

PRANAVA VADA
OF
Maharshi Gargyayana
AND
Pranava Vadartha Deepika
OF
SWAMI YOGANANDA

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PANDIT K. T. SREENIVASACHARIAR

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महर्षिगार्ग्ययणप्रणीतः

प्रणववादः

तत्रायम्

प्रथमभागः

स्वामियोगानन्दविरचिता प्रणववादार्थदीपिकाच

पण्डित, के. टि. श्रीनिवासाचार्येण परिकूल्य प्रकाशितः

१९१५ सं

ब्रह्मवादिनीमुद्राक्षरशालायां मुद्रितः

(अस्य सर्वेऽधिकारा राजशासनानुसारेण स्वायत्तीकृताः)

अस्यमूल्यम् ३. रूपकत्रयम्

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FOREWORD.

1. The translation by Babu Bhagavan Das. M.A. of Rishi Gargyayana's *Pranava Vada* has made the contents of this ancient and unique Sanskrit treatise accessible to English readers within the last few years. The first volume of the translation appeared in 1910. Volumes II & III with a very full index have been published since. I had occasion but recently to draw attention to the great merits of this English version in an article in the Congress Number of *The Modern World* headed "The Heart Doctrine of the Vedas". That this work is not as widely known as it deserves to be, cannot be surprising to those students who have had the good fortune to peruse the volumes even cursorily. The obstacle to the book being properly appreciated by the generality of English readers, whether in India or outside, arises first from the fact that it is a rigorously systematic exposition of the highly metaphysical doctrine constituting the basis of the Hindu Sanathana Dharma, or the Ancient Law, and secondly from the fact that the exposition proceeds throughout under a number of heads indicated by such Sanskrit phrases and symbols peculiar to that ancient system as the "Pranava," "Gayatri," "Mahavakyas," "Vedas," "Vedangas," "Upangas" etc. To readers who are not Hindus, explanations under titles so

utterly unfamiliar to them can of course have no attraction whatever. Even to the vast majority of Hindu readers themselves, unacquainted with their sacred language and lore, those explanations will in no way appeal, for the simple reason that they are lamentably ignorant of what the great realities and mighty truths symbolised by these highly technical phrases are. That, instead of being discouraged by the fact that this English translation has not so far been selling to any large extent, Mr. Pandit K.T. Srinivasachariar should have undertaken to publish the original work itself now very little known to the public, will show that it is not expectation of any pecuniary gain that has induced him to embark on such an enterprise. What is operating on his mind in this instance is his firm conviction that the present volume with two others that will follow will put the Hindu community in possession of a treatise of priceless value. This will help life in that community to be hereafter remoulded on lines of the ancient Dharma through the removal of misconceptions due to ignorance of the real doctrines, and thus enable that life once more to grow vigorously and healthily along the truly national ways in the coming age, the spirit of which is not disintegration but unification, not discord but harmony. It is this conviction as to the likely serviceableness of the book to his countrymen that has made him not only cheerfully to engage himself for over a year

day after day in preparing the work for publication, but also to have taken upon himself the risk of seeing his undertaking completed at any cost. Of course in thus venturing the publisher does not expect that the publication will find many readers among that comparatively large section who pin their faith only to the name of one or other of the well-known commentators belonging to philosophies as currently understood such as the Adwaita, Visishtadwaita and the Dwaita systems. His hope lies with readers of that genuine though limited class to whom the poet alludes in the following passage in

Malavīcāgni Mitra:—

Purānamityēva na Sādhu Sarvam
Nachāpi Kāvyaṁ Navamitavidyam
Santhapparēekshyānya tharath bajante

For there can be little doubt that this class of readers, who without surrendering their own reason can judge for themselves, will find in the Rishi's present remarkable work much that is worthy of the highest attention, study and reflection. Certainly the aim of the author is not to advocate this or that existing line of thought as superior to the rest, but to teach what would synthesise the apparently divergent theories and conclusions about which sectarians hotly dispute. This he does by showing how everything in the manifested cosmos is traceable to the three ultimate inseparable aspects of the one God-

head—that Sagunabrahman who is symbolised in all the Scriptures by the famous syllable known as the “Pranava” made up of the three letters A, U, M, which represent respectively the Atma the Self or the “I” aspect ; the Anatma the “Not I” or the Prakriti aspect and the inherently subsisting inter-relation or the Sakti aspect of Brahman, which as the attributeless Absolute or Nirgunam transcends all thought and speech. That it was such synthesis that the author had in mind in composing the work is explained by himself in the concluding portion of his exhaustive preface which runs thus :—

The immediate occasion for the composition of the work, of which the contents have been indicated above may now be noted.

The science of the *Pranava* is necessary at the very outset of all study, because only by means of it are the reconciliation and synthesis of all sciences possible. Without the help of this supreme and all-comprehensive science, the various sciences, which are but parts of it, appear as disjointed, separate, independent and even mutually contradictory, as is shown in the *Nyaya* system of philosophy. For this reason larger and smaller works on the Science of the AUM have been written and used in all times, according to the needs and capacities of the races concerned, and the special requirements of each cycle, *Pranava-vivechini*, *Pranavaprabha*, and *Pranavapradipika* are previous works on the same subject, of very small extent and fit for the study of children.

There is the great *Pranvarnava* also on the other hand. The present work, named *Pranava-Vada*, has an extent of sixteen-thousand sloka-measures, and has been written in order to convey to youthful students some general knowledge of the science so far as I myself have been able feebly to gather it from our ancient works.

I pray that the many shortcomings of the work be forgiven, and I earnestly exhort all to study this illuminating science, in some way or other, as it is the very root of the knowledge contained in the Vedas with their Angas and Upangas, and is the only means of realising the true Unity of all things and beings.”

Turning now to the frame work of the treatise itself ; it consists of 6 Prakaranas or sections. A few paragraphs with reference to the general nature of each of these Prakaranas or sections will not be out of place in this foreword.

SECTION I.

In complete consonance with the concluding passages, quoted above from Gargyayana’s preface, the opening words of the author in this section called the Sandhi-Prakriti-Prakarana show that the objects of the work is to explain the world-process, the laws that govern it, the order that prevails in it, and the necessity of every factor of it—all as contained in and evolving out of the Absolute, symbolised by the three-lettered sound AUM. After this clear explanation of the scope of the work the

author proceeds to lay down certain principles of far-reaching character. The substance of his statements may be summarised thus:—"The Ultimates, as will appear from what has been already said, are the Self, the Not-Self and the Relation between the two. This tri-unity in the Absolute, of course, necessarily manifests itself in the world-process, which is but the reflection of the Absolute in the limited. In other words, the world is triple everywhere and in all its departments, examples thereof being familiar to all. As, for instance : (1) Being, non-being, and their mutual pervasion, i.e., becoming ; (2) Birth, life and death ; (3) Prakriti, Jivatma and Paramatma ; (4) Sattva, rajas and tamas ; (5) Past, present and future. Now, with reference to the triune constituents of the Absolute it has to be remembered there is in reality no succession or Parasparatva. The view of succession is only from the standpoint respectively of the two so eternally conjoined, as for instance, Jiva and Deha. For they are interdependent and, in truth, successionless. Every coalescence, relation, or conjunction of different things is essentially a denial of their difference. Thus, if many plants arise from one seed and many seeds from one plant, where is the difference between seed and plant ? Because they are not different in reality, therefore a combination, a mutual reproduction, of them is possible. No doubt, for example, the past and the future appear as opposed to, and different from, each other, yet,

neither of them is; only the present is, and it implies both the past and the future. Greatness and smallness, again, appear as hopelessly opposed ; yet, neither is anything in reality. What is great from one standpoint, that same thing is small from another. Taking another instance, that in the statement that Atma is omnipotent, what is really implied is that the potencies of all three are conjoined, and the separate and exclusive mention of Atma is intended simply to show that the manifestation of the potencies is possible only in apparent separate-ness. That Negation, the third factor, is, and has, a potency is clear from the fact that 'to not-do,' to refrain from doing, is also a power. Yet another instance is furnished by the procedure of all Shastra, which is, having known such and such things as separate, in their diversity, let us know them as one, in their unity, in their relations with each other, whereby they are bound together and made an organic unity. Hence the incontestable conclusion that the coalesced AUM, which is the symbol of Brahman, is denial of the Many (as other than and separate or apart from the One) and an assertion of the fact that all is but the unperishing includes all differing things and abolishes all differences.

SECTION II.

The author proceeds in this section called Yoga Prakara Prakarana to explain the methods

of the conjunctions of the ultimates as those conjunctions are to be seen operating in Samsara or the world process. In this world-process the correspondences of the manifestations to the ultimates are as follows :—

Self, Cognition, Gnana—A ; Not Self-Action, Kriya—U; the relation between the two, Desire, Ichchha—M. Here the author naturally dwells upon the importance and the consequences of the knowledge of Brahman which is no other than Samsara in its totality. He shows with great force that that knowledge can be obtained by no other process than the study of the world process itself, that is to say by observation of it all around us. In short as he felicitously puts it, there is no greater teacher than this world process itself and study thereof is the real and genuine Tapas, and Yoga, austerity and self-development. As he proceeds he defines a Yogi as one who joins together all things into one, who knows that all experiences come to all and that a Muktha is he who is delivered from the belief, the heresy of the separateness of the Three.

In the course of further discussion, the author observes that, “cognition, desire and action become each triple by mutual reflection,” adding at the same time the caution that “it must be borne in mind all along, however, that all these are mere sub-divisions of one and the same consciousness and are hence identical in essence.”

Then follow very suggestive comments upon the different manifestations of cognition and desire in actual life. Before leaving this section it is most important to draw attention to the very highly original and special view adopted by Gargayana with reference to Ichchha translated as ‘desire’ usually. The better equivalent for the term would be as pointed out by Babu Bhagavan Das, “wish,” derived apparently from the same root as Ichchha. The author speaks of it as the “expression of negation” Nisheda. Upon this seemingly obscure statement Babu Bhagavan Das in his translation makes some very valuable comments which I quote as calculated to remove all difficulties in grasping the idea so full of truth implied in Gargayana’s view.

“This statement, viz, that desire corresponds to Negation, is, at first sight, apt to be very puzzling. Desire seems to be something so positive, indeed, the root of all positive actionIt may perhaps be helpful to point out that negation hides affirmation within it. When the World-process is summed up in the words ‘I-This-Not,’ (Aham—Etat—Na) it is described as the eternal and changeless realisation of the Self by Itself in one single act of consciousness, as being ‘nothing else than Itself.’ In this act of consciousness, the ‘else’ is denied, negated, is declared to be nothing, but in the moment of so denying it, a false possibility of existence, a pseudo-existence, is given to it, is affirmed of it. hence H

Negation becomes the Shakti, the Energy, of *affirmation*-negation in the successive procession of the world, from the standpoint of the limited 'else.' And this is the very nature and essence of desire ; it affirms and denies ; it craves and suffers surfeit ; it loves and hates ; it is desire and aversion. Because the aspect of it, which is dominant or uppermost, which is so to say final, is the negative one, because in the Logion and in actual world-fact, Negation is the real relation of the Self to the Not-Self, therefore, in this book, desire is said everywhere to correspond to and to be of the nature of Negation. The discussion of the value of Negation or the Negative is perennial in modern logic ; though the standpoint is very different yet still, if the reader has followed it in any good treatise, e.g., Sigwart's *Logic* Vol. I, ch. iv, and has resolved in mind all the bearings of Spinoza's celebrated saying, '*omnis determinatio est negatio*,' he will have prepared his way to the very comprehensive significance given to the Negation here." (pp. 59-60.) Vol. I Bhagavan Das translation.

SECTION III.

Having dealt with desire and cognition and their mutual reflections in the last section, the author devotes this third section to an exhaustive consideration of the remaining manifestation viz., Kriya-action, calling the section Kriya-prakarana. This is the largest in the work covering three fourths

of the whole and is divided into a large number of chapters :—

In the first chapter, the author shows that kriya is the fruit of cognition and desire. He goes on to show that this kriya, the modifications or operations of consciousness which appear as doings, actions, movements, should be regarded as equivalent to the whole of the world-process. These three cognition, desire and action, together with the fourth their summation, make the four noble truths of Brahman. As right action is possible only after right knowledge and right desire, the mastery of the Vedas or knowledge connected with Brahman is the first step in life. The four Vedas correspond to the four noble truths just mentioned, Rigveda being devoted to cognition, Yajus to action, Sama to desire and Atharvana to the summation. The nature of the four Asramas is next explained and it is to this effect:—Acquisition of knowledge in Brahmacharya, practice thereof in Garhastya ; certainty in Vanaprastha ; realization in Sanyasa.

One of the chapters deals with the genesis of the Vedas and it is pointed out that while the Iswara or the Supreme Ruler of the Solar system is the framer of the Atharvana Veda dealing with the summation, His three immediate subordinates, or the Trimurthis, frame respectively the remaining three Vedas. Vishnu frames the Rig, Brahma the Yajus and Siva the Sama. In the chapter entitled the

'Components of the Vedas,' the relations between the Gayatri, the Mahavakyas, Vedas and Angas and their Upangas are pointed out. Gayatri is what embodies the avadharana or ideation of Mahavishnu the originator of our solar system as He proceeds to evolve it. Gayatri is the formula embodying the knowledge that such and such a fact arises from such and such a principle or seed or source and that such is the appropriate method of bringing about particular results and for what reasons. A Mahavakya embodies the thought of Mahavishnu as to each principal method or law of the world's system. The author thus accounts for the well-known saying that Gayatri is the mother of Vedas, the Mahavakya the father, and Aum—the root of all—the grand-father of the Vedas, wherein the trinity dwells and whence succession flows. In the course of the discussion dealing with the four Vedas, the author considers the relation of action to liberation; this term being considered in this work from two points of view one in its absolute aspect and the other as conditional.

The view propounded throughout the work as to liberation in its highest and absolute sense is that it consists entirely of the Jiva attaining to universality, that is its realising its own identity with the universal consciousness. Consequently the author concludes that even after liberation, performance of work—the acts of duty—remains of necessity; and

thus it comes about that Jivan Mukthas become the regulators, guides and hierarchs of world systems. Hence the inevitable conclusion—action, motion or movement is a transcendental fact belonging to all time, and liberation is not something separate by itself which may be left behind after eliminating all other things. It is rather an all—pervading fact, immanent and included, in and concealed inseparably within the process of the world stretching everywhere, in always and in all time. Having thus indicated the character of liberation in its absolute sense, explanations are added as to liberation in the technical senses—Salokya, Sayujya, Samipya, Sarupya. Though every one of the remaining Chapters is brimful of interesting matter, yet space forbids allusion here to more than a couple of them. The Chapter on Samaveda is particularly instructive, dealing as it does with that all important Sakthi aspect of Brahman which viewed as the mother of the universe has at all times elicited from the great sages and bhaktas hymns of rare beauty expressive of their rapturous devotion and which makes the collection of the thousand names of the Devi known as Lalita Sahasranama begin with the gracious Mantra "Sree Matha"! The author observes that Ichchha is the energy which is everywhere, omnipresent. It is this which brings together cognition and action. All the behaviour, the operation of time, space and motion becomes possible only by means of Sakthi,

and the world process is but the proceeding forth of these three. After describing as above the general nature of Sakthi-energy, the author proceeds to show the distinction between Sakthi, Ichchha and Maya, and Maya and Brahman and their various subdivisions. Lastly from the Chapter treating of the Atharvana Veda it will be seen that the author's view as to this is very different from that implied in the popular notion on the subject though it is not difficult to see the source of misconception in the case of the latter. The scope of this Veda is thus succinctly described.

In the summation we find at once the seeds which expand into the three [Rik, Yajuh and Sama] and the expression of their fundamental unity. In the Atharva the World-process is seen as a whole, as a method, rather than as expressed in its separate characteristics. Its Maha-Vakya is, therefore that which sums up in a single phrase the whole World-process—I-This-Not..... It contains the workings of all activity, the marks of all knowledge, the repletion of all desire, the whole of life, the whole of Brahman, the inmost science of the Whole. To know the Atharva is to know the essence of the World-process, and the essence of activity of the atom, the junctions, disjunctions, interjunctions and conjunctions which make up that World-process. The Atharva is reflected in the Tantra, the great science, by which worlds are built.

SECTION IV.

Turning now to the fourth section, Srishty-
aikoddeshika-Prakarana, it is sufficient to quote Gana's own words as to its scope and purpose.

"It briefly mentions the broad outlines of the evolution of our own particular world-system, our Brahmanda, in the mineral, the vegetable, the animal with their chitras (pictures, shadows, or astral duplicates), the chandratma (lunar ?) and two other intervening kingdoms, and finally the human kingdom. It touches upon the constitution of the human organism also. The subtler or elemental evolutions preceding the mineral are only passingly alluded to." (Vol. I, pp. 5-6.)

SECTION V.

The fifth section is entitled the Mantavya-
Amantavya-Prakarana, the thinkable and the unthinkable, or the believable and the unbelievable. Borrowing the words of the author :

"It discusses the nature of existence and non-existence, transcendence (of the experimental or empirical, the concrete, the limited, the particular and successive), and non-transcendence, necessity and non-necessity, i.e., chance or accidentality or contingency, etc., and explains what to believe and do, also how (from the standpoint of the whole—there is nothing unbelievable or undo-able. It point)

out how everything whatsoever has its own proper place in the Universal Nature of Brahman, the Absolute, and how separateness is included in the non-separate." (Vol. I. p. 6.)

Among the topics discussed in the present section are such highly important and interesting ones as the following: Subservience to the evolutionary ideal, the one test of right conduct—The 'example' of the hierarchs—Can a Jiva that has attained the Knowledge of Brahman do wrong?—Mutual love and service the one law for all.

SECTION VI

The sixth and the last section is entitled Mukti-Sādhnam, and contains a rapid survey of the various means to liberation; its practical utility cannot be overrated. Summarising as it were the learning on the subject, the author opens the section thus:

"What is the fruit of all this immense mental industry, this labour and travail of thought? The thought itself is ample answer to this question! There is no fruit, indeed, from the universal or transcendental standpoint (from which there is no labour either); and, or but, from the limited or empirical point of view (that of the individual *jiva*) this knowledge itself, namely, that there is no fruit, is the fruit. The realisation that the *jiva* never had any want to fulfil is the fulfilment of whatever inmost want it suffered from. This is the essential

Nature of Moksha, as must be abundantly clear to whomsoever has undergone that labour and travail of thought.

Moksha is the fruit of this whole science, and of all the sciences subsidiary to and comprehended within it, metaphysical, physical and practical or *yogic*. To know and feel and show in act that 'separateness is not' is Moksha."

It is impossible to put the matter more pithily and clearly than it is in the last of the above sentences. Nevertheless, the question is so recondite as to render a little further discussion necessary. And I may begin it by noticing briefly a couple of misconceptions which exist on the subject. Now, first as to the view held by all the "believing" schools of Indian philosophy that Mukthi, liberation, has a beginning but no end. This view, of course, finds no support from *Gārgyāyanā*. On the contrary, it is entirely in conflict with some of the great metaphysical principles expounded by him in the second section of the work. And I cannot do better than quote here a few words from a note by Babu Bhagavan Das pointedly stating the objections to such a view:—"Loss of the true metaphysic, confusion as to the real nature of liberation and the wish to avoid the troubles of return from freedom into bondage—these are the parents of this current and illogical view which really does not carry conviction even to the professors of it. To the metaphysic expounded

in this work, it is clear and unobjectionable and indeed, perfectly satisfactory, that the freedom which has a beginning should have and has no end again in bondage also, while the freedom that has no end has no beginning either." Accordingly, it is inevitable that every Nirvana is succeeded by a return therefrom. And this is all the same whether the Nirvānee is an ordinary jiva or the Ruler of a solar system or a still higher Being endlessly. For, such coming back is the necessary result of the law of action and reaction which governs the entire Samsāra without exception and which is the eternal manifestation of the Supreme-Shakthi; the all compelling necessity of the Swabāva, the very nature of the Absolute. Next, turning to the popular notion that mukthi means a complete literal escape from Samsara or world process somehow effected, this is even more difficult to follow than the view of the schools that liberation has no end. Considering that the world processes, in question, are, in their totality, the Omnipresent Brahman manifest, it is incomprehensible how a jiva can escape from them at all. Surely therefore, liberation, to be of any use, has to be found and enjoyed within the world-processes themselves and not out of them. Such, of course, is the case according to Gargyayana. In its primary, widest and truest sense, Mukthi consists in the realisation, on the one hand, of the illusoriness of the separateness of jivas from each other, of the separateness of many selves, and, on the other,

of the identity, in essence, of the jiva's own self with the Universal Self-Universal consciousness. The jiva that has thus realised the underlying unity of the diverse world transcends and transmutes selfishness and unselfishness into duty, the elations of health and the depressions of disease into the steady equability of perfect life, regularity and irregularity into living and flexible routine, deprivations and into the justice gifts that is ever adjusting the balance of all things by means of punishments and rewards. Such a jiva realises the synthesis, the unity of the four objects of life namely profit, pleasure, duty and deliverance.

The true marks of the growth of realisation of unity in the midst of endless diversity are at the end of the present section thus indicated with a clarity that leaves nothing to be desired. "The more fully the three main appetites of jiva fall away from him, the lokeshana, the appetite for the world, for life amidst our fellow-beings and for recognition by them, the Vitheshana, the appetite for wealth, for enhanced bodily and material life and the Puthreshana, the appetite for multiplication, for the perpetuation of individual life in and by progeny; corresponding to cognition, desire and action—so more and more fully does the consciousness of peace and of emancipation grow towards perfection till all separateness is negated and the Self alone is seen always and everywhere to reign supreme."

And such appellations as Mahatma, Sadhu, Yogi, Yogisvara, Santa, Pravishta, Sidha, Parama-siddha etc., mark definite stages of attainment in an indefinitely progressive series according to the grade of knowledge and of cessation from Abankara i.e., the personal feeling of initiation of acts by oneself and the desire for fruit of action and according to the perfection of the peace and contentment attained.

Again, explanations of the principal sub-divisions of Moksha under the four heads of Salokya, Sayojya, Sarupya and Sameepya are given and are as follows. Salokya is of the nature of Samsara connected with Not-self. The realisation corresponding to it is with the world; i.e., that there is nothing outside the loka, the world. Sayojya again is knowledge including both Self and Not-self; this samsara exists surely but it does so in conjunction with Atma. It implies that the Self and the Not-self are both accepted as mutually inseparable from and dependant on each other. As the Salokya Muktha, believing in the Anatma only, labours under the defect of not knowing the Self and the Nexus, so Sayojya Mukta, believing in the Self and the Not-self, suffers from the deficiency of not knowing the Nexus. Sarupya is connected with the name and form, with the Self, the Not-Self and the Nexus. It is based on the Svarupa of Aum i.e., its form and not its real significance. Sameepya, nearness

approximation is the unity of all the three. With reference to the transcendental, only an endless approximation is possible. Sameepya therefore is the true Moksha. It is born of perfect achievement.

