

श्रीशिवरहस्याख्यः महेतिहासः

THE ANCIENT SHIVA-PURAANA

TITLED

SHREE SHIVARAHASYAAKHYAH MAHETIHAASA

THE GREAT HISTORY
KNOWN AS
THE AUSPICIOUS MYSTERY OF SHIVA

प्रथमांशः

FIRST PORTION

CHAPTER THREE

[JAIGEESHAVYA'S PROFOUND STATEMENTS ABOUT 'BRAHMAN']

[A MINI-UPANISHAT]

[PART TWO]

(21 to 40)

Sanskrit text & Translation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

जैगीषव्यसुरसंवादे तृतीयोऽध्यायः

THIRD CHAPTER (PART TWO) (21 to 40)

IN THE 'JAIGEESHAVYA - SURA' CONVERSATION

Jaigeeshavya spoke: (continuation)

तमेकं ज्ञानमात्मानं त्यक्त्वान्यत्तदिदं जगत्।
यज्ज्ञानाद्दृढयग्रन्थिच्छेदनं जायते नृणाम्॥ (21)

तं एकं ज्ञानं आत्मानं त्यक्त्वा अन्यत् तत् इदं जगत्।

*This Jagat is something else (non-existent)
bereft of 'him, the Knowledge-essence as the self'.
(The 'known' cannot exist at all without the presence of the 'knower'.)*

यत् ज्ञानात् हृदय-ग्रन्थि-छेदनं जायते नृणाम्॥

*The heart-knot (the Ahamkaara - the ascertained idea of 'I am the limited person')
breaks off in the humans, by this Knowledge about him.*

[यज्ज्ञानात् - "By the knowledge of which."

This refers back to the Paramaatman or Mahaan-Rudra that gets described in the previous verses.
It is not an intellectual "knowing," but a transformative realization.

हृदयग्रन्थि - This "knot" represents the point where Consciousness (the Self) and Matter (the Body/Mind)
are tied together.

च्छेदनं - "Severing" or "Cutting."

Just as a sharp blade cuts a physical knot, the realization that "I am the Witness, not the Body" cuts the
mental connection that keeps us bound to suffering and the cycle of rebirth.

नृणाम् - "For men" or "For all humans."

This emphasizes that this liberation is the universal potential of every human being, regardless of their
background, once they attain this specific knowledge.]

[The Renunciation of the Moving Frame: (Tyaktvaa Jagat)

The directive त्यक्त्वान्यत्तदिदं जगत् requires a profound cognitive shift.

The text does not command you to physically destroy the world or run away to a forest.

The abandonment (tyaktvaa) is entirely epistemological.

The word जगत् (Jagat) literally means "that which moves, shifts, and fluxes."

It is the movie playing on the screen. To identify with the movie is to be trapped in its drama.

By stepping back and looking at the world as 'Anyat' (other, an objective projection), the seeker cuts
the cords of dependency. You stop demanding that the transient world give you permanent happiness,
and instead turn the lens 180 degrees around to face the ज्ञानमात्मानं - the unmoving Light that makes
the movie visible.

[The Severing of the Heart-Knot: Muṇḍaka Upanishad Integration]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे॥

*The tight knot of the heart is completely shattered, all lingering doubts are sliced away,
and the heavy storehouses of past karma evaporate into nothingness,
the moment That which is both the Higher and the Lower (Paraavara) is directly beheld.*

What exactly is the (Hṛdaya-granthi)?

It is the artificial, unnatural knot that ties together the infinite, self-luminous Subject (Chit) with the inert, limited, physical body-mind (Jada).

It is the tight mental twist that makes you say, "I am this small, vulnerable, ageing biological body."

This knot cannot be untied by physical hands or brute willpower.

It requires the sharp, piercing scalpel of direct, non-dual realization.

The moment a seeker recognizes that he is the boundless, uncaused expanse of pure Awareness hosting the cosmos, the tension holding that artificial knot together, snaps instantly.

The Absolute Freedom of the Substrate:

When a practitioner achieves this level of insight, his internal state updates perfectly to the mind completely deposited in Rudra. (रुद्रविन्यस्तमानसः)

You look at the mind, and thoughts arise; you look at the world, and elements move. Yet, you no longer confuse the waves for your own identity. The false, anxious ego-construct dissolves into the homogeneous mass of pure Gnosis. You stand completely free, resting as the unyielding, blissful, and sovereign ocean of absolute Reality, knowing that there is nothing in this entire universe that can ever limit or bind your true, immortal nature.

[The Three-Fold Liberation:

This verse is celebrated because it lists the three specific chains that are broken during enlightenment:

Emotional Liberation (The Knot): The emotional attachment to the "I-ness" of the body is broken. You no longer feel that you are a limited, suffering creature.

Intellectual Liberation (The Doubts): All the "Why" and "How" questions vanish. There is no longer a gap between the knower and the known.

Causal Liberation (The Karma): The "bank account" of past actions (Karma) is deleted. Since the ego that performed those actions is gone, the consequences no longer have an "address" to deliver to.]

(The goal of all the thinking beings is the total, irreversible freedom of the individual from the cycle of birth and death.)

यस्यैकत्वं हि विज्ञाय शोकं तरति मानवः॥ (22)

यस्य एकत्वं हि विज्ञाय शोकं तरति मानवः॥

*A human being crosses over this miserable worldly existence,
by realizing the oneness of this Lord.*

[यस्यैकत्वं - "His oneness" or "the unity of That."

This refers to the core realization of Advaita: that there is no separation between the individual soul (Aatman), the Divine (Brahman), and the Universe.

विज्ञाय - "Having realized/known deeply."

This is not just theoretical knowledge but a direct, lived experience where the "oneness" becomes as obvious as the sun in the sky.]

[Sorrow is a by-product of Duality.

When we see "two" (me vs. you, mine vs. yours), we experience fear, competition, loss, and envy. When the "One" is realized, there is nothing "other" than yourself to fear or lose.

As the Isha Upanishad asks: ‘

Where can there be delusion or sorrow for one who sees oneness everywhere?’]

[The text asserts that ‘ekatva’ (the underlying non-dual reality, or Brahman/Atman) is not merely an intellectual concept to be studied, but a reality to be realized (vijñāya), resulting in the immediate psychological transcendence of the human condition's inherent limitations.]

[Chaandogya Upanishat: Naarada and SanatKumaara Dialogue:

The phrase is spoken by the Great Sage Naarada to the divine teacher SanatKumaara.

Naarada approaches SanatKumaara in a state of deep, existential despair.

He provides a massive, dazzling resume of everything he has mastered: the Vedas, grammar, mathematics, astronomy, logic, fine arts, and fine-tuned sciences.

ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः

पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं

देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि॥

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे भगवद्दशेभ्यस्तरति शोकमात्मविदिति

सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य पारं तारयत्विति॥

"O Venerable Sir, I have studied the Rgveda, the YajurVeda, the SaamaVeda, and the AtharvaVeda as the fourth; the Itihaasa-Puraana (History and Mythology) as the fifth; the Veda of Vedas (Grammar); the rituals for the ancestors; mathematics; the science of portents; the science of time (chronology); logic; ethics and politics; etymology; the Vedic sciences; the science of elemental spirits; military science; astronomy; the science of serpents and the fine arts. All this, Venerable Sir, I have studied."

(Yet, despite this staggering intellectual wealth,

Naarada confesses: ‘Mantra-vid evaasmī naatma-vit...')

"I am merely a knower of texts and mantras, not a knower of the Self."

(He then explicitly states the reason for his visit-)

"I have heard from holy teachers like you that 'the knower of the Self crosses over sorrow.' But I, O Lord, am still grieving. Therefore, please, carry me across to the other shore of this sorrow."

Naarada's predicament proves that objective, external knowledge (apara vidyaa) - no matter how vast - cannot heal inner existential emptiness. A person can know everything about the universe and still remain a prisoner to grief. In Advaita (non-dualism), shoka (sorrow) is caused by 'Bheda' (the perception of separation). When we view ourselves as isolated, finite entities separate from the world, we naturally experience fear, desire, and grief.

The Nature of "Crossing Over": The root तृ (tṛ) implies that the world of change and suffering is like an ocean (Samsaara). Self-knowledge (Aatma-Jnaana) does not necessarily destroy the physical world; rather, it acts as a ship. The realized individual floats above the turbulence of life, completely untouched by the depths of existential dread because he recognizes his identity as the changeless, infinite Aatman.

..तं होवाच यद्वै किञ्चित्तदध्यगीष्टा नामैवैतत्॥

**नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो
निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या
नामैवैतन्नामोपास्वेति॥**

To him (Naarada), he (SanatKumaara) said:

"Whatever you have studied here, all of it is merely a name.

'Name', indeed, is the Rgveda, the YajurVeda, the SaamaVeda, and the AtharvaVeda as the fourth; the Itihaasa-Puraana as the fifth; grammar, the rituals for the ancestors, mathematics, the science of portents, chronology, logic, ethics and politics, etymology, the Vedic sciences, the science of elemental spirits, military science, astronomy, the science of serpents, and the fine arts. All this is merely a name. Meditate on the Name."

Before expanding Naarada's mind, he must completely deconstruct Naarada's intellectual pride.

By reducing an entire life's work across dozens of advanced sciences to "just a name," SanatKumaara cuts through the illusion that informational accumulation equals spiritual transformation.

SanatKumaara intentionally repeats Naarada's exact curriculum verbatim back to him.

According to Adi Shankaraacharya's commentary, this repetition serves to validate Naarada's efforts, while reinforcing that not a single item on that extensive list escapes the net of Naama-Roopa (name and form). They are all linguistic descriptions of relative realities.

This is the practical command: "Meditate on Name."

SanatKumaara does not tell Naarada to discard his knowledge. Instead, he instructs him to alter his relationship to it. He tells him to view "Name" itself as an early, gross manifestation of Brahman.

