, no doubt furnishes this authority. But the authority of the Tantra itself will be of no account and fall through if it contradicts the first and foremost revelation, the Śruti. The value of the present commentary consists in this that it shows that the Tantrik principle of monistic dualism which allows of a coalition between Jñāna and Karma is advocated for sādhakas in the Śruti. The Īsopaniṣad distinctly says:

"Vidyā and Avidyā, he who knows the two together surpasses death by Avidyā and tastes of immortality by Vidyā." Avidyā means Karma and Vidyā means Jñāna. Being accompanied by Karma this Jñāna is the Devatājñāna of the sādhaka, that is to say, his Jñāna that the Devatā he worships in his Karma is Supreme Brahma. He can perceive Brahma only through the Devatā he worships. Brahma is not an object of his direct perception. But gradually as he practises Karma and Jñāna together, the Karma purifies his mind and enables the light of monistic knowledge to shine on it more and more till ultimately through perfect purification of the mind the sādhaka, becoming free from attachment to worldly enjoyment, is free from descent to the mortal world and through the perfection of monistic knowledge directly realises the one Brahma, which is the true immortality.

There is thus a sequence in the effects of Karma and Jñāna in the upward elevation of the spirit till liberation is
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attained. Karma purifies the mind and places the sādhaka on the path to liberation from which there is no fall to this mortal world, while Jñāna alone gives absolute liberation in which the individual attains Nirvāṇa, that is, merging in and unification with the one homogeneous Brahma existence. This Jñāna is Aparoksha Jñāna, that is, direct realisation of Brahma, and should not be confounded with the Devatājñāna, explained above, which is Paroksha Jñāna, or indirect knowledge of Brahmahood, coalescing with Karma to purify the sādhaka's mind and establish him in Aparoksha Jñāna. There can be no association of Karma with Aparoksha Jñāna, for its attainment is tantamount to the liberation of the Jīva. This matter is very clearly dealt with by Satyānanda in his commentary on Mantra 9. There is, in fact, an antagonism between Karma and Aparoksha Jñāna. Where there is Karma there is no Aparoksha Jñāna and where there is Aparoksha Jñāna there is no Karma. It must, however, be understood that hereby Karma is meant sakāma or nishkāma Karma done by one who has no Aparoksha Jñāna. All such Karma bind the Jīva to individual existence, however highly placed that existence may be. But he who possesses Aparoksha Knowledge is liberated even in life, so that whatever he may do is a mere activity of his senses without binding effect, for the individual having become one with Eternal Brahma there is none whom it can bind, as explained by Satyānanda in his commentary on Mantra 2.

Calcutta

Jñanendralal Majumdar

18th January, 1918
TRANSLATION OF ĪŚ'OPANIŚAḌ

AND

SATYĀNANDA’S COMMENTARY
I bow to Brahma Who has no second, is knowledge itself, is the doer, the enjoyer, the lord, the subtle, the most gross, the cause of the cause of the world ¹.

In the Upaniṣad consisting of eighteen Mantras beginning with “Īśā vāsyam” the desire-free seeker of liberation is the adhikāri², liberation is the necessity, Ātmā is the subject and indication of the means of liberation by the establishment of the characteristics of Ātmā is the connection³. Liberation is the realisation of the true nature ⁴ of Ātmā. This realisation is dependant on mental purification. Mental purification also is dependant on Karma. Those who have attained to a realisation of the true nature of Ātmā are liberated even here. They have no necessity for Karma, nor do they despise Karma. Those, however, who do not know Ātmā on account of their minds

¹ The cause of the world is Prakṛti, and Brahma is the cause of Prakṛti.
² Person competent to study this Upaniṣad.
³ Every book to be useful must fulfil four primary conditions. (a) It must deal with a specific subject. (b) It must be intended to fulfil a necessity. (c) There must be persons competent to study it. And (d) there must be a true connection between the subject and the fulfilment of the necessity.
⁴ Svarūpa.
being impure should perform Karma selflessly and with resignation to Iswara for attaining purification of mind. Those whose minds are, in consequence of such performance of Karma, purified even in this birth become liberated in life and, on death, are merged in Atmā itself. Those, however, among the performers of self-less Karma whose mental impurities are not removed in this birth, are, on death, placed on the Devayāna Path, the path of gradual liberation. There they gradually attain purification of mind, live in the Brahmāloka till the end of the Kalka and are, at its end, merged in Brahma. All this which is in perfect accord with the findings of all Vedānta, we shall explain as we proceed to comment on the Mantras.
"That" or the Supreme Brahmin is infinite. "This" or the creation is likewise infinite. Take infinity from infinity, the result remains infinity.

"The universe is an idea in God's mind. The Cosmic Mind holds the thought of the world. We humans are parts of that thought and, to a limited degree, somehow share in thinking it. We see objects distributed in space and experience events ordered in time. The experience of direct and of time's succession is made for us by the mind. Infinite duration and existence alone are real. The world-mind is all-conscious, all-knowing and all-present. All points in space and all movements in time are held within it. Yet in the very act of revealing its own existence through the universe, the world-mind hides its own truth. When God begins to appear, it disappears. The universe of finite forms contributes towards the form of the whole Cosmos, but cannot by itself constitute it, for even the totality of finite forms falls far short of it. The infinity of all infinites has a value all its own which transcends every possible gathering-up of lesser values, however complete it be. World-mind never loses any part of it when it projects the universe. Nothing is really taken away from it and nothing is really added to it. The world-mind is not separate from its materials and activities. It is truly infinite."

Selected and adapted from Paul Brunton's
THE SPIRITUAL CRISIS OF MAN.
Om that is perfect, this is perfect, from the perfect arises the perfect. Taking the perfect of the perfect, it is the perfect that remains.

Om peace, peace, peace

1. By Is'ā is to be covered all this, that which is changeful in the changing world. Hence by renunciation it should be enjoyed. Do not crave for anybody's wealth.

All this visible world, consisting of moving and non-moving things and characterised by waste and accretion, should be covered by, that is, looked at as, Brahma Which is consciousness. Is'ā is the Ruler, the creator, preserver and destroyer of the world. That is, Ṣvāra. And Ṣvāra is consciousness by virtue of His character as the doer. S'ṛuti say, “He is the seer, the toucher, the hearer, the smell, the taster, the thinker, the determiner, the doer, the Puruṣa who is the cogniser. He is established in the supreme undecaying Ātmā.” By Ṣvāra, such as He is, the world should be covered.

The meaning is that although in a worldly view things of the world are worldly, in a spiritual view they are considered to be conscious.

1 That means Supreme Brahma which is invisible. This means the visible world. This is perfect in the sense that it is in reality Supreme Brahma. Taking the perfect, that is, the Supreme Brahmahood, of the perfect, that is, of the world, it is the perfect, that is, the One Brahma, that remains. This mantra amplifies the dictum, “Certainly all this is Brahma.” Brhadāranyakaopanisād V. 1. 1.
It is the Māyāsakti of Brahma which is possessed of infinite and inscrutable powers which evolves as the world. And this Māyāsakti is consciousness because S'akti and possessor of S'akti not being different, She is not different from Brahma. She, again, is Mālaprakṛti, the material cause of the world composed of Śaṭṭva, Rajas and Tamas gunas. This S'akti controls her own consciousness and appears as unconsciousness in order to enable Jīvas to enjoy the fruits of their Karma. In reality, however, there is nothing unconscious in the world, as S'ṛuti says, “Certainly all this is Brahma”; “All this is Ātmā”; “Puruṣa is this universe, karma, taḍā, Brahma, supreme immortality”; “This Brahma, Which is immortality, is in front, Brahma is behind, Brahma is on the right hand side and on the left. It extends above and below. In fact, this vast universe is Brahma”; and so forth. Wise men whose minds have been purified through exhaustion of the fruits of Karma cover the whole world with Brahma, that is, look at it as Brahma. World means the earth and other lokas. Hence, that is, the whole world being Brahma, it should be enjoyed by renunciation, that is, in a manner to bring about renunciation, without craving for fruits, by forsaking the idea of its being different from Ātmā. Anybody’s wealth, that is, any object of desire belonging to own self or anybody else. The sense is that when all objects of desire appear as consciousness their character as objects of desire vanishes. Bhagavān also has said, “When a man abandoneth, O Pārtha, all the desires of the heart and is satisfied in Ātmā by Ātmā, then is he called quietminded.”

2. It is by doing work in this way that one may desire to live here a hundred years. To you man there is thus no way other than this by which Karma will not stick.

The man who does work, that is, allows his senses to operate, in this way, that is, with the knowledge that all is Brahma and without craving for fruits, that one may desire to live here on earth

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1 There are seven lokas, that is, habitations for Jīvas, namely, Bhu, Bhuva, Svah, Maha, Jana, Tapah and Satya. Bhu is the earth.
2 Shrikrishna in the Bhagavadgītā.
a hundred years, that is, a long life. The word you is used to indicate that this applies to every man. There is thus no way other than this, that is, no way other than selfless work, by which Karma will not stick, that is, you will not get the fruits of Karma. The state of liberation-in-life of those who know Ātmā is indicated here. So long as the body exists even no wiseman can live inactive, for he has his senses and is subject to prārabdha 1 Karma. Bhagavān also says the same to Arjuna, “Nor can any one, even for an instant, remain really inactive, for helplessly everyone is driven to action by gunas 2 born of Prakṛti.”

Now, it has been said in the First Mantra that he who knows Ātmā to be Brahma and is liberated in life sees Brahma everywhere even while doing work through the operation of the functions of the body under the influence of Prakṛti or for the teaching of men. In the Katha Upaniṣad also it is said, “The seat of the Unborn and Ever conscious has eleven gates. By working (for Him) one does not grieve, but being liberated, is saved (from rebirth)”. 3 If such a liberated knower of Ātmā wants to live even a hundred years Karma does not attach to him. The expression “desire” is here used simply for laudation, to show that no amount of Karma can bind one who is liberated in life. The conflict between Jñāna and Karma is to be understood to exist in relation to the Sakāma and Niṣkāma Karma of the ignorant and not in relation to the mere activities of the senses of wisemen. 4 Like the performance of the duties of a Kshatriya by Bhagavān Vāsudeva 5, the activity of the senses of wisemen is not such work as binds the Jīva to the world-tree. Smṛti 6 says, “Nor do actions attach to Me nor do I desire for the fruits of action”; “O Dhanañjaya, 7 actions do not bind him who is self-possessed”;

1 Karma is of three kinds: (1) Prārabdha, which has begun to work and of which the consequence is the present life. (2) Sanchita, that is, stored, which has not yet begun to bear fruits. (3) Kriyamāna, which is being earned by present action.
2 The Sattva, Rajas and Tamas gunas.
3 The Unborn and Ever-conscious is Ātmā. The seat is the gross body. The eleven gates are the two eyes, the two ears, the two nostrils, the mouth, the navel, the generative organ, the anus and the Brahmārandhra, that is, the aperture at the crest of the head.
4 Work done by wisemen who know Ātmā is mere activity of the senses to which he attaches no ahankāra.
5 Vāsudeva is Shrikrishna. He was a Kshatriya and, although an incarnation of Isvara, performed all the duties of the caste he had assumed.
6 The Gitā Smṛti.
7 Dhanañjaya is a name of Arjuna.
"He whose Ātmā has become Ātmā of all beings is not affected even by doing work"; and so forth. S'rti says, "The knot of the heart is cut, all doubts are dispelled and all Karma is destroyed of him who has seen Him who is the cause and the effect"; "When all the desires which harbour in his heart are removed, the mortal becomes immortal and tastes of Brahma even here"; "When the seer sees the shining Puruṣa who is the doer, the lord, the source of Lord Brahma, then the wiseman is washed clean of virtue and sin and attains supreme equanimity"; and so forth.

3. Asurya is the name of the lokas covered with blinding darkness. To them they go after death, the men who kill Ātmā.

After speaking of the state of liberation in life characterised by a thorough knowledge of Ātmā, in this Mantra the Upaniṣad speaks of the state of delusion characterised by a thorough want of knowledge of Ātmā in which one thinks, "consciousness does not shine, it does not exist." Suras are wisemen. Those who are not suras are asuras, thoroughly devoid of the knowledge of Ātmā. In the story beginning with "Wherefor Devas and Asuras struggled," the Chāndogyopaniṣad, by saying that "the Asuras struck (the prāṇa) with sin," indicates that they are darkness itself, destitute of the light of Ātmā—blind egotism, sinful. The Kathopaniṣad says, "How can that (Ātmā) be known from any body other than who believes in its existence," and, "Of the two (upādhi-ridden Ātmā and upādhi-free Ātmā) upādhi-free Ātmā should be realised as existing in Truth. The Truth favours him who realises (Ātmā) as existing." Hence the Upaniṣad indirectly points to the infidel who does not perceive the existence of Brahma in either svarūpa or tatastha aspect. In the Gitā S'āstra also it is said, "Men, who have the nature of Asuras, know neither devotion (to duty) nor abstinence (from evil)." Neither

1 The knot of the heart consists of desires.
2 The cause and the effect is Brahma. The cause is the cause of the world and the effect is the world.
3 Consciousness does not appear as an independent principle and not an attribute of the physical body. Hence, there is no existence of consciousness as an independent principle.
cleanliness nor good habit nor truth exists in them. The world, they say, is without truth, without basis, without an Isvāra, brought about by mutual union and caused by lust and nothing else. Holding these views, these ruined selves of small understanding and fierce deeds prevail as enemies of the world for its destruction, and so forth. Lokas having the character of asuras are asurya lokas. The world loka is derived from root lōk, to obtain, and means what is obtained, that is, fruit of Karma consisting of a particular rebirth. Covered with blinding darkness, that is, the darkness of delusion, devoid of the light of Ātmā. The men who kill Ātmā are the men who, through delusion of intellect, think that beyond the body, there is no undecaying and undying Ātmā consisting of consciousness. Fruits of Karma are of three kinds. The Karma which consists in the worship of the tatastha saguna aspect of Brahma-consciousness and is performed with faith and resignation to Isvāra, with a mind purified by tapas and so forth, leads to Brahmaloka by the Devayāna Path whence there is no return. The men, however, of impure minds who consider heavenly happiness to be the highest object of attainment and to that end perform Yajnās and so forth with a craving for their fruits, their Karma leads them to the Chandraloka by the Pitrīyāna Path from which there is a return to this sāngsāra. Those, again, who consider the body to be Ātmā and are devoted to this world and thoroughly deluded, for them there is no journey to the next world either by the Devayāna Path or by the Pitrīyāna Path. On the contrary, they take birth and die repeatedly without interruption as insects, flies and other ephemeral creatures. The lōkas of these ephemeral creatures are asurya, covered with the blinding darkness of perfect ignorance. Sruti says, “The peaceful men who, living in forests on alms, practise tapas and śraddhā and wisemen become taintless and by the solar gate go where resides that immortal Puruṣa of undecaying self”; “The deluded men who consider Yajnās and works of public

1 Basis of dharma and adharma. 2 This the view of Chārvāka. 3 Moha. 4 The secondary aspect in which Ātmā has assumed the upādhi of gunas. 5 The loka of Brahma or Hiranyagarbha. 6 Peaceful men are men whose senses have been withdrawn from their objects—men belonging to the vānaprastha and sanyāsa āśramas. Tapas—Duties of own āśrama. Śraddhā—Knowledge of Hiranyagarbha and others.
utility as the best and do not know of any thing better, they enjoy on surface of heaven earned by their good deeds and thereafter enter into this or even a worse loka’; “Now, to neither of these two paths go these little ephemeral creatures who are born again and again. This is the third place’; “The means of attaining to the next world is not revealed to the child ¹ who is attached to worldly objects and deluded by wealth. This is the world, there is none beyond it—whoever thinks thus comes under my² sway again and again”; and so forth. Smṛti also says, “White and black,⁸ these are thought to be the world’s everlasting paths. By the one he goes who returns not, by the other he who returns again”; “Cast into the wombs of Asuras, deluded birth after birth, attaining not to Me, O Kaunteya, they sink into the lowest depths”; and so forth.