Lastly, there remains for consideration Moksha in the sense pointed out by the term *Krama Mukti*. In this sense, liberation means the reaching of the stage ordained as the highest for human evolution in a particular world system. Take for instance our own. When a jiva has progressed physically, morally and spiritually through the four great stages, spoken of as *Parivrat*, *Kuteechaka*, *Hamsa* and *Parmahamsa* and has become a *Turiyateeta* in the words of Narada-parivrajopanishad then, that jiva has become Mukta. In plain language he has become one who has acquired mastery over the matter of the seven planes of nature known as *Bhu*, *Bhuvar*, *Svar*, *Mahahah*, *Janah*, *Tapahah* and *Satyam*. To him these different planes or worlds have become, as it were, but one plane, so as to enable him to function in any part of it at will. In short *Satya or Brahma-loka* has become the seat of his ordinary waking or jagrat consciousness. To him no longer there is any return to lower conditions of existence; he having reached the acme of human perfection in the particular world system. Of course, this does not mean there is nothing more for such a jiva to do. It only means he has become superhuman. Before him there still lie illimitable vistas of further

progress. The utmost point of such evolution we can definitely think of is, as Gargyayana states, the status of Maha Vishnu, the one aim and goal of evolution in our Samsara. In discussing these questions Gargyayana notices the well known verse purporting to contain the prayer of a harassed human spirit to the effect : " Save me, save me, take me across. Bearer of the Discuss". Such, however, remarks Gargyayana, is the cry of only him who has not grasped the three, Self Not Self and Relation. He who knows the three has no need to cry out thus. For he knows and says "As thou art, so am I. There is no crossing and no saving here. By the path by which thou hast arrive there too. Such is the law and it must be fulfilled." Thus indeed to know the three is to be saved. At the same time, Gargyayana adds, it is fit and proper to apply to the Ruler of our system for help since He having trodden the path knows all about it and we may ask for and receive knowledge and instruction from Him who is our supreme guide and chief.

The above in brief is the teaching about the different aspects of the fourth great object of human pursuit namely deliverance, dealt with in this last section of the work now before the public for the first time in a form that will place it within the reach of all earnest students desirous of consulting it in the original Sanskrit.

A few extracts from opinions received by Pandit Sreenivasachariar from certain scholars and authorities will be found printed next to his perface.

The Venerable Swami Yogananda, familiarly known in these parts as Puliagudi jeer—an octogenarian famous for his learning and yoga—has, it is gratifying to say, evinced a very kindly interest in this publication. Besides Pranavavada, which, as it appears, the Swami himself had taught some 30 years ago to certain of his pupils, he refers to Gārgyāyāna's other works, three in number, named Lokadarpana' Pranavabhodha and Pranavasāra. The Swami is further quite enthusiastic about the value of the Rishi's teachings, considering them as applicable to all ages and climes. He has also been pleased to prepare a *Karika* on Pranava Vada parts of which are not easy for ordinary students to understand. This most excellent introduction, as it were, to the work with an English translation, is being included in the present publication which the Swami has thus so cordially encouraged.

Next I wish to draw special attention to an important communication which proceeds from the Swami. It is to the effect that he would place in the hands of lovers of Sanskrit in this country a perfect palm leaf manuscript copy, written in Devanagari character, of a very great work of the same class as Pranavavada and bearing the name of Pranavārṇava

by Bairava consisting of no less than 8 lacs of sloka measures, with a view to its being printed and published,

No copy of such a work is known to exist at the present day except in certain libraries maintained in great secrecy in Northern India and to which access is only possible to a few, who are members of exclusive religious bodies. It is the relation in which the Swami stands with reference to the keepers of some of these libraries that enables him to procure the copy in question, and place it in the hands of those who are willing and are in a position to render to the country the service of publishing it. I entertain much hope that the Swami's gracious offer will be taken advantage of and that the *magnum opus* will appear in print at no distant date. Having regard to the unexpected support which his work is receiving, Pandit Sreenivasa Chariar feels that he is acting in the matter as but an instrument in those Unseen hands who are ever watchful of the spiritual interests of Aryavarta. The publication of Pranava Vada would thus seem to be a mere prelude to the appearance of the greater work. Considering the enormous size of the latter its publication in successive parts would be almost a necessity. Nor would there be any real inconvenience in the adoption of such a course in as much as the treatise is divided into eight mandalas each consisting of one lac of sloka-measures. It is needless to say that not only

all the great questions touched on in Pranava Vāda, but also an immense variety of other topics, are explained with a fullness easily judged from the fact, that the work is 8 times the size of the Mahābhārata in its present state. Pandit Sreenivasa Chariar has had an opportunity of consulting the work, with reference to the subject of Mahavakyas treated of in the 16 most closely written palm leaves, forwarded to him, at his request, for reference. He finds the treatment of the subject exceedingly exhaustive and instructive. Having regard to the peculiar reverence with which these great sayings", or Logia, are regarded by all sections of the Hindu Community, it may not be out of place here to offer some observations on the subject.

Now, a few of the final and vital conclusions deducible from works of the class of which Pranavārnava is the greatest, may be stated as follows: Para Brahm is not absolutely unknowable; but knowable only by what all the highest scriptural authorities lay down as the "Neti Neti" process: that is to say, the process of negating every conceivable attribute in respect of It, human mind and speech being incapable of making any positive assertions regarding this One Reality. Whilst it is impossible for man thus to have any positive and direct knowledge of that Reality, yet it is within his power to know first hand that which is its Pratishtha or image in manifestation, namely, Atma

or the Supreme Self ever present in every heart. It is only through such first hand knowledge of the Self that the Peace which "passeth the understanding" is attainable. This Paravidyā, or supreme knowledge necessarily involves the clearest understanding of the three ever inseparably connected constituents of the Deity manifest, namely, the Self, the Not-self, and the Link between the two. In other words, only by the closest study of the world within him and around him, could man know the Self which he himself in essence verily is. "Parēekshyālōkān karma chitān brāhmanōnirvedamāyāt":—by closest scrutiny of the world fulfilled by action, the knower of the Self attains peace. Consequently, the authorities of the class under consideration spare no pains to make as lucid as possible the processes attending the scrutiny of the world above referred to. The phraseology of Anushṭhana Chandrika on the present point is highly suggestive. It speaks of "Bhagavat Sankalpa Sutra", which, freely rendered, means the thread-ladder of the divine will. This ladder has four great rungs which everyone has to ascend in order to reach the ordained goal. The names of these four rungs, in the ascending order, are (i) Karma Samsāra or the stage of conscious life in which the activity aspect of the Self predominates; (ii) Ichchā Samsāra in which the desire or the will aspect of the Self predominates; (iii) Jnāna Samsāra in

which the cognition or the knowledge aspect of the Self predominates; (iv) and lastly Samāhāra Samsāra in which the above three are summed up and synthesised. It ought to be added that this Samāhāra stage, though forming by itself a separate rung, yet really pervades and permeates the whole of the ladder, and has the power of absorbing in itself the fruitage of the three minor rungs. Furthermore, each of these four stages is again similarly subdivided. Thus in Karma Samsāra, there are karma-karma, Karma-Ichchā, Karma-jnāna, and Karma-Samāhāra stages. It follows that there are sixteen main states or steps of conscious existence to be scaled. That which is beyond the sixteenth stage, or the Shodasāntham as it is called, transcends human experience. This is the truth so beautifully expressed in the Light on the Path by the words "Thou shalt enter the Light, but never touch the Flame", and by Gārgyāyana when he says that "Samīpya" is the highest Mukti attainable.

Among the aids provided for their scaling are the Mahāvākyas under reference. To an exposition of these, the part of the Pranavārṇava contained in the 16 palm leaves referred to above is, as already stated, devoted. Out of the total number of about 700 sloka measures making it up those 27, which the student of Pranava Vāda will find most useful, are quoted and embodied in Pandit

Sreenivasa Chariar's preface, and I should do no more than set down below the Mahāvākyas specially applicable to each of the 16 states of consciousness alluded to above. 1. Om, otherwise expressed as Aham Etat Na ; 2. Tat. 3. Sat. 4. Tat Sat. 5. Thadaham. 6. Chidaham. 7. Satchidaham. 8. Sarvam Brahma. 9. Hamsassoham. 10. Sankalpa Vikalpoham. 11. Neyhananaham. 12. Vasudevas Sarva Maham. 13. Nāham Karta. 14. Athmāham. 15. Sarvam Khalwaham. 16. Atmaiva. *

The first "Aham Etat Na" permeates all the other fifteen, being the Mahāvākya of the highest or the Samāhāra state of consciousness as explained above.

Now, confining myself to the Mahāvākyas enumerated above, it is scarcely necessary to say that, as may be easily inferred from the importance attached to them in Hindu scripture, their value is not merely from an intellectual point of view. A high practical utility is claimed in respect of, and conceded to, them. For, deep meditation on the spiritual verity of which each one of these is an expression, carried on long enough completely to chasten the activity, and desire-nature of the meditator, enables him as a matter of actual experience to pass to the highest or the Samāhāra level of the stage of consciousness to which the particular Mahāvākya is appropriate. It is such experience that is spoken of

* A translation of these is given in the preface

as Samādhi, Suddha Dharma, Yoga, Amrita, Nirvana, Santi, Adi, Sanatana, Sukham, Ēkam, Namaskara, Sarana, Brahma Samstithi, Paramapada, Turiya : and the object of Yoga is the attainment of that condition step by step in each and every one of the 16 states of consciousness already explained. Of course, the Yoga, just alluded to, is not what it is ordinarily taken to be, but true Raja Yoga, practised with the unalterable conviction of, and belief and faith in, the identity of the individual Self with the Supreme Self. Provision for proper training in this sacred science and art has never been utterly wanting in the world. Efficient schools for such training have existed according to the needs of the times, under the guidance of the Hierarchy in charge of our globe and conducting its affairs in obedience to their Head, Bhagavān Nārāyana, one of whose many names is Lord of Yogis, and whose almost divine nature, manifold functions, and work, will, for example, be found explained, in the 49 verses of the 49th Chapter of Udyoga parva of the Mahabharata.

Those who can see, will not fail to notice that we are on the threshold of a new cycle; and among many other things, a fresh impulse is about to be given in relation to the subject of Yoga also throughout the world. I presume to say that the offer by Swami Yogānanda of the MS. of Pranavārṇava, with a view to its publication, is an item of proof, though a

small one, that the custodians of the North Indian Secret Libraries, in which ancient books of this type have long remained hidden, are keeping pace with the march of events, and will gradually contribute by their action to the shedding of much light on the many grave problems which agitate the public mind alike in the east and west, and which intimately bear upon the spiritual welfare of the entire human population. It is to be wished that such preferred assistance on the part of the custodians of knowledge hitherto held back, will be availed of so as to ensure to Society the maximum benefit derivable from it. Be this as it may, there can be little doubt that the comparatively small treatise of Gārgyāyana, the first volume of which now sees light through the patriotic labours of Pandit Sreenivasa Chariar, and the generous and enlightened pecuniary support of those, whose names appear in the list of donors in another page, will prove not a small boon to readers interested in the many absorbing topics dealt with in the work in a consummate manner. That the conclusions of Gārgyāyana are not inconsistent, but in utmost harmony with the teachings contained in the very highest authorities of Hindu scripture, can be asserted with confidence. This will be made manifest in the Pranava Vada Vimarsini, which Pandit Sreenivasa Chariar has prepared, and which will appear along with the next two volumes of

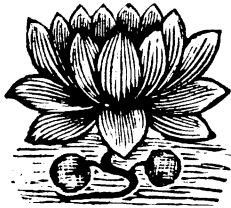
Pranava Vāda. In the Vimarsini parallel passages from the vedic Mantras, Brahmanas, and Upanishads are cited in support of the leading conclusions of Gārgyāyana, and those citations will go far to show how the author has been able to evolve a synthesis out of apparently disconnected if not discarded materials. I may also invite the attention of English readers to the excellent and felicitous translation of Pandit Sreenivasa Chariar's preface to which, as also to the equally good rendering of the Kārika, we are indebted to my young friend G. R. Josyer, of Mysore, whose expected brilliant literary career in the immediate future, I contemplate with sincere satisfaction.

In this preface will be found most illuminating quotations from two hitherto not much known works, namely Anushṭhāna Chandrika and Khandarahasyam which belong to that class of philosophic literature in which Pranava Vāda holds an eminent place. Among other points, Pandit Sreenivasa Chariar very appropriately lays stress upon the importance of not confining the study of the sacred science of Pranava to advanced students only. He shows the necessity of instilling into the minds of even youthful student the rudiments of that science in order that the spirit of the Unity of Nature, Human Brotherhood, and Universal Love may imperceptibly sprout up and mature in the minds of rising generations. The value of this suggestion cannot but be appreci-

ated by those who see everywhere marks of a desire among the different races throughout the world, to understand each other better and to coalesce. This foreward has grown much longer than I intended it should, and I must now conclude. In doing so I venture to say that the work, in my humble judgment, is the rare efflorescence of a past great age. May the happy children of Āryavarta, for whose uplifting this flower once more unfolds and blossoms, gather up and profit by all the spiritual nutriment which the honeyed petals so abundantly hold for them!

MADRAS }
December 1915. }

S. SUBRAMANYAM



**Translation of the PREFACE of
Pandit. K. T. Sreenivasachariar,**

by G. R. Josyer.

*May the triune Lord, the father, guide, and
absorber of the Universe, the Guardian of the laws,
human and divine, bless all creatures !*
Sirs,

The illustrious Gārgyāyana, noted in Brihadaranyaka and other Upanishads, as belonging to a race of spiritual preceptors ; whose knowledge has recognised the truths underlying the self, its negative, and the Supreme ; whose intellect has been perfected by meditating on the significance of Om as held forth by the Higher Learning ; who is master, also, of the inner meaning contained in that which is called the lower or mundane learning ; who has acquainted himself with the real proportions of all the divers things which go to the making up of this world ; for the benefit of men, undertook to expound the holy science of Pranava, which is the crown and summation of the scriptures, which is but commented on by the various Vedas, which has achieved fame as well on account of its form as of its meaning which is unlimited and immeasurable, the seed-word of the many systems of language, one with all the Sastras, held forth to the view by all hereditary lore, the very image and counter-part of the Godhead.

This the sage Gārgyāyana wanted to expound, and composed a work in three parts, containing the most magnificent meaning, and embracing the essence of all the various Sastras.

In a world whose progress adapts itself to the differences in time, publishers who undertake to bring out books, and especially books written in Sanskrit, must take care to understand and explain how far they are likely to serve the purposes of those of their contemporaries for whose use they are meant. This has been the practice of the learned who have preceded me when they wanted to do something by way of giving an impetus to the further progress of their fellowmen. I too shall now venture to offer a few remarks as to the pertinence of this book before us, and hope that my gentle readers will look upon them with favour and courtesy.

It is well-known that in the present state of the world, it is *study* of one kind or other alone, which widens the understanding so as to make it a prime factor of success in life. It is from the development of the understanding like this, that men proceed to desire some one or other of the attractive things of life, and try to secure it ultimately by means of practical efforts, and, understanding, too, is according to the kind of learning on which it has been matured ; as the sculptor has his understanding completely made up of that art, and desiring to obtain its benefits, sits to work out practically the

principles of knowledge which have formed his understanding. The same applies to all kindred and varied arts and handicrafts in the world. The same applies also to him who would know the Godhead. It is study, therefore, which is the beginning of all things.

“ Knowledge is branched in two,” say the Srutis ; and knowledge is twofold, known as the Divine and Human, or the Higher and Lower. The latter forms a cluster of 14, the Vedas and their subsidiaries, the Exegesis, and the Logic, the Old-lore and the book of Duty. The other is the science of Om. By both these are we enabled to know the nature of human desire directed towards some particular object of life, the easiest means of its attainment, and the capacities most necessary for one who would attain them.

Duty is, knowledge, desire, and action, as directed to a particular end. This is single sometimes, and sometimes manifold. As the first, it seeks after Brahman, is noumenal and spiritual, and renunciative and self-contained. As the other, it is not only *in* the world, but, *of* it, and active. Therefore the higher knowledge teaches the duty of Renouncing, the lower knowledge, the duty of Associating. Therefore the two kinds of knowledge together lead towards everything that could be desired. It is in this manner that the importance and the fruit of the knowledge concerning Brahman

become manifest. "Who knows Brahman achieves Para," says Taittereeya, meaning that "Para" is the fruit of the higher knowledge; Para standing for the material embodiment within which knowledge, desire, and action play their numerous rolls. This fact is well expounded in the second section of Dāsādhyaya in Anushthana Chandrika by the ascetic Hamsayogi under the technical name Sankalpa-sutra. I place a quotation from it before my readers for their easy reference :

"Here is an honest account of the means of attaining Para. Three different bodies of Samsāras are fixed to the chord of Sankalpasūtra, which hangs down from the infinite. The topmost is the Samsāra of Knowledge, appealing most to the soul spiritual. The one in the centre is the Samsāra of Hope, the purveyor of human desires. Below is the Samsāra of Action whose only salvation is in incessant action. The three could be blent in one, and that is what a Yogi would arrive at. It is something beyond the Sūtra itself, and something also identical with it. The three Samsāras, in turn, severally branch out into three, thereby presenting four aspects, three in the branches and one in unity. Samsāra is what is called Sarira, or what may be called, the world. The Sankalpa Sutra then, holds 12 worlds, or counting them exhaustively, 16. Thus Samsāra being triple, it is the usage of the Vedas to speak of the "Triped" and "Triply fastened" etc.

Gārgyāyana too, similarly, in the fourth part of the third division observes, "The syllable Om is the Sarira of the Divinity. As Samsāra it is branched into three. The three worlds are represented by its three alphabetical componants. A qualified person who has been living in the Samsāras so divided, and would like to pass into the plane beyond, should perform according to his training the actions which are known as the Spiritual, the Daily, the Occasional and the Advantageous; meant to be pursued by the Ascetic, the Seers, the Redeemed, and the Anxious, and corresponding to the altruistic, the indifferent, obedient and the independent, the ultimate effects of union, indifference, bondage, and selfishness. These actions lead to peace, and peace is immortality, bliss, reverence, and devotion. On that account it is said, 'peace alone fulfils desires.' The same occurs also in Anushthana Chandrika:

"Human beings are moving in Karmasamsara, which is the world of Action. According to their education experts perform their action. It is divided into four, daily, occasional, advantageous, and metaphysical.

"The last is understood by that aspect of Pranava which is unitary. The other three are recognised by each part of its three-fold constitution. Thus everything is consequent on, or subsequent to Pranava, and it, therefore, ought to be studied. Again, these three worlds, which are triple as

individuals are imbedded and made into one in the golden globe known as that of Brahman.

"Everywhere there is action, as also everywhere, there is that other thing, desire, Everywhere also there is knowledge, and therefore they are all unlimited. Therefore is triple Samsara strung together like beads, in Sankalpa Sutra.

"Desire of the Supreme, is the mighty power, whence the numerous worlds arise. We are all members of the world of Action.

"The world of Knowledge is recognised as the highest of the three Spiritualists and seers desiring the rewards of paramārtha, (or action with universal motives) follow a course of action appropriate to their time and place. They award respect to the great, and sympathy to the feeble; award friendship to their equals, and are, in general, quiet and disciplined in their conduct. They study the principles of the science of the inner self, and recognise no gulf between the self individual and the Self Universal. The seer in Sankalpasutra is referred to by the words 'the knower is Atman,' He is wise, and sees Him who bestows the rewards of disinterested action. He sees everywhere the Self which is centred in himself, and does not distinguish high and low.

"Daily in his own Dahara or heart's core, he meditates on the Atman; and, thereby, he attains the qualifications necessary for action.

"The inhabitants of the Globe of Desire, men of a soft and delicate effulgence, practice a chaste and deep hearted meditation with supreme devotional rapture, and behold the Atman, in form most excessively beautiful, accoutred with arms of various kinds, and possessing every kind of power, the Autocrat of their favourite world, and the Donor of all their highest desires.

"Lastly, those living in the common World of Action, in many ways worship the outward semblance of Atman by deeds such as sacred sacrifices and public charities.

"For all these three, the ultimate reward is the attainment of Para, and that is consequent on their knowledge of Atman. But, for those soul-killers who do not know anything about Atman and still offer blind worship, these remarks of the Godlike Kapila are meant to refer: 'Whoever forgets that I am enthroned in the heart of everything, that I am the Soul, and the Lord Paramount, and goes on offering worship in culpable ignorance, he offers oblations merely to the ashes. Whoever hates me in the person of others, and is overbearing, and looks upon himself as different from others, and hates his fellow beings, shall have no peace of mind. I take no pleasure in worship offered by gross men by means of good and bad offerings, and by personal activities. The Sectarian can worship me by means of outward performances, only so long as he

does not know in his heart of heart that I am alive in all created things.' So said the divine sage for the benefit of humanity. Sirs, where there is no knowledge of difference, and Brahman is known through the Monosyllable, and is believed as pure and eternal, true, and joyous, it is called Samahara. It is called also Samadhi, and Suddhadharma Mandala. It is called, once again, Yoga, or Rapture, Immortality, Redemption, Peace, Beginning, Eternity, Bliss, One, Prostration, Refuge, Brahma-samsthi, Parama, Tatpada, and Tureeya. The Lord there, is Narayana or the Universal Soul. Beyond that is Parabrahman, in whom there is nothing like Being and Non-being, which is famed as truth, knowledge, and joy, which is unassisted by any means of cognition, and is indicated by the word Tureeya. It is situated beyond all, it is lost in symphony, it lives in voice, it is beyond the reach of voice too. It is the beginning of all, perhaps it is not so: It is blank vacancy, or perhaps it is not so. It is not to be known, not to be contemplated, not even to be spoken of. It is unbroken, it is to be indicated by means of the *negative* particle. It is sometimes deemed even beyond Tureeya, or the fourth stage; a mark which is touched only by shafts that are tipped with the Negative. It is beyond the scope of human qualification, yet in it is the formation of the qualified. The same, in the form of Atman, has its place in our Samsara. It is the

embodiment of all triads; it is the expositor of all triads; it is the life-breath of all triads. Yet, with all it appears beyond the reach of all triads. He who knows that Brahman is all this, is the only proper man. So says also the Sruti.

"By Krishna, the prince of rapturists, this Samahara state has been described at great length, along with its accessory stages numbering four altogether. "I am Time," he says, "which makes the world decay. I am ancient, I am engaged here to destroy the worlds, and so to assimilate them. Your cousins standing before you are nothing but your own self. Best of men, know that he whom these cannot harass, who is equal in sorrow and joy, who is brave, is fit for immortality. Son of the Kurus, the will that leads to *action* is decisive and one. Only inactive weaklings are unsettled in their minds, shift this way and that, and never come to a conclusion. Tranquillity comes to him into whose placid mind all desires enter, as streams enter the immovable ocean of waters: not to him who anxiously courts desires. The Brahman sacrificer, sacrificing for the satisfaction of Brahman, tenders the Brahman in the form of fire. His *goal* also must be Brahman since there is a concussion of Brahman materials in the action which engrossed his energies. Therefore, Bharata, cut this ignorant doubt which has taken possession of your heart with the sword of knowledge, and recognise the

Law of Unity. The ascetic who is happy, undisturbed, and illuminated within, becomes Brahman, and enjoys the bliss which is only that of Brahman. The one-minded Yogi who thus actuates his heart receives that peace which is the crown of Divine bliss and originates from a recognition of the Divine. He is most immortally happy who has achieved this blessed peace, and has discarded all intemperate passions, and weaned himself from errors and has become one with Brahman. The Yogi is superior to sages, superior also to seers, and superior by far to active humanity. Therefore, my Arjuna, become a Yogi. All these are noble no doubt, but it is my opinion that the *knower* alone is Atman. As a Yogi he reaches Me in the end, and beyond Me there is nothing. The greatest state after death is his who bars closely the doors of knowledge which open on God, and concentrating his mind on his heart fixes his mind in the crown of the head and places his respiration in the Samadhi of Yoga, and dwells incessantly on the sacred Om, and keeps Me in mind, and so leaves his earthly dwelling and passes on to the Great Beyond. Listen to me, prince of the ignorant, I am Atman, and my place is in the secret wishes of all varieties of creatures. I am the beginning of all things, the bloom of their middle manhood, the consummation of their life on earth. I am Bhṛigu amongst the great sages and the Monosyllable amidst speech. I am the sacrifice of

Meditation in the list of sacrifices; and I am the Mount of Snow amongst immovable things. I am the letter "A" in the rung of the alphabet, and I am Dwandva amidst verbal syntheses. I am imperial Time, and I am thousand-faced Brahman. Everything that is happy, glowing, and prosperous, is the product of My glory. I am the rod of the mentors, and the statecraft of the winning. I am the reticence of the mysterious, and the wisdom of the wiseacres. Treasure Me up in your mind, be devoted to Me, offer your worship, and find your identity in Me, centre your whole soul in Me, and you will become Myself. "OM, Tat, Sat," formed the three chief appellations of Brahman formerly. By Him were the Brahmanas, the other Vedas, and the Yajnas established. The placid heart becoming one with Brahman grieves not, and desires not; gives equal treatment to all, and gives Me its highest devotion. Iswara is the Lord paramount of all human hearts, my Arjuna. He sways them in all their actions with Māyā for their motive power. Place yourself in his protection completely, Bhārata, and His Grace will bring to you great peace and eternal refuge. Cast off all extraneous regrets, place yourself implicitly beneath Me, I shall release you from the thralldom of sins, and no more need you mourn!