This initiates the famous 15-step Prateeka-Upaasanaa (gradual meditation on symbols), which prepares Naarada's intellect to eventually grasp the unconditioned, infinite Truth the 'Bhoomaa'.]

PRATEEKA UPAASANA:

In Vedic philosophy and the Upanishads, Prateeka Upaasanaa (प्रतीक उपासना) is the practice of meditating on a symbol or a finite object as a representation of the infinite, formless Supreme Reality (Brahman).

Because the unmanifest (Nirguna) Brahman is incredibly difficult for the human mind to grasp, the scriptures provide 'prateekas' (symbols) to bridge the gap between the finite mind and the infinite truth.

Here is a breakdown of how it works, its scriptural basis, and its philosophical purpose:

Prateeka (प्रतीक): Literally means "symbol," "sign," "image," or "limitation."

It is something that points toward something else greater than itself.

Upaasanaa (उपासना): Means "sitting near" or "devotional meditation."

It is the continuous, focused flow of thought towards the object of worship.

In 'Prateeka Upaasanaa', you do not worship the symbol as the symbol itself; rather, you superimpose the attributes of Brahman onto the symbol. For example, when meditating on the sun, you do not worship a giant ball of gas - you worship the Supreme Consciousness that illuminates the universe, using the sun as a cosmic lens.

Types of Prateekas:

The Upanishads (particularly the Chaandogya and Taittiriya) outline several types of symbols used for this meditation:

Cosmic Symbols (Adhidaivika): Meditating on grand natural phenomena like the Sun (Aaditya), Revelation space (Aakaasha), or Fire (Agni) as manifestations of Brahman's vastness and illumination.

Internal/Psychic Symbols (Adhyaatmika): Meditating on aspects of human existence, such as the Mind (Manas), Breath (Praana), or Speech (Vaach).

Sound Symbols (Vaachika): The ultimate acoustic Prateeka is OM (AUM), which represents the entirety of manifest and unmanifest reality.

Physical/Ritual Objects: Moortis (idols), Saalagraamas, or the Lingam, where the infinite is invoked into a tangible, localized form.

Aaropa (Superimposition):

The core psychological mechanism of Prateeka Upaasanaa is 'Aaropa' -the deliberate, meditative superimposition of the higher onto the lower.

मनो ब्रह्मेत्युपासीत - इत्यध्यात्मम्;

"Let a man meditate on the mind as Brahman - this is with respect to the individual self (adhyaatmam)."

अथाधिदैवतम् - आकाशो ब्रह्मेति।

Now, regarding the cosmic realm:

Let him meditate on Aakaasha (expanse of revelation-state - emptiness that exists as limitless expanse) as Brahman."

- Chaandogya Upanishad

You take a finite entity (like the mind or space) and deliberately expand your awareness to view it as the infinite Brahman. This purifies the intellect (Chitta-shuddhi) and develops one-pointed concentration (Chitta-ekagrata).

While Prateeka Upaasanaa belongs to the realm of Saguna (qualified) worship, it is not considered an inferior practice, but an essential stepping stone. It trains a mind accustomed to the material world to look at a finite object and see the infinite.

Eventually, as the mind grows subtler and sharper through this practice, the dependency on the symbol drops away, clearing the path for Jnaana (direct realization of the non-dual Self).

[Isha Upanishat:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥

*When, to the knower, all beings have become one with his own Self,
then what delusion and what sorrow can there be for that seer of oneness?]*

स एव ज्योतिषां ज्योतिस्स एव तमसांतमः॥ (22)

स एव ज्योतिषां ज्योतिः

He is the lustre of all lustres.

स एव तमसां तमः॥

He is the darkness of darkness.

(When he 'knows lustre', the lustre appears, when he 'knows the absence of lustre', the darkness appears.)

[ज्योतिषां ज्योतिः -

It means - He is the "Source" of luminosity.

The sun, the moon, and the stars have no light of their own; they are "lit" by the fire of His consciousness.

If the eyes see, it is because of the light of the mind.

If the mind thinks, it is because of the light of the Self (Aatman).

He is that ultimate, self-shining Light.

The phrase ज्योतिषां ज्योतिः is a direct citation of Brhadaraanyaka Upanishat.

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते।

तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम्॥

Beneath and lower than whose absolute Reality -

the cosmic wheel of Time, along with its passing days and nights, helplessly spins and rolls around -

'That is the One' whom the Devas intensely worship and align with,

as the ultimate Light behind all shining lights (Jyotiṣhaam Jyotiḥ),

the very breath of Life (Aayuh), and the eternal, deathless Essence (Amrtam).]

The Sovereignty Over Time: (Yasmaad Arvaak)

The opening यस्मादर्वाक्संवत्सरः - delivers a radical cosmic truth.

Time is a conceptual metric built upon changes, mutations, and intervals.

You can only experience the passage of a "day" or a "year", if there is a sequence of changing thoughts inside your mind.

The Upanishad asserts that Time itself spins in a lower, subservient plane (arvaak) beneath Consciousness.

Consciousness does not exist inside time; time is a movie running inside Consciousness.

Because the Witness-Self (Saakshi) is the background that observes the ticking of the clock, it stands entirely untouched by the rust and decay of the years.]

The Physics of the Ultimate Light: (Jyotiṣhaam Jyotiḥ)

Why do the Devas worship this specific Principle as the Light of lights?

Because every physical light requires a cognitive backup.

If the sun shines on a mountain, but there is no conscious mind present to perceive it, the sun's light remains un-established. It is your internal, primary Awareness that lends visibility to the sun, the moon, and your own passing thoughts.

Furthermore, the word Devaah (gods) philologically points to the इन्द्रियाणि (Indriyas - the sensory organs).

Your eyes, ears, and intellect can only "shine" and process data because they are plugged into the central power grid of the single, non-dual Self.]

The Upanishad asks:

“What lights up the world?

The sun lights the day, the moon lights the night, and a lamp lights the room.

But what lights up your dreams when your eyes are closed?

What lights up the fact that you know the sun is shining?”

It is the internal, unmoving light of Awareness (Chit).

The sun cannot illuminate Consciousness; it is Consciousness that validates the existence of the sun.

By calling Shiva the Light of lights, the Shiva-Rahasya isolates that final, absolute baseline of perception that requires no exterior bulb to be seen.]

[तमसांतमः - This is the more paradoxical half of the verse.

Why would God be "the darkness of darkness"?

The Unmanifest:

Before creation, there is "Darkness" (Tamas) - a state of pure potentiality where nothing is yet formed.

He is the substrate of that primordial void.

Transcendence:

He is beyond the duality of light and dark. By being both "Greatest Light" and "Deepest Dark," the verse asserts that there is nothing outside of Him.

The Hidden:

He is so subtle that He appears as "darkness" or "emptiness" to the physical senses.

Light: Represents knowledge, manifestation, and the "seen" world.

Dark: Represents the unknown, the unmanifest, and the "unseen" world.

By identifying the Lord as both, the text tells us that whether we are in a state of high spiritual clarity (Light) or in the depths of confusion and "nothingness" (Darkness), we are still within the embrace of the same Paramaatman.]

The Sovereign Solvent: (Tamasaam tamah)

Why does the text instantly flip to the dark paradox: तमसांतमः?

In lesser, dualistic religions, God is only the light, and darkness is an enemy or a devil to be fought.

But non-dual Shaivism rejects this fragmentation.

Tamas is not merely "evil" or physical night; philologically, it denotes the unmanifest, undifferentiated state of potentiality (MoolaPrakṛti) where all names and forms go to sleep during deep sleep (Sushupti) or cosmic dissolution (MahaaPralaya).

Who observes the darkness of deep sleep?

When you wake up and say, "I slept soundly, I knew nothing whatsoever," what unmoving witness illuminated that "nothingness"?

That very Witness is Shiva.

He is the Dark of darkness because He is the silent expanse that remains awake even when the entire universe is swallowed by absolute obscurity.]

[When a practitioner achieves this level of insight and becomes रुद्रविन्यस्तमानसः (the mind completely deposited in Rudra), he steps entirely out of the exhausting game of chasing mental "light" and fleeing mental "darkness." He realizes that 'clarity (Sattva) and confusion (Tamas)' are just temporary changes in the weather on the screen.

You stand permanently as the transparent, unyielding canvas beneath both. Resting in this uncaused, un-cuttable foundation, all spiritual anxiety dissolves into the peerless, non-dual ocean of absolute Reality.]

स एकस्सर्वभूतेषु बहुधा भाति मायया॥ (23)

स एकः सर्वभूतेषु बहुधा भाति मायया॥

*He is one alone,
and shines as the 'many' in all the beings,
through Maayaa, the deluding power.*

[स एकः - "He is One." This reaffirms the non-dual essence.

The "stuff" of the universe, the consciousness behind every pair of eyes, is a single, undivided unity.

सर्वभूतेषु - "In all beings." This includes everything from the smallest insect to the highest god. There is no hierarchy in the quality of the soul; the same Divine is in all.

बहुधा भाति - "Appears in many ways/forms." The word 'bhaati' (shines/appears) is crucial.

It suggests that the "many-ness" is an appearance, not a fundamental change in the "One".

मायया - "Through Maayaa."]

[This is the "How."

Just as a single sun reflects in a thousand different pots of water, appearing as a thousand different suns, the one Divine reflects in the "water" of different minds and bodies.

The reflections are many, but the Sun remains one.

He is the "Light of all lights.

We see a world of billions of different people and objects.

This verse explains that the "diversity" is simply the "Light" passing through the "Prism of Maayaa."]

[This verse teaches us to look past the "container" (the body/personality) and see the "content" (the One). When you meet another person, the 'Bahudhaa' (many-ness) is what your eyes see, but the 'Eka' (One) is what your wisdom knows.

The phrase 'बहुधा भाति' is an extraordinary epistemological diagnostic.