4. Unmoving and one, swifter than the mind, the Devas do not get It as It moves before (them). Running It surpasses others. Non-moving, Mātrisvā places all Karma in It.

After showing the state of liberation in life of those who possess perfect knowledge and the state of blinding darkness indicated by ephemeral existence of those who are perfectly ignorant, the Upaniṣad proceeds, in this Mantra, to show the nirguna and saguna conditions of the primary and secondary aspects ⁴ of Brahma Which is consciousness. Unmoving (anejat), that is, devoid of all change of condition, nirguna. One (ekang), that is, without a second, the same at all times and in all things. In Nirguna Brahma Which is pure and perfect consciousness there can be no diversity either in itself or in own class or in different class.⁸ But when Its connection with

Wisemen—Householders who know Panchagnividya, or the science of Five Fires (See Chhāndogyopanisād V, 3 ff).
Taintless—free from virtue and sin.
Solar gate—the Devayāna Path.
Immortal Puruṣa—Hiranyagarbha.
Of undecaying self—living so long as the sangsāra lasts.
¹ Child, that is, one who is senseless like a child.
² My, that is, of Death.
³ The Devayāna Path is called white because knowledge shines in it. The Pitṛyāna Path is called dark because there is no light of knowledge in it.
⁴ Primary—svardupa. Secondary—tatastha.
⁸ In itself—svagata. In own class—svajjīva, In different class—Vijjīva.
gunas becomes manifest, then there appear in It, as the Supreme Isvara possessed of infinite and inscrutable powers, diversities appertaining to Its secondary aspect. This is said in *swifter than the mind* (manaso jayiyah). The *mind* here stands for all the inner senses).¹ *Swifter*, that is, extremely restless, changeful. The mind which assumes the shape of a different thing every moment, is the most restless of all worldly things. Brahma assumes the aspect of Māyā and producing the movement² of desire for creation in Itself, creates the world, constantly changing, out of that movement. “He desired, I shall become many for creation”; “In the beginning there was this Ātmā alone. Nothing else appeared. He desired, I shall create lokas”; “Out of It appear life, mind and all the senses, space, air, fire, water and earth, the supporter of the universe”—in these and many other places S'rutis teaches that Brahma is both the creator and what has to be created. Brahma is swifter than the mind on account of its being the creator and the created. Whatever form of vṛtti³ the mind takes, Brahma first creates Itself as that vṛtti in order to enable the mind to enjoy the fruits of its Karma according to its impressions.⁴ *The Devas*, that is, the Shining Ones, the deities presiding over the senses, *do not get it*, that is, do not get this Brahma, on account of their Rājasik and Tāmasik impurity. Elsewhere also S'rutis says, “He knows the knowable, of Him there is no knower.” The Kathopaniṣad says, “The Self-manifested One⁵ smote the senses by making them outward-going. Hence they perceive outward things and not the inner Ātmā.” As *It moves before them*, that is, as It engages Itself in creation prior to the activities of the mind and the senses for their purpose⁶. The Kathopaniṣad also says, “The Puruṣa who wakes among the sleeping, making objects of desire for them, that is the Light, that is Brahma, that is called

Svagata diversity is a diversity of the nature of leaves, branches and so forth of a tree. Svaśātiya diversity is a diversity of different individuals of the same class, as of different trees. Vijātiya diversity is a diversity of different class, as of trees, men, birds, beasts and so forth.

¹ The inner senses are manas, buddhi, chitta and ahangkāra.
² Movement—Kshobha.
³ Vṛtti—function. Preception of an object means that the mind has functioned as, taken the shape of, that object.
⁴ Impression—saṁskāra.
⁵ Svayambhu, Supreme Is'vāra of whom there is no creator.
⁶ Objects must be created before the mind and the senses can move towards them.
Immortality. It is the refuge of all the lokas. None surpasses It." Or, because Brahma sends the mind and senses to their respective works, It is said to be moving before them, the activity of the sender being prior to that of the sent. The Talabkāra Upaniṣad first asks, "By whom desired and sent does the mind move? By whom engaged does the Prāṇa first move? By whom desired do people speak? What Deva does engage the eye and ear?" and then answers, "He who is the ear of the ear, the mind of the mind, the speech of the speech, the Prāṇa of the Prāṇa, the eye of the eye." This establishes that Brahma is the root of all perceptions. Elsewhere, S'ṛuti says, "He is the seer, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer, the Puruṣa, who is the cogniser. He is established in the supreme undecaying Atmā." In order to bring out the contradictory characteristics of Brahma according as It is saguna or nirguna, again says, running It surpasses others etc. Running (dhāvatah), that is, becoming active, It (tat), that is, Brahma, surpasses (atyeti) others (anyān), that is, the mind, senses and so forth. After speaking of the saguna aspect, speaks of the nirguna aspect thus. Non-moving (tishthat) means that the Brahma Principle is inactive and unchanging. As Brahma, Which is without a second, is only consciousness, It cannot change into what is different. Nevertheless, on account of Its being possessed of inscrutable powers, It appears as Māyā in creation. Māyā, Who is Brahma and is consciousness, holds in Herself unbeginning Karmik impressions in the form of Sattva, Rajas and Tamas gunas. Hence She is Gunamayā despite Her being Chinmayā. The gunas also are nothing but Chitsakti on account of the absence of any second principle. Brahma, which is perfect consciousness, creates the world in the form of Māyā composed of these three gunas and then Itself assumes the character of Jīva therein for the accomplishment of Its world-play. As S'ṛuti says, "He created all this, everything that is here. Creating it He entered into it"; "This (world) was non-existence before. Out of it arose existence. Then He created

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1 An alternative meaning. It is the rule with commentators that among many possible meanings, the more appropriate ones are placed later, the most appropriate one coming the last.

2 Brahmamayā.

3 Chidrāpint.
Himself”; and so forth. Mātarisvā, that is, he who moves in the firmament, that is, Air, that is, Prāṇa. Prāṇa places all Karma, consisting of Dharma and Adharma, in It, Brahma. Prāṇa, which is activity places all karmas, resting in it, in Brahma, because in reality they are nothing but Brahma.

5. It moves, It moves not; It is distant, It is near; It is within all this and It is outside all this.

In this Mantra the Upaniṣad repeats the purport of the last Mantra in order to more clearly put forth the contradictory characteristics of Brahma according as It is Saguna and Nirguna. It, Brahma, moves (ejati), that is, becomes active owing to connection with the gunas in the aspect of Māyā. It moves not (naijati), that is, remains inactive owing to want of connection with the gunas in the aspect of perfect consciousness. It, Brahma, is distant, because in Its nirguna aspect It is unattainable by the mind or the senses. Šruti says, “Which speech fails to reach along with the mind.” It is near, that is, Brahma is near, because in Its saguna aspect It is everywhere in the world. It is within all this, that is, within all visible things of the world in the aspect of conscious Ātmā. Šruti says, “Ātmā exists in the hearts of creatures”; “Him who is seen with difficulty, is hidden, exists entered into things, is seated in buddhi, exists in the cave, is ancient; “The one controller, the Ātmā in all beings”; “The Ātmā who is in all things”; and so forth. Smṛti also says, “Isvara, O Arjuna, resides in the hearts of all beings.” It is outside all this, that is, Brahma is outside all things of the world as the object of enjoyment. The Mundaka Upaniṣad also shows the contradictory characteristics of Brahma: “It is great, divine and unthinkable. It also appears subtler than the subtle. It is more distant than the distant. It also exists near within the body. To those who can see, It resides in the heart.”

1 Kriyātmaka. Prāṇa is the vital air, and constant activity in respiration, circulation of blood and so forth are what gives it the vital character. Hence it is said to be activity itself.
2 The cave is the body full of troubles.
3 Eternal.
4 Everything is here conceived to have an inside and an outside. In fact, the thing itself consists of this inside and outside. The inside is Ātmā and the outside the object of enjoyment (bhogya).
6. He, who sees all beings in Ātmā and Ātmā in all beings, does not therefore speak ill.

After speaking of the existence of Brahma within and outside all the world, the Upaniṣad proceeds to explain how men who are liberated in life, are united with Ātmā and know Brahma, see Ātmā everywhere. He, the knower of Brahma, who sees all beings, that is, all things of the world which are parināmas of Māyā, in Ātmā (ātman), that is, as Ātmā. That is, he who perceives that the Brahma Which exists in him as conscious Ātmā also exists as all the things of the world in the aspect of Māyā. He who sees Ātmā in all beings, that is, who perceives that the Ātmā Who is in him is also the Ātmā in all things, like space in the cup, the curtain and so forth. Just as the distinctions of cup, curtain and so forth do not in reality make any distinction in the space in them, so distinctions of things do not make any distinction in Ātmā. He who perceives this does not therefore, that is, in consequence of this monistic perception, speak ill, because Ātmā is the seat of supreme love. It is because Jīvas fail to perceive the One Ātmā in all things that failure to get happiness always and everywhere induces them to speak ill of things. Sruti says, “The one controller, the Ātmā in all beings, who makes one form into many. Perpetual happiness comes to the peaceful men who see Him in themselves and not to others”; “He who knows the Bliss of Brahma is not afraid of anything”; and so forth. Smṛti also says, “As the mighty air, moving everywhere, is seated in space, so know that all beings are seated in Me”; “He whose self is in Yoga, sees Ātmā in all beings and all beings in Ātmā. He sees the same everywhere”; “Supreme joy comes to this Yogī whose mind is peaceful, whose troubles have ceased, who is sinless and has become Brahma”; and so forth.

7. In whom all beings have become Ātmā, what delusion, what grief can there be in that (Ātmā, of the wiseman who sees oneness?

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1 The Bliss of Brahma means the Bliss which is Brahma. Bliss and Brahma are one and not two different things.
2 That is, whose mind has attained samādhi.
This Mantra repeats the purport of the preceding Mantra for clearly stating the absence of delusion and grief in him who sees nonduality. In whom (yasmin), that is, in which Ātmā, all beings have become Ātmā, that is, he who perceives all beings to be the One Principle, Ātmā. Grief and delusion caused by attachment, hatred and so forth are possible only in those who do not know Ātmā and perceive that many things exist, and not in those who know Ātmā, are devoid of dualism and have a pure mind, free from desires. The Katha Upaniṣad says, “There is nothing manifold here. He who sees as if there is manifold existence here gets death after death,” and this clearly indicates that only ignorant men, who see manifold existence, that return to sāṅgāra again and again on account of their being subject to grief and delusion. Those, however, who perceive the Monistic Principle are, on account of their being free from them, liberated from the wheel of sāṅgāra. S'ruti says, “Just as pure water being poured into pure water becomes the same, so, O Gautama, becomes the Ātmā of the Muni who knows”; “It is Ātmā. He who knows this himself enters into Ātmā”; and so forth. S'ruti also says, “If the person knows Ātmā as ‘This I am’, for which desire and for whose purpose should he trouble his Ātmā with the troubles of the body?” “By knowing Him who is seen with difficulty, is hidden, exists entered into things, is seated in buddhi, exists in the cave and is ancient and shining, by means of spiritual Yoga, the peaceful man forsakes joy and grief”; and so forth.

8. He encompassed the white, bodiless, painless, nerveless, pure and sinless. The Svayambhū, Who is omniscient, rules the mind and is omnipresent, properly distributed the desires among the eternal years.

After speaking of the world as Ātmā and of the greatness of this knowledge, the Upaniṣad proceeds in this Mantra to show the saguna character of that Ātmā as body, Jīva and Īśvara and the nirguna character as the Kūtastha. He, Ātmā, becoming Saguna,
encompassed in the forms of body and Jīva. Encompassed whom? The white (sukra), that is, what is free from the dirt of Rajas and Tamas, shining. In the word nerveless, nerve stands for all instruments of work. Hence the word means inactive. Sinless, that is, devoid of the sangskāras of dharma and adharma. S'ruti says, "The Puruṣa is shining, formless, existent with inner and outer objects, unborn, prāṇaless, mindless, white, supreme beyond what is supreme and undecaying."¹ These are the Svarūpa or primary characteristics of Brahma, indicative of Its Niṣkala² aspect. The Māndūkya Upaniṣad says the same thing in determining the Fourth³ State of Ātmā, as, "The Fourth is considered to be He Who is unseeable, unusable, untakeable, undefinable, unthinkable, unspeakable, Whose existence is proved by the perception of one Ātmā in all conditions,⁴ in Whom all prapañcha⁵ ceases, Who is unchangeable, auspicious and non-dual." Nirguna Ātmā Who is pure Chit⁶ is encompassed by Saguna Ātmā by means of three bodies characterised by wakefulness, dream and sleep. Inspite of being thus encompassed the Ātmā is really bodiless; for, although He presides over bodies it is not possible for Him, on account of His having no connection with gunas, to be endowed with the characteristics of bodies. The Chāndogyopaniṣad says. "O Maghavan, this body is mortal, in the grasp of death; it is the seat of this immortal bodiless Ātmā. Good and evil influence him who has a body. Good and evil do not forsake a thing which has a body. But good and evil do not touch that which has no body." The meaning is that Ātmā as Nirguna Kūtastha is bodiless and as Saguna Jīva is possessed of body. The pure consciousness of Saguna Ātmā is more or less suppressed by the gunas in Himself and thus He becomes a Jīva and a body. Nirguna Kūtastha Ātmā is encompassed by these Jīva and body aspects of Saguna Ātmā. It is the opinion of all Upaniṣads that only one Principle exists and nothing else. This principle is Brahma which is consciousness. Hence the whole world is consciousness. In creation this consciousness appears

¹ "What is supreme and undecaying" is Prakṛti which is supreme beyond its effects. Nirguna Brahma is supreme beyond Prakṛti out of which all Vikṛtis arise.
² Niṣkala is unconnected with Kala or Prakṛti.
³ Chaturtha or Turiya.
⁴ The conditions of wakefulness, dream and sleep.
⁵ The phenomenal world.
⁶ Consciousness.
in every body both in perfection and in imperfection. In perfection it is Kūtastha and in imperfection it is Jīva and body. How does perfect consciousness become imperfect? Because of its unbeginning Creative S'aktī possessed as it is of inscrutable S'aktis. Is this S'akti consciousness or something different from consciousness? She is consciousness on account of there being actually no difference between a S'akti and the possessor of a S'akti. How does Creative S'akti who is consciousness take away consciousness? We have said, because Brahma is possessed of inscrutable S'aktis. The Aitareya Upaniṣad also says, “This heart and mind, this consciousness, Is'varahood, scientific knowledge, true knowledge, intelligence, sight, sustenance, thinking, talent, sorrowfulness, remembrance, determination, perseverance, vitality, desire, dominance—all these are the names of true knowledge. This is Brahma, this is Indra; this is Prajāpati. All these Devas, these five Mahābhūtas, namely, earth, air, space, water and fire, and those small and other creatures; the causes and the rest, namely, those born of eggs, those born of the womb, those born of moisture and those springing out of the soil—horses, kine, men, elephants, whatever living animals walk or fly and whatever is immovable—all this derives its existence from knowledge, is established in knowledge. The world is derived from knowledge, established in knowledge. Knowledge is Brahma.” It is owing to the Karmik impressions of Jīvas consisting of desires for enjoyment that the phenomenal world appears in Vyāvahāra as unconscious. Under the influence of impressions jivas desire enjoyment, and the phenomenal world of enjoyment appears for the satisfaction of these desires. It is owing to the imperfect consciousness of Jīvas that they desire enjoyment and regard the phenomenal world as unconscious and enjoyable. Hence impressions are the cause of Jīvas' imperfect consciousness. The impressions are composed of gunas and evolved out of gunas. Māyā, the Gunamayī Creative S'akti of Brahma, covers Her own perfect consciousness in the aspect of Karma and Karmic impressions and appears as Jīva and so forth. S'ṛuti says, “The