"Thus runs Yogagita, whose object is unification. From that Yogis should understand the nature of Brahman. In the song of the Divinity, or the

Bhagavadgita, the songs are of the number of Gayatri, strung together by Krishna, the Sacred Bridge leading to the region of virtue, for the realisation of truth.* It is by the study of Para or the Higher Learning, that there arises the satisfaction of the yearning of one's *soul*. Lesser things, things that lead to worldly and everyday pleasures are entered to by the study of the Lower, or what may justly be called *Profane* Learning. He who has the satisfaction of knowing the Atman, has not only the worldly pleasures, but also much besides. He who knows that the Great God, the wide world, and his own self, are one and the same, is near immortality. He who is humbled by the absorption of culture, is thoughtful for the good of all, should know that everything is a matter of necessity, and should regulate his actions so as to be in harmony with their time and place. For man's chief empire lies in action. The knowledge of Brahman is subsequent to the knowledge of the world at large. The physical universe of our personal experience—living as well as stagnant—has at its back, its vital force and its superior by nature, the great Iswara or the Supreme Atman. The ascetic who knows this Atman ranks among the highest. In the Atman he recognises Brahman the everlasting. This truth, so pure, so eternal, and so

* The other Gitas are : Nara-Narayana-Dharma Gita, Avatara, Adhikara, Siksha, Kārana, Kaivalya, Swaroopa, Sadhantraya, Maya, Moksha, Brahmaswaroopa, Brahmavibhooti, Prānāyama, Paramatma, Akshara, Rajavidya, Paramahansa, Sanyasa, Atma, Prakriti, Karma Bhakti, Jnana, and Yoga Gitas.

thoroughly unselfish, it is his business to impart to the world at large. I, my friends, am not a sectary, nor a sinner. I am not a virtuous man, nor duteous. To me everything appears one and indivisible. But if there is division, my place would be that of a servant."

Therefore the facts that we ought most paramountly to know are, the importance of Brahman, Atman, and the Universe. These are what form the body of the book before the reader, and the same also have been dealt with by the ascetic Hamsa Yogin, I have presented the above extract from his work, so that the reader may better appreciate its truth than the same thing expressed in my defective words might enable him to do. Then, the remark in Mundakopanishat, "After surveying and careering through the many worlds of action the Brahmin passes on to bliss." expressing the priority of worldly experience to final and superhuman joy, clearly holds forth that it is he alone, who first examines all the active worlds and then in his deepest heart meditates on the Atman as the fellow and counterpart of Brahman, who is enabled to reach Para. It is the man so qualified who is pointed at by the words in Taittiriya, "He is known thereafter as the proper man." All this is sufficient evidence for the truth that the Higher Learning is a prime necessity of everyone of us.

In the present stage of the world, it is quite possible for people to say, "A truce to the necessity of your Brahma-vidya to us, when our chief aim and desire is that other learning which aids the unfolding of the intellect of communities according to time and place, which procures the objects of our desire, and which promotes the welfare of our world!" The scope of Brahma-vidya is ill understood if it is not recognised as part of its function to reveal to us the exact nature of material or worldly progress and the intellectual awakening necessary for bringing it into perfection. This point is touched by Hamsa-yogi in Anusthanachandrika in the passage :

"Men feed themselves everyday," said the disciple to the guru. 'For what purpose', he was asked. "The body which is the seat of pleasure would else decay." "What about the other which vivifies the body? without knowing that as immortal and above the physical accoutrement what action worthy of its name does man do? That thing is denoted by 'A' and has to be protected always. The Atman is the life principle which causes all created things. He is the representative of Brahman by means of the operation of knowledge. He originates all good, and it is called mūla, or the root of things. It is the root that is watered; and watering here is knowing the true sense of unity. Thus fostered Atman grows up with great beauty. Therefore the study of the great science of Atman is of superior importance. With the

aid of the luminous torch-light which is fed by that study, the world ought, to be studied first and then the world's Lord."

Therefore the thing that is really great and excellent is that effervescence of knowledge which is consequent upon the study of the immortal Brahma-vidya, or Atmic learning. It is on that account that Vedic texts such as "O thou mortal man, it is the atman which has to be seen, heard, remembered, and meditated on, in thy heart of hearts," incite man to the understanding of Brahman with a persuasive power sweeter by far than that of a thousand pairs of parents.

As the conclusion of all this, we see that both the kinds of learning, High as well as low, have to be studied and inculcated as mutual counterparts, the two blades of the same weapon of knowledge, and never antagonistic rivals carrying animus against each other for the destruction of a good cause. To corroborate this from Isāvāsya;

"He who has acquired the Higher Knowledge or knowledge par excellence, and that other Lesser Knowledge dealing with mundane things, crosses by the latter the perils incident upon our fleshly being, and by the former attains to the possession of immortality."

Other kindred Srutis voice forth the same sentiment, and plead for the interrelation of the two kinds of learning. So they run: "He finds satisfaction

for all his desires along with Brahman the knower.”
 “He who knows the superior bliss of Brahman, has need for no kind of fear.”

“It is enough if you know that one indivisible Atman. You may desist from all other talk. He is the drawbridge towards immortality.” Otherwise the spirit of Brotherhood called forth in us by education, coming into conflict with the ideas of Difference, how shall we own the power to preserve the spirit of union, and how shall we adore the Divine Being with our action, knowledge and devotion? Therefore, sages and wise ones enlarge by the warmth of higher learning the shrunk flowers of ordinary knowledge living in a small world with selfish desires aiming at limited ends, and boldly, candidly, and indifferently venture forth in quest of things which are nobly and paramountly important.

The two Vidyas then are to be studied along with each other, and the period when they are to be pursued is boyhood and early youth. Great Kalidasa remarks, speaking of the children of Raghu: “They studied the sciences in boyhood, longed for the sensuous pleasures in their youth, retired to the forest at the approach of gray hairs and spent the last years of age in ascetic contemplation.” The intention of the poet here is not that the vast field of learning should be traversed in immature boyhood, that being impossible, but that those fundamental principles of knowledge which act as the seed for all later learning

should be taken possession of in early years. In this connection, it should be borne in mind; that the desire for an unbroken welfare is ever present in the hearts of young and old; that then it is our duty to educate the young mind, of either sex, in both the learnings in unison with their capacities, that from the age of eight onwards, for a year the boy's peculiar bents and apathies, and his peculiar forte, ought to be studied scrupulously, and then ought to be placed before him those springs of knowledge whose acquaintance may best smoothen the asperities that are likely to impede his particular career through manhood and age. Early education is the best part of education; and that the poet refers to by “they studied the science in boyhood.”

“All this is very well,” somebody might ask, “the Pranava has been commented on by Mandukya and several others, what is the place of this new star, Pranava Vada?” Gārgyāyana may here answer for him-elf,

“This pranavaśāstra comprises 16,000 verses and I have tried to place before the reader, along with the various Mahavakyas as much of it as necessary. Still, I by no means, arrogate to myself any superior wisdom. What I was capable of getting up from Pranavārṇava, and what else I could acquire by actual experience as to the principles of philosophy, I have tried to embody here. This provides elementary knowledge on the subject for the younger people.

There is no book besides this which deals with Pranavaśāstra inclusive of the Mahavākyas. In Pranavārṇava indeed it is dealt with on a grand scale, but that has nothing to do with the young; hence the appropriateness of this book. He then points out the method of pursuing the study of the science of Pranava : "First Pranava-Vivechinee of about 3,000 stanzas should be taken up, being in the form of an introduction. Then the Śāstras as they are prescribed for the particular class and section to which the boy belongs. Then Pranava Śāstra so that it may synthesise the conflicts between various elements of knowledge acquired by the boy according to his age and ability, and give unity to knowledge as a whole. It is thus that the great sages, have explained Pranava meaning all good to the world thereby. The vastness of the influence of Pranava, and its power of remodelling the other śāstras, and so bringing itself into unity and intimate relation with all of them, is something generally granted among the orthodox. And, when the study of this work has softened their divergencies and given a sense of unity to all the Śāstras, there will be no chance of their several meanings striking the reader as running counter to one another. Without this Pranava Śāstra, it would be inevitable that differences should arise between one śāstra and another. Therefore it is that alongside of the other Śāstras Pranava-Śāstra also has to be acquired and imparted. How this

is to be done is explained in Vidhiratnākara which is a discourse on Vedic significance. Though in that work it is only the consanguinity and fellow-feeling of the sayings of Divine Incarnations that is put forward, since the works of sages are only enlargements of Divine Literature and are composed in strict obedience to those texts which have come from the Divine fount, they too claim a good portion of the authority which we recognise in their sources; since it was a feature of the great sages to be possessed of the exact kinds of knowledge necessary for their particular ages, as well as of a power which was well nigh beyond definition. Therefore Pranava Vivechinee, Pranava Prabha, and Pranava Pradeepika are made lighter as they go. Therefore also, since there is no other exposition of the meaning of Pranava by way of creating a unanimity among various Śāstras, there arises the need for the study of Pranava Vada, or a work of similar import. If there be any who would speak of the past obscurity of this work, I might humbly submit this to them : "Not all Śāstras are for all times. But it is according to the needs of the times that the almighty and his lieutenants and the sciences take their place in the world. We know it well from the Purānās."

The sage Gargyayana says that Pranavārṇava was the original cause of his own work. Enquiry tells us that it is a monologue addressed by Siva to

his better half, Dakshayani. It comprises eight lacs of stanzas. It is divided into eight mandalas, and its contents are a commentary on the Pranava. This information we owe to H. H. Swamy Yogananda. To him also we are indebted for 16 palm leaves containing the manuscript of 700 of the 8,000,00 stanzas, 100 of which deal exhaustively with the subject of Mahavakyas. Its purport is thus : the extraordinary capacity of the supreme God which brings forth the world resulting from the desire to become many, and which is universally famed as Lakshmi, Saraswati, and Parvati, also creates that Samsara which is called the Samahara state of Brahman and whose cause lies in the knowledge of identity. This Samsara is of four species, in the form of knowledge, desire, action, and their coalition. The holiest of them is that of Coalition. In it is the everlasting Brahman with his nature symbolised by "Om." Him do family men, applicants for redemption, and superior sages invoke as Om, through the knowledge of the Mahavakyas. The second is the Samsara of Knowledge, in which Brahman is "Tat" by nature. The worshipper in this instance is a Hamsa, and the Mahavakya used in the worship is "Tat." The next is the Samsara of Desire, in which the nature of Brahman is "Sat," the qualified worshipper here being the devotee, and the Mahavakya used in the worship taking the form "Sat." And the fourth and last is the Samsara of action in which Brahman is

"Tat Sat," the qualified person realising Brahman by means of Karmayoga through the Mahavakya "Tat sat."

A Mahavākya is that by which worldly men desirous of salvation try to ascertain the nature of Brahman. Their form and other matters are largely dwelt upon there, and an extract is placed here for the edification of the curious :

"My wife I shall now tell you the Mahavakyas" says Siva, "all of the many worlds, which are the real means of knowing the Truth of truths. The truth of truths is that the collective material world is one and indivisible. The life of all the worlds depends upon the knowledge of what are to be accepted and what should be rejected. Great sages have called the means of that knowledge Mahavakyas. By that, humanity reaches Para. They are called Mahavakyas or great sentences, because they are great sayings. They comprise the Para-vidya or Higher Learning, with its twofold division by synthesis and analysis. They are sixteen of them, which ought to be known by all the Samsāras. The greatest of them is "I am not this", "अहं एतत् न" and it encloses the meaning of Pranava. It is this meaning, my sweet lady, which, the Vedas hold, ought to be looked for as the chief content of all the Mahavakyas. The component letter "A," which forms the first member in the syllable "Om" indicates the Spirit, the Univer-

sal Soul, the Eternal. His pure effulgence shines forth through the Mahavakyas. It is the Atman himself who pervades all nature assuming many forms, and He is Lord of all. The means by which the Atman gets fettered and courses through Samsara is to be understood by the aid of the Higher Learning. Mahavakya is identical with this Learning, and it enables all men to know the undecaying, self-sufficient Atman. The Mahavakyas, whose purport is Pravṛtti or Activity, are sixteen, and the same number also aim at Nivṛtti or Renunciation. Listen to me, my Queen, this universe of which you are the cause, is guarded and presided over by a body of sixteen who have established themselves in four groups at its four angles. The holiest of them is the Paramahansa, who serves the one, and who is qualified for the study of the science of self. His object is unification, and his purpose in all actions is, their necessity. He sees identity in everything and is always unselfish, and his chief glory is the consciousness of Identity. His incessant engagement is invoking blessings on humanity. The Hamsa serves the world as a whole, recognises Brahman in everything, catches at the merits of things, is an ascetic with Knowledge predominating in him and beholds the unqualified Brāhman. The Bhakta or devotee serves the Lord, and adores him as one encompassed by qualities. First among the Mahavakyas is "*Om*". Next comes "*That*", and "*Exists*" follows it. Then

come "*That exists*," "*That am I*," "*Knowledge am I*", and "*Being and Knowledge am I*," in order. After these are the sayings "*All is Brahman*," "*Hamsa is Myself*," "*His synthesis and analysis am I*," "*Variety is not here*," "*I and everything are Vasudeva*," "*I am not the agent*," "*The self is Me*," "*Everything indeed is Me*," and "*The self alone*," one after another, the series terminating with the last. The summation of all the Māhāvakyas, their epitome, is in "*I am not this*", which is sheathed in the Pranava. That forms the life of all the Mahavakyas. It is an eternal sentence put forth by the Atharva. The knowledge of the Mahavakyas paves the way towards everlasting happiness."

Further on, the Mahavakyas are explained in full, but they are not here placed before our readers owing to lack of space.

This remarkable work was placed in our hands first by revered Dr. Sir Subramanier himself. Then we carefully went over it during the course of a year. It is well known as a matter of our everyday experience that good and bad form the sum of our actions throughout life. That is why texts like "*Thus it happened between the Devas and Asuras*," found in the scripture, denote the two-sidedness of action, and of the agents qualified for its performance. The observation of an ancient saint "*The world is uneven with differences such as master and protected*," expresses the difference in their qualities. The

announcement of the Lord "Recognising the divine presence in everything possessed of name and form, and being careful not to bring about a conflict of selves, man reaches salvation," indicates what ought to be the pursuit of life. The statement, "The Asuras know not the affirmative and the negatives sides of action," points out that both the sides ought to be ascertained by men who wish to succeed and to be redeemed. "Those who own not the knowledge of Atman, and have part in merely worldly affairs, are but Asuras: as well those who have no part in worldly affairs and set up to know the Atman. Those who know both are alone to be counted gods," is the distinction between Angels and Demons, in Khanda Rahasya. The work before us has in our estimation the qualities requisite to answer the highest needs of those who would tread the double path of mundane affairs and Atmic quest. That is also the reason why illustrious Sir Subramanya Iyer has been keenly anxious to give it to the public in perfect form, and has been untiring in lending and obtaining aid for the accomplishment of that purpose. Therefore, to those benevolent gentlemen whose handsome contributions have enabled this work to go into print; to the Dr. Sir, S. Subramanya Iyer whose Foreward graces the first pages of the present volume; to His Holiness Swamy Yogananda whose simple exposition of the contents of Pranava Vada, called Pranavavadartha Deepika forms a valuable introduc-

tion to study of Pranava Vada; and to Mr. G. R. Josver, Madras Presidency College, who has in appropriate language provided an English version of Pranavavadartha Deepika, we hereby tender our grateful acknowledgements, and shall briefly name the message which the author of Pranava Vada holds forth to the notice of humanity. "The science of Pranava ought to be imparted to the young, during the years of undergraduateship, so that a spirit of friendliness and fellow-feeling may lead them to the knowledge of the true nature of Atman, so that they may understand the significance of the actions they will be called on to perform in their succeeding stages of life, and may know also the principles underlying the various systems of religious and other ceremonials, and become aware of the importance of the materials universe as well as the spiritual sciences together with the multifarious details comprehended in them." That the teachings of Pranava Vada are in close concord with the ideas of the revered Fathers of traditional custom, of Vyasa and other hoary sages of antiquity, and of Him whose Divine voice gave expression to the Veda, we have attempted to bring out in the "Appreciation of Pranava Vada," which will place itself before the reader later on along with the second and third volumes of this work. Now it is well if this introduction has given any little satisfaction to those who would desire to know something of Pranava Vada,

and to that Divine Lord for whose sake everything
earthly has its being.

In this wise
I am faithfully yours,

Pandit K. T. SREENIVASA CHARIAR.



Translation of the Epistle of

His Holiness Swamy Yogananda

by G. Ramanuja Josyer.

Prostrations to the Great sages

and renowned ascetics !

Honourable and illustrious Sirs,

Pandit K. T. Sreenivasa Chariar recently asked us our opinion concerning the work called Pranava Vada which he has undertaken to bring out. We are indeed obliged to him for that piece of courtesy. "The mangoes were watered and the fathers were satiated," is an adage which stands in our mind, when, with a desire to satisfy Mr Sreenivasa Chariar's request, we venture to place our ideas of that work, with what ability and humility we can command, before those anxious to know the truths set forth in Pranava Vada, and before those on whom rests the burden of fostering the holy and time-honoured practices of Aryandom.

It is a fact somewhat longstanding, having been set forth in all Epics and Old stories, that, when, owing to evil times, religious and social principles

and their concomitants are deprived of their significance and subsist in their names merely, like shorn trees presenting bare trunks, and when, from ignorance of that set of eternal truths which are the basic truths of this world, and from a failure to grasp the imperious canons which form the groundwork of the Metaphysical remains of the great writers, nations try to jeopardise the progress of humanity by letting their own deceased wisdom bloom forth into public activity, then the Almighty comes to the salvation of the world by the restoration of the Sanatana Dharma by means of the sages inspired for the purpose by His own almighty and divine wisdom.

Speaking of this work now before us, it is our belief that it is the production of Maharshi Gārgya-yana who received his life-impulse from the Great Unknown in the manner of those above referred to. We are led to speak like this because it is the nature of this work to enlarge the minds of the devoted, to reveal the truths of the various Sastras, and to inculcate the art of discerning the differences of soul, not-soul, and Parabrahman. Our own acquaintance with the work began thirty years ago in the possession of a band of Sanyasins, and since then we have tried to preach and practise it at some length. We may take this occasion, also, to say that by the same sage, three other kindred works—Pranavabodha, Pranavasara and Lokadarpana—are understood to have been composed.

As at winter-time ploughmen see the plant-life of their field—standing out with naked arms, their leaves withered—and protect their seeds expecting to reap a rich crop at some later time, so you who form the circle of the religious and the faithful—may you preserve the Sanatana Dharma which is the seed of the manifold dharmas, so that at some later time it may enable you to put flourishing life into them ! This Pranava Vada deposes us treasures up that sanatana dharma from which springs the enlivenment of all the dharmas. On that account have the Mahatmas, with great altruism so long, undertaken to preserve the work somewhere or other. We, too, in our little way propose to send forth, along with this, a summary of that work, for the easier grasp of our younger readers.

It only remains for us to offer our benediction to those who have undertaken to unveil this Pranava Vada for the benefit of the world : in the van Srijiut Bhagavandas of Benares whose English version of the work first placed Isis before the popular gaze ; next the personage honoured by crown and country, Dr. Sir S. Subramania Aiyar, the chief actor in the ceremony of unveiling Isis and showing her to the world in her true shape and form : then Sriman Pandit K. T. Sreenivasa Chariar of Tiruvindalur whose work has been to set right the blemishes of scribe and printer ; and, lastly to all those high souled public benefactors who have contributed towards the

successful publication of this work. We invoke the blessings of the Divine Lord on this work.

SWAMI YOGANANDA.



PRANAVAVADHARTHA DEEPIKA

BY

SWAMI YOGANANDA.

Translated by G. R. Josyer.

1 and 2. O Ye Wise Ones, having meditated on the lotus feet of the great son of Gārgya, the sage and worshipper of Aum, having grasped to the best of the power of my intellect the contents of his work, I, the ascetic Yogananda, now joyously compose this Karika as Deepika or light for the instruction of the young.

3. May they, the learned, the steady-minded, the pure-hearted, and the good, study this ; may the science of divine wisdom flourish ; may the worlds prosper !

4. For the sake of the well-being of the world, Sage Gārgyayana composed this work named Pranava Vada in conformity with scripture.

5 and 6. It was composed for the delectation of the wise by the great sage by way of a commentary

on the science of Om, the symbol of Brahman, the Higher Knowledge according to scripture. By this science immemorial righteousness is guarded, of which there is no doubt.

7, Synthesis certainly is the very life and aim of this work, and that synthesis is shown to be the merging and resolution of all in Para-Brehman.

8. This work, the great sage divides into three sections, of which the first is named Prakṛti-Sandhi-Prakarana-

9 This Prakarana, consisting of five parts, and explaining comprehensively the Supreme Truth itself in its essence, is, it is taught, the first to be studied.

10. Pranava conveys all the knowledge needed by seekers of liberation ; hence the sage proceeds to expound the same.

11. In his preface forming the very beginning of the work, the sage very clearly and in brief sets forth the substance of what is intended by him to be expounded.

12 and 13. Herein the sage lovingly advises that, in precedence of all other studies, the teaching and the study of Pranava should, agreeably to place, time and capacity, be undertaken that it may synthesise all the sciences.

14. What is taught by the great sage in the second part should be learned by lovers of the knowledge of the science in the order followed therein.

15. World-process is three-fold—Being, Non being, and their mutual Pervasion—with the attributes, time, movement, and objects, as concomitants.

16. This triplicity is in conformity with the coalescence of the three letters in Aum. The coalesced single syllable (Om) is the highest symbol of Brahman.

17. This syllable is viewed as being two-folds conjunctive in one, and disjunctive in another—conjunctive in the aspect of Brahman in his unity, and disjunctive when corresponding to Brahman as seen in the variety of world-processes.

18. As disjunctive, it consists of A, U, and M, of which A, the first, signifies the Self.

19. It is this Self that is to be seen, heard, meditated on, and realised by seekers of liberation as the scriptures enjoin.