It does not say that the Absolute has physically shattered into millions of independent pieces.

It says that He appears to shine as many.

This is the classic Upanishadic analogy of fire or air entering the world (Kaṭha Upanishat)

‘अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।’

*Just as a single fire, upon entering the world,
assumes different shapes according to the distinct objects it consumes,
so does the single indwelling Self of all beings
appear to take on the form of every separate container it fills.*

If you place a hundred pots filled with water under the open sky, you will see a hundred separate suns dancing in the water. An ignorant person might try to protect each "local sun" from breaking.

But the Sage looks up and realizes that the ninety-nine reflections are – just the manifold appearances of a single, un-fragmented solar source.

[The Measurement of the Boundless: MaayaaVaada in Shaivism:

The instrument behind this cosmic optical illusion is माया (Maayaa).

In non-dual Shaiva metaphysics, Maayaa is not an external, independent evil power that deceives God. Maayaa is the स्वातन्त्र्य-शक्ति (Svaatantrya-Shakti) - the sovereign, independent capacity of Shiva to measure out the boundless.

It is the screen-processing software that creates intervals, boundaries, and individual egos (Aṇutva). Through Maayaa, the infinite Subject wilfully assumes the role of a limited object so that the magnificent drama of the cosmos can play out.

स एव ज्योतिषां ज्योतिस्स एव तमसांतमः।

स एकस्सर्वभूतेषु बहुधा भाति मायया॥

The very same Light of lights (Jyotiṣaam jyotiḥ) that witnesses your thoughts is the un-fragmented baseline sitting inside every single element and living form (सर्वभूतेषु).]

The moment a seeker stabilizes their intellect through this insight and becomes रुद्रविन्यस्तमानसः (the mind completely deposited in Rudra), he stops looking at human beings, enemies, friends, or animals as separate, hostile entities.

He looks through the superficial clothing of the container and meets nothing but the self-luminous, undivided clay of the Divine.

Duality shatters, fear dissolves entirely, and the Sage rests permanently in the peerless, unyielding, and blissful sovereignty of absolute Reality.]

यो जाग्रत्स्वप्नतुर्याभिर्गूढोत्मा न प्रकाशते॥ (23)

यो जाग्रत् स्वप्न तुर्याभिः गूढो आत्मा न प्रकाशते॥

He is not revealed, being concealed by the Jaagrat, Svapna, and Turyaa states.

[गूढोत्मा - "The Hidden Self."

The word Gūḍha implies something that is present but covered.

Like oil in a seed or fire in the wood, the Divine is the "hidden" essence of the person.

जाग्रत्स्वप्नतुर्याभिः - This refers to the layers of our daily experience:

Jaagrat: The Waking state (focused on the external world).

Svapna: The Dreaming state (focused on the internal world of the mind).

Sushupti (Implied): Deep Sleep (where both world and mind vanish).

Turyaa: The "Fourth" state, which is the pure, witnessing consciousness underlying the other three.

न प्रकाशते - "Does not shine forth."

Why? Because we are too busy looking at the "movie" (the three states) to notice the "screen" (the Self). The Self is the light that allows us to wake, dream, and sleep, but we are distracted by the objects seen in that light.

The Self is hidden by the very things it makes possible.

During the Waking state, the Self is hidden by our physical senses.

During the Dreaming state, it is hidden by our thoughts and imaginations.

During Deep Sleep, it is hidden by a "blanket" of ignorance/darkness.]

[Rather than describing the Absolute as an object with positive attributes, the Upanishad uses a relentless series of negations (नेति नेति / Neti Neti) to strip away all conceptual markers.

It strips away the three relative states of consciousness - waking (Jaagrat), dreaming (Svapna), and deep sleep (Sushupti) - leaving nothing but the raw, unconditioned substrate of pure Awareness.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघ्नं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

It is neither internally conscious, nor externally conscious, nor conscious of both states together; it is not a mass of consciousness, neither conscious nor unconscious.

It is unseen, transcendent, un-graspable, un-inferable, unthinkable, and indescribable.

Its sole essence is the assurance of the oneness of the Self.

It is the cessation of all phenomenal existence - peaceful, auspicious, and non-dual.

This is what is known as the Fourth State (Turyaa).

That is the Self, and that is what must be realized.

[The Fourth-state (Turyaa) is defined as that which is neither conscious of the internal dream world, nor conscious of the external waking world, nor conscious of both states simultaneously. It is not a dense mass of undifferentiated consciousness, nor is it a simple all-knowing object, nor is it total insentience or blankness. It is unseen by the physical senses, beyond all worldly transactions, un-graspable by the organs of action, devoid of any indicative marks for logical inference, un-thinkable by the human mind, and un-namable by language. Its sole proof and essence is the unchanging, continuous conviction of the single unified Self ("I AM"). It is that in which the entire structural manifestation of the pluralistic universe completely comes to rest. It is absolute Peace, supremely auspicious, and thoroughly non-dual. That alone is the true Self (Aatman); That alone is what must be directly and experientially realized.]

योऽदृश्यस्सूक्ष्मया बुद्ध्या तत्प्रसादेन केवलं।

तपसा वेदितव्यस्स नान्यथा कर्मकोटिभिः॥ (24)

यः अदृश्यः सूक्ष्मया बुद्ध्या तत्प्रसादेन केवलं।

*He, who is invisible to the senses, mind and the intellect,
can be realized only through the subtle understanding; and that too, by his grace only,*

तपसा वेदितव्यः स न अन्यथा कर्म-कोटिभिः॥

*and through the penance (analysis of all the Upanishads),
(accompanied by dispassion and discrimination);
and not through crores and crores of actions (ascetic disciplines).*

[दृश्यस्सूक्ष्मया बुद्ध्या - As we discussed in earlier verses, the "gross" intellect (used for Maths, business, or worldly logic) cannot grasp the Infinite. Only a Sookshma Buddhi, an intellect that has been refined, stilled, and sharpened through focus, can perceive the "Hidden Self."

तत्प्रसादेन केवलं - This is a crucial "Bhakti" (devotional) element in a "Jnaana" (knowledge) text.

It suggests that while you must do the work, the final "lifting of the veil" is an act of Grace (Prasaada). You prepare the room, but the Sun chooses when to shine in.

तपसा वेदितव्यस्स - Knowledge is not cheap; it requires Tapas.

This isn't just "penance," but the "heat" of concentrated discipline, disciplining the senses and the mind to stay fixed on the goal.

नान्यथा कर्मकोटिभिः - This is a direct critique of "Ritualism."

You could perform Karma (rituals, sacrifices, good deeds) for ten million lifetimes (Koti), but they alone cannot grant realization.]

[Rituals can purify the mind (Chitta Shuddhi).

But only Knowledge (Jnaana) and Grace (Prasaada) can grant Moksha.]

[This verse brings a sense of urgency and focus.

It tells the seeker to stop counting their "good deeds" and start refining their "inner vision."]

The Structural Failure of Ritualism (Karma-kotiḥ):

In non-dual metaphysics, कर्म (Karma) - whether it is a physical ritual, a charity project, or an academic recitation - is fundamentally an action performed by an ego who thinks:

"I am an agent doing this to achieve a future result."

Because 'action' requires a distinction between the doer, the instrument, and the goal, it is inherently dualistic (सप्रपञ्च). A million modifications cannot produce the modification-less Substrate.

You cannot wash away the illusion of being a separate ego by making that ego do more work.

The Surgical Tool: SookshmaBuddhi:

The text asserts that Shiva is seen via सूक्ष्मया बुद्ध्या.

A "coarse intellect" (sthoala-buddhi) can only perceive material, concrete objects.

It looks at a mountain, a thought, or a word.

A "subtle intellect" (SookshmaBuddhi) is an intellect that has been quieted and clarified by drawing its sensory currents inward (तपसा). It becomes so completely transparent that it stops trying to look at objects. Instead, it notices the very Light of Awareness that allows objects to be known.

This is तत्प्रसाद (tat-prasaada) - the self-grace where consciousness becomes a serene, mirror-like surface reflecting its own pristine identity.

Waking Up to the Self:

When a practitioner stabilizes his mind to this pitch, he stops collecting spiritual merits or calculating their distance from enlightenment.

He recognizes that he is not an isolated creature (pashu) attempting to travel toward a distant Divine Ruler.

The frantic urge to perform external actions completely dissolves.

You step backward into the uncaused root, recognizing that you are, and have eternally been, the singular, self-luminous Screen of pure awareness, entirely free from the cycles of action and completely resting in absolute, unyielding peace.]

यो वेदादौ स्वरः प्रोक्तो वेदान्तेषु प्रतिष्ठितः।
य ईशानोऽधिविद्यानां पारदृश्वा सनातनः॥ (25)

यो वेदादौ स्वरः प्रोक्तो

He is said to be the melodious sound at the beginning of Vedas (Aum).

वेदान्तेषु प्रतिष्ठितः।

He is established in the Knowledge of the Vedanta (Upanishads).

य ईशानो अधिविद्यानां

He is the Lord of all branches of knowledge.

पारदृश्वा सनातनः

He knows that which is beyond. He is the most ancient one.

[This verse is a profound invocation often chanted before Vedic study, particularly associated with the MahaaNaaraayana Upanishad (part of the Taittiriya Aaranyaka) extolling the cosmic significance of the primordial sound 'Aum' and its identity with the Supreme Purusha or Shiva.

The Primordial Sound (Omkaara): The verse identifies the Ultimate Reality with the syllable 'Aum'. It is 'vedaadau svarah' because no Vedic mantra can be chanted without it, and it is 'vedaanteshu pratishṭithah' because the ultimate conclusion of all Upanishadic inquiry is the realization of the truth symbolized by 'Aum'.

Lord of Wisdom (Īshaanah): The Supreme Being is described as the inner governor of all disciplines of knowledge (adhividyaaanam).

He is the source of both secular knowledge (aparaa vidyaa) and spiritual liberation (paraa vidyaa).