1Gṛītis'aktī. 2 Literally, reduce. 3 Heart (hridaya), the seat of buddhi. 4 Consciousness—Sangjñāna. Scientific knowledge—Vijñāna. Is'varahood—Ajñāna. True knowledge—Prajnāna. 5 Phenomenal world—prapañcha. 6 Parināma.
Chhandas, Yajñas, Kratus, Vratas, the past, the future and all that the Vedas speak of, as Māyī creates this universe, the other is bound to it by Māya; know Māya to be Prakṛti and Māyī to be Mahesvara. It is by His limbs that all this world is pervaded; and so forth. This is Brahma’s creative play. “He desired I shall become many for creation. He performed tapas. Performing tapas He created all this, everything that is in the world. Creating it He entered into it.” This Sruti proves that the creation is derived from desire, that is, karmik impression, and tapas, that is, knowledge. Hence there are two aspects of Māya, who may also be called Creative Sakti, Mūlprakṛti or Saguna Brahma, namely, the aspect of desire and the aspect of knowledge. In the aspect of desire She is composed of the three gunas and in the aspect of knowledge She is consciousness. As composed of the three gunas, She is the cause of the gross, subtle and causal bodies and, as consciousness, She is the cause of all sensations and perceptions in the bodies. The three gunas also are not different from consciousness. In dissolution they exist in the form of Brahma. Sruti says, “Then the One lived windless, united with Prakṛti. Nothing existed besides It”; “O good one, this world existed before as existence, one and without a second”; and so forth. At the end of dissolution also the gunas exist as consciousness, in a state of equilibrium, as the self of Isvara, for which Isvara is possessed of the qualities of omniscience, rulership and so forth. Sruti says, “They (the Yogis) saw the Sakti who is the Deva, hidden by Her own gunas,” that is, the primary aspect of Creative Sakti in which She is perfect Brahma-consciousness is hidden when She appears as the three gunas. For the purpose of creation this Bhagavati Sakti forsakes, in part, the state of equilibrium and homogeneity, and becomes heterogeneous as three gunas

1 Chhandas—Vedas.
2 Vratas are vows such as Chāndrāyana.
3 The present is included in this “all that”.
4 Mahesvara—Supreme Isvara. The highest creator.
5 Limbs—avayava, parts. Although Mahesvara is impartible, parts are attributed to Him in the analogy of diversities in the world.
6 Then—in dissolution.
7 One—Brahma or Purusā.
8 Windless—breathless. Brahma-existence does not require breathing. Breathing is a physical characteristic, dependent on the existence of air and the body. In dissolution however, nothing exists save Brahma-existence.
9 Isvartamanā.
10 The Deva here is Shining Brahma.
11 Ekarasaktvā.
by virtue of Her possessing inscrutable powers. Hence the world, in which She, again, enjoys as Jīva owing to Her connection with the gunas in inequilibrium and rules everything as Isvāra owing to Her connection with the gunas in equilibrium. Never do the gunas exist separated from consciousness, because consciousness is all-pervading. Hence the theory of their being different from consciousness becomes untenable, as also for the reason that at the end of dissolution they appear out of Brahma, Which is consciousness, and, again, at dissolution merge into It. S'ruti says, “This Supreme Brahma is sung. In It the three are well-established. It is also Akṣara.” The three are object of enjoyment, enjoyer and director 1, and Akṣara, that is, the Undecaying One, is Nirguna Brahma. After speaking of the encompassing character of Saguna Ātmā as body and as Jīva, the Mantra proceeds to speak of Him as Director. Svayambhū, that is, He who becomes Himself, causeless. By virtue of His being possessed of inscrutable powers He Himself appears as Isvāra and as the world. Omniscient, that is, He who sees everything. This indicates that He presides over the causal body. Rules the mind—this indicates that He presides over the subtle body. Omni-present that is, exists on all sides. The original is paribhū. It may also mean, exists above (pari—upari) all things. This indicates that He presides over the gross body also. 2

Properly (Yātha-tathathyatah), that is, as it should be. Desires (arthān), that is, impressions of Karma performed for welfare in the next world. Years stand for time. Eternal years means eternal time. Time is thus spoken to be eternal. The Prāṣṇopaniṣad says, “The year is Prajāpati. He has two paths, southern and northern. Those who perform Yajnas and so forth attain the Lunar Loka. These return again. Hence these Rṣis who desire progeny go to the south 3. And those who seek Ātmā by brahmachārya 4, faith 5 and vidyā 6 go to the Sun by the northern path 7.” Here also

1 Director—prerayita or niyanta; He who directs and controls all enjoyment.
2 The three aspects of Isvāra in which He presides over the causal body, subtle body and gross body are called Is’a, Sūtra or Hiranyagarbha, and Virāt or Vaishvānara.
3 The Pittyāṇa.
4 Celibacy and all-round physical and mental purity.
5 Śraddhā.
6 Devatājñāna, the knowledge that Prajāpati is Ātmā.
7 The Devayāṇa.
S'ṛuti places the Karmas of men in Prajāpati who personates the year, month, day and night.

9. Into blinding darkness they enter who practise avidyā. Into even greater darkness they who are attached to vidyā.

This and the following Mantras explain the varieties of those Karmas and where they are respectively placed. Karma for the next world is of two kinds, namely, that which causes return to this world and that which gives immortality. The wiseman who knows Brahma and perceives non-duality, or "who sees all beings in Ātmā and Ātmā in all beings" and "in whom all beings have become Ātmā," there is nothing he has got to do, for he has no necessity and no hankering for the next world. He becomes liberated even in this world and even if he does Karma it does not bind him. This has been said in the Second Mantra. S'ṛuti says, "When all the desires resting in his heart are removed, then the mortal becomes immortal and tastes of Brahma here"; "When the seer¹ sees the shining Puruṣa who is the doer, lord and source of Brahma, then the wiseman is washed of virtue and sin and spotless, attains supreme equanimity"; He is the best of Brahma-knowers who sports in Ātmā, and does (similar)² work "; "The desires of him whose desires have been gratified³ and who has known Ātmā all disappear even here⁴; "Those who are devoted to Brahma are merged in Brahma and freed from birth"; and so forth. Smṛti also says, "But the man who rejoices in Ātmā, is satisfied with Ātmā, and is content in Ātmā, for him there is nothing to do. For him there is no interest in things done in this world, nor any in things not done, nor does any object of his depend on any being"; and so forth. But everyone is not entitled⁵ to knowledge of Brahma, Which is eternal, pure, enlightened and liberated. Attachment⁶ to Brahma is for wisemen⁷ alone. The ignorant are attached to Karma. So long as the mind is not purified, there cannot be perfection of knowledge. The mind is not purified so long as

¹ Jīva. ² Similar work is meditation, cultivation of knowledge, vairāyga (dispassion) and so forth. ³ That is, who has no more desires. ⁴ In this life. ⁵ Adhikāri. ⁶ Nīthā. ⁷ Jhāni.
there is not an end of desires. Desires cannot cease so long as Niskâma Karma is not practised. Hence ignorant men who seek liberation should by all means practise Niskâma Karma. Such ignorant men, however, as are thoroughly deluded and seek the happiness of a life in Heaven, perform the Karmas prescribed in S'ruti and Smr̥ti with a craving for their fruits and thus abide in ignorance. Their desires do not cease and their Sangsāra does not end. S'ruti says, “The boys who live in ignorance in various ways, think that their purpose has been fulfilled. Men who are devoted to Karma do not know (Ātmā) through attachment. Hence their life in Heaven ends and stricken by grief they then fall”; “The deluded men who consider yajnās and works of public utility as the best and do not know of anything better, they enjoy on the surface of Heaven earned by their good deeds and thereafter enter into this or even a worse loka;” and so forth. Smr̥ti also say, “Enveloped is knowledge by this constant enemy of the wise in the form of desire which is, O Kaunteya, insatiable like fire”; “The knowers of the three, the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray for life in Heaven. They, ascending to the holy loka of the Lord of Suras, enjoy in Heaven the pleasures of Devas. They, having enjoyed the spacious loka of Heaven, their virtues exhausted, enter into the mortal loka. Thus following the Dharma enjoined by the three, desiring desires, they get birth and death”; and so forth. The ignorant men, however, whose minds being enlightened by Guru or Sāstra, consider Heavenly happiness to be small, and, knowing Brahma to be bliss, wish for a permanent cessation of the sorrows of Sangsāra, and, thinking the Devas worshipped in various Karmas to be Brahma Itself, perform the duties of their castes and āśramas.

1 Selfless; with no purpose.
2 Physical existence subject to birth and death.
3 The word is indicative of foolish existence.
4 That is, there is nothing beyond Karma, to which they are attached.
5 Son of Kuntī, Arjuna.
6 The three, that is, three Vedas.
7 The Lord of Suras is Indra.
8 The āśramas, or stations of life, are four, namely, Brahmachārya, Gārhaṇṭhya, Vānaprastha and Sannyāsa. Brahmachārya āśrama is celibate boyhood in which the boy receives education in his preceptor’s house. Gārhaṇṭhya āśrama is the station of family life up to the age of fifty. Vānaprastha āśrama is hermitage in the woods after the age of fifty. Sannyāsa āśrama is the state of total renunciation of the world.
they attain Brahma-loka¹ and become immortal. Hence there are two classes of men who are entitled to liberation, namely, those who are wise² and those who perform niṣkāma Karma. Wisemen, who know the true aspect of Ātmā, are established in liberation in life and, making happiness and sorrow the same³, rejoice in Ātmā and, in fact, live in Ātmā. Leaving this world⁴ they are liberated from body and merged in Brahma Which is consciousness. Although performers of niṣkāma Karma do not realise the true aspect⁵ of Brahma in Ātmā, they perceive that all forms of happiness end in sorrow. They thus acquire Apara Vairāgya⁶, characterised by a dislike for all objects visible and known from S'ruti⁷ and having recourse to Yoga they reach the path of gradual liberation by niṣkāma Karma. There in the Satya-loka⁸, their minds being purified, they acquire Para Vairāgya⁹, characterised by an equal view of happiness and sorrow, and a realisation of the monistic Brahma Principle and are liberated at the end of the Kalpa. Bhagavān Vāsudeva¹⁰ says, "For a Muni who is seeking Yoga, Karma is said to be the means. For him when he is enthroned in Yoga, cessation from Karma is said to be the means"; "White and black, these are thought to be the world's everlasting paths. By the one he goes who returns not, by the other he who returns again. Knowing these paths, O Pārtha, no Yogī is deluded. Hence, O Arjuna, be fixed in Yoga in all times. The fruit of meritorious deeds, attached to the study of the Vedas, to Yajñās, to austerities and to charities, the Yogī surpasses them all by knowing this and goes to the first and supreme place¹¹"; and so forth. S'ruti and Smṛti also say, "The peaceful men who, living on alms in forests, practise tapas and S'raddā, and wise men become taintless and by the solar gate go where lives the immortal Puruṣa of undecaying self"¹²; "When dissolution comes at the end of the life of Brahma,

¹ Brahma-loka is the loka Brahmā.
² That is, having equal disregard for happiness and sorrow.
³ That is, when they die.
⁴ Inferior Dispassion. See Pātañjala Darśana.
⁵ Objects known from S'ruti are heavenly objects to be acquired by Yajñās.
⁶ The highest of the Seven Lokas, the seat of Brahmā or Hiranyagarbha.
⁷ Superior Dispassion. See Pātañjala Darśana.
⁸ Sūkrishna in the Gītā.
⁹ Brahmapūrva. First, because Brahma is the cause (kārana) of the world.
¹⁰ Vide ante—Commentary on Mantra 3.
all of them along with Brahmā, having attained Ātma, enter into the supreme state"; and so forth. They are wise men in comparison with those who consider yajnās and other Karma as the best, and not for having attained knowledge of monistic Brahma. Now, what is the necessity for such men as can perform niṣkāma Karma to perform Karma at all? It is but reasonable that those who forsake fruits of Karma should forsake Karma as well and not perform Karma which, even if performed without desire for its fruits, will grant fruit to its performer in the shape of life in Brahma-loka by virtue of his knowledge that it bears such fruit. There is the necessity on account of their minds being impure and for want of realisation of Brahma. So long as the mind is impure and so long as Brahma is not realised, cessation of Karma is not possible. Control of the organs of action also does not bring about cessation of Karma owing to the restlessness of the mind, the impossibility of resting in Paramātma, and the touch with objects. Such a mind is bound to do Karma and hence it is useless controlling the organs of action. Bhagavān also has blamed forsaking of Karma. He has said, "Who sits controlling the organs of action, but dwelling in his mind on the objects of the senses, that deluded man is called a hypocrite"; "Perform you prescribed action, for action is better than inaction"; "Mayst thou not have attachment to inaction"; and so forth. In fact, those whose proper sphere is Karma simply increase their mental impurity by forsaking it, for then the mind, freed from the activity of the organs of action, freely dwells on objects. It may be said, let their minds rest in vichāra of the true aspect of Brahma. But that is not possible, because such vichāra can not take place in an impure mind. It is when the light of Brahma shines on the purified mind then that wise man, who is liberated in life, lives by vichāra. The proper sphere of others whose minds are impure is Karma. S'ṛuti says, "These are distant from and contradictory to each other, avidyā and what is known as vidyā." Here the term vidyā means realisation of Brahma and not merely

1 Performers of niṣkāma Karma whose minds have been thoroughly purified in Satya-loka and who have consequently attained perfect Brahma-jñāna.
2 This knowledge is derived from Śāstra.
3 Naiskarmya.
4 Adhikāra.
5 Srikrisna in the Gitā.
6 Discursive contemplation.
7 Karma, ajñāna.
8 Jñāna.
Devatājnāna, because a combination of Devatājnāna and avidyā is possible. And this Karma purifies the mind when performed without desire for fruits, with resignation to Isvara and with Devatājnāna. Those who can fortunately acquire this purification in this life rise to the state of knowledge and enter into Brahmahood beyond all lokas. Those, however, who are not so fortunate attain Brahma-loka and there in course of time their minds are purified and they are established in knowledge.

Into blinding darkness (andhang tamas), that is, into the Pitryāna path beginning in smoke and destitute of the light of Ātmā they enter who practise avidyā. Avidyā means ignorance, that is, pure Karma opposed to knowledge of Ātmā, sakāma (performed with desire for fruits) and destitute of Devatājnāna. S'ṛuti says, “These who perform Yajnās and works of public utility and charities in villages get unto the smoke, from the smoke unto the night, from the night unto the other fortnight, from the other fortnight unto the six months in which the sun travels south. They do not get unto the year. From the six months they attain the Pitṛ-loka”; and so on. Into even greater darkness they enter who are attached to vidyā, that is, to Devatājnāna, to Pancāgnividyā, to Devatās with the knowledge that they are Brahma. They are attached to vidyā but have forsaken Karma. The idea is that the fate of forsakers of Karma in the Pitryāna path is darker than that of performers of Karma.