20. As, of all things, Self is the Lord and Director, so the sound 'A' encompasses all other sounds.

21. Manifold are the actions done by men day by day, and diverse the fruits thereof; but that act which will be productive of the very fruit desired, should be the object of investigation.

22 and 24. Rejecting, of course, actions so idle as the splitting of a straw, the many *soi-disant* knowers of scripture say, that, with reference to earthly concerns, real understanding of the essence of one's works is necessary. Whilst thus urging, there are those who still embellish their acts by gifts of

flowers, of kusa grass, water and sesamum; others who resort to hymns of praise, prostrations, and surrender; still others who make adherence to caste and cult marks, as special accompaniments of their observances, in fashions adapted to their own tastes.

25. With all this, they are really devoid of the knowledge of what will secure the fruit they desire; because, their doings are merely their *bodily* activities.

26 and 27. As, doubtless, it is every one's experience, when the body is subject to blemish, its actions are all imperfect; only when unblemished and sound the body becomes a fit instrument for the performance of all works. Mentality alone will confer such fitness.

28. Mentality is the determination of will, born of the cognition of what is thinkable and unthinkable, *i.e.*, of what is appropriate and inappropriate; thinkable being that which is true, and unthinkable that which is false, though both are but different aspects of cognition.

29. Hence, right mentality involves the knowledge of truth; such mentality alone endows the body with the power of virtuous actions. Action resulting from such combination only will prove fruitful.

30 and 31. When, of course, bodily actions are prompted by wrong knowledge, they fail to produce a desirable fruit and become sources of evil. This is

the settled conclusion. Therefore, ye, who are desirous of such fruit, sedulously guard your minds.

32. Through such guarding alone will you become capable of attaining your object. Mentality with right knowledge is real mental guarding.

33. The answer to the enquiry What that truth or the thinkable is, is "Self." Therefore, they who desire bliss should investigate the Self.

34. Hence it is that scripture enjoins that, in one's 8th year, the Self should be seen, heard, and meditated on.

35. Therefore it is that the Sage inculcates the prime necessity of meditating on that Para-Brahman which is Truth, Self, and Self-knowledge.

36. Therefore the Self is to be known by all seekers of liberation.

37 and 42. Between the Self and the letter A, an analogy is asserted to exist. The Self is uncreate and self-existent, unchanging, without support and yet supporting all, independent, incomprehensible, eternal, possessed of attributes, ever-lasting; without beginning and end, devoid of caste, number, order and time; pure, approaching all, unapproachable; the basis of both knowledge and ignorance, all pervading, actor, supreme, lord, unsullied by environments, shining as the principle of self-maintenance, smallest among small, largest among large, imperfect when conjoined to matter, itself radiant with perfection, omniscient, by nature Brahman, embodied in matter, Supreme Purusha.

43. The symbol of this, the letter A has to be viewed by Yogis in a similar way. Scripture declares that letter to be all speech. Such is the description of the self in the second part treated by the sage.

44 and 45. Accordingly, seekers of liberation should first learn the attributes of the self.

In the next or third part, the nature of the world-process is described by the sage, it being the means of the knowledge of Self. Whatever is different from the Self is viewed as Not-self.

46. World-processes or conditioned existences known as Samsara constitute the Not-self. Prakriti (matter) is another name for it. The characteristic of *change* is the reason for the name, Samsara; Prakriti because 'Pra' means *well*, and 'Karoti,' accomplishes,

47 and 48. The appearance of all qualities in the Not-self is by reason of its union with the Self. That union is through the power of the self. When that power acts on the Not-self, there arises the energy of the Not-self; and this latter brings forth the manifold universe. The resolution 'May I be many; constitutes the union of the Self.

49. Hence, for that union the Self is understood to be the cause. Such a universal cause therefore is to be meditated on by seekers of liberation.

50 and 51. Thus, the world-processes themselves are the means of the knowledge of the Self.

"U," the second letter, in the syllable Aum, represents the Not self, like the Self that rules therein, it has neither beginning nor end. All order in the multiform world-processes is due to the power of the Self alone.

52. The eternal Self, immanent in and bound up with the Not-self shines forth as the universe, and is the protector of all.

53. In the universe thus protected by the Self there appear birth, and death, existence and non-existence., knowledge and ignorance.

54. Manifoldness of the world-processes gives rise to the name Prapancha. In the aspect of Prapancha, the Self is said to be imperfect.

55. and 57. By relation with the Self, Prapancha becomes a *locus* for activity. The purpose of such self-projection by way of creative and other activity is to provide means for the gaining of knowledge ; this covers all particulars. The play of Mahat and other elements is only in world-processes ; likewise that of substance and other categories.

In world-processes, all things have their own origin and end ; and they are the means of the knowledge of that which is beginningless, and endless

58. Everything is subject to the power of matter. It follows from this that this power is the basis of all.

59. Falsity is to be predicated of the universe by reason of its variety, and the absence in it of

initiative capacity. Non-existence consequently is its nature.

60. It is from the union of the self and the not-self that the cognition of the differences of name and form arises. Such a union results from, and accompanies, the cyclic changes in time.

61. The purpose of Samsara is action, and action is originated in time. The conjunctions of all things are seen only in Sam'sara, which means world-processes.

62. World-processes are indispensable to the Self and have neither beginning nor end.

Knowers do not recognise superiority and inferiority among what constitute world-processes.

63. For, they realise that all acts alike produce effects. Therefore the wise accept that world-processes continue for ever.

64. True knowledge of Brahman is born of the understanding of the Not-self and the self ; consequently, world-processes are by no means to be discarded or ignored.

65. Illusoriness as ascribed to them has reference only to the identification of the self with the not-self. Therefore the knowledge of world-processes ensures the realisation of the Self.

66 and 67. After discussing the nature of the self and the not-self, the son of Gārgya the sage, proceeds to investigate, in the fourth part, the nature of Parabrahman as symbolised in the syllable Aum.

Therein the letter M stands as the third and the last ; and it possesses two significations, negation being the second and final one.

68. Negation is not with reference to the inherent nature of M, but only with reference to its aspect as conditioned existence. In regard to this alone are existence and non-existence predicated by knowers.

69. M, by finally denying the conjunction between the self and the not-self, establishes the true nature of the former ; and thereby also indicates the transcendence of Brahman.

70. By negation of the conjunction between the Self and the Not-self, the nature of the Self is established ; and thus also the nature of that which is other than that Self, and beyond it.

71 and 72. Co-existence of the *Not-self* with the self is affirmed as a necessity ; but, the co-existence of the *Self* with the Not-self does not follow, the former being independent of the latter. Apart from the Self, the existence of the Not-self is not predicable, by reason of its illusoriness. U is confined to Not-self alone, and never points to the Self.

73. The term "existence" involves the cognition of the conditions of being and non-being, and these two concepts are represented by A and U.

74 to 78. Brahman is not to be affirmed nor denied, censured nor praised. It is the origin, and not origin. It is not an aught, nor a naught. It is not

embodied, nor even shapeless ; it is not a plenum, nor a vacuum ; it suffers not change, neither is it changeless. Transcendence is its nature. It is subject to nothing, and subjects nothing. It is absorbed in nothing and absorbs nothing. It is proximate to nothing, and nothing neighbours to it. It is not anterior to anything, nor posterior. It is not with a purpose, nor without one. It is that which is possessed of the inherent nature of one and all.

79. Being uncognizable or suggestive of any specific concept, it is well-settled that Brahman transcends all understanding.

80 and 81. Brahman pervades all, and all are in it. It is known only by negating its possession of all attributes. It is neither the Self nor the Not-self ; yet it is both. That which is thus inter-related is declared Brahman.

82. Furthermore, Brahman is thought to be many as well as one—in reality, the all-transcending *ONE*.

83. Meditation on Brahman and worship of Him are impossible and unthinkable. They are possible only in relation to the Self.

84. Even Kāraṇa Sruti mentions the *Self* as the cause, and not Brahman. Brahman is surely no cause, not being Itself among the categories.

85. It follows then that neither I, nor you, nor he, is Brahman.

86. That Brahma is the pure and the real, is the established teaching of sages. Therefore enquiry into it is most essential.

87. Scripture speaks of the Self as Brahman, only by way of compliment.

That the mutual relationship of the three—the Self, the Not-self, and their negation, is Brahman, is a settled conclusion. The characterisation of Brahman in relation to the conjunction of the three, therefore, refers to Pranava.

89. In the scriptural statement "All this verily is Brahman," the term 'All' covers the self and the not-self as negated by negation, and inculcates the reality about Brahman.

90 to 92. Such too is the import of the logia 'That art Thou' etc.; the oneness of all arising from the identity of thou, I and he. The notion I am separate, 'Thou art separate and, He is separate, are mere illusion. Without the self, these world-processes are non-existent; and likewise, without these two neither is there the relation of negation.

93. Therefore, the three components of the Pranava are taken by the learned to be explanatory of all.

94. That in reality this letter is always declared to be only one, and that such also is para Brahman. seekers of liberation should know.

95. Having resolved thus, and knowing that all action is necessary for human creatures, one passess into the enjoyment of bliss.

96. In the fifth part, Gārgya's son, the sage, explains again the unity of the three subject.

97. The nature of the conjunction and disjunction of the three viz, the self, the not-self, and their kinship through negation, together with the reason are to be known by seekers of liberation.

98. With regard to the 'necessary', conjunction and disjunction do not both operate, but merely, conjunction; and with regard to the 'unnecessary' disjunction.

99. Order itself is the generating cause of conjunction and disjunction. Order thus comes first; next the state or condition; and thence conjunction and disjunction; this is the established position.

100. To him who is desirous of distinguishing the self from the not-self, disjunction is the instrument which is serviceable.

101. Hence the denial of the view of necessity of the not-self for the self.

102. If, in the presence of effect, cause and an efficient actor, interdependence of the two is predicable, there will also arise the concept of interdependence between conjunction and disjunction; and this does not follow, because of the hypothesis relating to the identity of the three.

103. When the self and its correlative see themselves reflected in each other, conjunction is said to exist.

104. Ignorance and knowledge being coexistent in man, he becomes a knower on the disappearance of the former; otherwise he continues ignorant.

105 and 106. Similar should be the point of view of thinkers as regards conjunction and disjunction. Illusion is only in relation to conditioned existence; it is not innate in the self. Predication of ignorance in the self is solely because that self is the *sine qua non* for conditioned existence. Consequently, conjunction and disjunction are observable with reference to all things.

107. The ultimate cause of conjunction and disjunction is the thinker's will; conjunction is when a thinker wills it; otherwise disjunction; this is a settled opinion.

108. Desire for conditioned existence brings about conjunction. Hence the conjunctive letter "M" is placed last.

109. The above statements are only from the phenomenal point of view. Truly, however, Brahman is the one substratum of the three.

110. Power is inherent in the self. The union of both in all conditions follows; hence the Vedic saying 'see the self in all.'

111. Analagous to the relation between the sap and the tree, is that between the individualised Self and the body. Such a bound Self is Jiva.

112. That there is similarity between Brahman and its symbol Pranava, with the interdependent constituents, and that negation is its nature, is our conclusion.

113. Exposition of the nature of Brahman is alike possible and not possible, obscure and not obscure, comprehensible and not comprehensible.

114 and 115. Brahman is spoken of by those who have attained unto Peace, both as possessing attributes and as not possessing them. The Self, immanent in conditioned existence, is stated to be Brahman *with* attributes; while the reverse Brahman is its negation. The distinction between attributeless Brahman and Brahman with attributes, is illusory.

116. Neither the Self nor the Not-self nor any thing else whatsoever exists in Para Brahman in the aspect of Om as the undivided syllable.

117. That Parabrahman is eternal *sui generis*, immanent in all, not-separate, supreme, omnipresent.

118. Therefore Sage Vyasa, the author of Brahma Sutra, introduces the aphorism 'Now then the investigation of Brahman.'

119. The meaning thereof is that the knowledge of the self and the not-self leads to the understanding of the nature of Brahman.

120. Owing to the erroneous nature of the notion of separateness of things, and with a view to their unity being realised, Sage Dvaipayana inculcates the necessity of investigating Brahman.

121. He, who understands that evidence, fact, and doubt, are synthesised in the one Brahman, understands the truth.

122. Evidence is the Self; all conditioned

existence is doubt ; and the relation between them is the fact which is negation.

123. The doubt consists of the opposition seen in conditioned existence ; by the destruction of such opposition through knowledge, supreme bliss is to be enjoyed.

124 and 125. The knowledge of the above three has for its object the knowledge of Brahman. Evidence fact, doubt, and final aim, are for seekers of liberation—the four means as well as the end. Such is the established conclusion.

126. The teaching of the Sage is that ' All is Parabraman', because of the non-existence of effect, cause, and efficient actor, and because also of non-separateness.

127 and 128. From the same point of view are the statements made as to Ego (Jiva), Illusion (Maya), and the supreme (Paramatma). The Self is the Ego ; illusion is the cause of separateness ; and their relation by negation is the supreme. Thus have been resolved by the son of Gārgya, questions seen afloat by enquirers after truth.

129. The mind, and its modification and restraint, are summed up in the condition spoken of as union or Yoga. This also has been laid down by the great sage.

130. Though themselves effects, the modifications of the mind operate as causes also. Such operations result from the notion of separateness.

The process, whereby this notion is destroyed, is here spoken of as union.

131. The means by which the idea of multiplicity is removed is called Yoga. It is the commingling of all things in one's idea, by which the antagonistic feeling of difference among things is expelled.

131. Then Brahman would be felt to pervade all, and everything would be known to be concentrated in Brahman.

132 to 134. What is known as number is not from any integral difference in objects. It is just the triplicity of things which gives rise to the name Sankhya. Not-self, self and and Negation being three it comes out that everything has three sides to its nature. The things Prakriti, Puruṣa, and Brahman, are but the threefold aspects of Parabrahman ; this is the inner significance of Sankhya.

135. Even among Mimamsakas, triplicity is an accepted fact, Ceremonies are recognised to be three-fold ; those which ought to be performed, those which ought to be abstained from, and those in which things blend.

136 and 137. The differences known as selfishness etc., are also seen clearly in the same school of opinion. Ceremony is labelled Selfish when it concerns oneself ; Altruistic when relating to others ; and Universal when it is most comprehensive and embraces all humanity. Therefore the idea of " my and thy" is to be got over, Necessity being in the back ground of everything.

138. The accent 'A' denotes the ceremony of personal, 'U' that of external, and 'M' that of universal interests.

139. Difference or variety there may be in ceremonies, but their ultimate fruits are all one. Therefore all ceremonies are one in their aims.

140. Desire to know the detail of things has given rise to the Vaiseshika system. This means the oneness of things.

141. The three simples, Dravya, Guna, and Karma, having no existence except conjointly, unity is accepted in them, because we see the whole lot in one.

142. The next two simples (Samanya and Visesha) are analysis and synthesis, are also the same in two forms, the analytical forms being but comprised in synthesis, and the synthetic or comprehensive items not being in themselves concrete existences.

143 and 144. Therefore Padarthas, or simples or items, are decided to be three according to, Gārgyayana, and the unification of the three is, on the light of Pranava, the purpose of Vaiseshika.

145 and 146. Thus it is that by Vedanta, by Yoga and Mimamsa, and by Sankya, Vaiseshika, and above all by the philosophy of Synthesis, Brahman is exposed to view just as the Vedas are rendered easy to grasp by their six Angas.

146 and 147. The purpose of this commentary on

the Pranava is to bring out the triplicity, underlying the material universe, everything in it being triple and the triplicity of Brahman similarly. How everything is triple has been explained as well as illustrated.

148. So does Gārgyayana discuss the higher learning in its two aspects of synthesis and analysis, in his first section.

149. His object in thus discussing the holy subject is to facilitate the attainment of Para. This is a fact which those seeking redemption should bear in mind.

150. Such seekers are of various kinds, with various modes of thought and feeling. All however may attain to the condition of the pure by pursuing their own prescribed courses.

151. The first kind of the world be redeemed proceed from a knowledge of the self to know that which is separate from it, and then proceed to know Brahman as a third.

152. The second kind know the Not-self first, and then try to know the self and its qualities by means of the Path of action.

153. And those who know only the things which are not the self and quite indifferent to it, engage in actions under the impulse of Greed, compose the third and last group of candidates for redemption.

154. These candidates are men who are anxious to rid themselves of a limited intelligence and an

mpure physique, and march forth on the road to the abode, state or condition of the pure.

155. A thing in this world is always known as *sat* or *asat*, or good or bad, by each one of us just as he happens.

156. The cause of a bad thing must be of course good. That which contains quite a crowd of rival ingredients unharmonised, is what may be called bad.

157. All its manifestations, however, are the result of some contact with the force contained in good. But what go to compose the really good are natural, original and eternal.

158. All the various stages of life, from birth and infancy onwards to death, of all the experiences of life also, pleasures and sufferings, are seen as the natural concomitants of the bad.

159. They are naturally heard or observed as being either affirmed or denied with respect to such a thing, quite irrespective of any extraneous efforts.

160. That which is beyond *Sat* and *asat* is still spoken of in the terms of *Sat* and *asat*. It is also called Parama, and the same has the denomination of Brahman.

161 and 162. The self is the *sat* and in the Parnava 'A' stands for it. The not-self and world-processes constitute the *asat* and 'U' represents at in Pranava. Superior to both these is the root-cause, the eternal 'M' no other than Brahman in his phenomenal form.

163. Unifying these three, we arrive at what represents the Brahman Noumenal, and what aims at unification."

164. The unifying element lies hidden in the midst of the three letters. It is the syllable 'E' whose function is to reduce all impressions into one.

165. It is best to know the nature of the visible universe first of all, and then to enquire into what is different from it.

166. Therefore, it may be said once for all, that, until one is near in sight of the Atman, Samsara is surely a matter of necessity along. Therefore it may be said once for all that both up to the arising of the direct cognition of the self and even subsequent to it a true understanding of, and attention to, the whole work of world-processes is essential.

167. All these things stated concisely in this section are further commented on in the divisions that follow.

CHAPTER II.

I. In the second section the sage proceeds to describe the outcome of the union of the three with some entrance into details.

2. Then the importance of the knowledge of the three and the advantages which result from it and the natures of cognition, desire and action with requisite examples.

3. The triple partition of desire and action, and the reduction of the three into one, and last the conditions of rejection and acceptance, are laid down in this chapter with all attendant details.

4. The oneness of the three is arrived at through Om by means of their Junction. The division into three is only for facilitating the knowledge of their individuality.

5. This world-process which looks to us like three, would look as one when stated in the words "that-which is Brahman."

6. Therefore should sages, ascetics and seers, understand that world-process as a means to the passage into swarga.

7. Since everything is everywhere and is also so found, there is nothing like difference between one thing and another.

8. It is through sheer ignorance that the current ascription of variety to things and thoughts has its vogue.

9. Seekers of liberation should therefore know all things as equal. It is thus described in the Vedas "All is the self and the self is all."

10 and 11. If we may exemplify, charity passing from one to another and instruction going from one to

another do not imply difference ; because the things transmitted do not change during the transmission. Their purpose is to clear a mistaken view of ownership.

11. Again the act of obliging others is no more than to make possible what is called the world-process.

12. The difference of *you* and *he* among agents too is only confined to world-process and does not touch the self. By so signifying, the rejection of difference itself is ultimately pointed out.

13. The world-process is described by scripture in the words "all this of course Brahman".

"All" in the Vedic text stands for all the multiplicity of details and that is not different from Brahman.

14. So also the expressions "give and take", and "live and let live" are not by any means expressive of difference. What is discarded by one is taken up by another.

15. Conflicting qualifications must of necessity cancel one another. Then again, the conceptions of heaven and, hell virtue and vice, also do not affect the doctrine of unity. They are but the transient excrescences of action.

16. They stand all on the same level, every one of them being necessary. All creations from the high heaven of Brahman downwards are actions which constitute the world-process.

17. Nor lastly do hurt and protection imply, the notion of difference. They are but incidents naturally appearing in phenomenal existence.

18. In the opinion of Gargyayana action comprising this world-process appears as meritorious or otherwise, and differs in their natures or manifestations.

19 and 20. Therefore there is neither an unwise nor happy or unhappy, nor sufferer nor robust one, nor great nor despicable one, nor angelic nor hellish one, nor lastly is there inherently criminal or innocent one. Oneness, equality, identity underlies them all. This is the truth arrived at by the knowledge of union.

21. It is thus that the world-process is to be understood. It is seen with a beginning and an end.

22. Its beginning is from self; its end comes from itself. The negation of their relationship is by means of the cognition of Brahman.

23. The vogue which the world-process find is due to the changes which occur in time. Time is one and undivided. It does not differ for different people.

24. It is merely through changes in action that the changes in time are recognised.

25. The identity of the triad, self, not-self, and negation has been already pointed out. The identity of the three phases of time are but similar to that in the parlance of Pranava, time would be denoted in this wise.

26. The self would represent the present. It is present in all, it is the cause of all. The world-process would represent the future, and negation would play proxy to the past.

27. The division into three of what is actually one, is just to show the numerical limit into which it could be divided. The scope of the triple division is only within the world-process; in Brahman unity alone is found.

28. Brahman is by nature bound up with the number three. And thus the division in time by reason of beginning and end,

29. It is the order observable in world, processes, that is time, nothing else. This accounts for the universality of the number three,

30. By the letters A U and M is shown this triplicity in the phenomenal aspect of things.

31 and 32. Even in the science of numbers three is the fundamental number. The self is the first numeral the world-process is the next, and negation is the third. The cause of the three is zero. From it is derived their increase and decrease.

33. From this fluctuation in their value we come to deduce the changes in time. Therefore zero stands for the noumenal Lord, who is the creator of all.

34. These two time, and number, are colleagues of each other. As allies they give rise to the twin

creations of the phenomenal world, youth and age vice and virtue (birth and death).

35. These, namely order, number and time, are from the analytic point of view of pranava. Synthetically they are but one.

36. The same remark applies to statements about the trinity or Unity of things; because the conception of Unity is of course consequent upon that of trinity, and is its inevitable through ultimate result.

37 and 38. Similarly cognition too is portioned into three, in accordance with the portioning of time. Its divisions are Perception, Inference, and Revelation corresponding to the present, past and future, which go to make up time. It is in the same way that we have to relate the self, matter and negation to each other.

39. From the spiritual point of view, the self has perception. Then negation has Inference, and matter has Revelation.

40. But from the material point of view matter would have perception; and then, negation would have inference, and the self revelation.

41. But in real truth all these things reduce themselves into perception. Perception again would be nothing else than Brahman, which all seekers of liberation must strive to know.

42. Thus we are led to the conclusion that

cognition in its threefold aspect comprises the things that form the universe; while cognition in its ultimate, unitary aspect is known to be represented by Om.

43 and 44. And, again, if we turn to Desire, that is also composed of three, Kamana, kanksha, and Ichcha making up its parts. The three aspects have relation to the three phases in time, the past the coming and the passing.

45 and 46. Turning again to the region of thought, determination, conversion, and disquisition from its threefold aspect—Om representing the first Pranava the next, and the last occupying the commencement, the meridian, and the conclusion of all things.

47. Turning lastly to reflection, we arrive at the power which tries to prove into the real nature of things. Disquisition results from this reflective capacity, and aims at the achievement of truth.

48. This spirit also is visible in three forms, as first impression, further enquiry, and positive conviction, the three being mutually related as cause and effect.

49. All habitual worldly conceptions arise from the spirit of reflection.

50. Thus the sage has shown the triplicity of abstract categories, multifariously exemplifying it. I have but picked up a small number of them.

51. This triplicity of things is part of Brahman's

own nature. It runs through countless numbers of things ; their co-existence being eternal.