The Transcendent Seer (Paaradrshvaa): By calling the Supreme paaradrshvaa, the verse indicates the 'one' who has crossed over the ocean of Samsara or who gazes beyond the phenomenal universe into the absolute truth.

[यो वेदादौ स्वरः - This refers to the sacred syllable OM. Traditionally, every Vedic chant begins with "Om." It is the "Svara" (sound/vibration) that acts as the seed from which all Vedic wisdom grows.

वेदान्तषु प्रतिष्ठितः - Not only does He start the Vedas, but He is the conclusion (Anta).

The Upanishads (Vedanta) exist solely to establish the reality of this Supreme Being.

He is the alpha and the omega of spiritual inquiry.

ईशानोऽधिविद्यानां - He is the Master of Knowledge. This implies that whether it is secular knowledge (Apara Vidya) or spiritual knowledge (Para Vidya), the Divine is the source and the presiding deity of that intelligence.

पारदृश्वा - One who has "seen the other shore." This suggests that the Divine is not just "learning" the Truth, He is the Truth that lies beyond the ocean of worldly existence.

सनातनः - Eternal.

He exists before the concept of time and remains after time ends.]

[This Verse focuses on the Vibration (Sound). It tells the seeker that the same "Light of Lights" you've been looking for is encapsulated in the sound of "Om." To reach the Hidden Self (Gudhotmaa) - through the Subtle Intellect (Sookshma Buddhi) - one must anchor themselves in the Primordial Sound (Vedaadau Svarah) that spans the beginning and the end of all wisdom.]

यो भूतसंघे सुप्तेऽपि जागर्तीशो महेश्वरः।
यस्मात्प्राणो मनो जज्ञे सहि नात्येति किञ्चन॥ (26)

यो भूतसंघे सुप्ते अपि जागर्ति ईशो महेश्वरः।
*Though the body made of elements that are grouped together is asleep,
this Lord Maheshvara remains awake (as their 'knower').*
यस्मात् प्राणो मनो जज्ञे स हि न अत्येति किञ्चन॥
*From him, rise the Praana and Manas,
but they cannot overcome him ever (cannot know him).*

[सुप्तेऽपि जागर्ति: "Awake even in sleep."

This addresses the mystery of consciousness. When you are in deep sleep, your ego, your name, and your problems vanish. Yet, you wake up the next morning knowing "I slept well." Who was the witness that watched the "nothingness" of sleep?

This verse identifies that witness as Maheshvara.]

[The Unwinking Witness (Saakshitva):

When physical beings enter deep sleep (Sushupti), their senses (Indriyas) retract and the mind (manas) becomes dormant. Yet, the underlying pure consciousness (Chaitanya) never ceases to shine. It watches over the state of sleep itself, acting as the eternal light that sustains the universe even during dissolution (Pralaya).]

[Source of Praana and Mind:

This second line directly mirrors the famous verse from the Muṇḍaka Upanishad

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च।

"From Him are born the vital breath, the mind, and all the sense organs..."

Absolute Transcendence (Na atyeti kiñchana):

Nothing can surpass or exist outside of Him because He is both the efficient and the material cause of existence. All objects, forces, and laws in the cosmos operate within the scope of His consciousness.

The Witness of Sleep (Kaaṭhaka Upaniṣad):

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः।

"He, the Purusha, who remains awake among those who sleep, shaping desire after desire..."

The Limitless Bound (Kaaṭhaka Upanishad) :

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन।

"On Him all the Devas depend; indeed, no one ever goes beyond That."

It highlights how Maheshvara is simultaneously the immanent witness within individual deep sleep (Sushupti) and the absolute, unalterable limit (kaaṣṭhaa) of the entire cosmic order.]

योज्योतिर्ज्योतिषां देवो विश्वात्मा विश्रतो मुखः।

यो भूमिमत्यतिष्ठच्च यस्माद्ब्रह्माणि जज्ञिरे॥ (27)

यः ज्योतिः ज्योतिषां

He is the Deva whose lustre lights up all the lustres.

देवो विश्वात्मा विश्रतो-मुखः।

*He is the lustrous lord who is the essence of the entire Vishvam,
and his face is turned towards the entire Vishvam.*

यो भूमिं अत्यतिष्ठत् च

He completely encompasses and transcends the Earth (manifest cosmos).

यस्मात् ब्रह्माणि जज्ञिरे॥

From him alone, (countless) Brahmaas were produced.

[This verse weaves together several iconic Vedaantic and Veda-Samhita motifs:

Light of Lights (Jyotishaam Jyotiḥ): Directly echoes the Bṛhadāraṇyaka Upanishad and Māṇḍūkya/Muṇḍaka

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥

*"There the sun does not shine, nor the moon and the stars, nor do these lightnings flash;
how then could this terrestrial fire shine?*

Shining alone, everything shines after Him; by His effulgence all this world is illumined."

[Self-Luminosity (Svayaṁ-Prakaashatva):

Physical luminaries (sun, moon, fire) are inert matter (Jada); they require a conscious witness to register their light. Brahman / Chit (Pure Consciousness) is self-luminous - it illumines both physical light and mental thoughts without needing any outside source to reveal It.

Reflected Radiance (Anubhaana):

The prefix अनु (anu) in anubhaati signifies "subsequent to" or "in accordance with."

Just as an iron ball glows red only when heated by fire, or the moon shines only by reflecting solar light, the physical cosmos and cognitive faculties (Indriyas, buddhi) possess light and awareness solely as a borrowed reflection (pratibimba) of supreme Consciousness.

When the mind merges into the source (Aatma-Svaroopā), the external lights lose their function, since the consciousness reveals itself directly.

This mantra appears verbatim across three major Upanishads - Muṇḍaka Upanishad, Kāṭha Upanishad, Shvetaashvatara Upanishad, as well as the BhagavadGeetaa.

न तद्भासयते सूर्यो न शशाङ्को न पावकः। यद्रत्वा न निवर्तन्ते तद्धाम परमं मम॥

*Neither the sun, nor the moon, nor fire illumines That (supreme state).
Having attained It, seekers never return to mortal existence;
That is My supreme abode.*

What is 'Dhaama'?

In Shankaraacharya's commentary (Bhaashya), 'Dhaama' does not refer to a localized spatial region or material sky, but to Consciousness itself (Chaitanya-svaroopam). Because physical lights are inert (Jada), they can only illumine physical objects; they have no power to reveal the inner Witness (Saakshin) which is their very illuminator.

The Non-Return (Na Nivartante):

All heavenly or empirical realms (lokas, up to BrahmaLoka) are finite and subject to return (aavartinah). In contrast, realizing the self-luminous ground (Paramam Mama) terminates Avidyaa (ignorance), ensuring permanent freedom from reincarnation.]

[The Lord is not illuminated by physical sources of light; rather, His pure consciousness (Chit) gives luminosity to both physical light sources and internal cognitive faculties.]

[Shiva is not "somewhere else" (like a distant heaven); He is the very fabric of the Earth and the universe. However, He is not limited by it.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्। स भूमिं विश्वतो वृत्वात्यतिष्ठदशङ्गुलम्॥

*The Supreme Purusha has a thousand heads, a thousand eyes, and a thousand feet.
Pervading the entire universe on all sides,
he yet extends beyond it by ten fingers' breadth
transcends all, existing even beyond the boundaries of space and time.*

Transcending the Earth (Bhoomim atyatiṣṭhat): Directly references the Purusha Sookta (Rgveda).

स भूमिं विश्वतो वृत्वात्यतिष्ठदशङ्गुलम्॥

"Encompassing the earth on all sides, He transcended it by ten fingers' breadth (infinitely).

This establishes that while God is immanent in creation (Vishvaatmaa), He remains fundamentally transcendent (Atyatiṣṭhat) and untouched by cosmic matter.]

Creator of Creators (Yasmaat brahmaani jajñire):

This Emphasizes the ultimate priority of the Supreme Reality (Parama-Shiva / Brahman).

Deities responsible for cosmic functions - such as Brahmaa the creator - are temporary functional roles emitted from His unmanifest potential (Maayaa/ Shakti) during cosmic projection (Srshti).

यतो ब्रह्मेशविष्णुवन्द्रास्सह देवैश्च जज्ञिरे।
यो ब्रह्म ब्रह्मविच्चापि चात्र ब्रह्म समश्नुते॥ (28)

यतो ब्रह्म-ईश-विष्णु-इन्द्राः सह देवैः च जज्ञिरे।

From him alone, Brahmaa, Isha, Vishnu, Indra with other Devas were produced.
(Even the highest gods are the manifestations of one underlying Reality.)

यो ब्रह्म ब्रह्मवित् च अपि

He is Brahman, and also the Brahman-Knower.

(‘Knowing Brahman isn’t just an intellectual exercise; it is an experiential shift’.
The Knower of Brahman is Brahman itself.)

च अत्र ब्रह्म समश्नुते॥ (28)

Brahman is attained here, in him.

(Liberation is not a ‘post-death’ event in a distant heaven.
Instead, the one who realizes the Truth ‘enjoys’ or ‘attains’ the state of Brahman
‘here and now’,
while still in this physical body, and stays dis-identified with the physical body.)

[This verse offers a profound declaration of the absolute supremacy of the Lord (Parameshvara / Śhiva) as the cosmic source of all deities and the ultimate reward of Vedaantic realization.

Here is the famous passage is the foundational definition of Brahman given in the Taittiriya Upanishad where Sage Varuna instructs his son Bhrgu on how to inquire into the Ultimate Reality. It forms the scriptural basis for the second aphorism of the Brahma Sutras.

जन्माद्यस्य यतः॥

Brahman is that from which the origin, sustenance, and dissolution of the cosmos proceed.