10. Different is said to be by vidyā and different by avidyā. This we have heard of peaceful men who have explained it to us.

Such are the different fruits of vidyā and avidyā when practised separately, and the following Mantra speaks of their different fruits when they are practised together. Of peaceful men (dhirānāng) that is, from learned men, āchāryas, who have explained it, that is, the subject of vidyā and avidyā, to us.

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1 The general knowledge that the Devatā worshipped is Brahma, that is, it is Brahma Which appears in the form of the different Devatās whom people worship.

2 Householders.

3 Dark.

4 The science of Five Fires explained in the Fifth Chapter of the Chāndogyopanisad. The five fires are the firmament, cloud, earth, male and female. A Jiva’s Karma makes him travel through these in the cycle of his reincarnation.

5 Mantra 11.
11. Vidyā and avidyā, he who knows these both together, by avidyā he surpasses death and by vidyā tastes of immortality.

Great is the effect of the practice of vidyā and avidyā together. This Mantra says what parts they separately contribute to produce this effect. Vidyā is Devatājñāna and avidyā is Karma. He who knows, that is, practises, these both together, that is, practises avidyā enlightened by vidyā. Karma accompanied by Devatājñāna becomes free from the desire to enjoy heavenly happiness and is, consequently, niṣkāma. Such being the case, by avidyā, that is, by Karma, he, the performer of such niṣkāma Karma, surpasses death. Death here stands for the cycle of birth and death. By Karma he attains purification of mind and, through cessation of desire for enjoyment, becomes liberated from connection with the gross body which is the seat of enjoyment. And by vidyā, that is, by Devatājñāna and by Brahmajñāna1 which is its perfection, tastes of, that is, attains to, immortality, that is, Brahmaṇaloka characterised by non-return to the mortal world and liberation at the termination of the Kalpa. Sruti says, “Those who know this2 and those who, living in the forest, practise śraddhā and tāpās, they get unto the light, from the light unto the day, from the day unto the waxing3 fortnight, from the waxing fortnight unto the six months in which the sun moves in the north, from the months unto the year, from the year unto the sun, from the sun unto the moon, from the moon unto the lightning. Thence that Puruṣa, who is not a man, takes him to Brahma4. This is the Devayāna Path.”

12. Into blinding darkness they enter who worship asambhūti. Into even greater darkness they who are attached to sambhūti.

The above purpose is again set forth in this and the two following Mantras, with reference to the worship of the effect (Kārya) and the cause (Kāraṇa). Sambhūti is the cause of the world, that is, Saguna Brahma. What sambhavati (becomes), that is, appears as the

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1 Realisation of Brahma.
2 This, that is, Pañchāgniṇīvidyā. Vide ante.
3 Waxing, that is, bright.
4 Brahma, that is, Brahmaṇaloka.
effect, is *sambhūti*. *Asambhūti* is what is not the cause, that is, the effect, the world. In speaking of worship, by *asambhūti* are meant the Devatās such as Agni, Vāyu and so forth, who identify themselves with the effects. *Into blinding darkness*, that is, the Pitṛloka, *they enter who worship asambhūti*, that is, Agni and other Devatās presiding over effects (Kāryas), without knowing that they are in reality Īśvara and with desire for fruits. *Into even greater darkness they enter who are attached to sambhūti*, that is, to Saguna Brahma or Īśvara who is the cause of the world. Karma being their proper sphere, abandonment of Karma consigns these men, who have no Brahmajñāna, to terribly dark lokas in spite of their Devatājñāna.

13. Different is said to be from sambhava and different from asambhava. This we have heard of peaceful men who have explained it to us.

*Sambhava* is sambhūti explained above. From *sambhava* means from worship of Saguna Brahma. From *asambhava* means from asambhūti, that is, from worship of Agni and other Devatās presiding over effects. The rest is as before (Mantra 10).

14. *Sambhūti* and vināśa, he who knows these both together, by vināśa he surpasses death and by sambhūti tastes of immortality.

*Sambhūti* is Saguna Brahma. *Vināśa* means destruction, here that which is destroyed, namely, Agni and other Devatās presiding over effects. Destruction is identified with what is destroyed because there is no difference between a quality and its possessor.¹

15. By a golden vessel is the face of Truth covered. Do Thou, O Pūsha, uncover it for him who is devoted to Truth, for sight.

After speaking of the immortality of those who combine vidyā with avidyā or sambhūti with asambhūti, the Upaniṣad proceeds, in the guise of a prayer at the time of death, to show by what path

¹ Quality—Dharma. Its possessor—Dharml. It is the same principle as that Sakti and the possessor of Sakti are the same.
that immortality is attained. This is done by these last four Mantras. 

By a golden vessel, that is, by the bright solar orb, is the face, that is, the aspect, of Truth, that is, Brahma\(^1\) covered. S'\(r\)uti says, “And the name of that Brahma is Truth”. S'\(r\)uti also says, “And this Golden Puruṣa who is seen within the sun, golden-bearded, golden-haired, golden all over from the toe-nails.” The sense is that the aspect of Brahma, the Puruṣa\(^2\) in the sun, is hidden from the sight of men by the shining orb. S'\(r\)uti says, “The command is, the sun is Brahma.”

Do thou, O Pūṣā, who is the poshaka, or supporter of Jivas, by the dispensation of fruits of Karma, uncover it, that is, the face or aspect of Brahma. When Jīvas rise from the gross body\(^3\), Deva Pūṣā thereupon leads them to the paths they deserve by their Karma. S'\(r\)uti says, “O Pūṣā, Lord of Path, we invite Thee to us, like a chariot, for work and gain of food”; “O powerful one, clear the paths for gain of food, conquer the obstructors, give fruition to our works”; “Be the charioteer\(^4\) of our Yajnā”; “O master of food, thou maintain all māyās\(^5\). O Pūṣā, may thy gifts here be beneficial”; and so forth. For him, that is, for me, For sight (drishtaye), that is, for seeing the Puruṣa in the sun who is Truth. This Mantra says that those who are devoted to truth attain the Puruṣa in the sun. From the sun they go to Brahmaloka. S'\(r\)uti says “He becomes established in the sun full of tejas\(^6\). As a snake is freed from its skin, so is he freed from sin and carried up to Brahmaloka by Sāmas\(^7\). He sees the Puruṣa\(^8\) who is superior to this Aggregate Jīva\(^9\) and resides in every body.”

16. O Pūṣā, Ekarṣi, Yama, Sūrya, Prājāpatya, remove the rays, withhold the tejas. Let me see that aspect of Thine which is the most beneficial. He who is that Puruṣa, He I am.

This Mantra speaks of Deva Pūṣā as the dispenser of the fruits of Karma and the possessor of the qualities of rulership and so forth

\(^1\) Saguna Brahma.
\(^2\) Person, the deity or consciousness which is the soul of the sun and presides over it.
\(^3\) That is, die.
\(^4\) That is, lead our religious works as a charioteer leads a chariot.
\(^5\) Sāyana explains māyā here as prajnā, knowledge.
\(^6\) Light.
\(^7\) The Sāmaveda which represents three parts of Om.
\(^8\) Paramātmā.
\(^9\) Jivaghana, Hiranyagarbha.
of the world. O Pūshā, that is, maintainer of the world. O Ekarṣi, that is, he who goes alone. There is none other in whose company or with whose help he guides Jīvas to their respective paths. Or, he is the fire called by the name Ekarṣi. S'ṛuti says, "The faithful srotriyas\(^1\) who perform their duties\(^2\), are faithful to Brahma\(^3\) and themselves offer oblations to Ekarṣi." And this fire, appearing as the deity presiding over the path, leads the hotā\(^4\) to BrahmaLoka earned by him. O Yama, that is, he who controls the fruits of Jīvas' Karma. O Sūrya—it is because Pūshā leads Jīvas to their respective lokas according to the desire of the Sūrya-devatā called Āditya that he is glorified by the name Sūrya. Or, Sūrya (sun, who is the source\(^5\) of the world, appears as Devatā Pūshā to place Jīvas in their places according to their respective Karma, and hence Pūshā is Sūrya. S'ṛuti says, "O Pūshā, the golden boats\(^6\) of thine which move in the sea, in the firmament, by them thou goest in mission at the will of Sūrya." O Prājāpatya, that is, son of Prajāpati, so called because he maintains prajā or people by making them come by the fruits of their Karma. The Śamhitā S'ṛuti\(^7\) also says, "Son of Vimuch"—Vimuch is Prajāpati. Withhold the tejas, that is, the scorching aspect of Deva Āditya. Let me see, that is, so ordain that I may see, that aspect of Thine which is the most beneficial, that is, which is the seat of supreme good. S'ṛuti says, "One is thy white, another is thy black—like dyau\(^8\) thou hast these two aspects, day and night." He who is that Puruṣa, He I am— the supplicant's Devatājñāna is shown hereby. He who is that Puruṣa, that is, the Āditya Puruṣa in the solar orb, He I am, and hence I pray to be united with him. S'ṛuti says, "The Puruṣa who is seen in the sun, He I am, verily He I am."

17. Now may the air become immortal air and this body reduced to ashes. Om, O kratu, remember, remember deeds; O kratu, remember, remember deeds.

\(^1\) Shrotiyas are those who have studied S'ṛuti or Veda.
\(^2\) The duties of their caste and Āśrama.
\(^3\) Brahma here is Apara Brahma or Hiranyagarbha.
\(^4\) Hotā is he who performs homa.
\(^5\) Source—Savitā.
\(^6\) Compare the golden boat of Charon.
\(^7\) Rigveda Sanghitā.
\(^8\) Dyau—Sky or the Sun.
The prayer to Pūsha ended, the man on feeling his prāṇa about to leave the body remembers the Karma, or work, which he has performed since birth and which will determine his path in the next world. Now at the time of death, *may the air*, which is the prāṇa in my gross body, leave it and, *become immortal air*, that is, remain for ever as the prāṇa in the subtle body without ever again getting into a gross body. *And may this body become reduced to ashes* after death. *Om* is the symbol (pratīka) of Brahma, the Pranava which being the self of Truth should be uttered at the inception of every purpose. *O kratu—kratu* is sarṅkalpa, that is, purpose. The dying man addresses himself as kratu or purpose, because purposes being the cause of the Jivahood of Jīvas, Jivas may be said to be made of them. *Remember deeds*, that is, work done. S'ruti says, “And verily the Puruṣa is made of purpose. As his purpose in this world is so he becomes after death.” The repetition is for emphasis.

18. O Agni, lead me to wealth by the good path, knowing, O Deva, all my deeds. Remove from me deceitful sin. I offer thee an abundance of words of obeisance.

In this Mantra the dying man prays again. *O Agni*, the Devatā presiding over fire, to whom I have offered oblations from my birth with the knowledge that thou art Īśvara. *Lead me to wealth*, that is, to the attainment of the fruits of Karma, *by the good path*, that is, Devayāna Path, from which there is no return again. *Deceitful sin* is sin that prevents immortality. *I offer thee an abundance of words of obeisance*, that is, I bow to thee again and again, lead me by the Devayāna Path to Brahma-loka which is immortality.

**THE CONCLUDING COMMENTARY**

In this Upaniṣad the First Mantra speaks of Brahma as pervading the world and that, thinking this, no one should crave for enjoyment. The knower of Ātmā who, knowing this, performs works with the sense that Ātmā is everywhere, is not bound by those works. He becomes liberated in life and the conflict between Jñāna
(knowledge) and Karma (work) does not arise in his case. This is the purpose of the Second Mantra. The Third Mantra specifies the faithless, self-destructive men who are quite opposite of the knowers of Ātmā, the liberated in life, and who, for want of a life in the next world, come by, after death, a most terrible fate as insects, flies and the like. After specifying the fate of the faithless, the Upaniṣad, in the Fourth Mantra, speaks shortly of the two aspects, Saguna and Nirguna, of Ātmā and of His being the seat of all Karmas. In the Fifth Mantra the two aspects are more clearly set forth. The Sixth and Seventh Mantras speak of the Monistic perception and mental purity of the liberated in life, the knower of Ātmā. The Eighth Mantra speaks of the Primary characteristics of Ātmā as Kūtastha consciousness and of His Secondary Saguna characteristics when He appears as Jīva, Īsvara and body. The Mantras from the Ninth to the Fourteenth speak of the two kinds of fate of the faithful people whose minds are impure and knowledge insufficient. Among them the Ninth and Twelfth Mantras, beginning with "Into blinding darkness they enter," speak of the Pitṛyāna, characterised by a return to this world, as the lot of performers of Sakāma Karma and those who give up Karma without being entitled to give it up. The Eleventh and Fourteenth Mantras speak of Devayāna, characterised by non-return to this world, as the lot of performers of Niśkāma Karma who combine Jñāna with Karma and worship Saguna Brahma. The Mantras from the Fifteenth to the Eighteenth show, in the guise of the prayer of a dying man, the Devatājñāna and knowledge of the true nature of Ātmā of him who is entitled to the Devayāna Path.

Here ends the commentary on the Īsopaniṣad of the Vājasaney Śamhitā by Satyānanda, seeking refuge in the feet of Śrī Sadguru 1 Om Guru.