Thus closes the author's description of the analytic and synthetic representations of Om.

CHAPTER III.

1. In the third section the sage proceeds to describe the benefits arising from the knowledge of the union of the varieties.

2. That union takes the form of cognition and desire. Action is the result of the union. That is also described here.

3. This cognition, desire, and action may be said to be denoted respectively by the three components' of Pranava, 'A', 'U', and 'M'

4. Action is the activity from which is the origin of things. Every thing presents itself to sight at the contact of actor and activity.

5. These three again, cognition, desire, and action are individually three. Memory and others are the activity comprised in cognition.

6. Hope and others are those comprised in desire. The activities of agent and instrument, are those comprised in action.

7. From the variety in the aspects of the self the Not-self, and negation, arises a variety in their

8 and 9. In the first part, Gārgyāyana describes the characteristics of the Vedas and their subsidiary sciences; he explains the qualifications of those who would take up the study of these and the superior importance of that study. He further denotes the benefits to be derived from the study and lays down, finally, the order in which it is to be conducted.

10. The Vedas are four—Rig, Yajus, Sama and Atharva.

11 and 12. Knowing these sacred and immortal srutis, he should know the nature of the Eternal One and the natures of self, Not-Self and their Negation, as individuals and as triads. Knowing the four Vedas, the science of Brahman is to be taken up as immediately rising out of them. The erudite scholar of the Vedas should identify himself with what is without a source and without a goal, which contradicts all ideas of source and goal, which is transcendental in one view, and in another phenomenal.

13 and 14. Rig Veda deals with cognition Yajus with action, Sama Veda with desire, and last Atharva with the summing up and the conclusion. The combination of the four is the symbolised Brahman noumenal and phenomenal.

15. It is no use knowing the Vedas as individuals, 'the' dividing spaces between them being only superficial and apparent. Individually they are useless.

15 and 16. Only when combined in four, they point towards Brahman. Cognition, desire and action are the passports to the truth of Brahman.

17. All nature is composed of those three, and he who knows that knows Brahman. Thus has been expounded the knowledge which result from the study of the four Vedas.

18. Knowing the ultimate conclusions of the final teachings of the Vedas, men become co-ordinate with Brahman. The qualification for the study of the Vedas rests with all who are members of the four Asramas or stages of Brahmic cognition.

19. The first glance towards Brahmic truth is during the stage of studentship. Then also is the study of the four Vedas as well as of their tributary sciences.

20 and 21. The stage of the House-holder is for the practice of renunciation of self-centredness and for the practice of the creative and protective capacity. In this stage one must abandon selfishness and altruism and cultivate universalism. Both selfishness and altruism are causes of bondage.

22. Therefore for all seekers of liberation, universalism should be the main pursuit. In the Forestor stage everything relating to the subject of desire is to be appropriately pursued.

23 and 24. In the fourth and the last stage of Recluse, attention should be concentrated on synthesis or unification. This synthesis is what is

knowable by the Pranava, the Brahman of fame, the Sat-Chit Anandam—the activity, the wisdom and the bliss—ensouling the cosmos.

24 and 25. Reject every piece of action : it is coated so thickly with ignorance. Cast off all desires and cling steadfastly to the transcendental world of Synthesis.

25. Fix your intellectual gaze on Brahman, which is known as "That", the self-luminous One, placed beyond time, pervading the world.

26 and 27. In the second part, the author speaks of the creators of the Vedas, the Lords of the various world-systems and the exact order to the numerous world-systems and the exact order of the numerous worlds. The Paramount Lord of all and the chief Suzerain is Mahavishnu.

28. From Him proceeded severally Vishnu and Brahma and Siva. These three gave rise to the first three of the four Vedas.

29. The Master of Atharva is Mahavishnu himself. They also are the Lords of the world-systems and they are the cause of the stability of the Universe.

30. The order of the worlds, similarly should be understood as arising from the changes in time. It is according to the changes in time that the worlds model their ideas of action.

31 to 33. The grand divisions of metaphysical time are four—Kṛta, Treta, Dwāpara and Kali. The first is devoted to cognition, and action pre-

dominates in the second. The third Yoga devotes itself to desire, and the last is that in which synthesis is motive force. Other divisions of time are Kalpa, Mahākalpa, Viuga, Mahāyuga, Manvantara and Mahamanvantara, in an ascending order in the same series.

34 to 36. In the third part are described the qualities of Mahavishnu, and the natures of the three subordinate Lords, the characteristics of the Solar orb as also the nature of the movements of that orb. Then come the geographical divisions of the Universe, the order of sevens, the order of precedence among their reigning powers, the conception of Gayatri, and the nature of asceticism, and they are all faithfully depicted.

37. Mahavishnu is all-encompassing, and is denoted by Pranava. From Him everything comes, and He is the essence of the Vedas, and the Lord paramount.

38. The creator of the worlds is Brahma and Vishnu is their protector. Siva is the grand agent of destruction.

39. By the syllable Om the whole of time is also embraced. Brahman shines within all, and sanctifies the three worlds.

40. Gāyatri is the mother of the Vedas, and Mahavākyas their father. The most sacred form of asceticism would be the study and the instruction of these.

41. In the solar dominions, the Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn are notable.

42. Individually, too, they have attendants of the number of seven, going on thus endlessly (like a chinese box).

43. It is according to the course of the sun, that time is conserved.

43 to 45. In the fourth part, Gāyatri with the syllables known as Vyahrtis prefixed, and all the Mahāvākyas, and the duties of the castes and states to which the Mahāvākyas would give rise, are all duly considered and stated.

45 and 46. Vyahriti is index of cognition and desire and action and of synthesis, and is three or seven as the case may be.

46 and 47. Gayatri is called so because it synthesises cognition, desire and action.

47 and 48. It is Unification and it is resident in the Vedas. It, with three Vyahritis prefixed, may be worshipped by all.

48 and 49. In company with seven Vyahritis in the analytic aspect of pranava, She is to be worshipped overday by Yogis with due observance of the rules of Prānāyāma, or respiration.

49 and 50. Multiplying by six the number four, which is the number of cognition and the rest, we come at twenty-four which is the number of syllables in Gāyatri. It is divided into three members.

50. The number of syllables in Gayatri is also the group of logia or Mahavakyas.

51. The Knowledge of these would unveil the mechanism of the Universe. The number of the Mahavakyas are said to be innumerable.

52. The most eternal Mahavakya is that which means "I am not this". It is laid down by the Pranava, and is the very best of the Mahavakyas.

53 and 54. It is by this combination also that the duties of the four castes and states of life should be understood. "I" would indicate the stage of studentship, and the stage of the house-holder would be represented by "I This"; superior to all would come "Not This" which would be appropriated to Foresters. And "This Not I" would be the full combinations, and refer to Recluses.

55 to 57. True Brahminism is indicated by the cognition "I am not this" The warrior caste is reached by the cognition conveyed by the combination "I This." The third caste has for its peculiarity-mark the cognition "This never". "This I" is the mark of brotherhood among men, and that represents the last caste. This is the proper exposition of castes.

57 and 58. The four Vedas are all enclosed in the Mahavakya "I am not This" (as in the shell of a nut).

58 and 59. In the fifth part has been treated the nature of world-systems as influenced by the three

qualities known as Gunas, and subsequently the peculiarities of the Rig-Veda have been described in full.

60. There are three distinctions which are noticeable in the Universe from the influence of Satva, Rajas, and Tamas—rythm, nobility and stability; this list being made full by the synthesis of the three.

61. From the inter relation between the members of the sentence "I am not this" are to be understood cognition, desire and action.

62. From it also should be known the Vedas—Rik, Yajus and Sama and last Atharva and its nature.

63. and 64. Investigators of *Cognition* should master Rik, those of *Action* Yajus, and those of *Desire* Sama. The summation of the three indicative of their conjunction and disjunction abides in the Atharva.

65 and 66. Acquisition of knowledge during the stage of Brahmacharya, is by means of Rik. Through the Yajus, is the attainment of the stage of the Householder; the stage of the Forester by means of Sama; that of Ascetic by means, lastly, of Atharva. Learning is of two kinds that which relates to cognition and that which relates to action.

67 and 68. Different from either of these is that superior Learning whose symbol is 'I am not,

this." The Rig Veda inculcates this by means of Pranava.

68. Cognition is the main object of Rig Veda, and its prime source is Vishnu himself.

69. Bramha, the Lord of Action, handed them to his eldest son Atharva.

69 and 70. It is divided into twenty-four Mandalas.

70 to 72. In the sixth part is described Yajus or the Veda of Action, revealed by Brahma. From it we gather the causal connection which exists between creation, preservation and dissolution.

72 and 73. Action is true naturally even of atoms as they individually exist. They have a world and activity of their own as created by Hiranayagarbha.

73 and 74. Liberation is never a determinate attainable end nor an ultimate stage. Movement and progress are omnipresent. The rapture of bliss is within them ; as also the cognition of the nature of Brahman.

75. All men can become competitors for all states in some regular order or other. Therefore the synthesis of Cognition, Desire and Action has been approved.

76. One should assiduously venerate synthesis, and that will lead to supreme state. There is no liberation at all without cognition. It is three-fold.

77. Therefore whenever liberation is the object.

pursued, cognition should be made the means of pursuit. But let all objects of pursuit be viewed with indifference and let satisfaction come from the attainment of any one of them without distinction.

78. It is this which is the abode of Vishnu and it is this which is the seat of joy. It is this again which is the realm of happiness recreation, holy ; the essence of Pranava.

79. The ultimate fruit of horse-sacrifice and other sacrifices too is knowledge.

79 and 80. The same is the case with all the sixteen sacraments pointed at by Pranava. Those that are purified by sacraments attain the form of Brahman.

80 and 81. In the seventh part, Sama Veda, which came from Siva with desire for its subject-matter, is dealt with in detail.

81. This desire is of the form of the relation between the Self and Not-Self.

82 and 83. This desire is the same as the power which is owned by Brahman. Union is the result of the energy of that power whose names are many and to whom many hymns are addressed ; it subsists in Prenava and is both the higher and the lower. It is the cause of the creation of the Universe as of other changes in it, and the bestower of human desire.

83 and 84. This Brahman of the Sama Veda is conceived as being imbued with power, and is

worshipped everyday with great devotion, with songs and ceremonies

84 and 85. In the eight part, the Veda of synthesis, Atharva is investigated faithfully.

85 to 87. He who is proficient in Atharva, meditates on the God-head as the noumenon, casts of all ideas of variety and separateness, makes a synthesis of cognition Desire and Action, and shows implicit devotion to the Eternal, the Almighty, the Transcendant Brahman.

88. He who is versed in the Atharva attain the highest abode.

88 and 89. In the ninth part, Gārgyāyana considers the Brahmanas of the four Vedas ; and then the nature of the creator Mahavishnu, and the nature also of His abode.

90. Each of the four Vedas has a set of four Brahmanas bearing upon it. The Brahmanas treat of cognition and the three others which together form the group of four and ought to be the subject of men's study.

90 to 92. From the study of the Maha Veda, the Lord of the worlds, Mahavishnu, assumes the roll of Brahma, and Himself creates the world-systems.

93. The symbology of Him is explained : His resting on a serpent couch indicates His immaculate purity. His association with Lakshmi symbolises His desire aspect.

94 to 96. From him the three Divine Lords take their rise and set about their allotted activities. From them do the worlds acquire the three stages of their existence. Therefore those who are claimants to liberation should acquaint themselves with the facts pertaining to the three Lords of the Universe and their activities, and thereby deduce the path special to themselves, and then try to tread it. Here ends my summary of Pranava Vada Volume I.

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॥ ओं नमः श्रीपरमार्षिभ्यो योगिभ्यः ॥

॥ उपोद्धातः ॥

नारायणः परब्रह्म सूत्रात्मा परमेश्वरः ।

शास्ता च सर्वधर्माणां शर्मणे जगतां भवेत् ॥

आर्या महाभागाः ।

अथ भगवान्महर्षिः, बृहदारण्यकाशुपनिषत्सु ज्ञानाचार्यवंश्यत्वेन परिगणितः, निश्चितात्मानात्मब्रह्मतत्त्वविज्ञानः, परविद्यावबोधितप्रणवार्थानुसन्धानसुपरिष्कृतस्वदिव्यमेधामण्डलः, संविज्ञातापरविचारहस्यार्थः, श्रुतियुक्तिस्वानुभवोपलब्धाखिलपदार्थस्थूलसूक्ष्मस्वरूपश्च गार्ग्यायणः सर्वलोकोज्जिजीविषया हि यच्च वा प्रशस्तमृषभत्वेन छन्दसां वेदपुरुषव्याख्यातस्वरूपं स्वरूपस्वभावाभ्यां सुप्रसिद्धममात्रमनन्तमात्रं सर्ववाङ्मयबीजभूतं सर्वशास्त्रस्वरूपं ओमिति सर्वागमविदितं सर्वोपास्यं परब्रह्मप्रतिमाभूतञ्च

प्रणवरूपं शास्त्रं व्याचिख्यासुः ; सर्वशास्त्रार्थसंग्राहकं महार्थं प्रकरणत्रयात्मकञ्च प्रणववादाख्यं दिव्यं प्रबन्धममुञ्चकार ।

इह खलु जगति कालानुगुणमभिवर्धमानविभूतिमति च, कमपि प्रबन्धं तत्रापि गैर्वाण्या वाण्या ग्रथितञ्च परिष्कृत्य प्रकाशयिष्येति पुरुषैः, स्वप्रकाशमानप्रबन्धे च तस्मिन्नेतत्कालिकानां हि जनानामभ्युदयसाधनान्ययनानि कानि चिन्निरूपितानि भवन्ति नवेति प्रथममवश्यं सविमर्शं विज्ञेयं विज्ञापनीयञ्च भवति ; यतो लोकेभ्यो भूयांसि श्रेयांस्युत्तरोत्तरमभिवर्धयिष्वोऽभिज्ञाञ्च महाभागाः प्रबन्धांश्च तांस्तानित्यमेव हि विमृशन्ति । तस्मादेतत्प्रबन्धप्रकाशकस्थानमधिष्ठितैरस्माभिरपि संप्राप्ते च समीचीने हि समयेऽनेनोपोद्धातप्रबन्धेनाधिकृत्य शास्त्रमिदं वक्तव्यमभिप्रायं सानुग्रहमङ्गीकुर्वन्त्येव सन्तः ।

जगत्यस्मिन् महति सर्वेषां हि जनानां निखिलनिश्रेयससाधनञ्च जीवज्ञानविकासः, विद्याभ्यासादेव समुद्भवतीति विदितमेव तत्रभवताम् । तत्तद्विद्याध्ययनसंजातज्ञानविकासादेव सर्वे लोकास्तु प्रवर्तन्ते, तत्तत्पुरुषार्थजिज्ञासायान्तदर्थसिसाधनेषु च कर्मसु । भवन्त्येव हि ज्ञानानुगुणानि कर्माणि । ज्ञानञ्च पुनर्भवति तत्तद्विद्याप्रतिपादितार्थानुरूपम्, यथा शिल्पविज्ञानी पुरुषः तत्प्रतिपादितार्थप्रेप्सया च शिल्पी भवति, तदनुगुणङ्गम

करोति, तादृशञ्च फलमनुभवति ; तथा ब्रह्मादिसर्वजीवतद्विभूतिधर्मविज्ञान्यपि भवति । एवमेव भवति परब्रह्मणः तद्विभूतेश्च विज्ञातापि । अतो विद्याध्ययनमेव सर्वेषां प्रथममावश्यकं भवति ।

“ द्वे विद्ये वेदितव्ये ” इत्यादिश्रुतिभ्यः विद्या च पुनर्भवति द्विविधा पराऽपराचेति । तत्राऽपराविद्या हि ।

“ अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।

पुराणं धर्मशास्त्रञ्च विद्या ह्येताश्चतुर्दश ॥ ”

इति परिगणितचतुर्दशविद्यास्वरूपा भवति । ओमिति हि सा परा भवति समष्टिव्यष्टिस्वरूपम् । आवाभ्यामुभाभ्याञ्च विद्याभ्याम्, तत्तत्पुरुषार्थस्वरूपतदर्थसिसाधनतमधर्मविज्ञानन्तदर्थसिकामनादिस्वरूपविज्ञानन्तदनु रूपकर्मविज्ञानञ्च, तत्तदधि कारिस्वरूपनिर्णयपूर्वकं संभवति देहिनाम् । धर्मस्तावद्भवति तत्तत्पुरुषार्थसिसाधनज्ञानेच्छाकर्मणामभ्युदयस्वरूपः । अभ्युदयश्च भवति तेषां स्वास्थ्यरूपः । स च धर्मो ह्येकरूपोऽनेकरूपश्चेति द्विविधो भवति । एकरूपश्च ब्रह्मव्यवसायात्मकः पारमार्थिको निवृत्तिपरः, अनेकरूपश्च पुनर्जगद्व्यवसायात्मकः प्रवृत्तिपरः । ततः परविद्यया निवृत्तिधर्मः प्रवृत्तिधर्मश्चाऽपरविद्यया बोधितो भवति । तस्माद्विद्याभ्यामभ्यामस्माकं सर्वाभ्युदयप्रकारास्संप्रदर्शिता भवन्ति ।

एवमेव ह्यवगम्यते ब्रह्मविद्याध्ययनस्य मुख्यत्वन्तत्फलञ्च
—“ब्रह्मविदानोति परम्” इति तैत्तिरीयश्रुत्या, ब्रह्मविद्याध्येतु-
रेव परपदप्राप्तिः फलरूपत्वेनोक्ता भवति । पदं हि पुनर्ज्ञा-
नेच्छाक्रियासमाहारस्थानं शरीरम् । इदमेव हि हंसयोगिभिस्तङ्क-
ल्पसूत्रमिति संज्ञाव्यवहारेण सप्रकारं सम्यगुक्तमनुष्ठानचन्द्रिकायां
दासाध्याये द्वितीये पठले । तस्य चात्र निरूपणं भवेद्विदुषां सतां
हृद्यमितीत्यमुदाह्रियते—

“परप्राप्तेस्तदुपायं वच्यमहं तत्त्वतो हि वः ।

अधोमुखे लम्बमाने सति तङ्कल्पसूत्रके ॥

वेतन्ते हि त्रयस्तत्र संसारा मुनिसत्तमाः ।

ऊर्ध्वं हि ज्ञानसंसारः विज्ञानिहृदयङ्गमः ॥

मध्यमो हीच्छासंसारः वाञ्छितार्थफलप्रदः ।

अधस्थस्याद्धि संसारः कर्मैकशरणस्मृतः ॥

समाहारश्चतुर्थस्यायोगिप्राप्त्यस्तचोच्यते ।

सूत्रातीतस्तस्य विज्ञेयसूत्ररूपश्च विद्यते ॥

सूत्रस्थानि स्वरूपश्च भवेत्सोऽयं सनातनः ।

संसारेषु भवेत्सिद्धाश्चातुर्विध्यं त्रिषु त्वतः ॥

समाहारेऽपि तत्कृतश्चातुर्विध्यं सदास्पदम् ।

संसारश्च शरीरं स्याल्लोक इत्यपि बुध्यते ॥

तस्मात्सङ्कल्पसूत्रे तु संसारा द्वादश स्मृताः ।

तत्समाहारसंसारैस्संसाराण्योडश श्रुताः ॥

तेषां विद्याश्च नियतास्साङ्गा विज्ञेयसाधनाः ।”

इति । एवं त्रिष्वेव हि संसारेषु च, श्रुतौ त्रिपादः त्रिधाबद्ध इति
च व्यवहारः । एवमेतत्प्रबन्धकर्ता गार्ग्यायणोऽपि तृतीयप्रक-
रणे चतुर्थतरङ्गे

“ओङ्कारो ब्रह्म वेद्योऽयं संसारोऽयं त्रिधा भवेत् ।

इदन्निभुवनं पश्य चैकैकाणुप्रतिष्ठितम् ॥”

इति वदति । एवं विभक्तेषु संसारेषु वसन्नूर्ध्वं जिगमिषुर्विद्या-
धिकारी, स्वव्यवसायानुरूपाणि, योगिभिर्ज्ञानिभिर्मक्तैः कामि-
भिश्चाधिकारिभिस्ताभ्यानि, सार्वतन्त्र्यपारमतन्त्र्यपारतन्त्र्यस्वा-
तन्त्र्यधर्माणि, योगपरमार्थपरार्थस्वार्थफलानि, सर्वतन्त्रपरमतन्त्रप-
रतन्त्रस्वतन्त्रविद्याविहितानि, ब्राह्मनित्यनैमित्तिककाम्यनामानि च
कर्माणि कुर्वन्नेव महतीं शान्तिमाप्नोति । शान्तिरेव ह्यमृतं सुखं
भक्तिश्चेति चोच्यते । ततश्च “शान्तिरेव हि कामधुक्”
इत्युच्यते । एवमेवानुष्ठानचन्द्रिकायामपि

“भवेम हि वयं सर्वे कर्मसंसारमण्डले ।

यथास्वव्यवसायं हि कर्म कार्यं मनीषिभिः ॥

नित्यं नैमित्तिकं काम्यं ब्राह्मणेति चतुर्विधम् ।

प्रणवादेकरूपाच्च ब्राह्मं कर्म हि बुध्यते ॥
 नित्यं नैमित्तिकं काम्यं प्रणवात्त्रिमुखाद्भवेत् ।
 सर्वं प्रणवमूलं हि ततोध्येयस्स उच्यते ॥
 वच्मि त्वय इमे लोकाः प्रत्येकं त्रितय्यत्मकाः ।
 महागोले हि च ब्राह्मे वर्तन्त इति नस्मृतिः ॥
 सर्वत्र विद्यते कर्म तथेच्छा वर्तते तथा ।
 सर्वत्र विद्यते ज्ञानन्ततोऽनन्ता भवन्ति हि ॥
 ततश्च प्रथितस्मृते संसारस्त्रितयात्मकः ।
 तदिच्छा हि परा शक्तिः पुरुषस्य परेशितुः ॥
 सृजत्यण्डान्यनेकानि कर्मलोका वयं मताः ।
 तदत्र ज्ञानलोकोऽयं परमश्चेति गीयते ॥
 परमेष्ठिज्ञानिनो हि परमार्थफलोन्मुखाः ।
 कर्म नित्यं हि कुर्वन्ति कालदेशसुखावहम् ॥
 महत्सु बहुमानेन सन्तो दीनानुकंपया ।
 मैत्र्या हि चात्मतुल्येषु शान्त्या च नियमेन च ॥
 आध्यात्मिकानां शास्त्राणां श्रवणेन महीयसा ।
 आत्मनश्च परस्यापि न कुर्वन्त्यन्तरदिरम् ॥
 ज्ञानी सङ्कल्पसूत्रे हि ज्ञानीत्यात्मेति गीयते ।
 स एव पश्यति प्राज्ञः परमार्थफलप्रदम् ॥