Taittiriya Upanishad:

यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति।

यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्मेति॥

*That from which all these beings are born;
that by which, once born, they are sustained;
that into which they return and merge upon dissolution -
desire to know That!
That is Brahman."*

The Three Cosmic Functions (Sṛṣṭi, Sthiti, Laya):

This single sentence defines Brahman through its three cosmic indicators:

Sṛṣṭi (Projection/Origin): Yato vaa imaani bhūtaani jaayante

Sthiti (Sustenance): Yena jaataani jīvanti

Laya/Samhaara (Dissolution): Yat prayanty abhisamvishanti

[Tatāstha Lakṣhaṇa (Accidental/Relational Definition):

In Vedaantic epistemology, this verse gives the Tatāstha Lakṣhaṇa (definition via marginal/accidental characteristics) of Brahman. It points to Brahman by defining Its relationship to the world (as Cause to Effect), preparing the student for the Svārūpa Lakṣhaṇa (essential nature) revealed later in the same Upanishad:

Satyam Jñānam Anantam Brahma ("Brahman is Truth, Knowledge, and Infinity").]

[Material and Efficient Cause Combined (Abhinna-Nimittopādaana-Kāraṇa):

Because beings are born from It, live by It, and re-enter into It, Brahman is both the intelligent cause (nimitta) and the material cause (upādaana) of the universe -much like the ocean is to its waves, or gold is to ornaments.

By explicitly including the Trimurti (Brahmā, Īśa, Viṣṇu) alongside Indra and the cosmic Devas, the verse asserts that the supreme deity (Parameshvara) is not merely a ruler within the pantheon, but the unmanifest material and efficient source (Kāraṇa-Brahman) from which even cosmic functional deities emerge.]

2. The Equation of Knowing and Being (Brahmavid Brahmaiva Bhavati)

The second line emphasizes the classic Advaitic principle from the Muṇḍaka Upanishad:

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति।

He who knows that Supreme Brahman becomes Brahman indeed.

The word अत्र (atra) ("here") carries crucial soteriological weight: it signifies JeevanMukti (liberation while still living in this body).

The 'Knower of Brahman' does not need to wait for physical death or travel to a distant realm (Loka) to enjoy union; right here (atra), through the removal of ignorance (Avidyā), the direct identity with Brahman is realized (samaśhnute).

एष ब्रह्मैष विष्णुश्च एष देवो विराजते। एष भूपतिर्देव एष सेतुर्विधारणः॥ (29)

एष ब्रह्म एष विष्णुः च एष देवो विराजते

This one is Brahmaa and Vishnu.

This Deva (lustrous one) shines as all.

एष भूपतिः

He is the lord of the Bhoomi.

देव एष सेतुः विधारणः॥

*This one is the bridge that takes you across, (from ignorance to knowledge)
and is the support of both.*

[एष ब्रह्मैष विष्णुश्च -

After the previous verse explained that these deities were born from the Source, this verse clarifies that they are not separate entities.

They are masks worn by the same Actor.

The very reality you perceive as the Creator (Brahmaa) or the Sustainer (Vishnu) is actually the one non-dual Self.

The entire visible universe is the "shining forth" of that one Light.

He is not the ordinary light which destroys darkness; but is the self-shining awareness state which reveals the darkness also.]

Identity with the Trimurti (Ekam Sad Vipraa Bahudhaa Vadanti):

The first line directly asserts the unity of the divine principle underlying cosmic functions.

Brahmaa (creation), Vishnu (sustenance), and Shiva/Parameshvara are not separate or competing deities, but distinct functional manifestations of one non-dual Consciousness (Eshaḥ).

The Metaphor of Setuḥ Vidhaaraṇaḥ (The Sustaining Bridge):

The epithet एष सेतुर्विधारणः is a direct and famous textual borrowing from classical Upanishadic mantras describing Brahman / Aatman:

Chaandogya Upanishad:

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय

*Now, this Self is the bridge (setu) and the support (vidhṛti)
for keeping these worlds from colliding.*

In Vedaantic exegesis, a 'Setu' serves two distinct symbolic functions:

Vidhaaraṇa (Boundary/Dam):

Like a dam that prevents waters from overflowing into chaos, the Supreme Lord acts as the cosmic law (Ṛta / Dharma) that maintains order across the worlds, elements, and cosmic cycles.

Samtaaraṇa (Means of Crossing):

Like a bridge spanning a wide river, He is the spiritual vessel/passageway by which the bound soul (Jeeva) crosses over the treacherous ocean of worldly existence (SamsaaraSaagara) into the shore of Liberation (Mukti).

Brhadaaranyaka Upanishad :

स वा एष महानज आत्मा

योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,

*Verily, He is that great, unborn Self (Mahaan Aja Aatman),
who is consisting of knowledge (Vijñānamaya) among the vital breaths (Praanas).
In the space (that is not in any space-measure) within the heart (central point of existence-awareness) -
He reposes.*

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

*He is the controller of all (sarvasya vashi),
the Lord of all (sarvasyeśānah),
the Ruler of all (sarvasyaadhipatiḥ).*

स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान्;

*He does not become greater through good action (saadhunaa karmaṇaa),
nor does He become lesser through bad action (asaadhunaa)."*

एष सर्वेश्वर एष भूताधिपतिरेष भूतपाल

*"He is the Sovereign Lord of all (Sarveshvara),
the Ruler of all beings (Bhūtaadhipati),
the Protector of all beings (Bhūtapaala).*

एष सेतुर्विधरण एषां लोकानामसंभेदाय;

*He is the sustaining Bridge (Setur Vidharāṇa),
holding these worlds apart
so that they do not break or fall into confusion (eshaaṁ lokaanaam asambhedaaya).*

तमेतं वेदानुवचनेन ब्राह्मणा विदिशन्ति यज्ञेन दानेन तपसानाशकेन;

*Him - the seekers of truth desire to know (vividishanti)
through the study of the Vedas, through sacrifice, through charity, and through austerity
coupled with fasting (tapasaanaashakena).*

एतमेव विदित्वा मुनिर्भवति।

Knowing Him alone, one becomes a silent Sage (Muni).

एतमेव प्रब्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ॥

*Desiring Him alone as the goal, the 'renunciates' (wanderers who own nothing of the world),
leave behind the worldly life (pravrajanti).*

**एकमेव महादेवमिन्द्रमित्रादिभिस्सुरैः।
नामरूपगुणैश्चैव मायया मन्यते जनः॥ (30)**

एकं एव

He is the one MahaaDeva (the only one without a second);

मायया

yet, because of the deluding power of Maayaa,

मन्यते जनः

the people believe in

महादेवं इन्द्र-मित्रादिभिः सुरैः नाम-रूप-गु गुणैः च एव॥

the divided names and forms as Indra, Mitra and other Suras.

Rgveda:

एकम् सत् विप्रा बहुधा वदन्ति।

Truth is one, the learned ones call it by many names.

[Maayaa acts as a prism that refracts the single white light of the Divine into a rainbow of different deities. The reason you see different deities is not because they are different, but because your perception is filtered through Maayaa.]

[इन्द्रमित्रादिभिस्सुरैः -This refers to the vast pantheon of Vedic and Puraanic deities. Whether one calls upon Indra, Mitra, or any other deity, they are essentially calling upon the same MahaaDeva.]

[This verse is a direct Puraanic/Aagamic paraphrase of the celebrated Rgveda Mantra:

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः॥

They call Him Indra, Mitra, Varuna, Agni, and the divine Garuda.

*Truth (Sat) is One, though the wise speak of It in many ways -
calling It Agni, Yama, or Maatarishvan.*

[The Mechanism of Differentiation (Naama-Rūpa-Guṇa):

In Advaita epistemology, reality in itself is Nirguṇa (attributeless) and Niraakaara (formless).

Multiplicity does not exist in the object (Vastu), but in the subjective projection (Adhyaasa) created by Maayaa.]

[Naama (Name): Empirical labels (Indra, Mitra, Rudra).

Rūpa (Form): Visualized iconography or cosmic shapes.

Guṇa (Qualities): Functional attributes (creation, preservation, destruction, grace).]

[When the veil of Maayaa is lifted through direct knowledge (Jnaana), these distinct designations melt away, leaving only the non-dual substratum - the 'Ekam Eva Mahaadevam'.]

इदं जगत्पुरा सृष्ट्वा तस्मिन्प्राविशदीश्वरः।
व्याकुर्वन्नामरूपे तु व्यवहारीव भासते॥ (31)

इदं जगत् पुरा सृष्ट्वा तस्मिन् प्राविशत् ईश्वरः।

This Ishvara created this Jagat in the past, and entered it as its essence.

व्याकुर्वन् नामरूपे तु व्यवहारि इव भासते॥

*Dividing himself as manifold names and forms,
he appears as if, like the Jeevas (of limited forms) engaged in the worldly affairs.*

[Brahman is not like a potter who makes a pot and then stands apart from it. Instead, Brahman is like the ocean that "exists" as the waves.

Having projected the universe, He inhabits every part of it.

In its unmanifest state, the world is undifferentiated (like gold).

Through creation, it takes on specific names and forms (like rings, bracelets, and necklaces).

He appears (bhaasate) as if (iva).

He is a limited person (Jeeva) bound by the rules of the world, eating, sleeping, and acting; while in reality, His divine nature remains unchanged.

We can see the Divine in every person and object.

He is "incognito," acting through the names and forms of the world.

You have to "see through" this disguise of names and forms to find the Lord within.]

[Why "appears as if"?

The word 'Iva' (as if) is the key to liberation.

It tells the seeker: "You feel like a limited, suffering person, but that is just an appearance.

Underneath the mask of the 'Vyavahaari (the doer/enjoyer)', the Ishvara (the Lord) is still there, completely unaffected".]

[In the highest state of realization, the distinction between "me" and "the world" disappears.]

This passage from the Taittiriya Upanishad - located in the Aanandavallī - is the quintessential statement of Anupravesha (the divine "entry" of Brahman into Creation). It explains how the 'unmanifest, formless Absolute' projects the universe and then manifests within it as all dualities.