1 The characteristics of Sadguru are found in the following Mantra of obeisance to Him:—"I bow to Sadguru who is Brahma-bliss, the granter of supreme happiness; who is alone and knowledge itself; who is unaffected by pairs of opposities and like unto the sky; who is the aim of sayings like 'That Thou art'; who is one, eternal, dirtless and unmoving; who is the witness of all minds; who is beyond the reach of comprehension and free from the three gunas."
इरोपायिषदः
एश्वोपनिषत् ।

शान्तिपादः ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्छये ।
पूर्णस्य पूर्णमादाय पूर्णेवावशिष्यते ॥

ॐ शान्ति: शान्ति: शान्ति: ॥

ब्रह्माद्वयं ज्ञानस्य कर्ममोक्षमेवाश्चर्ग ।
सूक्ष्म स्थूलतं वन्दे जगाकरणकारणम् ॥

सत्यानन्दक्रतमायथम ।

माण्यभूमिता ।

ईशावासद्विज्ञानाधिकारस्यति भुज्यामुक्तिनिविवेकी निप्पारी मुक्तेरुवाधिकारी ।
मुक्ति: प्रयोजनम्; आर्यम् विशयः; आत्मक्षामपिनपदनेन मोक्षायनिदेशः
संबंधः । आत्मस्वभावलिङ्गाणी कुर्क्षितः । सा चौपमविविधशुद्धिशापेशा ।
विश्वुद्धिक वर्णमार्पयः । वेदाल्पमविभूपलिङ्गाणी, त हैतै नुक्षचुः । न तेषां
वर्णमार्पयः । येष्यामाल्पमविभूपलिङ्गाणी, त वन्यम हुक्षचुः । न तेषां
वर्णमार्पयः । येष्यामाल्पमविभूपलिङ्गाणी, त वन्यम हुक्षचुः । न तेषां
वर्णमार्पयः । येष्यामाल्पमविभूपलिङ्गाणी, त वन्यम हुक्षचुः । न तेषां
वर्णमार्पयः । येष्यामाल्पमविभूपलिङ्गाणी, त वन्यम हुक्षचुः । न तेषां
वर्णमार्पयः । येष्यामाल्पमविभूपलिङ्गाणी, त वन्यम हुक्षचुः । न तेषां
वर्णमार्पयः । येष्यामाल्पमविभूपलिङ्गाणी, त वन्यम हुक्षचुः । न तेषां
कर्मान्, कर्मान् तथा ब्रजाणी विलीनम्। सर्वेऽदानतः दीपावली समस्यासम् भवायद्यायश्च मन्नलार्थ्युऽखेन।

चिन्द्रेण्यं ब्रजाणं परिद्वामानं क्षयोपचयलक्ष्मणं सर्वेऽदानं चराचरं जगत्वदार्थं माध्यादनीयं तद्वाभावितव्यमिश्रयते।

ईश्वर बास्यमिनं सर्वं यत् किंच जगत्वा जगात्।
तेन यक्षेन खुजीला मा गुप्तं: कस्यस्वर्णम्॥ १॥

ईश्वर बास्यमिनिः। ईश्वर ईश्वरस्य ब्रजाणा जगत्: सूर्यक्षिप्तिनायकर्त्व।
ईश्वरणेऽवः। स च ईश्वरतदमर्यस्वः कर्तुल्लक्ष्मणात्। “एत हि द्रष्टा
स्वप्न श्रूता भ्राता सरस्या मन्ता बोध्य कर्ता निर्माणात्मा पुरुषः। स
परेकारे आत्मस्य संपतिता” इति श्रुते:। तेन; ईश्वरण जगाद वास्यमृ:।
आच्छादनीयम्। जगत्वदार्थिना लोकिकों जगद्युपले सत्यक्यपरमार्थिये
तेवं चित्तेमुखवयिन्यमिन्यः। अनन्ताविन्यशक्तिसंपत्तस्य ब्रजाणो मायाविचारं
जगद्युपण विवर्त्यति। सा ते शक्ति:। शक्तिविचिकमतोरेतवलाद् ब्रजामेवेदेहुऽलेन
चिन्द्रिणी। सैव स्वरद्वजस्यभेदालिका जगत्वदानभूता मूलखुक्ति:।
सा ते शक्तिरात्मनिधिः दृष्टविन्य: निवृत्त जडळपणविवर्तित मीवानाः कर्मधक्तमोगसंपादनार्थम्।
वस्तुतः जगति न किंचिजज्ञातिः। “सर्वं खल्विन्द्र ब्रह्म” “आत्मब्रह्म सर्वम्”
“पुरुष प्रेमेऽवः विशिष्ट कर्म तपो ब्रह्म प्रामुख्यम्,” “ब्रह्मनममुखतं पुरुषं ब्रह्म प्रामुखः
ब्रह्म दक्षिणतद्योरकर्षेन। अभ्रोष्णे च प्रस्तुतं ब्रह्मवेदेऽवः विशिष्ठ वर्त्यम्”
इयाविद्यादिनिः
वाक्यम्। कर्मधक्तपरिपक्षं गुप्तविचित्तानि:। सर्वं जगाद ब्रजाणो आच्छादयिनि,
ब्रह्मस्वरूपं प्रस्तुतीतिवर्ष:। जगत्याम्। गते: परिनामार्थेऽवः परिप्रेषिन्यः
प्रृथि
व्याविद्वेक्षेषु यथा किंच जगाद परिनामिः। तेन तस्मात् सर्वंतो जगात् ब्रजाभावित
त्वा त्वं त्वं त्वं त्वं त्वं कथा यथा यथा, तथा फलाकाष्ठायागेन अनांस्यवार्ताविवर्तिने
खुजीला:। कस्यस्वित्व निजस्य परस्य वा धर्मं कामस्वलं मा गुप्तं: मा काक्षी-
रिस्यथः। सन्दितिः निपालो निध्रयार्थकौकः। यदा सर्वं काम्यवस्तु चिद्रूपेष विभावित, तदा तत्व काम्यकमेव विनस्यतीति भावार्थः। भगवतायुक्तः—

"प्रजहाति यदा कामानं सर्वानं पार्थ भनोगनान्।
आलम्बनेवासनं नुः। सिद्धसुध्दकत्वं भवेत्।" इति।

कुबेरेवेह कर्माणि जिजीविषेत् शातं समाः।
एवं त्वाम् नान्यथेनोद्गिति न कर्मं लिप्यते नरेः।

कुबेरिति। यो नर: एवंकृते अन्वेषण सर्वं ज्ञाते ज्ञातसंपं नस् निपासामेव फलामिसंपरिज्ञानं कर्माणि निध्रयार्थ्यापराणि कुबेरं, इह; प्रक्षिप्या, शातं समाः। शातं संपरिज्ञानं संबसरमात्र दीर्घायु-परिमितं कामाणि जिजीविषेत् जीवितसुध्दकत्वं त्वामिति। त्वामिति। अभान्यश; नान्यश: प्रकारः। इह एवंविधोनिपायकमर्मणोद्गिति, येन प्रकारण कर्मं न लिप्यते कर्मणं न लिप्यसे, कर्मस्वतं न राज्यसि। अलाक्षानिनो जीवन्यकास्थानं सुचिता। यावद्वेदारणं विचरै ताबल कालोपि शान्ति निपासियो जीवित, इन्द्रायदि-संमवादार्णानुकमर्मविद्याभाषा। तथाचौकं भगवतांसं धातिः—

"न हि कथित्त्व भण्मापि जातु तिद्धमक्षमक्तं।
कार्याते ब्रह्मा: कर्मं सर्वं: प्रक्षिप्यनेषु।" इति।

ननु ब्रह्मायमविजीवनमुक्तः: प्रक्षिप्यवादेहर्षमेरुपरेन लोकोकिस्थः वा कर्मणि कुबेरलिपि सर्वेऽ ब्रह्मव पद्मसूत्रायुक्तमार्थिने जानसाध्येतास्मिन्ति। काथके-स्थुकमः;

"पुराणकादशाधारमस्यावकेचतसः।
अनुभाय न शोचति विनमक्त क्षुद्यते।" इति।

स विनमक्त आलम्यानी यदि शातवाण्यपि जिजीविषेत् तथापि न कर्मणं लिप्यते। सन्तप्त्यो गौरवायः: वहनसुक्तमुहानेनापि जीवन्यक्तः न कर्मभवन्त्। इति। दस्यायि व्यवहतः। ज्ञानकर्मणोपि विरोघोग्यानां सकामनिधिकामकर्मसे,
न ज्ञानिनामित्रेदिव्यादिव्यापाराते बोद्धवाः। ज्ञानिनामित्रेदिव्यादिव्यापरो न तत्
कर्म यद्गुणाति जीवं संसारं दुः यथा भगवतो वाच्यवर्ष्य क्षत्रियस्मार्थवन्नव।।

"न मां कर्मणि प्रियंति न मे कर्मभोजे स्यूह।"

"आस्थवं ते कर्मणि निषिद्धिति धर्मवन्य।
सर्वेऽत्तमुत्तमं कुर्विवि कं न धर्मवः।।"

एवद्यदि सूत्रं कविक्यः।

"भिजवेद धुधरमणिधिष्ठा ते सर्वं संस्करः।
कृत्यं च चास्य कर्मणि तस्मान् हो वरा।"

"यदा सोऽवेद वधुष्मण्यकामा वेदाध्यक्ष हृदि श्रीताः।
अथ मर्याद्यतो भवत्य ब्रह्म समाङहि ते।"

"यदा पश्चात् पस्यते स्वरुपादं कर्त्तारमिदं पुरुषं ब्रह्मयोक्तिः।
तदा विद्वानु पुण्यपापे विधृव निर्जनः परमं साम्यसृष्टिः।।"

इत्यादिशुत्तितविक्येश्वरः।। २ ।।

सम्यकान्तज्ञानरक्षाण जीवन्मुक्तावस्थामुक्ता, न भाति नाशित चैत्यविगति
सम्यकान्तज्ञानाभावरक्षाणं मृतावस्थामाहः—

अस्यथम् नाम ते लोका अन्येष्म प्रमसाधृताः।
तांस्ते प्रेय्याभिकंशस्य ये के चात्महो जनाः।। ३ ।।

अस्मादे कालं। सुरा ज्ञानम्, सुरा अनुः सम्यकान्तज्ञानविहिनाः।।

"देवासुरा हे ते यथा संयेूतिः।" इत्यादिच्छायोग्यक्षेत्रद्विधिति उपास्ये।

अस्माः पापमना विभिन्नम्।" इत्युक्तम् तेषां मामवार्त्तविकिर्तिः मृतावस्थारूपं
पापस्वभावं तमः स्वरुपतः च निदिर्धाति। काठकेदकः।

"अस्तीति वृद्धोपलक्षयं कर्मं तदपलव्यते।।"

"अस्तीत्वेकोपलक्षयस्तवभावेन चोभयो।
अस्तीत्वेकोपलक्षयश्च तस्यभावः प्रसीद्धिः।।"
हस्त्रब्रह्माण्डः मेलरायालक्षणः ब्रह्मणसतिलमनुतुल्यः नासिकः सुचितः।
गीताशास्त्रः।

"प्रकटि च निद्राति च जना न विदुरायाः।
न शौचं नापि चाचयो न सत्यं तेषु विखये॥
अस्तयांमयें ते जगदाहुरीधरं।
अपरारसप्रभुः किमचतुः कामहृदकृतः॥
एतत् इत्थमश्चन्तु नद्यामोनदपवुद्रयः।
प्रवन्तियुक्तयोणः श्रवाय जगतोदहितः॥"
"इष्टापूर्वी मन्यकाणा वरिष्ठ नान्य-चक्षुःनेव वेदान्ते प्रभुवः।

नाकस्य गुरुः संविदा ते सुकुमारसुभूतेवं सोकह तीर्थते वा विशिष्टति॥

"अष्टकमोऽऽवेष्ट्रणं च न तात्त्विकस्य स्वन्द्राभ्यस्कुदावलीः नूतनि

मवनिः, जावस्म मियस्मेवेतृत्वीयं त्र्यान्तम्॥

"न संपरागः प्रतिमाति वालं प्रमावतं विचमोहेन सूत्रम्।

अयं लोको नानिः प्र इति मानी पुनःपुनवर्षमापनं मे॥

इत्यादिश्रुतित्वम्।

"शुकुक्षणे गती श्रेष्ठे जगतः शारद्ये मते।

एक्या यात्यनातृतिविमेष्यातीते पुनः॥

"आपुर्ण्यो योंमियला मूदा जन्मनि जन्मनि।

मामप्रथ्येव कौतेय तत्वो यात्रः भवामृगीलाम्॥

इत्यादिश्रुतित्वम्॥ २॥

पूर्णातिनिनो जीवस्मुक्तवालो पूर्णातिनिनो जायस्वब्रह्मस्वाधिक्षितमवाज्यतामि-लभां च दर्शक्षितवा, चिद्रिपिणो ध्रक्षण: स्वकृप्तस्थास्थ्यायेनियुगपुणभावद्वृं दर्शक्षित।—

अनेजः के ज्ञानो ज्ञानीयो

बैनदेवा आदिववां पूर्वमयर्दा।

तुःधवयानागर्भः ते नित्यः

तस्तिस्तयो मातारिब्व्रा व्रजाति॥ ४॥

अनेजानिदिति। अनेजः "पूजू कर्मणे" अक्रममां निश्चलमपार्थातर-विविषितं निर्मितेवत्वतीयं सवदी धर्महृदेवेकहपम्। शुकुक्षस्वाधिक्षणे निर्मिते

ध्रक्षणे न कोऽपि मेदः संविधान्ति, स्वगतः स्वजालीयो विजातीयो वा। यदा तु

तस्तिस्तम् गुणसंबन्धः प्रकटीमवति, तदानान्तिचित्त्यशक्तिसंपन्ने परमेश्वरे लगतेऽवा

उपजावनं तत्स्थलक्षणं, तदुच्चते ज्ञानो ज्ञानी इति। ज्ञानो मन उपलब्धितात्तः:-
सत्यानिवृत्तभाष्यम्  

करणाज्ञवत्रं सातिशयनं चर्च्छलं परिवर्तनशीलं च। मनं एव जगत्पदायेनु चर्च्छल्लम् 
स्मृतिविनिभिन्नतिरिप्पभारानु। श्रवण तु मायारूपं स्वीकृत्यामनि सिस्कृष्टोभ- 
मुन्त्याचतु तत्क्षोभमयं निरन्तरपरिवर्तनशीलं जगात् सुखति। “सोकामरयत वहु स्याम् 
प्रज्ञायेति”, “आलमा वा इत्यकं प्रवाम आसित। नान्यत् किष्ठन मिष्ठ। स 
इश्वरं लोकानु च सुखा इति”;

“एतस्मायाप्ते प्राणो मनः स्वेदियाणि च। 
लां बालुयोतिरापः प्रृथिवी विश्वस धारिनी॥”

इत्याविबहुत्त्रुस्तिवाखेशु ब्रह्मणं सुधिकर्ते स्फर्तज्ञयुपलं चोपदीवे। सुधिकर्षतीव 
स्व्यवहीपालः ब्रह्म मनसोपकृतं जववतस्त। मनो यथुत्तिरिलपूर्द्धाति ब्रह्ममें 
तदा चित्तिरुवेणात्मानं सुखति मनसः संस्काराठुसारेण कर्मफलमोगसंपादनार्थस्। 
नीवद्; ब्रह्म, देवाः; भोतनादेवाः इत्रविद्याविधाहाकृदश्राणा आपुवन। तेषां 
राजस्मोमालिन्यात। यूपुस्तवेशपुक्तम्, “स वेदि वेदि न च तस्यासित 
वेदिा” इति। काठकेशपि; “परि त्सम भ्वुट्टान्त् स्वमधूस्वत्स्तमात् पेनाद 
पद्यति नान्तरालम्” इति। पूर्बमर्मवः; नमस इत्रविद् याणां च व्यापारेयपः प्रापेक्ष 
तद्विमालायं सिद्धायां नियोजयत। उक्तं च काठे;

“य एव खुसेतु जागति कांम कांम पुरुषो निमित्तामाण। 
तदेव युक्तं तदृष्ट भ्राह्म तदेवायुक्तचिद्दर्थः। 
तस्मिन्होका: श्रीता: सर्वं तदु नायेति कथन।”

इति। यद्य—यतो भ्राह्म मन इत्रविद्याणि स्वस्ववायापरेशु प्रेयति, तत्रस्तश्चः 
पूर्बर्ममत् गतं प्रेक्षणमात्रविधायवस्थात्। तद्विकारश्चाय।

“केनेतिं पतति प्रेषिं मनं: केन प्राणं: प्रथम: पैति युक्त।।
केनेतिं वाचमिं बदन्ति चक्षु: श्रोत्रं क उ देहो उयुक्ति।।
श्रोत्रस्य श्रोत्रं मनसो मनो यदृच्छातो ह वाचस् उ प्राणस्य प्राणं: चक्षुस्वर्भ्जु।।”