स्वात्मानं सर्वतः परयेत्यक्तोच्चावचभावनः ।
 पर्युपास्ते स्वदहरे ज्ञान्यात्मानं हि नित्यशः ॥
 आत्मोपासनया शुद्धां विन्दते चाधिकारितां ।
 अत्रेच्छामण्डलगताः पुरुषाः कोमलप्रभाः ॥
 आत्मानं भक्तियोगेन सर्वकल्याणविग्रहम् ।
 सर्वायुधपरीताङ्गं सर्वशक्तिसमन्वितम् ॥
 स्वेष्टलोकप्रभुन्देवं सर्वाभीष्टफलप्रदम् ।
 ध्यायन्त्यनुदिनं शुद्धमनसा हि गरीयसा ॥
 केवलं कर्मलोकस्थाश्चेष्टापूर्तादिकर्मभिः ।
 बहुधा पूजयन्त्यत्र केवलां ह्यात्मनस्तनुम् ॥
 त्रयाणां ह्यात्मविज्ञानं परप्राप्तिफलप्रदम् ।
 विना चात्मपरिज्ञानं येऽर्चयन्ति जना भुवि ॥
 तान्देवः कपिलो ह्येवं दूषयत्यात्मघातिनः ।
 अहं सर्वेषु भूतेषु भूतात्मावस्थितस्सदा ॥
 तमविज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ।
 यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ॥
 हित्वार्चां भजते मौढ्याद्भस्मन्येव जुहोति सः ।
 द्विषन्तः परकाये मां मानिनो भिन्नदर्शनाः ॥
 भूतेषु बद्धवैरस्य न मनश्शान्तिमृच्छति ।

अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयाऽनघे ॥
 नैव तुष्येऽर्चितोऽर्चायां भूतग्रामनिवासिभिः ।
 अर्चादावर्चयेत्तावदीश्वरं मां स्वधर्मदृक् ॥
 यावन्न वेद स्वहृदि सर्वभूतेष्ववास्थितम् ।
 इतीयं भगवत्सूक्तिस्सर्वलोकहिताशया ॥
 अनुद्धतो हि भेदस्याद्यत्र यत्र मुनीश्वराः ।
 यत्र शुद्धञ्च नित्यञ्च सत्यमानन्दविग्रहम् ॥
 एकाक्षरं ब्रह्म वेद समाहारस्त उच्यते ।
 समाहारस्तमाधिस्त्याच्छुद्धधर्मस्त उच्यते ॥
 योगोऽमृतञ्च निर्वाणं शान्तिरादिस्सनातनः ।
 सुखमेकमस्कारश्शरणं ब्रह्मसंस्थितिः ॥
 परमन्तत्पदञ्चेति तुरीयमिति कथ्यते ।
 नारायणः प्रभुस्तत्र परमात्मा परावरः ॥
 तदतीतं परं ब्रह्म भावाभावविवर्जितम् ।
 सत्यं ज्ञानमनन्तं हि ब्रह्मेति च निगद्यते ॥
 सर्वप्रज्ञाविर्हानञ्च तुरीयाक्षरसूचितम् ।
 सर्वातीतं स्वरे लीनं शब्दजीवं ततः परम् ॥
 सर्वमूलमूलञ्च शून्यञ्चाशून्यमेव हि ।
 न ज्ञेयं नैव च ध्येयं न च वाच्यं निरन्तरम् ॥

अथात आदेशो नेति नेति श्रुतिमुखोदितम् ।
 तुरीयातीतमिति तद्ब्रह्मवादिभिरुच्यते ॥
 नवर्णाग्रशरेणैव ताड्यं सदसतः परम् ।
 अधिकारपदातीतमधिकारिस्वरूपवत् ॥
 तदेव चात्मरूपं स्यात्संसारेऽस्मिन्निति स्थितिः ।
 सर्वत्रिकशरीरं च सर्वत्रिकविभूतिमत् ॥
 त्रिकाणां जीवभूतं स्यात्तदतीतञ्च भासते ।
 एवं ब्रह्मेति यो वेद चास्ति सन्तं ततो विदुः ॥
 इति श्रुतिरपि स्तौति सन्तं विद्याधिकारिणम् ।
 योगीश्वरेण कृष्णेन समाहारपदन्तिवदम् ॥
 बहुधा वर्णितञ्चैवं सानुबन्धितुष्टयम् ।
 कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
 लोकान्ममाहर्तुमिह प्रवृत्तः ।
 ऋते त्वा न भविष्यन्ति सर्वे
 येऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥
 यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
 समदुःखमुखन्धीरं सोऽमृतत्वाय कल्पते ॥
 व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
 बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

तस्मादज्ञानसंभूतं ह्यस्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

योऽन्तस्सुखोन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽध्यधिको मतः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

उदारास्सर्व एवैते ज्ञानीत्वात्मैव मे मतम् ।

आस्थितस्स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याघायात्मनः प्राणानास्थितो योगधारणाम्

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यश्च भूतानामन्त एव च ॥

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥

अक्षराणामकारोऽस्मि द्वंद्वस्सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधस्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।

समस्तसर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

ईश्वरस्सर्वभूतानां हृद्देशेऽजुर्न तिष्ठति ।
 भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥
 तमेव शरणं गच्छ सर्वभावेन भारत ।
 तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥
 सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
 अहन्त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
 इतीत्थं * योगगीता स्यात्समाहारपरायणी ।
 अनया ब्रह्मरूपं हि विज्ञेयं योगिभिस्सदा ॥
 गायत्रीसंख्यया गीताः कृष्णेन धर्मसेतुना ।
 प्रथितास्सन्ति गीतायां तत्त्वविज्ञानसाधनाः ॥
 आत्मविज्ञानतृप्तिश्च पराध्ययनतो भवेत् ।
 अपराध्ययनेनैव जगतस्सुखमश्नुते ॥
 आत्मविज्ञानतृप्तश्च प्रवणो जगतां सुखे ।
 वासुदेवस्सर्वमहमिति यो वेद सोऽमृतः ॥

* भगवद्गीतायांचतुर्विंशतिगीताश्च श्रीकृष्णेनोपदिष्टास्सन्तीति हंसयोगिनो ह्याशयः । ताश्च—नरनारायणधर्मगीता, अवतारगीता, अधिकारगीता, शिक्षागीता, कारणगीता, कैवल्यगीता, स्वरूपगीता, साधनत्रयगीता, मायागीता, मोक्षगीता, ब्रह्मस्वरूपगीता, ब्रह्मविभूतिगीता, प्राणायामगीता, परमात्मगीता, अक्षरगीता, राजविद्यागीता, परमहंसगीता, सन्यासगीता, आत्मगीता, प्रकृतिगीता, कर्मगीता, भक्तिगीता, ज्ञानगीता, योगगीता इति ।

सर्वविद्याविनीतश्च सर्वार्थप्राप्तिचिन्तकः ।
 सर्वमावश्यकं मत्वा कालदेशसुखोचितम् ॥
 कुर्यात्सर्वङ्गकर्मसिद्धा ह्याधिकारो हि कर्मसु ।
 ब्रह्मणो हि च जिज्ञासा जगद्विज्ञानपूर्विका ॥
 प्रत्यक्षावगमं धर्म्यं जगच्च सचराचरम् ।
 तत्रात्मा हीश्वरस्साक्षात्पुरुषः प्रकृतेः परः ॥
 येनात्मा हि परिज्ञातस्स योगो परमो मतः ।
 स एव चात्मरूपं हि ब्रह्म वेत्ति सनातनम् ॥
 स एव चेत्थं लोकेभ्यःशाश्वतं धर्ममुत्तमम् ।
 शुद्धं स्वार्थविहीनञ्च वदेदिति हि निर्णयः ॥
 नाहं वर्णाश्रमी पापी पुण्यवान्न च धार्मिकः ।
 दृश्यते सर्वमेकं हि भेदे दासो भवाम्यहम् ॥ ”

इति । तस्मादित्थं ब्रह्मविद्याया मुख्यत्वं ब्रह्मस्वरूपमात्मस्वरूपं जगत्स्वरूपादिकञ्चास्माभिर्विज्ञेयं भवति । दिव्ये प्रबन्धे चास्मिन्प्रणववादे यथात्मानात्मब्रह्मस्वरूपादिकमभिवर्णितम्, तथैवानुष्ठानचन्द्रिकायामपि संगृह्य सुस्पष्टं हंसयोगिभिः प्रतिपादनात्, प्रेक्षावतां प्रवृत्तये तद्विषयकास्मत्संग्रहविज्ञापनादनुष्ठानचन्द्रिकावचना न्येव सुमनःप्रीतिकराणि भवेयुरिति तान्येवान्न प्रथितानि भवन्ति । ततश्च “परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायात्” इति

मुण्डकश्रुत्या सर्वलोकपरीक्षापूर्वकनिर्वेदव्रजनस्य प्रतिपादनात् ,
सर्वलोकान्परीक्ष्य स्वदहरे ह्यात्मानं ब्रह्मस्वरूपमुपासमानो ब्रह्म-
विदेव परं पदमाप्नोतीति सुसंगच्छते । अमुमेवाधिकारिणम्
“ सन्तमेनं ततो विदुः ” इति तैत्तिरीयश्रुतिः प्रशंसति । तस्मा-
द्ब्रह्मविद्याध्ययनं मुख्यतया सर्वेषामावश्यकं भवति ।

यद्यप्यस्तु नामैवं ब्रह्मविद्याया मुख्यत्वं कालदेशजनानुगु-
णज्ञानविकासः जगद्विभूतिहेतुः स्वेष्टफलसाधनञ्च येन भवति ।
तादृशविद्याध्ययनमेव सर्वेषामावश्यकं भवति, किन्तु ब्रह्मविद्याध्य-
यनेन ! तथापि जगद्विभूतेस्तत्साधनज्ञानविकासस्य च सविमर्श-
स्वरूपव्यवस्थितये परमाधिकरणभूतेयं चकास्ति ब्रह्मविद्या ।
अमुमेव शङ्कां मनसि निधाय हंसयोगिभिरुक्तमनुष्ठानचन्द्रिकायाम्

नित्यञ्चाश्नन्ति जनाः किमर्थमिति पृच्छत ।

नश्यन्ति चाशनाभावे किञ्चिद्विदमेव हि ॥

शरीरं भोगायतनं गतः कुत पुनश्चरन् ।

तमविज्ञाय पुरुषमक्षरं प्रकृतेः परम् ॥

किं कार्यं कर्म कुर्वन्ति सर्वबीजं सनातनम् ।

अकारवाच्यं तद्वस्तु रक्षणीयं हि सर्वदा ॥

तदात्मा स्याज्जीवभूतो नायकस्सर्वसंसृतेः ।

ब्रह्मप्रतिष्ठितस्तस्य विज्ञानव्यवसायतः ॥

वर्धनं सर्वभूतीनां मूलमित्युच्यते बुधैः ।

मूले सेकः प्रकर्तव्यस्सेकस्सा स्यादभेदधीः ॥

तत्सेकवर्धितो ह्यात्मा वर्धते शोभनैर्गुणैः ।

अतश्चात्ममहाविद्याध्ययनं मुख्यमुच्यते ॥

तदध्ययनसञ्जातज्ञानदीपेन भास्वता ।

प्रथमन्तु जगत्पश्येत्ततस्तेन जगत्पातिम् ॥”

इति । तस्मात्सर्वविभूतिमूलसनातनब्रह्मविद्याध्ययनसञ्जातज्ञान-
विकास एव महानुत्तमश्च भवति । अत एव हि “ आत्मा वारे-
द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ” इत्यादिश्रुतयो-
मातापितृसहस्रेभ्योऽपि वत्सलतमाः ब्रह्मजिज्ञासायां प्रवर्तयन्ति
पुरुषमास्तिकम् ।

तत एव चास्माभिः पुनरिमे विद्येऽपि परस्परमङ्गाङ्गिभावरूपेण
द्वैक्येन विरोधप्रसङ्गरहितमध्ये चाध्यापनीये च भवतः ।
तथोक्तमीशावास्थोपनिषदि—

“ विद्याञ्चऽविद्याञ्च यस्तद्वेदोभयसह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥”

इति । अत्रापरविद्याश्चाविद्याशब्दवाच्या भवन्ति, तासु सति परवि-
द्यायाश्च ज्ञानाङ्गत्वेन समन्वये फलं हि मृत्युतरणं भवति ।
मृत्युश्च स्वसङ्कुचितज्ञानमेव । सति तथाहि परविद्यायामपरवि-

द्यायास्साधनाङ्गत्वेन समन्वये फलममृतप्राप्तिरूपं श्रूयते, तत एव हि “सोऽश्नुते सर्वान्कामान्सह ब्रह्मणाविपश्चितेति,” “आनन्दं ब्रह्मणो विद्वान्निभेति कुतश्चन” “तस्माच्चेन प्रमाद्यति” “तमेकं जानथात्मानमन्या वाचो विमुञ्चथामृतस्यैषसेतुः” इति तैत्तिरीयमुण्डकश्रुतिभिर्विद्ययोरनयोस्समन्वयेनाध्ययने फलमुक्तं भवति । अन्यथा विद्याध्ययनसञ्जातभ्रातृभावाश्च वयम्, कथं तद्भ्रातृभावं भेदबुद्धिसञ्जातापद्मयः परिपालयामः, कथं नु वा ह्युपास्महे परम-पुरुषं कर्मज्ञानभक्तिभिः । तस्मादेवं विज्ञान्येव पुरुषः अपरविद्याबोधितैस्संसारमूलैर्वर्णाश्रमनिष्ठस्थितिमात्राभ्युदयरूपैस्त्वार्थपरैः-परमार्थसुखविवेकविधुरैश्च धर्मविशेषैरुपेतं भेदहेतुञ्च स्वसङ्कुचितं ज्ञानम्, परविद्यापरमार्थपारमार्थिकब्रह्मस्वरूपविज्ञानसूर्योदयेन वि-कासयित्वा संप्राप्य च महान्तं शेमुषीविकासन्तदनुगुणविभूतीश्च सर्वसुखसाधनानि कर्माणि महता धैर्येण वात्सल्येन वैराग्येण सत्येन चानुतिष्ठति ।

एवं विद्ययोरैक्येनाध्ययनञ्च सर्वेषां प्रथमवयस्येव कार्यं भवति । अत एव

“शैशवेभ्यस्तविद्यानां यौवने विषयैषिणाम् ।

वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥”

इति काळिदासवचनम् । यद्यपि प्रथमवयस्येव सर्वविद्याभ्यास-

स्वसाध्यः, तथापि यौवनादिषु त्रिषु वयस्यु चाध्येयशास्त्ररहस्या-र्थविज्ञानसाधनविद्याभ्यासस्य बीजभूतस्य, प्रथमवयस्येव साध्यत्व-मिति कवेराशयः । अत्रेदमवधेयम्—शत्रो भवतु सर्वदेत्याकाङ्क्षा ह्याजन्मामरणं सार्वजनीना हि दृश्यते, अतोऽस्माभिर्बालिकानां बालकानां च यथावस्थं हि विद्याद्वयाभ्यासः समन्वयेन कारयि-तव्यः, आरभ्य चाष्टमवयसः माणवकस्य, वत्सरमेकं तज्ज्ञाने-च्छाक्रियानुगुणस्वरूपपरीक्षा सम्यक्कार्या, तत एव माणवकस्य यौवनावस्थोचितज्ञानेच्छाक्रियाभ्युदयविज्ञानसाधनतमाश्च विद्याः प्रथमे वयसि सम्यगध्यापनीयाः, तदानीमेव वार्द्धकाद्यवस्थानिष्ठोचि-तविद्याभ्यासश्च सहजभावं यथोत्तरन्यूनञ्च शिक्षकधुरीणैः कार-यितव्यः; एवं क्रमेण प्रथमवयस्यभ्यस्तविद्यान्सर्वविद्याधिकानेव शैशवेभ्यस्तविद्यानामितिकविर्निर्दिशतीति । त एव हि स्वावस्थोचितं कर्म कुर्वन्ति । तस्मादेव सर्वे वयं तादृशा हि भवेम ।

नन्वेवं विद्याभ्यासस्य मुख्यत्वेऽपि प्रणवव्याख्यानपरा-णाञ्च माण्डूक्योपनिषदादीनां सत्त्वेन, किमनेन प्रणववादशास्त्रे-णेति चेन्मैवम्, अत्र चैवमेव हि भगवता महर्षिणा गार्ग्यायणे-नाभिहितम्—“इदञ्च प्रणवशास्त्रं षोडशसहस्रैर्ग्रन्थैस्तत्तद्देश-कालज्ञानानुगुणं महावाक्यविशिष्टं यावदावश्यकमाख्यातम् । यद्यपि मयि नैतादृशी प्रज्ञा, यथा प्रणवार्णवादिषु ग्रन्थेषु यथावत्सारप-

रिज्ञानं भवति; तथापि स्वानुभवेन चैतादृशसर्वशास्त्राध्ययनेन च यावदुपलब्धं प्राधान्यं परब्रह्मतत्त्वं वेदान्ताद्युपयुक्तम्, तावदत्र प्रदर्शितमस्ति । इदमपि बालानां सामान्यज्ञानार्थं साधारणं वेदितव्यम् । एतदभावेऽन्यत्र महावाक्यविशिष्टस्य प्रणवशास्त्रस्यादर्शनेन चेदं शास्त्रमारब्धम् । यद्यपि तादृशे बृहत्तमे ग्रन्थे तयोर्विशिष्टत्वं परस्परसंबन्धित्वञ्च प्रदर्शितमस्ति, तथापि बालानां तद्विशिष्टज्ञानस्य प्राधान्येन सुखबोधायास्यावश्यकत्वं भवति ” इति । किञ्चायं प्रणवशास्त्राध्ययनप्रकारमेवं प्रदर्शयति — “ प्रथमं प्रणवविवेचिनी शिक्षारूपा त्रिसहस्री पाठयितव्या । ततो यथाधिकारं विहितं शास्त्रं पाठयितव्यम् । ततो बालानां ज्ञानानुरोधेन प्रणवशास्त्रम्, तत्तत्कालिकाध्ययनविषयशास्त्रार्थसमन्वयेन पाठयितव्यमिति सर्वाभिमतं भवति । एवमेव हि सर्वहितैषिणो महात्मानो महर्षयश्च शास्त्रप्रवचनपराः प्रणवं व्याख्यान्ति । एतेन प्रणवशास्त्रस्य चैतादृशमनन्तत्वं सर्वशास्त्रार्थसमन्वयेन शास्त्राणां प्रणवस्य चैकग्रन्थत्वकल्पनम्, सर्वभेदैक्याय शिष्टानुमतं भवति । एवमेतद्ग्रन्थाध्ययनेन सर्वशास्त्रार्थसमन्वयेन चैक्ये सति, सर्वशास्त्रार्थानां परस्परार्थविरोधः कदापि न संभवतीत्यनुशिक्षितं भवति । विना चैतादृशं प्रणवशास्त्राध्ययनम्, सर्वस्मिन्विरोधसंभावनमपरिहार्यं भवेत् । तस्मात्सर्वशास्त्रैककण्ठ्येन प्रणवशास्त्रमध्येयम-

व्यापयितव्यञ्च भवति । इदञ्चाध्ययनाध्यापनस्वरूपम्, विधिरत्नाकरे वेदार्थोपन्यासभूते प्रपञ्चितं भवति । यद्यपि † तत्रार्चितग्रन्थानां तत्तत्क्रमोपन्यस्तानामेव सामानाधिकरण्यमव्यवहितत्वरूपं प्रपञ्चितम्, तथापि आर्चितग्रन्थानुरोधेनैवार्षग्रन्था भवन्तीत्यत आर्षग्रन्था अपि तत्परास्तादृशा एव, महतामृषीणां तत्तत्कालावश्यकज्ञानविशेषस्य सत्वात् तेषां सर्वाधिकाराच्चेति ज्ञेयम् । तस्मात्प्रणवविवेचिनी प्रणवप्रभा प्रणवप्रदीपिकादयो ग्रन्थाः लघोरपि लघुतमाश्च कृता भवन्ति, इति । अतश्च माण्डूक्याद्युपनिषत्सु सर्वशास्त्रतत्त्वार्थसमन्वयपूर्वकप्रणवार्थस्यानिरूपणादिदमेव शास्त्रं प्रणववादाख्यं अन्यद्वा प्रणववादसदृशं च सबहुमानध्येयमध्यापनीयञ्च भवति । ये तु पुनरस्य शास्त्रस्य प्रसिद्धाप्रसिद्धत्वचिन्तया प्रमाणं परामृशन्ति, तेभ्यश्चैदमेव विज्ञापनीयम्—न सार्वकालिकानि च सर्वाणि, शास्त्राणि, किन्तु कालानुगुणं भगवतस्तदं शभूताचार्याणां शास्त्राणाञ्चावतार इति हि पुराणेतिहासवेद्यामिति ।

महर्षिरयं गार्ग्यायणः प्रणवार्णवाख्यप्रबन्धं स्वप्रबन्धस्य प्रभवं प्रब्रवीति । विचार्यमाणे च तस्मिन्—प्रबन्धश्चायं भैरवमूर्तिना शिवेन स्वपत्न्यै दाक्षायण्यै प्रोक्तः, अष्टलक्षग्रन्थात्मकः, अष्टमण्डलः प्रणवव्याख्यानरूपश्चेत्यादीतिवृत्तञ्च, ओं योगा-

† आर्चितग्रन्थाश्च, भगवदवतारपुरुषविरचिताः ।

नन्दस्वामिभिरावेदितम् । किञ्च तैर्हि परमया कृपया तत्प्रव-
 न्धैकदेशषोडशताळपत्रपरिमितः ग्रन्थः प्रसादितोभवति । तत्र
 सप्तशतं श्लोकानां भवति, शतैश्च तत्र श्लोकैर्महावाक्याविचारस्स-
 मग्रं साधुकृतो भवति । तदासयश्चेत्यम्—सर्वतीतपरब्रह्मणो बहुभ-
 वनसङ्कल्पलोकजननी लक्ष्मीस्सरस्वती पार्वतीति प्रसिद्धा च म-
 हाशक्तिस्तस्यैव ब्रह्मणस्समाहाराख्यमैक्यविज्ञानमूलं संसारं सृज-
 ति, स च ज्ञानेच्छाक्रियासमाहारभावेन चतुर्विधः, तत्र च प्रवर-
 श्च समाहारसंसारः, तस्मिंश्च सनातनं ब्रह्म होमिति स्वरूपम्,
 तच्चोमिति महावाक्यार्थविज्ञानेन समुपासते संसारिणो मुमुक्षवः
 परमहंसाः, तत्र च द्वितीतस्तज्ज्ञानसंसारः, तत्स्वरूपं हि यत्र ब्रह्म
 भवति, तदधिकारी च हंसः तदिति महावाक्यानुसंधानेन ब्रह्मोपा-
 स्ते, ततस्तृतीयश्चेच्छासंसारः, तस्मिंश्च सद्रूपं ब्रह्म भवति,
 अस्ति च तदधिकारी भक्तः सादिति महावाक्यानुसन्धानेन ब्रह्मोपा-
 सनायाम्, ततश्चतुर्थश्च तत्कर्मसंसारः ब्रह्म च तत्र तत्सद्रूपं भवति,
 कर्मयोगी चाधिकारी तत्सादिति महावाक्येन ब्रह्म विजानाति, एवं
 चतुष्टयसमाहारसंसाराधिपतिव्यवसायेनाभिवाद्धितश्च ज्ञानसंसारो
 द्वितीयः, एवं तृतीयश्चेच्छासंसारः चतुर्थश्च कर्मसंसारोऽपि,
 ज्ञानादिसंसारेष्वपि प्रत्येकं चातुर्विध्यम्, तत्र ब्रह्मतदुपास-
 कमहावाक्यानि च पूर्ववद्विज्ञेयानि भवन्ति, महावाक्यं हि तत्त

संसारगतानां मुमुक्षूणां सत्यवस्तुब्रह्मविज्ञानसाधनं भवतीति ।
 एवमेतेषां स्वरूपादिकं तत्र विशेषतोऽभिवाणितं भवति । तत्र
 च कानि चित्पद्यानि बुभुत्सुबोधायेत्यमुदाह्रियन्ते ।