तत्सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चाभवत्।

निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च। विज्ञानं चाविज्ञानं च।

सत्यं च अनृतं च सत्यमभवत्, यदिदं किञ्च। तत्सत्यमित्याचक्षते॥

Having projected that (creation), He entered into that very creation.

Having entered it, He became both the defined (Sat) and the undefined (Tyat);

the expressible and the inexpressible; the abode and the abode-less;

the conscious and the inert; the true and the untrue.

Yet, Truth (Brahman) remained as the underlying Reality of whatever exists here.

Therefore, It is called 'The Real'.

[In his commentary on this verse, Aadi Shaṅkaraachaarya resolves a major logical hurdle concerning the word अनुप्राविशत् ("entered into"):

How Can the All-Pervading "Enter"?

If Brahman is all-pervading (Sarvavyaapī), infinite (Ananta), and the material cause (Upaadaana-Kaaraṇa) of space and time itself, It is already present everywhere.

A limited object (like a person) can enter a limited space (like a room), but how can an infinite Being "enter" Its own projection?

‘Anupravesha’ as Metaphorical Reflection:

Shaṅkaraachaarya explains that "entry" (pravesha) does not mean physical movement from one place to another. Rather, it signifies the availability of Brahman to human cognition (buddhi-gamyatva).

Reflection in the Mind:

Just as the sun "enters" various vessels of water by casting its reflection (pratibimba) in each, Brahman "enters" the body-mind complex (upaadhi) as the inner witness (Saakshin / Jeevaatman).

Manifestation of Duality: Before creation, Brahman exists as unmanifest Pure Being.

After "entering" creation, It appears as the sentient perceiver inside the intellect (buddhi), shining through thoughts, desires, and sensory experiences.

Sat and Tyat: The Cosmic Dualities

Despite these apparent splits, the verse concludes with सत्यमभवत् ("Truth became all this").

The modifications (Vikaara) are merely names and forms (naama-rūpa), while the substratum (adhiṣṭhaana) remains the non-dual Brahman alone.]

Chaandogya Upanishad:

तदैक्षत बहु स्यां प्रजायेयेति। तत्तेजोऽसृजत॥

That (Pure Existence being) thought:

'May I become many; may I grow forth.'

It projected Fire (Tejas) (Jeeva-state).

अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि॥

Entering [into these elements] as this living self (Jeevaatman),

let Me differentiate names and forms.

Taittiriya Upanishad:

तत्सृष्ट्वा तदेवानुप्राविशत्।

Having projected that (creation), It entered into that very creation.

पुरुषोऽपरस्सूक्ष्मोभोक्ताभोज्यञ्चयस्सदा। (32)

यः पुरुषः परः सूक्ष्मः (अस्ति), यः च सदा भोक्ता भोज्यम् (अस्ति/भवति)

*He is the Supreme Purusha,
he is subtle, he is the enjoyer (experiencer),
and the enjoyed (experienced) also, always.*

[This verse captures one of the central paradoxes of Advaita Vedaanta and non-dualistic philosophy: how the Supreme Reality (Deva / Consciousness) can inhabit a physical body, experience the world, and yet remain completely untouched by it.]

[He is all-pervasive; just as scent is subtler than a flower, or space is subtler than air, he is the subtlest layer of reality that holds everything together.])

[Bhojya -The Enjoyed (the object/world): Usually, we think of ourselves as the subject and the world as an object. This verse tells us that both are the same Divine. He is the one eating, and He is the food being eaten. He is the one seeing, and He is the scenery being seen.]

[This verse invites the seeker to look at every experience, a meal, a conversation, a sunset, and realize that the Divine is present in both sides of the experience. The "I" who experiences and the "World" that is experienced are made of a single unit only, as the Brahman-shine.]

[This line presents a classic Saamkhya-Vedaanta formulation of the relationship between the transcendent, subtle Witness Consciousness (Purusha) and the realm of experience (Bhoktr and Bhojya). While empirical duality presents the world as split into the "perceiver" (Bhoktaa) and the "perceived" (Bhojya), the non-dual Absolute is the singular substratum (Adhiṣṭhaana) of both.]

[The Lord experience His own self-projection:

He is the subject experiencing, the object experienced, and the act of experience (Bhoga) itself.]

[Apparent vs. Real Experience (Vyavahaara vs. Paramaārtha):

To an external observer - or to the unexamined min - the Self seems to be a worldly actor. It eats, drinks, feels pleasure, and experiences pain through the physical body (annapaanaadibhogabhaak).

However, the word इव (iva - "as if") is the crucial pivot of the entire verse.

The Divine Self does not actually undergo these experiences; it only appears to do so (bhogīva bhaasate). The body and mind undergo modification, while Consciousness remains the unchanging witness (Saakshin).]

[Transcendence (Sarvendriyaatīta):

The Self is not a material object or a psychological state. It cannot be perceived by the eyes, heard by the ears, or grasped by the mind, because it transcends the scope of all sense organs (Indriya).

As the Kena Upanishad states:

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते॥

*"That which cannot be seen by the eye, but by which the eye itself is enabled to see -
know That alone to be Brahman, and not this object which people here worship.*

[Ultimate Illuminator (Bhaasaka)

Though the senses cannot perceive Consciousness, Consciousness enables the senses to perceive everything else. It is the भासक (bhaasaka) - the foundational light of awareness that illumines the mind, the senses, and external objects alike.]

[To understand this verse intuitively, classical commentators often use standard Vedaantic analogies:
The Sun (Sūrya): The sun shines down on a dirty swamp and a sacred river with equal neutrality. Activities happen in its presence, and it "illuminates" both clean and unclean things, yet the sun itself never becomes wet, dirty, or modified by what it shines upon.
The Cinema Screen: The screen appears to be covered in fire, water, or chaotic action during a movie. Yet, when the film ends, the screen is unburnt, dry, and untouched.
Consciousness is the screen; the bodily experiences (anna-paana-bhoga) are merely the projected movie.]

योखिलोविश्वनेताचयस्मान्नान्यत्परायणम्॥ (32)

यो अखिलो विश्वनेता

*He is all, he is the leader of the Vishvam.
(He is the internal controller (Antaryaamin)
who moves the cosmos according to divine law.)*

च यस्मात् न अन्यत् परायणम्॥

And, there is no other shelter other than him.

[He is the PratyagAatman, the ultimate destination.

Every path, whether through devotion or knowledge, eventually ends in Him.]

Vishvanetaa (Cosmic Order): The Supreme Lord (Parameshvara) is not an indifferent observer, but the intelligent director (Netā) who guides the cosmic order (Ṛta), time, and karma.

Yasmaat na anyat paraayaṇam (The Absolute Goal):

This mirrors the classic Upanishad formula establishing that all spiritual paths and empirical worlds terminate in this single Supreme Reality. This is a profound line from the Shvetaashvatara Upanishad and is also cited in the Mānava DharmaShaastra (Manusmṛiti) and various Vedaantic commentaries to illustrate the absolute, non-dual nature of Supreme Reality (Brahman / Purusha).

यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।

वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्॥

*Higher than Him there is nothing else;
smaller than Him or greater than Him there is none whatsoever.
Unmoving like a tree, He stands established in His own glory (divi).]*

**अशरीरोऽव्ययात्मा यश्चाशीर्णोऽह्यविनाशकः।
यो मायया शरीरस्थस्तद्वीर्येनैव लिप्यते॥ (33)**

अशरीरो अव्ययात्मा यः च अशीर्णो हि अविनाशकः।

*He has no physical body (he is formless);
he does not deteriorate*

*(like the physical body which goes through six modifications
as birth, existence, growth, change, decay, and death).*

He does not shatter to pieces; he does not destroy also.

यो मायया शरीरस्थः तत् वीर्येः न एव अवलिप्यते॥

*He, through his own deluded power stays embodied;
and never gets tainted by or affected by its biological functions and energies
(like hunger, thirst, ageing, illness, reproduction tendency etc).*

[Despite appearing worldly, He remains Asharira (body-less) and unaffected by the 'drama' of the physical form.]

[He is "seated in the body" only through the lens of Maayaa. It is a temporary "location" for the sake of the cosmic play, and not His true nature. He is like the 'Space' in a jar. Even though space is "inside" a dirty jar, the space itself never becomes dirty.]

[You are in the body, but you are not of the body. You are the 'Avyayaatmaa' (Imperishable Self). Just as the sun's reflection in a muddy puddle doesn't make the sun muddy, the body's struggles do not touch your true essence."]

[This verse emphasizes the transcendent non-duality and absolute purity of the Self (Aatman / Purusha). Even though the divine Self appears to inhabit physical forms and undergo worldly experiences, this embodiment is purely apparent - projected through Maayaa.

Because the Self is inherently without physical components (and decay), it remains completely untouched (alip) by bodily conditions such as heat, cold, hunger, thirst, birth, or death, much like space (Aakaasha) inside a pot remains uncontaminated by the pot itself.]

[This verse gives a clear formulation of the doctrine of Asaṅgatva (the unattached nature of Consciousness) and Avikaaritva (changelessness). It explains how the Supreme Lord, despite appearing embodied through Maayaa, remains completely untainted by the physical and mental attributes of the body.]

[The Six Cosmic Transformations (Ṣaḍ-Bhaava-Vikaara)

Classical Indian philosophy (Yaaska's Nirukta) enumerates six stages of modification for every physical body: Jaayate (Birth), Asti (Existence), Vipariṇamate (Growth/Change), Vardhate (Prosperity), Apaksheeyate (Decay), Vinasyati (Destruction).

This verse denies these stages for the Supreme Self: Asharīrah / Avyayaatmaa: Denies birth and modification, Ashīrṇah: Denies decay (apakṣaya), Avinaashakah: Denies ultimate destruction (vinaasha).]