इत्याविद्यायणि ब्रह्मणं: सर्वस्वेदनायं मुर्ल्लधवपलं प्रतिपादयति। यूपुस्तवेशपि,
“एव हि द्रा स्मद्रा श्रोता भाता र्मायिता मनता बोधा कर्ता विश्वासमा पुरुषः।।
स परेक्षये आत्मि संपति चत्ते” इति। ब्रजः गुणनिर्गुणमेधेन विद्वद्धधिमिंशे 
प्रस्तुतिं तु पुनराद–तद्विति। तद्; ब्रज, धाति; किमावतः, अन्यायः, मनंदनि-
वादीन्ः, अर्थेः; अतिरिच्च गच्छति। एवं गुणमावस्यक्ति निर्गुणभावमुच्यते—
यिन्तु अचलाति निकिं अविकारि ब्रजातरमु अद्वयस्य ब्रज्ञनिर्माणात्वा। विद्वद्ध 
वस्तुतस्वरूपातिः संबंधति। परं तु तस्यानिच्यायात्वात मात्रायुपेना-
विर्यावः यस्य। सा ब्रजमयी चिन्द्रिणी माया अनादिकर्मसंस्कारानू सत्त्वरजस्तमो-
गुणभावेन स्वाभाविनि श्रव्यते। ततः सा चिन्द्रिविस्थे गुणमयी। गुणाध्य चिन्द्र-
चिन्द्रेव, द्वितीयत्वा वावातः। पूण्यचिन्द्रमयं ब्रज्ञनिर्गुणभाविण्यनयायुपेन 
जगत सूत्रा, तस्मात् जीवन वायुपत्र जगहेलालिसवदये। “हि सर्वमस्यजत, यदिदं 
किंच, तत् सूत्रा, तदेवावाविनतः, “ अस्माह्र इदम्र आसितू, ततो वै सदाजायत,
तदासामानस्वयमकुलते” इत्यादिसर्वतिवावेयः। तस्मात्; ब्रज्ञनि, अपि; केमाणि 
धर्ममायुपाणि, मात्रि; मात्रि अन्तरिक्षे श्रव्यति गच्छत्ते मात्रायिव बादुः। 
प्राणः दशायति धारायति। किमाखमः प्राणः स्वाभाविणि केमाणि ब्रज्ञनि स्थायिति 
तेषां परस्यात्तस्तस्तुपवात् ॥ ७ ॥

ब्रजः गुणनिर्गुणमेधेन विद्वद्धधिमिंशे विस्पष्टयति पूर्वमन्याय पुनरादि—
तदेजति तदेजति तदूरे तदनन्तरते।

तदनन्तरस्य सर्वस्य ततु सर्वतः शास्त्रायः ॥ ५ ॥

tदेजतिति। तत्; ब्रज, एजति; चतुरि सकिं भवति, गुणसंबन्धात माया-
रुपेण। तत् न एजति; निदिति साधिति गुणसंबन्धाभावात गुणरसस्वरूपेण। तत्;
ब्रज, एजति; गुणस्वरूपेणनियोऽत्माः वा अवाप्रेयावात्। “यतो वाचो निवर्तते,
अवाप्य मनसा सह” इति श्रुते। तद् उ अन्तिके; तदेव ब्रज समीपे सुगुणभावेन 
जगानमयलाव। तदू अन्तरस्यनार्ते चिन्द्रायुपेनायस्य परिद्वस्तमादस्य सर्वस्य 
जगतपदार्थेयः। “आत्माया जन्तोत्तितिहो गुहायाम”, “तं दुर्दयी गुहायामविष्य 
गुहाहितं गहितं पुराणम्”, “एको वार्षी सर्वभूतान्नारः”, “या आत्मा 
सर्वान्तः” इत्यादिसर्वतिवावेयः। “इस्कं: सर्वभूतानां हृदेशेकृजुन तिष्ठति”
सत्यान्वेषकस्मृत्वाद्भाष्यम्

यिति स्मृतेऽथ। तदृ उ क्षेव सर्वस्वास्य जगलिप्तवादेश्य बान्तो बोध्युपेन। मुंडकश्रुतावपि ब्रह्मणो विरहथर्मववतं दर्श्यति।

“हृदय तद्विहृष्टिशिष्यस्य सूक्षमाश्च तदृ सूक्ष्मलं विभाष्य।
कृत्तव युज्यते विद्वानं यो विश्वदैव निश्चितं गुद्यायम्॥”

यिति ॥ ५ ॥

सर्वस्वास्य जगलिप्तवादेश्य ब्रह्मणः स्थितिमुक्तव, जीवन्मुक्तानामाद्व-युकान्तं, ब्रह्मविदं सर्वस्मृतमार्शिनं व्याच्ये—

यथस्तु सर्वाणि श्लान्त्वात्मनेववानुपद्यति।
सर्वभूतेषु चात्मिन ततो न विजुगुप्तसे ॥ ६ ॥

यस्तविति। यथस्तु, ब्रह्मविद्या, सर्वाणि, भूतानि; मायापरिमाणिनि
जगद्वयोनि, आत्मानि; आत्मस्वरूपेण यदो ब्रह्म मर्य चित्तवरूपेणात्मकाविष्ठते,
तदेव मायारूपेण सर्वभूतानि तत: अनुपद्यति उपचते। सर्वभूतेषु च आत्मानाम;
भूतेषु य आत्मा चित्तूः। स एव ममात्मा घटपार्वित्वाकाशवत्। यथा
घटपार्वित्वादिदेवं प्रत्युत आकाशेदं स्वात्, तथा भूतेदं आत्मेदं न स्वात्। य
एतुपद्यते स तत: तस्माद् दर्शनानुद्धेतदर्शनेहोऽनि न विजुगुप्तसे न निन्दते,
आत्माणः परं प्रेमास्पदवत्। सर्वभूतेषु धातुतात्त्ववेष्ट्यावदेभ जीवानं निन्दाप्रवृत्ति-
जाते, सदा सर्वत्र सुखानवसित्तेः।

“एको वशी सर्वभूतात्मरत्ना परं रूपं बहुया यः। करोति।
तमासमेव वेकुपस्षयिति धीरार्थवतेऽतु श्राहतं नेतेशावः ॥”

“आनंदक्रमणो विद्यानै, न विभेदित कुर्विन्नेति ॥”

ह्यादिश्रुतिः

“यथाकाशस्थितो निद्र्यं वासव: सर्वलोको महान।
तथा सर्वाणि भूतानि मस्तानाः पुष्पार्य ॥”

“सर्वभूतस्मृताद्वाद् सर्वभूतानि चात्मिन।
ईश्वरं योगकुकाला सर्वेऽक्षेत्र समावहे ॥”
"प्रश्नायथमनस्तेन योगिनं दुःखसुशास्त्रम्।
उपाति शान्तजनस्तेन ब्रह्मचूर्मसकलसम्॥

इत्यदिस्त्रिवामुयययदश्रे॥ ६॥

पूर्वमन्तार्थपुदास्तेनदिनिन: शोकमोहपायगमं विस्मियितम्—

यस्मिन् सर्वाणि चूतान्यायामयाम् द्रेष्टानन्तः।
तथा को मोहः कः शोकः एकत्वमनुप्रत्यत:॥ ७॥

यस्मिति। यस्मिन् आत्मनि सर्वाणि चूतानि आत्मा एव अत्रात्मातः
तत्रमेव अभूत अनुभूत:। विजानतः आत्मत्वस्य एकत्वम् अत्रात्मानुप्रत्यत:। भवितः
पुरुषः, तत् तस्मिन् आत्मनि, को मोहः कः शोकः इति संबन्धः। अनात्मकस्य
वहुतमनुप्रस्थतस्य राग्वशालयामतंशोकमोहसह संविस्तः; न त्वस्मितः हृदि-विविषिज्ञतेषु
निम्नलिखितेषु कामिनः। "नेह नानास्व फिन्चन," "मुः स मुः गच्छति य
इह नानेव पद्यति" इति कादकाकुशः वहुतदिनिनां मुदानने मोहकोहानीनवतान्
पुनः पुनः संसारार्थचिरुच्यते। अङ्गदिनिनस्य तदभावाणी संसारचक्रकारिश्रुच्यते

"यदौदकु शुद्दे शुद्दमार्गस्य तासऽरोव भवति।
एवं आलेजातः आत्मा भवति गौतमः॥"

"आत्मव संविश्वायामात्मानं ग्य एवं वेदं ग्य एवं वेदं।" "स यो ह वै
ततः परमं ब्रह्म वेदं ब्रह्मविव भवति।" इत्यदिस्त्रितिः॥

"आत्मव वेदयायामात्मानं ग्य एवं वेदं ब्रह्मविव भवति।
किमिर्दुमचनं कस्य कामाय शरीरसुनंसज्वरेत।॥"

"तं दुर्दृष्टी गुर्दमसुकिर्दु गुहाहिंतं गद्यर्धं पुराणम्।
अध्यायकोऽ伽गिरागमम देवं मचता धीरों हर्षशोकोऽहार्ति।॥"

इत्यदिस्त्रितिः॥ ७॥

जगत् आत्माभयं तत्ज्ञानस्य च महस्वमुक्ता, तत्यथायाम्: शरीरजीवी
द्वारस्यं: सगुणं, कृतस्यरुपेण निर्मुखसल्लं च व्रजस्यति—
स पर्यावरणकथायमथरणः
मल्लाउरं शुद्धमपपविद्यमणः।
कथिर्मन्नीषी परिन्युः स्वत्मगृहायमात्ययोः-
स्थान व्यवहार धार्मिकतः समान्यः || 8 ||

स इति। स आल्मा सगुणः सनम परिवृत्तितवान समन्तावच्छा-
दितवान् शरीरस्थिरे जीवस्थिरे च। क पर्यावरणः। भुवि कुम रजस्तमोत्तमितिवर्षििं च। चूतमन्तवः। अकाय्यः। अकारिः। अक्षणः। अक्षरमः। अक्षविद्यमः। तावा।
सिरा यगुन्य न विबन्धे तम्मालीरं सिरासहितं तिरोपशुक्तकितियासाधनाः तिरं निष्क्रियमितििः। शुद्धः। पविलमः। अपापविद्यमः। धम्माधमं दिपदंस्तिकारविजितमः।

“दन्यो वाचुः पुरुषः स बाबामहत्योतो राजः।
अपाणो धामानः शुजो वाक्षराव परतः परः ||”

इति शुद्धेः। एतार्नि व्रजिंशः स्वरूपस्थल्यानि निष्क्रियेशामातुपकानिः। यदुम् माण्डकचन्तुवातासन्धतुर्ध्वपादिये, “अद्विद्मवऽवऽधर्ममल्लक्षणमचिन्तमयमध्यदेहं-
मेकामयमस्थारं प्रक्षोपमां शान्तं शिवमेधेत चुदुः सभ्यं।” इति। निःशुमः।
स शुद्धचिन्त्रुप आस्मा सघुनेनास्ति जायमस्माधमविन्दुमित्वं शरीरेराृचाते।
पविलमक्षयातादितोशिप आस्मा अवशीरं एव शरीरारदिच्छुरेवधीपि गुणसंबन्धवाभवेऽत्।
शरीरविलापसम्पात|। तुकम् छान्दोप्यशुदितः। “सज्जवृत् मार्ग बा इदः-शरीरामां
शृङ्गां तद्व्यायस्तिस्यारारस्रास्यानोदिच्छानामां वै सशरीरः प्रियापिवायमां, नै
सशरीरस्य सतः प्रियापियोक्तितस्यवारीरं वाब सतं न प्रियापियेये सुसृतः”
इति। आस्मा निःशुमः गूढःस्थल्योप्याशरीरातः, सघुनेनाज्जुप्यैति सशरीरस्तिकारिः।
सघुनेनास्ति: स्वभूतपुण्यक्रियावाक्षुद्रविद्वेगम्यस्य व्याप्तिकं प्रच्छन्नं मभवति, तत्तथा
वज्जच शरीरां चोपजाते। निःशुमः: कृतस्य आस्मा सघुनेनावज्जस्तीवर्षारामाश्मादा-
माचाचायध्ये। एकने्मेव ततो विचित्रे नायन्दशि किंचनेति सावेकनिषदां मतम। तच ब्रज
चिन्त्रुप्यमः। तत्त्वच्छिन्दूपेन सर्वं जगतू। सृष्टि सा चतु भवितेऽपूण्यपुण्यमाब्यमानवि-
भौतिः। पूण्यमाच्छेन सा कृतस्या, अपूण्यमाच्छेन जीवः, शरीरं च। कथं पूर्णं सा मभथ्यपूर्णं?
अत्यन्त भक्ति स्वरूप अनादिदृष्टिशक्तिवाद। कि तच्छकित्रिश्रेदेव? चिद्विला वा? निदेश सा शक्ति; शब्दितांकिमलोगमेद्विदात्। कथं चिद्विलिनी सुविदात्मित्वं इत्यकोरिति? उक्तमेव, ब्रह्मणो चिद्विलित्वात्। उक्ते च ऐतेयोहिनिपि; “यदेन-तत्त्वदृढ़म् मनोवीतं। संज्ञानमात्रायं विज्ञान प्रज्ञानं मेधा हृद्वृत्तित्वमितिनीया जुति: स्वति: संकल्पः कतरुः कामो वचन्न इति। सर्वाण्वेनायात्मर्थनस्य नामेवेयानि भवन्ति। एवं ब्रह्मस्य इतनं एवं प्रज्ञापितरिते सवे देव इमानि च पद्ध नहामूल्यानि प्रस्थ्विक वायुपकाश आयो ज्योतीस्य वीरेनानीमानि च वुद्रमिश्याणिबृह। बीजानीतारणि चाण्डालानि च जारुजानि च स्वेदानि चोढ्रायानि नाथ्या गावं तुरुष्य हस्तिनो यत्कीलेवं भाविज्ञानं च पमति च यथ स्वाधेयसम्। सवे तवं प्रज्ञातिवें प्रज्ञाने प्रतिष्ठितः प्रज्ञानेऽति लोकः प्रज्ञाप्रविष्टस्य ब्रह्म” । प्रज्ञाय यहांवहांरिकड़नं तज्ज्वानां भोगेच्छारूपसंस्काराद्रव्यरचति। संस्कारवायानवा भोग-मिक्षर्ति, बुनस्तिद्धापुरणाय भोगव्यपस्यालाभिवोः स्वातु। जीवानामपूर्णिच्छाव-वेखादेव तेषां भोगेच्छा, पप्पे जडवभोजयतद्विधे च। ततः संस्कारा एव जीवानाम-पूर्णिच्छावेतस्य करणानि। ते त्रिगुणार्थिकार्तित्रगुणपरिमाणाः। ब्रह्मू गुणमयी स्विनिकर्मशैव कर्मरूपेण कर्मजन्यसंस्काररूपेण च स्वकीयपूर्णिच्छावाचार्य जीवानिदानमवात्मौति।

“छन्दार्शिती यज्ञः कतरो प्रतिशास्ति भूतं भव्यं वचन्न वेददा वदन्ति।
युग्मान्यायी सूजते विशेषितेन सर्वम्यान्यायो मायया संनिहतः।”

“मायां तु कृत्वा विष्णुमायिनः सुमहे द्विमासुः।
तथार्थवायूस्तु व्यास। सर्वस्मिदं जगत्।”

इत्याविद्वृत्तिभ्यः। एषा ब्रह्मण: सूक्ष्मिलिन। “सोऽधकामयत। बहु स्वायं प्रजायेति।
स तथोद्दपत। स तपस्तव। हृदं सर्वम्युज्ज। यदवं किंच। तत् स्वाध।
तदेवादार्धविशेषः” हति शुद्धे। कामत: कर्मसंस्कारात् तथसो ज्ञानां सूक्ष्रिष्ट्यप-पधेत।
तस्मात् सूक्ष्णेकेमयाया मूलप्रकरि: समुग्रब्रह्मणो वा द्विविर्बं हुपति।
कामरूपः, ज्ञानरूपः च। कामरूपेण सा त्रिगुणार्थिका; ज्ञानरूपे चिन्मयी।
त्रिगुणार्थिका सा स्थालसुक्तसंस्कारतिर्त्यां करारस्य चिन्मयी शात्तसम्बिहितानां
सत्यानन्दकृतमञ्ज्रयम् १३१