“महावाक्यानि वक्ष्यामि सर्वसंसारिणां प्रिये ।

परमार्थपरिज्ञानसाधनानि महेश्वरि ॥

यत्र वस्तु समस्तञ्च भाति सर्वनिरन्तरम् ।

तद्वस्तु परमार्थं स्यात्समाहारपरं भवेत् ॥

त्याज्योपादेयविज्ञानं सर्वसंसारजावनम् ।

तद्विज्ञानप्रवचनपराण्याद्दुर्महर्षयः ॥

महावाक्यानि तैर्लोकाः प्राप्नुवन्ति परं पदम् ।

महावाच इमानीति महावाक्यानि चक्षिरे ॥

महावाक्च परा विद्या समष्टिव्यष्टिरूपिणी ।

सर्वसंसारिवेद्यानि महावाक्यानि षोडश ॥

अहमेतन्नेति वाक्यं महावाक्यं परं भवेत् ।

इदमेव महावाक्यं प्रणवार्थपरं भवेत् ॥

एतदेव हि सर्वेषु महावाक्येषु सुन्दरि ।

बोध्यं स्याद्भूतवृत्त्येति वदन्ति श्रुतयः प्रिये ॥

अकारवाच्यः पुरुषः परमात्मा सनातनः ।

तस्य शुद्धस्वरूपं हि महावाक्येन बुध्यते ॥

सर्वस्मिन्नपि संसारे ह्ययमात्मैव सुन्दरि ।
 नानास्वभावयुक्तश्च स्वेक्षणाद्भवति प्रभुः ॥
 कथं वायं कथं बद्धः कथं संसरति स्वयम् ।
 आत्मा चेति परिज्ञानं विद्याध्ययनतो भवेत् ॥
 संसारिणश्च सर्वेऽपि येन जानन्ति चाव्ययम् ।
 आत्मानं परिपूर्णञ्च तन्महावाक्यमुच्यते ॥
 महावाक्यानि तान्येव प्रवृत्त्यर्थानि षोडश ।
 निवृत्त्यर्थानि च तथेत्युच्यन्ते श्रुतिभिः प्रिये ॥
 शृणु देवि प्रवक्ष्यामि त्वया सृष्टमिदं जगत् ।
 षोडशभिः पुरुषैश्च चतुष्कोणसमन्वितैः ॥
 सम्यग्गुप्तमिदञ्चास्ति तांच्छृणुष्व महेश्वरि ।
 प्रवरोद्घोषदासश्च समाहारपरायणः ॥
 परमहंसनामायमधिकारपदं गतः ।
 सर्वमावश्यकं मत्वा सर्वं कार्यङ्करोति सः ॥
 सर्वत्र चैकरूपश्च सर्वार्थं वस्तु पश्यति ।
 ऐक्यं हि परमो धर्मस्तस्य स्याद्बुचिरानने ॥
 लोकेभ्यः परमहंसाः प्रार्थयन्त्यन्वहं शुभम् ।
 हंसस्तु लोकदासस्यात्सर्वन्तदिति निश्चयः ॥
 गुणग्राही ज्ञानयोगी गुणातीतं स पश्यति ।

भक्तस्तु भगवदासश्चोपास्ते सद्गुणं विभुम् ॥
 ओमिति प्रथमं वाक्यं द्वितीयं तदिति श्रुतम् ।
 तृतीयं सदिति प्रोक्तं तुरीयं तत्सदुच्यते ॥
 पञ्चमं तदहं प्रोक्तं षष्ठं चिदहमुच्यते ।
 सप्तमं स्यात्सच्चिदहमिति वाक्यं प्रचक्षते ॥
 सर्वं ब्रह्मेति वाक्यन्तु चाष्टमं परिकथ्यते ।
 हंसस्तोऽहमिति यच्च नवमं वाक्यमिष्यते ॥
 तत्सङ्कल्पविकल्पोऽहं दशमं वाक्यमिष्यते ।
 नेहनानाहमिति यदेकादशमुदाहृतम् ॥
 वासुदेवस्सर्वमहं द्वादशं भवति प्रिये ।
 नाहं कर्तेति यद्वाक्यं त्रयोदशमुदाहृतम् ॥
 आत्माहमिति वाक्यन्तु चतुर्दशमहेतुकम् ।
 सर्वं खल्वहमुच्येत वाक्यं पञ्चदशं बुधैः ॥
 आत्मैवेति महावाक्यमन्यं षोडशमुच्यते ।
 महावाक्यस्य सर्वस्य प्रत्याहारपरन्त्वदम् ॥
 प्रणवस्थमहमेतन्नेति वाक्यं भवेत्प्रिये ।
 सर्वस्मिन्श्च महावाक्ये जीवभूतमिदं मतम् ॥
 सनातनमिदं वाक्यमथर्वश्रुतिचोदितम् ।
 महावाक्यपरिज्ञाता चाश्नुते शाश्वतं सुखम् ॥”

इति । एवमुत्तरत महावाक्यादिकं सार्थं सम्यङ्गिरूपितमस्ति । ग्रन्थ-
विस्तरभयान्नतदिह प्रपञ्चितम् ।

दिव्यप्रबन्धश्चायं प्रणववादः, महाश्रीयुत- सर्-यस्
सुब्रह्मण्यार्येभ्य एव प्रथममस्मदृष्टिपथमागतः । ततोऽस्माभिर्बहुधा
परिशीलितश्च संवत्सरमेकम् । प्रत्यक्षे चास्मिन्नेतनाचेतनस्व-
रूपे संसारे, सदसतोश्च कर्मणोरप्यनुष्ठानं सार्वत्रिकं सार्वकालि-
कञ्च दृश्यते, अत एव “सहवैदेवानाञ्चासुराणाञ्च” इत्यादि-
श्रुतयः कर्मद्वैविध्यञ्च तत्तदधिकारिनामनिर्देशपूर्वकमावेदयन्ति,
“ईशेशितव्यवैषम्यनिम्नोन्नतमिदं जगत्” इति पूर्वसूरिवचनञ्च
तत्स्वरूपभेदमाचष्टे,

“समं पश्यहि सर्वत्र समवस्थितमीश्वरम् ।

नहिनस्यात्मनात्मानन्ततो याति पराङ्गतिम् ॥”

इति भगवद्वचनञ्चोपास्यवस्तुनिर्देशपूर्वकं तत्तद्धर्ममुपदिशति,
“प्रवृत्तिञ्च निवृत्तिञ्च जना न विदुरासुराः” इत्यतश्च प्रवृत्तिनि-
वृत्तिधर्मश्च मोक्षसाधनस्सर्वाभ्युदयरूपः जानतां वेदनफलत्वेनोक्तो
भवति । “आत्मज्ञानविधुराः केवलसंसारकर्मचिकीर्षवश्चासुराः,
येतु पुनर्विना संसारधर्मविज्ञानमात्मजिज्ञासायां प्रवर्तन्ते तेऽपि
महासुरा एव, ये तूभयमपि जानन्ति त एव देवाः” इति खण्ड-
रहस्ये देवासुरभेदो ह्यभिवाणितो भवति । तस्मादसक्तर्म च सांसारिकं

तथात्मीयञ्च सत्कर्मह्याविरोधेन येऽनुतिष्ठन्ति, एवमेव परस्परं बोधय-
न्ति च ; तेषामयमेव प्रबन्धः, सर्वाभ्युदयनिश्चयसाधनसर्वशा-
स्त्ररहस्यार्थपरिशीलनपूर्वकपरतत्त्वनिर्णये प्रवर इति प्रकारै-
श्च बहुभिर्निश्चितोऽस्माभिः । अत एव प्रबन्धममुं सुपरिष्कृतं
मुद्रयित्वा प्रकटने संप्रार्थितास्ते सुब्रह्मण्यायाश्च सकौतुकं विश-
षतो द्रव्यदानदापनाभ्याञ्चोपकुर्वन्तो विराजन्ते । तस्माद्यैश्च
पुनः श्रीमद्भिर्महाभागैस्समोदं द्रव्यदानेन प्रबन्धश्चायं मुद्र-
णावस्थां नीतः, येन हि पुनरेतत्प्रबन्धार्थसुधास्वादसञ्जातप्रमोदेन
महाश्रीयुत डाक्टर. सर्. यस्. सुब्रह्मण्यायेण प्रबन्धो ह्यय
माङ्गिलवाण्या विरचितेनोपोद्धातेन भूषितः, येन हि स्वामियोगा-
नन्देन स्वविरचितेन प्रणववादार्थदीपिकानाम्ना प्रबन्धेनायं प्रणव-
वादः प्रेक्षावतां प्रीतिपदमानीतः, येन च श्रीमता गोमठं रामा-
नुजार्यज्योतिषिकेन प्रणववादार्थदीपिका च श्लक्ष्णयाङ्गिलवाण्या
व्याख्याता; तेभ्यो महद्भयस्सर्वेभ्यो वयं सकातर्तज्ञं प्रणामसमर्पण-
पूर्वकम्, महर्षिरयं प्रबन्धवक्ता स्वप्रबन्धेन लोकानित्यमनुशास्तेति
संग्रहेणावेदयामः—विद्याभ्यासकाले ह्येव यथास्मदीयानां बाला-
नाम्, परस्परमैत्रीमूलपरमात्मस्वरूपविज्ञानम्, कालत्रयावस्थो-
चितकर्तव्यधर्मरहस्यार्थविज्ञानम्, सर्वसंस्कारतत्कमरहस्यार्थवि-
ज्ञानम्, जगत्स्वरूपविज्ञानम्, वेदशास्त्रादितत्त्वविज्ञानम्, तत्त-

दधिकारिपुरुषस्वरूपविज्ञानश्च भवेत्; तथा यथाधिकारमस्माभिः
प्रणवशास्त्रमध्याप्यतामिति । प्रणववादप्रतिपादितार्थ एव पूर्वसमया
चार्याणां व्यासादिमहर्षीणां वेदपुरुषस्य चाभिमतो भवतीति
प्रणववादविमर्शग्रन्थेऽस्माभिस्सप्रमाणनिरूपितो भवति । स च
साकं प्रणववादद्वितीयतृतीयभागाभ्यां मुद्रयित्वा प्रकटीक्रियते ।
तस्मादेवमनेनोपोद्धातप्रबन्धेन, प्रणववादप्रबन्धार्थं सप्रमोदमाका-
ङ्क्षन्तो महाभागः पण्डितास्सन्तः परमात्मा च सर्वान्तर्यामी
भगवानामोदेरन्निति सर्वमवदातम् ।

इत्थम्,

दासभूतः,

पण्डित. के. टि. श्रीनिवासाचार्यः ।



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स्वामियोगानन्दानां पत्रिका

ॐ नमः श्रीपरमर्षिभ्यो योगिभ्यः

महाशया महाभागाः!

श्रीमान्पण्डितः, के. टि. श्रीनिवासाचार्यः, स्वप्रकाशित-
प्रणववादग्रन्थविषयकमभिप्रायमस्मानपृच्छत् । तत्र हि भृशं
कृतज्ञा वयम् “आम्नाश्च सिक्ताः पितरश्च तृप्ताः” इति न्याय-
मनुसरन्तः पण्डितश्रीनिवासाचार्यप्रार्थनाभिपूरणपूर्वकम्, प्रणव-
वादग्रन्थार्थजिज्ञासुभ्यः, सनातनधर्मसंरक्षणधुरन्धरेभ्यश्च भवद्भ्य-
स्तद्ग्रन्थविषयकमस्मदभिप्रायम्, यथाबुद्धिविभवं सविनयञ्चेत्थ-
मावेदयामः ।

यदा हि कालदोषवशात्सर्वे धर्मास्तदनुयायिनश्च केवलं
नाममात्रावशेषितवैभवाः, यदाच सर्वे लोकास्समस्तधर्मविभूतिबी-
जभूतं सनातनधर्ममजानन्तस्तत्तदार्थकृतब्रह्मविद्याशास्त्रगुप्तार्थज्ञा-

नविधुराः स्वसङ्कुचितशेषमुषीविकसितैश्च कर्मभिर्लोकाम्युदयमुन्मूलयन्ति; तदा हि भगवान्नारायणः स्वांशभूतैर्महर्षिभिस्सनातनधर्मशास्त्रमवतारयित्वा सर्वैश्च लोकान्संरक्षतीत्येतच्च पुराणेतिहासवेद्यमिति यत्तन्न वो न विदितम् ।

अयञ्च प्रणववादग्रन्थः तादृशभगवदंशभूतेन महर्षिणा गार्ग्यायणेन विरचित इत्येव ह्यस्माकमस्मदाचार्याणाञ्च राद्धान्तः, यतः कलयत्ययं बुद्धिवैशाल्यमास्तिकानाम्, अवगमयति च सर्वशास्त्रार्थतत्त्वम्, शिक्षयति चात्मानात्मब्रह्मतत्त्वविवेकम् । प्रबन्धश्चायं त्रिशद्वत्सरात्पूर्वं केषाञ्चित्सन्यासिनां निकटे दृष्टोऽधीतोऽध्यापितश्चास्माभिः । किञ्चानेनैव महर्षिणा प्रणवबोधः प्रणवसारः लोकदर्पणमिति च त्रयः प्रबन्धाः कृता इति च विज्ञायते ।

यथा च कृषीवलाः हेमन्तसमये क्षेत्रे जीर्णपर्णानि सस्यान्यमिवीक्ष्य कालान्तरे तदभिवृद्धिकामास्तद्वीजमभिरक्षन्ति, तथास्तिकास्सर्वेऽपि भवन्तः तत्तद्वर्माभिवृद्धिकामाः कालगतिं दृष्ट्वासर्वधर्मबीजं सनातनं धर्ममभिरक्षन्तु । अयमेव हि प्रबन्धः सनातनधर्मसंरक्षणोपायं सम्यगावेदयति । अत एवेमं प्रबन्धं कुत्रचिदभिरक्षितं माहात्मानः परमया च कृपया निरगमयन् । किञ्च बालबोधार्थम्, प्रणववादप्रबन्धार्थं संग्रहकारिकाः काश्चिदस्माभिः कृतास्साकमनया पत्रिकया प्रेषिता भवन्ति ।

तस्मादस्य प्रणववादाख्यदिव्यप्रबन्धस्य, यश्च वाङ्मिलभाषाव्याख्यानरूपोत्पादनेन प्रथमप्रवर्तकः वाराणसीपुरवासी श्रीमान् बाबु भगवान्दासः, यश्च वास्य प्रबन्धस्यास्मिन्लोके स्वस्वरूपेण प्रवृत्तौ प्रधानभूतः चेन्नपत्तनस्थः स्वीकृतमहाराजसम्मानितविद्यापीठः श्रीमान् . सर् . यस् . सुब्रह्मण्यार्यः, यश्च वास्य प्रबन्धस्य लेखकप्रमादादिदोषरहितं परिष्कृत्य मुद्रापयित्वा प्रकाशयिता इदानीं चेन्नपत्तनस्थः तिरुविन्दवूर् . श्रीमान् . पण्डितः . के. टि. श्रीनिवासाचार्यः, ये च वा श्रीमन्तः लोकश्रेयसेऽस्य प्रबन्धस्य मुद्रणाय दत्तधनाः ; तेभ्यस्सर्वेभ्यो महद्भूतो महाभागेभ्यो वयं सकातर्तङ्गं मङ्गलानुशासनपराः, प्रणववादाख्यमहाप्रबन्धश्चायमाचन्द्रतारं विजयतामिति भगवन्तं सर्वेश्वरं सविनयं प्रार्थयामः ।

इत्थम्,

स्वामियोगानन्दः.

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॥ स्वामियोगानन्दविरचिता ॥

॥ प्रणववादार्थदीपिका ॥

ओं महर्षेः पदांभोजं ध्यात्वा गार्ग्यायणस्य च ।
तच्छास्त्रार्थं परिज्ञाय यथामतिबलं बुधाः ॥
कारिकां बालबोधाय चैतच्छास्त्रार्थदीपिकां ।
योगानन्दो यतिश्चाहं करोम्यद्य प्रमोदतः ॥
पठन्तु पाण्डितास्सन्तः स्थितप्रज्ञा हितैषिणः ।
वर्धतां ब्रह्मविद्या च लोकेभ्यस्सुखमेधताम् ॥
अनुग्रहाय लोकानामृषिर्गार्ग्याणस्त्वयम् ।
शास्त्रं प्रणववादाख्यं चकार श्रुतिसम्मतम् ॥
ब्रह्मणः प्रतिमाभूता या च विद्या पराऽश्रुता ।
तस्या ह्योङ्काररूपायाः कृतश्चेदं महर्षिणा ॥
शास्त्रं व्याख्यानरूपेण ज्ञानिनां हृदयङ्गमम् ।
अनेन शाश्वतो धर्मो रक्ष्यते नात्र संशयः ॥

प्रथमाध्यायः

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समाहारो हि शास्त्रेऽस्मिन्जीवभूतो हि दृश्यते ।
समाहारो हि सर्वात्मा परब्रह्मेत्युदाहृतः ॥
त्रीणि प्रकरणान्यास्मिन्कल्पितानि महर्षिणा ।
अग्र्यं प्रकृतिसन्धिप्रकरणञ्चात्र कीर्तितम् ॥
तरङ्गपञ्चकोपेतं तत्त्वयाथात्म्यबोधकम् ।
एतत्प्रथमतो वेद्यं सर्वार्थमिति कथ्यते ॥
मुमुक्षुसर्ववेद्यार्थवाचकः प्रणवो यतः ।
तस्माद्विस्तृतद्वयाख्याने स्वप्रवृत्तिमचीकथत् ॥
प्रथमे ह्यनुक्रमणिके तरङ्गे भगवानृषिः ।
स्वचिकीर्षितशास्त्रार्थसंग्रहं सम्यगुक्तवान् ॥
प्रणवस्य हि सर्वेभ्यश्शास्त्रेभ्यः प्रथमं सत्ता ।
अध्यापनं चाध्ययनं यथाकालं यथामति ॥
यथादेशं सर्वशास्त्रसुसमन्वयपूर्वकम् ।
कर्तव्यमिति सर्वाश्च प्रार्थयत्यादरान्मुनिः ॥
द्वितीये हि तरङ्गेऽस्मिन्ने च प्रोक्ता महर्षिणा ।
ते चैवं क्रमशो ह्येवं वेद्या विज्ञानकांक्षिभिः ॥
भावाभावव्याप्तिभिश्च त्रिविधं जगदुच्यते ।
युक्तं गुणेन कालेन क्रियया विषयेण च ॥
त्रिभिरोङ्कारलीनैश्च वर्णैरेवं हि कथ्यते ।

ओमित्येकाक्षरशब्दो वाचको ब्रह्मणः परः ॥
 समष्टिव्यष्टिरूपेण स द्विधा परिकथ्यते ।
 ब्रह्मदृष्ट्या समष्टिस्त्याद्वयष्टिस्तु जगदीक्षणात् ॥
 अकारोकारमकारैर्व्यष्टिरूपं तदुच्यते ।
 प्रथमस्तत्र चाकारस्त चात्मार्थस्य बोधकः ॥
 स द्रष्टव्यश्च श्रोतव्यस्समन्तव्यो मुमुक्षुभिः ।
 स वै निदिध्यासितव्यश्चेति श्रुतिभिरुच्यते ॥
 अर्थानाञ्चैव सर्वेषां यथात्मा भवतीश्वरः ।
 तथैव सर्वशब्दानामकारो ह्यात्मवाचकः ॥
 लोके सर्वाणि कर्माणि वयं कुर्मो दिने दिने ।
 प्रतिकर्मफलं भिन्नं विचार्य स्वफलप्रदम् ॥
 तृणच्छेदादि यत्कर्म निष्फलं तद्धि कथ्यते ।
 तस्मात्कर्मैव बोद्धव्यं साङ्गं मानुषमण्डले ॥
 इति कर्मपरा लोके वदन्ति बहुवैदिकाः ।
 स्वकर्म पत्रैः पुष्पैश्च दमैस्तोयैस्तिलादिभिः ॥
 अलङ्कुर्वन्ति चान्ये तु स्तोत्रप्रपदनादिभिः ।
 वर्णाश्रमादिचिह्नैश्च यथेच्छं केचिदत्र हि ॥
 तथाप्येते न जानन्ति स्वफलप्राप्तिसाधनम् ।
 साक्षात्प्रकृत्या सर्वाणि कर्माण्यपि कृतानि च ॥

प्रकृतिर्यदि दुष्टा स्यान्नैव कर्म प्रशस्यते ।
 इति स्वानुभवेऽर्थेऽन्यैव शङ्कात्र विद्यते ॥
 शुभा च सा सर्वकर्मकर्त्री भवितुमर्हति ।
 कर्मणा मानसेनेयं प्रकृतिस्तु शुभा भवेत् ॥
 मानसङ्कर्म संकल्पो युक्तयुक्तविचारजम् ।
 युक्तं सत्यमयुक्तं स्यादसत्यं ज्ञानमेव तत् ॥
 अतश्च युक्तज्ञानेन मानसं कर्म चोत्तमम् ।
 तत्कर्मणा च प्रकृतेश्शक्तिस्तु परिवर्धते ॥
 तच्छक्त्या क्रियमाणानि कर्माणि फलवन्ति च ।
 यदा च मानसं कर्म चायुक्तज्ञानसंवृतम् ॥
 तदा प्रकृतिकर्माणि नार्थवन्ति भवन्ति हि ।
 अनर्थान्येव तानीह कर्माणीति तु सम्मतम् ॥
 अतश्चार्थपरास्सर्वे स्वान्तं रक्षन्तु सर्वदा ।
 स्वान्तसंरक्षणेनैव कार्यसिद्धिः प्रजायते ॥
 स्वान्तसंरक्षणं तत्स्याद्युक्तज्ञानमनस्स्थितिः ।
 कोऽसौ युक्त इति प्रश्ने सोऽयमात्मेति बुध्यते ॥
 तस्माद्युक्तपरामर्शसुखिभिः कर्तुमर्हति ।
 तदात्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्य इति ॥
 अस्मभ्यञ्चाष्टमे ऽन्दे हि वेदाश्चाङ्ग्य चक्षते ।

तस्माद्युक्तं परं ब्रह्म स्वात्मरूपं विचिन्तयेत् ॥
 इत्यतश्चात्मविज्ञानं प्रथमं ऋषिरब्रवीत् ।
 अतो जिज्ञास्य एव स्यादात्मा सर्वमुमुक्षुभिः ॥
 आत्मनश्च ह्यकारस्य गौणं तादात्म्यमुच्यते ।
 यथात्मा तु स्वयंभूश्च निर्विकारो निराश्रयः ॥
 सर्वाश्रयो निर्व्यपेक्षश्चाविज्ञेयस्सनातनः ।
 सर्वोपाधिस्वरूपश्च नित्योऽनाद्यन्तरूपवान् ॥
 वर्णसंख्याक्रमकालरहितश्शुद्ध एव सः ।
 उपस्थितश्च सर्वत्र चानुपस्थितमूर्तिमान् ॥
 ज्ञानाज्ञानस्वरूपश्च विभुः कर्ता परः प्रभुः ।
 निर्मलः परिवद्धोऽपि सत्तारूपस्स भासते ॥
 अणोरणीयान्महतो महीयान्स्यादवस्थया ।
 अपूर्णः प्रकृतेर्योगात्स्वयं पूर्णः प्रकाशते ॥
 सर्वज्ञश्च स्वयं ब्रह्म प्रकृतिस्थः पुमान्परः ।
 तथा तद्वाचकोऽकारः बोध्यो भवति योगिभिः ॥
 स चाकारो हि सर्वा वागिति श्रुतिभिरुच्यते ।
 तरङ्गे च द्वितीयेऽस्मिन्नेवमात्मा निरूपितः ॥
 तस्मान्मुमुक्षुभिर्वेद्यं प्रथमं ह्यात्मलक्षणम् ।
 तृतीये तरङ्गे चात्मजिज्ञासासाधनो यतः ॥