[The Lotus Leaf Analogy (Padmapatram Ivaambhasaa)]

The statement तद्वीर्येनैवलिप्यते ("is not stained by the body's potencies") echoes the famous imagery of the BhagavadGeetaa:

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥

*Just as the all-pervading ether (Aakaasha), due to its subtle nature,
is never contaminated by what it contains,
so too the Self,
though residing in bodies everywhere,
is never stained by bodily conditions.]*

[Maayayaa shaarīrasthaḥ (Empirical Residence):

The body-dwelling (shaarīrastha) status is explicitly qualified by मायया (Maayayaa).

Just as space inside a jar (Ghaṭaakaasha) seems to be born when the jar is made and seems to be destroyed when the jar breaks, the Self appears "embodied" only through the limiting adjunct (upaadhi) projected by Maayaa. In truth, Consciousness remains untainted, transcendent, and free.]

भोगीव भासते देवो ह्यन्नपानादिभोगभाक्।
यश्च सर्वेन्द्रियातीतस्सर्वेषामपि भासकः॥ (34)

भोगी इव भासते देवो हि अन्न-पानादि-भोग-भाक्।

This Deva appears as if he is an enjoyer, by consuming food and drinks.

यः च सर्वेन्द्रियातीतः सर्वेषामपि भासकः॥

He is beyond the reach of all the senses. He alone reveals everything.

[The Lord, only 'appears' to be a consumer of worldly pleasures (but not really). Just as an actor appears to be hungry on stage to fulfil the role, the Divine Consciousness within us reflects the experiences of the body without actually being changed by them. The Lord is the "partaker" of the food and water as if; however, it is the Light of Consciousness that allows the pleasure of a meal or the relief of water to be 'known' at all. Without the "shining" of the Self, the tongue would taste nothing.

Even while appearing to use the senses, He is 'Ateeta' (beyond) them. The eye cannot see the Seer; the ear cannot hear the Hearer. He is the "Subject" that can never be turned into an "Object" for the senses to grasp.]

[He is the Universal Illuminator.

Every thought in every mind, every sight in every eye, and every feeling in every heart is "lit up" by this one single sun of Consciousness.]

[The "messiness" (eating, drinking, desiring) is just an appearance - a 'Bhaasa'. The Lord remains the silent Illuminator (Bhaasakah), untouched by the very things He makes possible.]

[This verse teaches us to re-frame our daily lives. Instead of saying "I am eating," the seeker learns to think, "The Lord within is illuminating the experience of eating."

This shifts the identity from the "Hungry Body" to the "Eternal Illuminator," leading directly to the state of 'SahajaSamaadhi' (natural meditation) where every act becomes an offering.]

योऽव्यक्तोव्यक्ततामेत्य जगत्पुष्पाति लीलया।
योऽविद्ययासंसरति विद्यया च प्रमुच्यते॥ (35)

(यः अव्यक्तः (सन्) व्यक्तताम् एत्य लीलया जगत् पुष्पाति; यः अविद्यया संसरति विद्यया च प्रमुच्यते॥

यो अव्यक्तो व्यक्तताम् एत्य जगत् पुष्पाति लीलया।

*He is imperceptible, yet attains the perceived state,
and nourishes the Jagat, as a sport.*

यो अविद्यया संसरति विद्यया च प्रमुच्यते॥

*He exists as a Jeeva trapped in the Samsaara, because of Avidyaa (absence of Vidyaa);
and is liberated through Vidyaa (Aatma-Bodha)*

[The world is not something separate from the Divine, but rather the Divine itself 'showing up' in a visible way.

The term 'Leelaa' is vital; it suggests that creation is not a chore or a necessity for the Lord, but just a spontaneous, joyful overflow of energy, much like a child playing a game for the sake of the game itself.]

[The ultimate mystery of Samsara (the cycle of birth and death) and Moksha (liberation), explaining that both the "bondage" and the "freedom" are plays of the same Divine Consciousness.]

[The world is not "different" from Brahman; it is simply the Unmanifest "stepping out" into visibility.]

[The creation is not a "burden" or a "necessity" for the Lord; it is a spontaneous, joyful overflow of His being, like a child playing a game.]

[The Supreme Aatman seems to suffer, move through births, and experience pain because of Avidyaa (absence of analytical thinking). It is a case of 'mistaken identity', the infinite thinking that it is the finite. The 'cure' for the cycle of birth and death (Samsaara) is not an action, but a realization. When Vidyaa (true knowledge) dawns, the illusion of being a separate, suffering entity dissolves.]

[The Lord was never actually bound; He only appeared to be bound and then appears to be freed.]

[All the Devas like Brahmaa, Vishnu, and others rise from the one MahaaDeva. He enters the world and appears as a 'worldly actor'. Though He eats and drinks like a human, he is untouched and eternal. This entire drama of "living" and "suffering" is a play of ignorance (Avidyaa); as soon as we realize our identity as that Unmanifest Reality, we are free.]

योऽनाधारोऽखिलाधारस्स्वेमहिम्निप्रतिष्ठितः।
यं शृण्वन्तोपिवेदान्तैर्मुह्यन्ति यतयस्सुराः॥ (36)

यः अनाधारः अखिलाधारः स्वे महिम्नि प्रतिष्ठितः।

यं शृण्वन्तः अपि वेदान्तैः मुह्यन्ति यतयः सुराः॥

He is in no need of any other support as a second thing.

He is the support of everything.

He is established in his own greatness (power).

*Even the Great ascetics who perform penance for long (Yatis) to understand him,
even the Suras who are naturally Saattvic in nature,
do not understand his subtle nature and stay confused,
even when they hear about him, in the Vedaanta texts.*

[Anaadhaara: He has no support. He doesn't sit on a throne, nor does He depend on space, time, or causality.
Akhilaadhaara: He is the support of the entirety (Akhila). Just as the screen supports the movie, without being part of the plot, He supports the universe without needing anything to support Him.]

यं शृण्वन्तोपिवेदान्तै - "Even after hearing (of Him) through the Upanishads (Vedaanta)."

This points to the limitation of language and study.

You can read every book on sugar, but you won't know its taste until you eat it.

This humbles the seeker.

If the great gods like Indra and the Sages who have practised for eons are still "confounded" by His true depth, it suggests that the Divine cannot be "captured" by the intellect; He can only be experienced by the heart.

Even the gods are deluded by Vedanta (Vedantair-muhyanti)

It isn't about how much you study; it's about the "Choice" and the "Revelation."

You don't have to go anywhere to find Him, because He is already there, even in the "ignorant", waiting to be revealed.

You can study the texts and hear about the 'Uncaused Cause'.

Despite the study, the mind often fails to grasp the truth because it tries to understand the 'Infinite' using 'finite' logic. Even high-level beings like Suras and Yatis can get caught up in the 'Name and Form' (the Maayaa) and miss the underlying Anaadhaara (Support-less Support).]

[This iconic two-word phrase, स्वे महिम्नि प्रतिष्ठितः (sve mahimni pratiṣṭhitah), is one of the most celebrated declarations of absolute, unconditioned Self-existence in the Upanishadic tradition. It expresses the state of Brahman / Aatman - or the liberated Sage - as being rooted entirely in Its own transcendent majesty, completely independent of any external support, locus, or object.

स्वेमहिम्निप्रतिष्ठितः - "Established in His own glory."

This phrase appears in the Chaandogya Upanishad.

It means that the Supreme does not need a "location."

While we are "established" in a chair or a house, the Divine is established only in His own infinite Being.

Chaandogya Upanishad :

The phrase originates in the famous dialogue between the sage SanatKumaara and his disciple Naarada on the nature of the Infinite (Bhūman):

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा,
अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम्;
यो वै भूमा तदमृतम्, अथ यदल्पं तन्मर्त्यम्;
स भगवः कस्मिन्प्रतिष्ठित इति,
स्वे महिम्नि, यदि वा न महिम्नीत॥

*Where one sees nothing else, hears nothing else, understands nothing else - that is the Infinite (Bhūman).
On the other hand, where one sees something else, hears something else, understands something else - that is the finite (Alpam).*

"That which is the Infinite is immortal (Amṛtam); that which is finite is subject to death (Martyam)."

Naarada asked:

'Venerable Sir, in what is that Infinite established?'

SanatKumaara replied:

In Its own majesty (Sve Mahimni) - or rather, not even in Its own majesty!

The passage ends with a famous paradoxical qualifier:

यदि वा न महिम्नि ("or if you wish, not even in Its own majesty").

In his commentary (Bhaaṣhya), Aadi Shaṅkaraachaarya explains that saying -

"Brahman is established in Its own majesty" uses empirical language that implies a distinction between the locus (Mahimaa) and the entity resting in it (Bhūman).

To prevent the seeker from reintroducing duality, SanatKumaara immediately retracts the spatial concept: the Infinite needs no support (Anaadhaara), because it is non-dual (Advaita).

It does not "sit" inside Its greatness - **It itself is That Greatness.**]

In empirical life (Vyavahaara), every physical object or limited being requires an external locus (aadhaara) or support:

A jar rests on the ground (ghaṭo bhūtale). Water rests in a vessel. A creature rests on food and air.

When Naarada asks where the Infinite (Bhūman) rests, SanatKumaara flips the entire logic of locus.

If Brahman required an external support, that support would have to be greater than Brahman, creating a logical regress (anavasthaa).

In his commentary (Bhaaṣhya) on Chaandogya, Aadi Shaṅkaraachaarya highlights two crucial dimensions of this phrase:

Self-Substantiation (Niraadhaaratva):

Brahman is Anaadhaara (without any external support). It is Itself the ultimate substratum (Adhiṣṭhaana) of the entire universe. Therefore, It can only be said to rest "in Its own greatness/glory."

Sublation of Duality:

SanatKumaara immediately qualifies the statement by adding:

"Or if you wish, not even in Its own majesty!" (yadi vaa na mahimnīti).