सर्वसेवदानां हेतुः। निबुद्धां न चिन्द्राजः। प्रलये ते ब्रह्मव्रूपेन तिथिन्त।

"अनीद्वातं स्वयम् तदेकम्, तस्मादान्यं न परं किंच नास", "सदेव सोभेद-भार आसीदेकमेवानिलयम्।" इत्यदिशुरूपं। प्रलयाताहि प्रते इर्रारास्माना साम्याव-स्थायं चिन्द्रूपणांवतिष्ण्ये, यहमां गुणार्थं इश्वरस्य सर्वज्ञत्वनियन्तरादिः।

"ते ध्यानयोगानुगता अपरायुं, देवालम्कर्षं स्वगुणिनिगुराः" इति श्रुते।। ते योगिनः देवालम्कर्षं ब्रह्मानिकं शर्कं सुधिश्चित्तं स्वायणं। स्वभूतसतं स्वर्तस्मोगुणि: निगुराः गुस्तरूपं अपि समितिः।

सा च भगवतीशंकं । स्वधृधिरं संबन्धिणं। साम्यावस्था-मेकरस्तं परिष्ठथ पिथमतिगुणरुपेनाविभौति स्वीयविचित्रशक्ति।

ततो जगु कालसम्बन्धेत् पुनः विषमगुणसचवजीवरुपेन अनको, अविषमगुणसचवजीवरुपे स्वरूपतच्चाहितृ।

न कदाचिदुऍकारितिदिशुरूपसतिः, चैतन्यं सर्वज्ञयमुक्तात्।

तत्सते पं चिन्द्रविवमतिपत्तम्, प्रलयाते चिन्द्रपिणो ब्रह्मण आविर्भावाव, पुनः प्रलये तस्मिन्वसानांच।

"उद्दौतेनत् परमं ह ब्रह्म तस्मिन्तं स्वपतिताक्षरं च।" इति श्रुते।। तिमं भोग्यं भोक्ता प्रेरिते वापत्रम्; अक्षरं निपुणं ब्रह्म।

सदेवभासमेन चीरिणेव चाचार्य्यतित्वतुतुक्तः नियतित्वतुतुक्त्ये—सातिरित।

कालः; कान्तदेवी सर्वक्षरः; अनेन कारणशारीरिकात्तुच सूचितम्। प्रतीकः; मनस हृदिता निम्बन्ताः; अनेन विश्वशारीरिकात्तुच सूचितम्। परिभु:; परि समन्ताम्

सर्वशापार्थिव वा भवतीति परिभु:; अनेन श्यूलशारीरिकात्तुमपि सूचितम्।

स्व०भ:; स्वमेव भवतीति निदाकाण:। इश्वररुपेन जगद्धुपेन वा स्वमेव भवति, अविढयविश्वमतच्चात्।

स इश्वरो यात्तद् दुःखतः: यथाभितुमहत्ति तथा यथात्त, यथात्तात्तावो यात्तद् तदुस्कुः यात्तद् दुःखतः: यथाभितुमावेन अर्थां कामां, परोक्षार्थनुशुल्कितकं संस्कारान् विद्युतात् विविधं यथापित्वान्। शाश्वतीम्: निधाय: समाप्यं: संवथारेभ्यं: संकर हिश्वविश्वक्षणम्, निधाय कालायेर्यः। अनेन कालस्य

निधायविश्वक्षणम्। "संकरस्य वै प्रजापतिः। तस्यायने दक्षिण चोर्यं च। तदृ ते ह वै तत्सते पूर्वेन कुर्मतिश्वासे। ते चान्त्रमसमेव लोकमिस्यनान्ते। त एव पुनार-रंजने तस्मादेते स्वहयः: प्रजाकामा दक्षिणं प्रतिपद्यते। एव ह वै चिन्द्रिक्षण: पित्र्याणः। अयोध्येन तपसा। ब्रह्मचर्यं ब्रह्मा विध्यासामनविचित्रदिश्यमिनि
जयन्ते ॥ इत्यादिप्रभोपनिषदश्चेष्टू संभव्या साहोरादक्रमवस्तृपेपि प्रजापतिः जनानं कर्मणि व्यवस्थीयते ॥ ८ ॥

किं प्रकारणि तानि कर्मणि! कुत्र कुत्र च तानि व्यवस्थीयते? इति विशेषण वक्यति—

अन्यं तमः प्रविष्ठानि वेदविवाक्षपासते ।
ततो भूय इव ने ततो य उ विद्यायकरता: ॥ ९ ॥

अन्यं तम इत्यादिनेत्रे । द्विविंध इति पारलौंकिकं कर्मे; पुनरावर्तन विधायकं, अमृत्वविधायकं च । यत्रु ब्रह्मविवदैैतदर्शैं । सर्वणि भूतान्यामायमेवानु-पर्यति, सर्वेभुतेऽचातानि।" 'यस्मीनं सर्वणि भूतान्यामायमेवानु' न तस्य किंचिद् करणिं विषयं विच्छेद्यो यथोजनालाभावस्य पर्यालोकस्त्वधामाबाव, स इहैव चुको भवति । कर्मणि कुर्वश्च पि न तस्य कर्मवन्ध् इहुर्क द्वितीयमन्त्रे ।

"यदा सर्वं प्रभुत्वं त्यागा वेदविश्व हुदि ज्ञाता: ।
अथ मल्लोक्षस्य भव्यत्र ब्रह्म समासं।" ॥

"यदा पत्रव: परम्यं सर्वमणि कत्तात्मीकं पुरुवं ब्रह्मयोनिस्मु ।
तदा विद्यानु पुष्पवापेः विभूव निर्धन्न: परम्य साम्यसूपति", ॥

"आत्मकोश आत्मरति: किद्वाराणेऽपि ब्रह्मविदं वरिष्ठ: ।
पर्यासकारं क्रामतांमक्तं इहैव सर्वं प्रविष्ठायन्ते कामा: ॥" ॥

"लीना ब्रह्मणि तत्त्वा योगीमुक्ता:" इत्यादिश्रुतीमयः ।

"यस्तवात्मरतिरेव स्थायात्मवस्तुम सामवः ॥
आत्मनेवा च संस्तुष्टं संस्त्वकारं न विच्छेदे ।
नैव तस्य क्रान्तार्थं नामतेनेन कथन ।

"न चास्य संभूतेऽसंधिदद्विन्यास्त्र्यः ॥" ॥

इत्यादिश्रुतिश्रुतिस्तथः। न तु नित्यात्मकस्बुद्धकारात्मकात्माः सर्वयात्मशुद्धिकारः।
ज्ञाननिमेव भूतनिरदेशानि कर्मणि । यावल चिन्तुद्वितीयं ह्यानिदित्वः।
यावल वासनायत्तावल चिन्तुद्वितः। यावल निष्कामकर्मयास्ततः वासना-
सत्यानन्दमहाभाष्य

क्षण:। अत प्रव द्वितिकामनामविद्वान सत्यता निश्चाकांकम्ब्राह्मण एवः कलेवः। ये विविधांशो मूढः। स्वर्गवासजन्यसूक्ष्मालंकारिण्यं श्रीतत्त्वारद्वोहीनि फलामिसंपिन्यस्या विषयाविषयायं बस्तन्ते। न तेषां वासनाशयो न संसारनिर्विन्ति।

“अविद्याय बुद्धिया बर्त्तमाना वर्यं कृतार्थं इत्यामिच्छिन्ति बाला।।

यत्र कृतिः न प्रवेद्यन्ति रागात् तेनात्तुरा: श्रीणोकाध्यायं च।

इद्दापूर्तं मन्यमाना वरिष्ठं नान्यच्छेदयो वेदयन्ते प्रभुः।।

नाकर्ष्य श्रृङ्खः ते युक्तेन्दुभूते लोकं हिन्तलं वा विश्वान्ति।।”

इत्याविद्विवशिष्यं।

“आदृतं ज्ञानेत्तेन ज्ञानो निध्यवैरिणा।

कामकर्पेषं कौत्तेन दुक्पुर्णानकेन च।।”

“तैविभाय मा सोमया: पूर्वविपा यस्त्रिन्द्रा स्वर्गं तिः प्राप्यते।।

ते पुनःप्रार्थवें दुरेण्द्रोक्षम्बन्ति विद्वान्दु: दिवं देइबोगान्व।।

ते तं सुकलवस्य विषयां श्रीणे श्रुते सर्वेऽरकं विश्वान्ति।।

एवं सर्विषोवेकुपल्लवं गतार्थं कामकामा कुम्भन्ते।।”

इत्याविद्विवशिष्यं। ये पुनःविविधांशो मुआळस्तोऽज्ञानितिविचित्रं: स्वर्गसुङ्ग स्वच्छं मन्यमाना ब्रह्म आनन्दस्वरूपं विच्छिन्तं, संसारदुःस्वर्यात्स्त्योक्ष्मेऽक्ष्मेऽक्ष्मं: सर्वकर्मेऽसुपासितदेवतानां ब्रह्मस्वरूपं विभावणं, वणोधरेऽस्मु कर्मविन्यमं त्रिधारणाय एव तेषां समाचारिणी। ते ब्रह्मचर्यायं प्राप्यामात्ता महती। तत्र एव द्विविधा हि मोक्षाभिजर; ज्ञानिः। निश्चाककृतिः। ज्ञानिः आस्त्स्वरूपमविधाय जीवनमुक्तान्तयं प्रतिभिः। सत्यं सुखद: से से कुलामरथं आत्मंखेवाचित्तते। ते अस्मात्स्त्रेण पैतं विदेहडाहानिः प्रवाहिणि सिद्धियते। निश्चाककृतिः आस्त्य ब्रह्मस्वरूपमविधायं प्रवृत्तिः दुःस्थोष्ठस्मुभूण्य, द्वादश्विक्ष्यन्त्यपुन्धित्यरूपार्थवेदर्मासिः, योगमववलय स्त्रोक्षमान कृतिः कुम्भसे: पनन्दामारूतिः।

तत्र ते सत्यले विच्छदुधिवशात् परिरामं सुखदः पमं समस्मर्पनहं श्रद्धावैतितिः विज्ञाननिष्ठमाव्यं कह्यते। उक्तः च भगवता बालुदेवेन—
“आश्रयकोष्ठिनियोंगतं कर्म कारणमुच्यते ।
योगास्त्रस्य तस्येव शमं कारणमुच्यते ॥
गुणमूलमेण गतीं चेतोऽजगतं शाश्वतं मते ।
एकत्वा यत्वात्मकमित्रसाधुतेः पुनः ॥
नैति सत्तोपार्थं जानन्ति योगी साधति कृत्यन ।
तत्समात सर्वेणुः काश्यपं योगस्वरूपं मधाष्टु न ॥
वनेदुः फलेषु तपः सैव दानेषु यतं पुनः कर्म विद्यते ।
अभेदेति तदृ तस्मिन्न चित्तविलियोगी परं स्थानमुमैति चायम् ॥”

इत्यादि ।

“तपःश्रेद्धे युपपसत्य्यर्णे शान्ता विद्वानो मेघक्षणियं चरन्तः ।
सूयद्वयार्णे ते विरजः प्रवक्ति यतःज्ञं स पुनर्ल्यो ज्ञायासमा ॥”

“गुणां सह ते सर्वं साधसे प्रतिःसंचेरे ।
परस्यानं कृतःत्मनं प्रविशानिति परं पदम् ॥”

इत्यादिश्रुतिस्ततिभेष्माः। ते विद्वान् हृद्यारूर्तं वरिधं मन्यमानं ।। अपेर्या न, अय्य- गुणालेखत । नन्तु कथनें निकामकमियं कर्मण्योजनम् । कर्मकल्याणसारामं कर्म- सत्यायनं एव युकः ।। न कर्मः। यतन्तू निष्कामनं संपाद्यमानेनिवः कर्मिणं फलानुसा फलमेव प्रयत्नमिति ब्रह्मलक्ष्यायस्य एव। अर्थ यथोममविशेषारतिचित्तवादूब्रह्मोपल- भुवभावान्ति । याविग्नास्मात्वम् यावल ब्रह्मात्स्तत्तव्यवजीवान् नैषक्षण्यं न संबोधित | नापि कर्मनिद्रायनमहालेखस्य सिद्धचर्चि, मनस्त्व्यासस्यात् परमात्मनि स्थिर्यसमस्याय विषयसंगोमच। एतदाः मनं कर्म करिप्येव, तस्मात् युक्तकर्मनिधिशि।। भव्यतापि कर्मसाधनगानिन्द्रा किर्यते; “कर्मनिद्रायणिं संयम्य य आस्ते मनसाः स्मरन।
इन्द्रियार्थारीव विमूढाया संयमार्ये स उक्ति ।
नियतं कुरु कर्मं तं कर्मं जययो ब्रह्मिणं ॥”

“सा ते समुद्रवकर्मणि” इत्यादिषु ।। फलतं कर्मधिकारणं कर्मयोगे विज्ञापि भूषो वर्तिका एव; कर्मनिद्रायनासतृकक्य मनसा: स्वच्छन्द-
तत्त्वानन्दकृतभाष्यम्

विषयचिन्तनात्। ननु भास्त्रवृपविचारे तेषां मनस्तिन्द्र। तत्तु नाविशुद्धचिरेन
tद्विचारासंभवात्। यदा दु विशुद्भचिरे ब्रजायति: स्नाति, ततद्व स ज्ञानी स
जीवन्मुक्तो विचारण जीवति। अपरेऽं मलिनसत्वानं कर्मर्ये वाचिकायः। “दूरमेते
विप्रीते विषुवी अविचा या च विचेति ज्ञाता।” हि श्रुतेः। अत विधाशब्देन
ब्रजोपलयियुछते; न देवताज्ञानमात्र, देवताज्ञानविभिः सधुययंसंभवात्।
तथां कर्म निष्कामेन्नरायणुजुर्वत् देवताज्ञानेन संवादित विशेषकृति। येवां
भाष्यवशेषेनैव तच्छुदिभवति, ते ज्ञानभूमिकामात्रा लोकातीतं रूपावं प्रविष्टन्ति।
येवां दु न तद्ववति, ते ब्रह्मलोकं भ्रयं तत् कालेन विन्यातिचर्मालियां ज्ञाने प्रति-
द्वयते। अन्यं तम ज्ञाम्योत्तरिहितं पितृयां धृतादिवारं प्रविष्टति, वेदविद्यमā
ज्ञानमात्राल्पपरिनिधिः सकां देवताज्ञानवर्जितं केवलं कर्मं उपसाते आचरित।
“अथ यह इति भ्रष्टां दव्भिक्षुयुपासते धृतमभिसंविन्ति धृतादिवारलिर्पर
पक्षपरव्यािर्द्र यान् पडुखृतिति भाषांतानि नैते संवादसमिवाद्यं प्रविष्टति। माते।
पितृलोकं।” इत्यादिहुत्ते।। तत्तत्समान् तस्मात् भुविहृद्यांन्तः अधिकमेव ते ततः
प्रविष्टतीि षेषः।। य उः। ये दु विचारों देवताज्ञाने पद्धतिविभिः देवतासत
भ्रष्टुज्ञान र्ताः। परं दु कर्मध्यागिनः।। पितुयानधिः कर्मध्यागिनां गल्लं: कर्मां
गत्यपेत्य मूहतरा भवतीत्वलः।। ९।।
अन्यदेवाः। चिन्यणां विषयभवाहुस्वरूपम्।
हि श्रुतम् धीरारणाः ये सत्त्वित्रंचक्षिते॥ १०॥
प्रथमकृतवृत्तिविद्याधोरोरियं ब्रजाक्षरं समुचितयोरिः तयो: परमत्रोद्धितं
प्रथमक्षुभायाधृतम्। अन्यदेवः प्रथमवाहः। बदन्ति विचारा, अन्यदाहुविचारा।
हि श्रुतम् यत सत्त्वित्रं तत स्वतबलः। धीराणां पांडितानाम्, भाषायाभानां ये भाषायां
नोभसमयं ततू विचारबिचारं चिन्तिते व्याह्यात्वत्॥ १०॥
विचारबिचारकालानुप्रजाति गहास्माभुगाति।। तत्तत्त्वजने तयोः प्रथमक्षेत
कि सावर्ष्यभरमिः।। तदुक्षेम्
विचारं वाचिशां च चन्द्रश्रेरूभयं चसह॥
अविचारा चुर्तुं तीत्वं विचयवास्तमस्नुते॥ ११॥
विधाषित। विधा च देवताजानं नाभिः च कर्म च यस्तुद्भयं विधाषिते वेद अत्रति सह एकक्रिया विधाशितात्मशिवामाचरतीतिः। देवताजानसहकर्मं निर्माणं स्रव्येणुखलामेचारितविषिण्त सलिक्षाम भवति। तथासति स निर्माणकर्मं यो अविध्या कर्मणं मृत्युं तीर्था सुधुभिषुषणक्षणं, जनमकृत्युतंकर्मतिक्रमं कर्मणं चिन्तयुद्धिवाय मोक्षारवाहिन्याद्वो मोक्षकृत्युतशृंखलारूपवस्तुपादिल्यः। शस्त्रस्त्र:। विधा देवताजानेन तत्ज्ञानोक्षेष्यं ब्रह्मजानेन च अनृतमु अपुत्राृतिकर्मक्षं ब्राह्मोक्षेष्य कर्मवाते मोक्षं च अहुःते प्रामोति। "तथा इत्य बिदुः वे येनेउः श्रद्ध तप इत्युपासते सर्वत्रविषिण्त संभवन्यविषिण्तोहरेह आपूर्यांमणक्षमापूर्धमणक्षादान् यान्यं सुद्वस्तेति मानसांतनाः। मासे: संवदसर संवत्सराराहितमिद्वाविष्टप्रच्छन्नसृणां चन्द्रमसो विषुवं ततुयुरोभावं च एनां ब्रह्मं गमयेव देवयानं। पन्था।" हिति शुक्ते। || १९ ||

उक्तसिद्धं पुन: कार्यस्त्रोणपासनविन्यस्येनोपदीतिः।

अन्यष्ठ तम: प्रविधानिं चेदसंभृतिग्नास्ते।
ततो भूय इन ते तमो य उ संभृताः। रताः। || १२ ||

अन्यत्संभृतह। प्रविधानिः। चेदसंभृतिग्नास्ते।
ततो भूय इन: तम: प्रविधानिः। य उ संभृताः। जगत:। रताः। || १२ ||

अन्यदेवयात्: संभवादन्यदाहरसंभवात्।
हिति शुक्तमं धीराणां ये नस्तद्विचक्षिते। || १३ ||

संभवात्। संभृते: संगुणश्रोणपासनादित्यः। असंभवाद्। असंभृते: कार्यदेवतानामभ्याधिनायुपसनादित्यः। अन्यत्संभृतह। || १३ ||
संभूति च विनाशं च पस्तदेवोभयं सति ॥ १४ ॥
विनामनं मृत्युं तीर्थं संभूत्यास्ममशुते ॥ १५ ॥

संभूति संघनं बिनाशं बायत यः स विनाशः कायिरनोहन्यामयः
कायदेवता: तान्। विनाशं एव यो बिनाशति प्रमेयस्मिन्योगमेदात्र्। अन्यतं
पूर्वत् ॥ १५ ॥

विद्याविद्ययोः संभूत्यसंभूत्योगः समुच्चयकारिणामस्मृतर्गुरूंखियः
केन मागेन
tदस्तुतिः बहति? मदुकुलीनमाधवाच्छेन। तत्र पदश्चितिः चुरुमिशितः—

हिरण्यवेन पाश्रेण सत्यस्यापिनिं मृत्युः।
तस्यं पृष्ठापापृष्ठ सत्यधम्मीय दश्ये ॥ १५ ॥

हिरण्यवेन पाश्रेण विद्ययोः हिरण्यं ज्योतिः संभूतः ज्योतिरर्गे
पाश्रेण आच्छादकेन मण्डलेन सत्यस्य व्रजः। “तस्य ह वा श्रवणो भाम सत्यम्”
इति श्रुते:। अपिनिः; आच्छादितं स्वरूपम्: सुकुपुरकितं स्वरूपम्। “अथ ये
एवोन्द्रादित्वे हिरण्ययः पृष्ठो दश्यते हिरण्यपुष्पाहिरण्यकेशा आविष्कारः सर्वं
एव सुवर्णः।” इति श्रुते:। ज्योतिरर्गे मण्डलेनादित्यपुष्पस्य व्रजः: स्वरूपमाच्छादि
दितम्, लोकधितिविकृतंमितिः। “आदिः यो ब्रह्मक्षेत्रविदः:” इति श्रुते:। ततः
सुवर्णं भवस्वरूपं स्व पृष्ठं कर्मफलविधानन्न जीवानं न योकं। यदा जीवा: स्थूलशरीरिः:
तदन्तरं देवः: पूर्ण तान् स्वस्मांषीतिनां गारानं प्राप्यति।

“चयं ल्य परस्मे र्यं न वाजसात्मे। धिष्ये पृष्ठायुजमि ॥”

“वि पर्यो वाजसात्मे चिनुहि वि मुखो जही। साधनतासु। नो धिष्यः ॥”

उक्षात्, तदा “र्यं ऋतस्य नो भव”, “विभा हि माया अवसि स्वरूपो
भद्र: ते पृष्ठिः रातिस्तु” हिरण्यप्रिधििः। अपाणिः; अपाणिः
कुः। सत्यधम्मोः; सर्वं धर्मं यस्य सोऽश्र सत्यधम्मं सस्ते सत्यधम्मस्यत्रभावः
मध्य:। भिमर्यूः। दश्ये; सत्यस्वरूपस्यादित्यपुष्पस्य प्रत्यक्ष्यताः। अनेन मन्त्रेण
सत्यधम्माणामादित्यपुष्पाधिनिः। आदित्यचे ब्रह्मलोकं गच्छति। “आदिः
पूष्णो देवस्य कर्मफलदात्वं तथा जगतिन्नुवलादिध्येकमेवचमाह—

वषोक्षेपं यम सुन्ध्र्य प्राजापल्य व्यूह रहस्यनम समुद्रं तेजो
यते रूपं कल्याणात्मं तत्ते पद्यांं योद्दासां सुरुषः
सोस्मस्मि। ॥ १६ ॥

पूष्णितादि। हेपुष्णन जगतः पोषक! हेपुष्णे। एक रूपं गच्छति गच्छतीस्य—
कर्मिकेकाश्रयमनकारी। न कोदिक द्वितीयोपसित यस्य साहचर्याय स जीवानं मार्गं
विद्ध्यात। यदृ एकर्षिणामामि:। "किम्बन्तं: श्रोत्रिया साध्निहत: स्वयं जुम्हत एकर्षिं
श्रद्धयतः।।" हि श्रुते:। स प्राप्तिर्नमीपरस्ते होतां। तद्विषार्थामेकं प्राप्तिः।
हेपुष्ण! यमर्थिज्ञ जीवानं कर्मफलानीति यमः। हेपुष्ण! आदिप्राणसुर्खदेवह्यातः
इत्यादिनाय वूना जीवनं स्वस्तलोकं प्राप्तिः। अतः स गौरवात वृथं पृथः
यद्वा जगस्विता सूर्ये: पूज्यदेवतारूपं जीवनं कर्मोनसारेण स्वस्त्वनं भाप्तिः। अतः
स तु तथा。“णते पूर्णावी अन्तं: समुद्रं हिरण्यचीरस्त चरण्यात्। ताभिर्यासि
दूयां सुर्यस्म कामेन” हि श्रुते:। हेप्राजापत्यः। प्रजापतिर्पर्यं पुमानिति
प्राजापत्यः; प्रजापतिनन्दनः। कर्मफलाप्राणेः प्रजापालना० स प्राजापत्यः।
उर्फ च संहिताशुदी—“विचुचो नपावः।” विचुचः। सधुः: प्रजापते: पुत्र इत्ययः।
समूह संहं प्रशमयं। तेजय आदिप्रदेवस्य ज्वालात्मको भावः। यते तत् पूणाः
रूपं कल्याणात्मं परमात्मा। तत् ते रूपं पद्यामिः। यथा पद्यामिः तथा कर्मिविश्वः।
"युक्ते ते अन्युद्ययतं ते अन्युद्धकुपेः अहं चौरिविशसिः।" हि श्रुते। प्रार्थकस्य
देवताः च दर्श्यति—योजःसाविः। योजः। असौ पुरुषः। सूर्यमण्डलमध्यवृंहदिश्वरुषः। सोस्मस्मि। अत्सत्त्वमं प्रार्थयासि।
“य एव आदिल्युपुरुषो रद्धते सोस्मस्मि स प्रावाहमसिः।” हि श्रुते। ॥ १६ ॥
पूर्ण प्रार्थनानन्तरं प्राणस्य देहादुःक्षमणमासस्य चिन्तयति जीवानामात्मानिः।
कर्म स्मरति यदनूर्द्धवेण परोक्षयति विषयति। १७॥

बायुरिति: अथ सुधुकारे वायुः। यमः स्थूलदेहस्थप्राणस्य परावर्त:। देहादुःक्षमाः।
तनं अनिलस्युतं मरणहितो वायुमेवति शेषः।। सुझायकस्थप्राणस्य चरं विष्टत, यथा पुनः। स्थूलदेहस्थप्राणेऽव स्यात। इदं शरीरं च प्राणस्योक्षमणाते अभो दर्शय सत्य मस्माते भूयात्।। ओमिति ब्रह्मान्तः: प्रणव: सत्यस्योपस्वतः सर्वं-संकल्पार्थे उच्चारः। हे कर्तो। आत्मानं संवद्यति हे करुणय संकल्पय लं, संकल्पा एव जीवानं जीवेनकारण तस्माते तन्मयः।। स्मर। कि समरे? कृत-मनुष्यः कर्म स्मर। “अथ खट करुणय: पुरुषो यथा करुणसिद्धोके भव्यति तथेत: प्रेय भवति।” इति श्रुते।। कर्तो स्मर कृतं स्मरेरति पुनरकिराराध्यः। १७॥

पुनः: प्रार्थयति।

अभे नय सुपथा राये अस्मात् विश्वानि देव वयुनानि विद्वान।
युयोध्यपपाणिराणमेनो भूयिष्णा ते नम उक्ति देशेम। १८॥

इति शुद्धसुन्दरेन्द्रयेशावाद्योपिनि पञ्चमाः।

अभे नयेति। हेआभे। यमहां यावजीवीधरजनेन जुहाव। नयः।
गमयः, सुपथः। योभेन पुनरस्यकन्तनेन देश्यथानामेन। राये। नमाय कर्मेकलः
प्राव्ये अस्मात् मामित्यः। विश्वानि वर्त्ति। हेदेभोधनस्थमक। वयुनानि।
कर्मेण मध्यालूनिः कर्मेन्तसमित्यः। विद्वान्। विज्ञानाः। युयोध्य। विद्वृत्तकालः
नम सकाशाशु जुहुराणु प्रवर्तकमुक्तवकिरस्य पुनः पापम।। भूयिष्णा ते
तुस्मय नम उक्ति नमस्कारवचनं निष्ठे। हे अभे। अभे लाम भूयोभूतः प्रणामामि।
मां देश्यानंपथा वज्ञालोकमुत्ततास्य प्राव्येत्यः। १८॥
अताधेन मन्तेन व्रक्षअ जगम्यतन्तुके यद्भाभ्य न कोऽपि भोगेष्वाक्रक्षां
कुर्वित। य आत्मविदिं जाता सर्वातासमेव पशुन्त कर्मणि करोऽति, न तस्य
कर्मणां: स्वात, स जीवनसुको भवति, ज्ञानकर्मःगोविरोऽऽपि तस्मिन जायत
इति द्वित्यमन्त्यार्थः। तुतीयेन मन्तेनाल्पानिं जीवनमुक्तां संपुर्णदिवारीता नासिका
आल्प्यो जना निर्दिष्टा ये परलोकायत्वाविदाह्य श्रुतिः शृगोरेनंतरं
कीटमश्काकारूपेणातिदिः गति प्रामुक्तिः। नासिकाः गति निर्दिष्टायामनोऽ
निरूपसंवेदनामवध्य तर्कमन्त्रां पुरूषा च संक्षेपाः चतुर्दशं च।
पशुमन्तेन तद्वराव्येः सख्तितः। पंथसनमल्लाः जीवनकृतसाग्रामज्ञानिः
द्वितिहितिधिंहृदिन्द्रोंको। अव्यममन्तेनिः
कृतस्थितज्ञानानि जीवार्तशरीरार्थः: सुगुणजस्यानिः
चक्षानिः चौड़कानिः। नवमादार्थेः चतुर्दशार्थिचिन्छ्याविभिन्नकृतानाध्याज्ञानिः
नासिकां द्विविधा गतिरुत्ता। ततार्थः तम: प्रविशानीयाध्यायं नवमादार्थे
मन्त्रां सकामकर्मां कर्मागोऽवाधिकारिणां कर्मेऽवागीयां च पुनरावर्तनकृताः
पितृयागगतिरुत्ता। एकादशविद्यां मन्त्रां ज्ञानकृतमुखकारिणां सुगुणाब्रोऽ
पासकां निप्पाकार्मांगुणपारिवर्तनकृताः देवयागणतिरुत्ता। पद्मशादार्थ-
द्यास्वाधिचिन्छ्याविभिन्नकृतानाध्याज्ञानां देवयागरूपाधिकारिणो देवताज्ञानाध्य-
स्वयम्भोच्चाधिकार्य ज्ञातिः।

इति भ्रातृसंहस्त्राभयासाधके सत्यानन्देन विरोषित वासने-
रूपमित्वः पनिष्टार्थ ज्ञातमाः। औ गुरुः।

रूपमित्वः।

औ पूर्णमेध: पूर्णांतिं पूर्णांतिं पूर्णमुद्रितेः।
पूर्णमेव पूर्णादाय द्वाराविधिष्ये॥
औ शान्ति: शान्ति:॥ इति: औ॥
ABBREVIATION USED IN THE INDEX

अंको
पे
कठो
कूर्मो
केनो
छान्दोऽ
तैत्तिः

अंकसंहिता
पैतरयोपनिषत्
कठोपनिषत्
कूर्मपुराणम्
केनोपनिषत्
छान्दोपयोपनिषत्
तैत्तिरीयोपनिषत्

पाठ
प्रश्रो
ब्रह्मो
भूगीो
माण्डो
मुण्डो
बेलो

बाँडपाठ:
प्रशोपनिषत्
ब्रह्मदारण्यकोपनिषत्
भगवद्धीता
माण्डूकोपनिषत्
मुण्डकोपनिषत्
तैत्तिरिक्षोपनिषत्

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