Shankara clarifies that even the phrase "established in Its own majesty" uses a dual grammatical relationship (a locus and a localized object).

In truth, since Brahman is non-dual (Advaita), there is no distinction between the "Self" and "Its majesty" - **the Self Itself is Its majesty.**]

यस्त्वेनंवृणुते देवास्तस्यैवात्माप्रकाशते। य आत्मासर्वभूतस्थो जडानां विदुषामपि॥ (37)

यः तु एनम् वृणुते देवाः तस्य एव आत्मा प्रकाशते
यः आत्मा सर्व-भूत-स्थः जडानाम् विदुषाम् अपि॥

*He reveals himself as the self-essence for those Devas (and Yatis) only,
who seek him alone discarding every other thing (including their own identities).*

[यस्त्वेनंवृणुते -This is the concept of 'Varana' or "choosing."

It suggests a reciprocal relationship. When the seeker chooses the Divine above all else, the Divine "chooses" the seeker by lifting the veil of Maayaa.

तस्यैवात्माप्रकाशते - "To him, the Aatman (Self) reveals 'its own form."

The truth isn't something you reach; it is something that shines forth once the obstacles of the ego are removed.

सर्वभूतस्थो -This is a levelling statement.

The Divine is not "more" present in a saint and "less" present in a sinner.

He is equally established in all.

जडानां विदुषामपि -"In the ignorant (or dull-witted) and the wise alike."

This underscores that the difference between a liberated soul and a bound soul isn't the presence of the Divine, but the awareness of that presence.]

[This famous line is the climax of one of the most celebrated mantras in the Upanishads, appearing identically in both the Kaṭha Upanishad and the Muṇḍaka Upanishad.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्य-स्तस्यैष आत्मा वृणुते तनूं स्वाम्॥

*This Self cannot be attained by instruction, nor by intellectual brilliance, nor by much learning.
It is attained only by him whom It chooses; to him, this Self reveals Its own true form.*

[Spiritual effort vs. Grace:

Not an Object of the Mind: The Self is not an external object that can be "grasped" or "mastered" through intellectual study (pravachana), memory (medhaa), or erudition (shruta).

Double Meaning of "Chooses" (Yamevaisha vṛṇute):

Grace/Self-Revelation: The seeker does not "capture" the Self; rather, when the mind is purified and turned entirely inward, the Self reveals its own ever-present nature.

Reflexive Choice: "Whosoever seeks/chooses the Self alone, by that very longing (varaṇa) is the Self attained." The yearning for the Self is the Self pulling the seeker back to itself.]

[The use of the word 'Jāḍaanaam' (the dull or inert) alongside Viduṣhaam (the learned) emphasizes the universal accessibility of the Divine. It suggests that intellectual prowess is not a prerequisite for grace. The gold in a dirty lump of ore is the same as the gold in a polished crown. The difference is not in the existence of the Self, but in its manifestation (Prakaashate).]

[Self-Revelation (Aatma-Kṛpaa / Grace of the Self): The transcendent Self cannot be grasped merely through intellectual effort or external rituals. It reveals itself to the seeker whose mind is turned single-mindedly toward it (vṛṇute).]

[Universal Immanence (Sarva-bhūta-stha): Despite appearing distant to the unawakened, this Pure Consciousness is not reserved solely for a select few. It is the underlying reality of all beings equally - dwelling unchanged within both the ignorant (Jada) and the enlightened Sage (vidvas). The only difference lies in recognition (Prakaasha).]

योजगज्जन्ममरणैरशीर्यो नहि शीर्यते। योह्यागतैर्दुःखसङ्घैस्सुखैर्वा स्पृश्यते नहि॥ (38)

यः जगत्-जन्म-मरणैः अशीर्यः न हि शीर्यते

यः हि आगतैः दुःख-सङ्घैः सुखैः वा स्पृश्यते न हि॥

*He is the never-deteriorating one, and does not deteriorate by the Jagat-state, or birth or death.
He is never touched by the hosts of miseries or joys that are met with (as Jeeva-states).*

[This verse defines peace not as the absence of sorrow, but as the realization that there is a part of you (the Divine) that is fundamentally untouchable by sorrow. It shifts your identity from the "Victim of Circumstance" to the "Eternal Witness."]

[The Self is Asheerya; it does not wither. Just as the sky does not become "old" when a forest beneath it grows aged, the Consciousness within you does not "age" as your body does.]

[नहि शीर्यते - While the "container" (the body) is subject to time, the "content" (the Divine) is timeless.
स्पृश्यते नहि -Is not touched.]

This is the state of Asanga (Non-attachment).

Imagine a movie screen: it can show a raging fire or a cooling rain, but the screen itself never gets burned and never gets wet. The Self is that screen. It "knows" the sorrow and the joy, but it is not "stained" or "altered" by them.

‘Self’ is just the ‘know’, that is the common essence of all, from a worm crawling under the ground to Brahmaa, the Creator.]

[Immunity to Cosmic Cycles (Jagat-janma-marana):

While all created objects undergo the sixfold modifications (ṣaḍ-bhaava-vikaara: birth, existence, growth, change, decay, and destruction), the underlying Consciousness is (asheerya) - incapable of decaying or being affected by the dissolution of physical forms.]

[Transcending Dualities (Duḥkha-Sukha-Atīta):

Pleasures and pains come and go (aagata) as fleeting mental waves (vṛtti).

The Supreme Self remains the untouched witness (Asaṅga-Saakṣhin), much like sky/space (Aakaasha), which is never stained by the clouds passing through it.]

यस्मिन्ज्ञातेऽखिलं ज्ञातं नकिञ्चिदवशिष्यते।
यमविज्ञायविश्वेशंदुःखान्तन्नाधिगच्छति॥ (39)

यस्मिन् ज्ञाते अखिलम् ज्ञातम् न किञ्चित् अवशिष्यते।
यम् अविज्ञाय विश्व-ईशम् दुःख-अन्तम् न अधिगच्छति॥

*By Knowing him, everything gets known, and nothing gets left back.
Without knowing the Vishvesha, one cannot reach the end of all the miseries.*

[This verse tells us that the pursuit of external information is endless and exhausting. Instead, by turning inward to know the Vishvesha (the Lord within), the seeker finds a shortcut to the very heart of the universe.]

[This is the answer to the famous question in the Mundaka Upanishad:

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति॥

What is that, by knowing which, all this becomes known?

This profound question is asked by the householder Saunaka to Sage Angirasa. It represents the quintessential quest of Indian philosophy: the search for the "First Principle" or the "Ultimate Cause" of the universe.]

[If you know the Gold, you know the reality of every ornament (ring, chain, crown).

If you know the Clay, you know the reality of every pot.

By knowing the Source (Brahman/Vishvesha), you understand the true nature of every object in the universe.

All intellectual hunger is stilled because you have reached the foundation of truth.

The world tries to end sorrow through money, relationships, or power, but this verse claims that as long as the Lord of the Universe remains unknown, those efforts are temporary.]

[(Shvetaashvatara Upanishad:

तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥

Only by knowing Him does one pass beyond death; there is no other path for going there.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः। तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

*"Unless one knows God, there shall be no end to misery,
just as one cannot roll up the sky like a piece of leather."]*

**योसंगःपुरुषोनित्यस्स्थाणुवन्निश्चलोगुणः।
योनजीवश्शिवश्चापिचान्योपाधिविवर्जितः॥ (40)**

यः असङ्गः पुरुषः नित्यः स्थाणु-वत् निश्चलः अगुणः।

यः न जीवः शिवः च अपि च अन्य-उपाधि-विवर्जितः॥

He is without attachment; is the Supreme Purusha, is eternal.

He is stable and bereft of any movement like a pillar.

He is bereft of all the three Gunas. He is not a Jeeva or a Shiva.

He is completely free of any superimposition.

[This verse provides a razor-sharp definition of the Absolute Reality by stripping away all temporary identities and attributes. It describes the state of the Self that remains once the "layers" of personality and biology are removed.]

[Asanga: Unattached. Like air that carries the scent of a flower but does not become the scent, the Self experiences the world but is not stuck to it.

Nitya: Eternal. He is the constant factor in the changing variables of life.

Unchanging Witness: In a theatre, the actors move, the lights flicker, and the audience reacts, but the "pillar" of the building remains perfectly still, supporting the whole show without participating in the drama. By comparing the Divine to a pillar (Sthaanu), the verse invites you to find that part of yourself that doesn't move when your mind gets angry, or when your body gets tired. That "Still Point" is the Maheshvara described throughout your journey.]

[The verse also suggests that at the highest level, the distinction between the "Seeker" (Jeeva) and the "God" (Shiva) is a mental construct. He is not the Jeeva (the limited ego), yet He isn't a "distant" Shiva either. He is the pure Consciousness that underlies both.]

[Upaadhi: A limiting adjunct or "container."

If you put space in a red bottle, the space looks red. The bottle is the Upaadhi. If you break the bottle, the space was never red; it was always just space. This verse says the Lord is the "Space" that has no "Bottle."]

This verse articulates the absolute transcendent non-duality (Shuddha Nirguna Chaitanya) found in radical Avadhūta and Siddhaanta non-dual texts:

Substratum beyond Relationality (Asaṅga & Aṅga):

The supreme Self (Purusha) is untouched by relation (asaṅga) and completely free from physical or psychological attributes (aṅga). Like a pillar (sthaanuvāt), it stands immovable (nishchala) as the unchanging background of all motion.

Beyond Dualistic Categories (Jeeva-Shiva-Bheda-Rahitataa):

It is not the Jeeva (the bound individual subject to ego and agency).

It is not even Shiva when conceived as a personified ruler or deity with cosmic attributes (Saguna Ishvara).

It is the pure, unconditioned Consciousness (Kevala Chaitanya) that remains when every single Upaadhi (limiting condition or mental superimposition) is stripped away (vivarjita).]