संसारोऽस्ति ततस्तस्य स्वरूपमृषिणोच्यते ।
 यश्चात्मभेदवानस्ति सोऽनात्मेति हि लक्ष्यते ॥
 अनात्मैव हि संसारः प्रकृतिश्चेति कथ्यते ।
 संसरणाद्धि संसारः प्रकृतिः प्रकरोत्यतः ॥
 सर्वे गुणा ह्यात्मयोगादनात्मन्यभिदृश्यते ।
 आत्मयोगो ह्यात्मशक्तिस्सानात्मस्था यदा भवेत् ॥
 तदा प्रकृतिशक्तिस्स्यात्सा सूते विविधं जगत् ।
 बहुस्यामिति यो भावस्याद्धि योगस्स चात्मनः ॥
 अतः कारणमात्मेति योगाच्चैवावगम्यते ।
 ध्येयं स्यात्कारणं वस्तु सर्वेषां हि मुमुक्षुभिः ॥
 तस्मात्संसार एवायमात्मविज्ञानसाधनः ।
 ओमित्यत्र द्वितीयेन चोकारेणाभिधीयते ॥
 संसारस्सत्त्वनाद्यन्तो यथात्मा तदधिष्ठितः ।
 विविधेऽस्मिन्क्रमस्सर्वोऽप्यात्मशक्त्यैव लक्ष्यते ॥
 जगद्रूपे हि संसारे लुप्तो बद्धस्सनातनः ।
 जगद्रूपेणैव भाति चात्मा सर्वस्य रक्षकः ॥
 आत्मगुप्ते हि संसारे जननं मरणं तथा ।
 भावोऽभावस्तथाज्ञानमज्ञानञ्च विलोक्यते ॥
 नानात्वे सति चैतस्य प्रपञ्चव्यवहारता ।

तदा प्रपञ्चरूपस्यादात्माऽपूर्णो विभाव्यते ॥
 क्रियाधिकरणश्चायं संबन्धादात्मनो भवेत् ।
 एतस्य चात्मकार्यस्य सृष्ट्यादेर्हि प्रयोजनम् ॥
 जिज्ञासाकरणत्वं स्यात्तच्च सर्वं विशेषणम् ।
 महदादीनि तत्त्वानि संसारे चैव भान्ति हि ॥
 स द्रव्याद्यः पदार्थश्च सर्वार्थोऽन्यस्त्वयं भवेत् ।
 अनाद्यनन्तस्यार्थस्य बोधकश्चाथ तत्र हि ॥
 तिष्ठति प्रकृतेश्चक्तिस्सर्वं तद्वशं भवेत् ।
 ततश्चाधारभूतेयं सर्वेषामिति सिद्धयति ॥
 संसारस्य हि नानात्वात्कर्तृत्वाभावतश्च हि ।
 मिथ्यात्वं परिकल्प्येत ह्यतोऽसौ स्यादसत्स्थितिः ॥
 आत्मानात्मनोस्संबन्धानामरूपादिभेदधीः ।
 कालस्वरूपभेदेन तत्सम्बन्धश्च जायते ॥
 व्यापारार्थश्च संसारः व्यापारः कालमूलकः ।
 संसारेणैव सर्वेषां सन्धिर्हि परिदृश्यते ॥
 आत्मावश्यकस्संसारस्संबन्धाय सनातनः ।
 उच्चावचत्वधीर्नैव संसारे विदुषां भवेत् ॥
 सर्वकर्मणां संसारे फलसाम्यमतिर्भवेत् ।
 अत एव च साधूनां संसारो नित्य एव हि ॥

संसारेणात्मना चैव ब्रह्मबोधः प्रजायते ।
 अत एव च संसारो नैव त्याज्यः कदाचन ॥
 केवलं तत्र मिथ्यात्वज्ञानमेवेति निश्चयः ।
 तस्मात्संसारविज्ञानमात्मानिश्चयसाधनम् ॥
 चतुर्थेऽस्मिन्तरङ्गे हि मकारेणाव्ययेन च ।
 ओमित्यत्र तृतीयेन द्वयर्थेन परमेष्ठिना ॥
 निषेधवचनेनात्मानात्मविमर्शपूर्वकम् ।
 विचार्यते परं ब्रह्म मुनिना गार्ग्यसूनुना ॥
 अस्य भेदवचनत्वं न स्वतः किन्तु संसृतेः ।
 अस्तित्वमस्य नास्तित्वञ्चैवं वेद्यं मनीषिभिः ॥
 आत्मानात्मनोर्योगं हि प्रथमञ्च निषेधति ।
 मकारोऽयन्ततो ब्रह्म ह्यतीतमिति वक्ति च ॥
 आत्मानात्मनोर्योगस्य निषेधाद्रूपमात्मनः ।
 निर्णीतं सविमर्शं स्याच्चात्मभिन्नस्य वस्तुनः ॥
 आत्मानात्मनोरस्तित्वमावश्यकमितीरितम् ।
 असत्यपि च संसारे ह्यात्मास्तित्वं हि बुध्यते ॥
 न तथाहि च संसारे मिथ्यात्वात्तच्च कल्प्यते ।
 उकारबुद्ध्या संसारश्चास्तिनात्मेति निर्णयः ॥
 अस्तिनास्तीति च द्वाभ्यां भावाभावार्थधीर्भवेत् ।

अकारोकारवर्णाभ्यान्तयोर्बोधः प्रभासते ॥
 नेदं ब्रह्म प्रतिषिद्धं तद्वर्ज्यवर्ज्यवर्जितम् ।
 तत्कुत्सितमकुत्सितं मूलञ्चामूलमेव च ॥
 नैव शून्यं न चाशून्यं न ह्युपाधिर्न केवलम् ।
 न चेदं कामनारूपं पूर्णं नापूर्णमेव च ॥
 सविकारं निर्विकारं सर्वातीतं हि तद्भवेत् ।
 नाधीनङ्गस्यचिद्ब्रह्म ब्रह्माधीनं न किञ्चन ॥
 नेदं हि लीयते ब्रह्म न किञ्चित्तत्र लीयते ।
 न स्यादुपस्थितं ह्येतदनुपस्थितमेव च ॥
 न च पूर्वापरौ यस्य नार्थानर्थौ च यस्य हि ।
 सर्वस्वभावयुक्तञ्च ब्रह्मेति परिकीर्तितम् ॥
 तच्च ज्ञानाविषयत्वादसामर्थ्यात्स्वभावतः ।
 न बोध्यत्वेनोपयुक्तं ब्रह्मेति हि सुनिश्चितम् ॥
 तत्सर्वगतं हि ब्रह्म सर्वं ब्रह्मगतं भवेत् ।
 सर्वनिषेधबोध्यत्वमात्रेण ब्रह्म बुध्यते ॥
 संसारान्मनोर्विरुद्धं ताभ्याञ्च सहितं भवेत् ।
 परस्परोपहार्यञ्च ब्रह्मेति हि निगद्यते ॥
 अनेकैकत्वयुक्तञ्च तादृशं ब्रह्म बुध्यते ।
 वस्तुतस्त्वेकमेतच्च सर्वातीतमिति स्थितिः ॥

ध्यानादेर्विषयन्नैव न च पूजादिकर्मणाम् ।
 तादृशं वचनं यच्च तदात्मार्थकमुच्यते ॥
 कारणश्रुतिरप्याह चात्मानं ब्रह्म नैव हि ।
 पदार्थत्वाभावतश्च न तद्ब्रह्म हि कारणम् ॥
 अहं ब्रह्मेति च श्रुत्या नान्यद्ब्रह्मेति सूच्यते ।
 अतो हि नाहञ्च न त्वं नायं ब्रह्मेति निश्चितम् ॥
 किन्तु शुद्धं हि तत्सत्यं ब्रह्मेति मुनिसंमतम् ।
 अतस्तत्प्रवचनं हि सर्वमावश्यकं भवेत् ॥
 न चात्मनो हि योगेन ब्रह्मसंज्ञा हि संभवेत् ।
 तथोपचाराद्ब्रह्मेति चात्मा श्रुतिभिरुच्यते ॥
 त्रयाणां योगरूपञ्च ब्रह्मेति प्रणवाद्भवेत् ।
 वस्तु तत्र न चैकैकं किञ्चिदस्तीति निर्णयः ॥
 सर्वं खल्विदं ब्रह्मेति श्रुतेर्हि सर्वशब्दतः ।
 आत्मानात्मनिषिद्धानां ब्रह्मरूपत्वमुच्यते ॥
 एवं तत्त्वमसीत्यादिवाक्यैरपि च बुध्यते ।
 त्वमहञ्चायमिति च पुरुषेण त्रयेण च ॥
 तदेकत्वात्सर्वमेकस्वरूपमिति निर्णयः ।
 अहमन्यस्त्वमन्यश्च तथान्य इति हि भ्रमः ॥
 नायं तिष्ठति संसारः विनात्मानं तथा ह्ययम् ।

संसारं च विना नास्ति निषिद्धञ्च विना न तौ ॥
 अतो हि प्रणवस्यास्य भागत्रयानिरूपणम् ।
 केवलं सर्वबोधाय चेति बोध्यं मनीषिभिः ॥
 वस्तुतस्त्वयमेकश्च ह्यक्षरः परिकथ्यते ।
 एव मेव परं ब्रह्म विज्ञेयं हि मुमुक्षुभिः ॥
 अतो ह्येवं हि निश्चित्य सर्वं कार्यञ्च देहिनाम् ।
 तदावश्यकमित्येव ज्ञात्वानन्दो हि भुज्यताम् ॥
 तरङ्गे पञ्चमे चास्मिन्नुपिणा गार्ग्यसूनुना ।
 त्रयाणां हि पदार्थानामैक्यमावेद्यते पुनः ॥
 आत्मानात्मनिषेधानां त्रयाणां हि मुमुक्षुभिः ।
 संयोगवियोगार्थश्च स हेतुर्बोध्य एव हि ॥
 नावश्यकानां संयोगवियोगौ भवतश्च तौ ।
 किन्त्वावश्यकानां योगो वियोगोऽनावश्यकानाम् ॥
 संयोगवियोगयोस्तु क्रम एव हि कारणम् ।
 क्रमस्यात्प्रथमं तस्मादवस्था ह्युपजायते ॥
 तस्यायोगावियोगौ च स्यातामिति हि निर्णयः ।
 निदिधीर्षा हि यस्य स्यादात्मानात्मपदार्थयोः ॥
 वियोगस्तेन मन्येत वस्तुनिर्णयसाधनः ।
 अतो नात्मानात्मानोर्हि चान्योन्यावश्यकत्वधीः ॥

कार्यकारणकर्तृत्वे सत्यन्योन्यन्तयोर्यदि ।
 स्याद्योगवियोगार्थस्य चाप्यन्योन्याश्रयत्वधीः ॥
 संसारेण च संयुक्तो ह्यात्मा भवति तेन च ।
 संसारोऽप्यस्ति संयुक्तश्चेति योगो विभाव्यते ॥
 यथैकस्मिन्नि दृश्येते ज्ञानाज्ञाने च तत्र हि ।
 भ्रमनाशे हि ज्ञानी स्यादज्ञानी तदभावतः ॥
 तथा योगवियोगौ च विज्ञेयौ हि मनीषिभिः ।
 तादृशो हि भ्रमस्याच्च संसारे नात्मवस्तुनि ॥
 किन्त्वात्मनि केवलन्तत्सत्तामात्रस्य संस्थितिः ।
 अतस्सर्वे पदार्थाश्च युक्तायुक्ता विभान्ति हि ॥
 कारणं परमं तत्र विवक्षेति हि निर्णयः ।
 तस्यां सन्धिस्तदभावे सन्ध्यभावो हि बुध्यते ॥
 विवक्षाकारणं तत्र संसारावश्यकत्वधीः ।
 तस्माद्धि सन्धिवचनः मकारश्चान्तिमो भवेत् ॥
 व्यवहारादेवमुक्तं तत्त्वतस्त्वदमेव हि ।
 त्रयाणामेकधर्मस्तु ब्रह्मेति मुनिसम्मतम् ॥
 आत्मनश्शक्तिमत्त्वात्स्याच्छक्त्या योगोऽस्य सर्वथा ।
 अतस्सर्वत्र चात्मानं पश्येदित्याह वेदवाक् ॥
 परस्पराधिकरणौ वीर्यवृक्षौ यथास्थितौ ।

तथा स्यातां जीवदेहौ बद्धात्मा जीवसंज्ञकः ॥
 यथा प्रणवरूपं हि सन्धिप्रकृतिसंयुतम् ।
 तथा स्यात्तादृशं ब्रह्म निषिद्धञ्चेति निर्णयः ॥
 ब्रह्मरूपप्रवचनं साध्यञ्चासाध्यमेव च ।
 प्रसिद्धञ्चाप्यप्रसिद्धं दृष्टञ्चादृष्टमेव च ॥
 सगुणं निर्गुणञ्चेति वर्ण्यते ब्रह्म साधुभिः ।
 संसारात्मस्वरूपं हि सगुणं ब्रह्म कथ्यते ॥
 यदिदन्निर्गुणं ब्रह्म तन्निषिद्धस्वरूपवत् ।
 सगुणं निर्गुणञ्चेति पृथग्भानं भ्रमाद्भवेत् ॥
 ओमित्येकाक्षरस्यार्थं परब्रह्मणि नैव हि ।
 आत्मानात्मा तथान्यश्च यच्चान्यद्वस्तु किञ्चन ॥
 तत्सार्वकालिकं चैव केवलं ब्रह्मसंस्थितम् ।
 नानात्वरहितं चैव परं सार्वत्रिकं भवेत् ॥
 अत एव मुनिर्व्यासो ब्रह्मसूत्रप्रवर्तकः ।
 अथातो ब्रह्मजिज्ञासेत्येतत्सूत्रञ्चकार हि ॥
 आत्मानात्मपदार्थस्य विज्ञानं चैव तत्र हि ।
 ब्रह्मस्वरूपजिज्ञासा कारणञ्चेति निर्णयः ॥
 पदार्थस्य पृथक्सत्वे दोषाद्वैपायनो मुनिः ।
 तदेकत्वविज्ञानाय जिज्ञासां ब्रह्मणोऽवदत् ॥

प्रमाणञ्च प्रमेयश्च संशयश्चेति यद्ववेत् ।
 तत्सर्वं ब्रह्म चैकं स्यादिति यो वेद सोऽर्थवित् ॥
 आत्मा प्रमाणभूतस्याजगत्सर्वं संशयम् ।
 तयोस्संबन्धरूपश्च प्रमेयस्तु निषिद्धवान् ॥
 संशयस्तु विरोधस्यात्संसारेऽस्मिन्स दृश्यते ।
 निवर्त्य तन्तु विज्ञानाद्भोक्तव्यं परमं सुखम् ॥
 यदेतत्तूयविज्ञानं ब्रह्मज्ञानप्रयोजनम् ।
 प्रमाणञ्च प्रमेयश्च संशयश्च प्रयोजनम् ॥
 इमान्येव मुमुक्षूणां चत्वारि साधनानि च ।
 साध्यान्यपि भवन्तीति विज्ञेयानीति निश्चयः ॥
 कार्यकारणकर्तृत्वाभावतोऽभेदतश्च हि ।
 तस्मात्सर्वं परं ब्रह्म भवतीति मुनेर्मतम् ॥
 अत्रैव जीवो मायेति ब्रह्मेति च निगद्यते ।
 आत्मा जीव इति प्रोक्तः माया भेदस्य कारणम् ॥
 तयोर्निषिद्धरूपश्च संबन्धो ब्रह्मसंज्ञकः ।
 एवं तत्त्वविदां वादः निश्चितो गार्ग्यसूनुना ॥
 योऽयं योगश्च कथितश्चित्तवृत्तिनिरोधकः ।
 सोऽपि त्रयैकभावस्यादित्युक्तोऽत्र महर्षिणा ॥
 व्यापारश्चित्तवृत्तिस्स्याद्व्यापारो भेदमूलकः ।

तद्भेदनाशकोपायो योग इत्युच्यतेऽत्र हि ॥
 सहि योगश्च सन्धिस्स्याद्भेदज्ञाननिवर्तकः ।
 तस्मात्सर्वं ब्रह्ममयं ब्रह्म सर्वमयं भवेत् ॥
 या हि संख्यात्र बुध्येत पृथग्रूपा न सा मता ।
 किन्तु सास्यात्तितयत्वञ्चेति सांख्यं तदुच्यते ॥
 संसारात्मप्रतिषिद्धरूपः स्यात्तिगुणो यतः ।
 ततस्त्रित्वेन चैकैकं वस्तु भातीति निर्णयः ॥
 यदुक्तं प्रकृतिश्चेति पुरुषो ब्रह्म तेन च ।
 त्रिगुणात्मपरं ब्रह्म चेति सांख्यरहस्यधीः ॥
 मीमांसकनये कर्म चैवं त्रितयमुच्यते ।
 तत्कर्तव्यमकर्तव्यं तयोः संबन्ध इत्यपि ॥
 स्वार्थादिभेदोप्यस्मिन् दृश्यते हि व्यवस्थया ।
 आत्मीयं कर्म हि स्वार्थं परार्थञ्चान्यकर्तृकम् ॥
 सर्वं विज्ञाय सर्वार्थं कार्यं स्यात्परमार्थिकम् ।
 अतस्त्रपरार्थास्त्याज्या सर्वमावश्यकं हि तत् ॥
 अकारात्कर्म हि स्वार्थमुकारात्तु परार्थकम् ।
 परमार्थं मकारात्तु विज्ञेयं हि मनीषिभिः ॥
 सति कर्मणि भेदेऽपि फले चैकत्वनिश्चयः ।
 अतस्सर्वाणि कर्माणि चैकार्थानीति निश्चयः ॥

विषयाणां विशेषविज्ञानं वैशेषिकं भवेत् ।
 पदार्थानां हि सर्वेषामतैकत्वं हि बुध्यते ॥
 द्रव्यादीनां त्रयाणां हि समवायिस्वरूपतः ।
 एकत्वं तत्र मन्येत सर्वस्यैकत्वदर्शनात् ॥
 तस्सामान्यं विशेषो हि चैकमेवेति बुध्यते ।
 सामान्यान्तर्गतत्वाच्च विशेषस्येति निर्णयः ॥
 पदार्थत्वाभावतश्च सामान्यादेस्त्वभावतः ।
 त्रयः पदार्थाश्चेत्येव निर्णीतं हि महर्षिणा ॥
 त्रयाणाञ्च पदार्थानां यदैक्यं कथ्यते हि तत् ।
 वैशेषिकमिति प्रोक्तं प्रणवार्थविचारतः ॥
 तस्माच्च जिज्ञासया हि योगेन कर्मणा तथा ।
 सांख्येन च विशेषेण निर्णयेन तथा पुनः ॥
 एभिरङ्गैश्च षड्भिस्स्याद्ब्रह्मबोध्यं मनीषिभिः ।
 सर्वस्य त्रितयत्वाच्च त्रितयात्मजगद्भवेत् ॥
 तथा ब्रह्मेति चाख्यातुं व्याख्यातः प्रणवोऽत्र हि ।
 सर्वस्य त्रितयत्वञ्च सदृष्टान्तमुदाहृतम् ॥
 एवं प्रकरणे चास्मिन्प्रथमे गार्ग्यसूनुना ।
 समष्टिव्यष्टिदृष्ट्या हि परा विद्या विचारिता ॥
 तस्य व्याख्यातुरेवं हि मुनेर्यो भावितात्मनः ।

आशयः परमो ज्ञेयः स चैवं स्थानमुमुक्षुभिः ॥
 मुमुक्षवो भिन्नरूपा दृश्यन्ते भिन्नबुद्धयः ।
 सर्वे चैते स्वधर्मेण प्राप्तुवन्ति परां गतिम् ॥
 ये ह्यात्मनश्च विज्ञानादात्मभिन्नस्य वस्तुनः ।
 तृतीयं ब्रह्म विन्दन्ति श्रेष्ठास्ते वै मुमुक्षवः ॥
 येऽनात्मवस्तुविज्ञानानिर्णयन्त्यात्मवस्तुनः ।
 स्वभावं कर्मयोगेन मध्यमास्ते मुमुक्षवः ॥
 येऽनात्मभूतीर्विज्ञाय विना चात्मधिया पुनः ।
 कामात्मानश्च कर्माणि कुर्वन्त्येतेऽधमा मताः ॥
 ये हि सङ्कुचितं ज्ञानं चाशुद्धन्देहमण्डलम् ।
 त्यक्तुकामाः परं स्थानं गच्छन्तस्ते मुमुक्षवः ॥
 लोकेऽस्माभिः पण्डितैश्च पामरैर्वस्तु सर्वदा ।
 स्वस्वज्ञानानुरूपं हि सदसच्चेति बुध्यते ॥
 असतश्च पदार्थस्य कारणं वस्तु सद्भवेत् ।
 नानास्वभावयुक्तं स्यादसद्वस्त्विति निर्णयः ॥
 असद्विभूतयस्सर्वास्सच्छक्तेर्योगसंभवाः ।
 सतो विभूतयस्त्वत्र स्वतो नित्या विभान्ति च ॥
 सर्वावस्थाशैशवाद्या जननं मरणन्तथा ।
 सुखदुःखादिकञ्चैव भान्त्यसद्वस्तुनिस्वतः ॥

अस्तिनास्तीति च द्वाभ्यां पदाभ्यां ते च वस्तुनि ।
 श्रूयेते च तथा चैव दृश्येते हि स्वभावतः ॥
 परं सदसतोर्यस्यात्सदसद्रूपमेवाहि ।
 तच्च स्यात्परमं वस्तु ब्रह्मेति हि निगद्यते ॥
 आत्मा भवति सद्वस्तु ह्यकारार्थो भवेदिह ।
 असद्वस्तु च संसारश्चोकारार्थो निरूपितः ॥
 उत्तमश्च भवेद्रस्तु सर्वबीजं सनातनम् ।
 मकारार्थश्च तत्सत्यं ब्रह्म सर्वविभूतिमत् ॥
 त्रयाणामेकरूपश्च यद्ब्रह्म पारमार्थिकम् ।
 समाहारेण तद्वैद्यं समाहारस्वरूपवत् ॥
 समाहारार्थकश्शब्दो त्रिषु वर्णेषु मध्यगः ।
 इकारस्तच्च सर्वेषां भावानामेकधर्मकृत् ॥
 प्रत्यक्षस्यैव संसारवस्तुनोऽस्य विचारतः ।
 संसारभिन्नस्यार्थस्य भवेद्विज्ञानमुत्तमम् ॥
 तस्मात्संसारविज्ञानं तदीयङ्कर्म चाखिलम् ।
 भावश्यकामिति ज्ञेयं यावदात्माविदर्शनम् ॥
 अस्मिन्प्रकरणे ह्यर्थास्सर्वे प्रोक्ता विवक्षिताः ।
 महर्षिणा संग्रहेण व्याख्यास्यन्ते पुनश्च ते ॥
 ॥इति योगानन्दविरचितायां प्रणववादार्थदीपिकायां प्रथमोऽध्यायः॥

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॥ अथ द्वितीयोऽध्यायः ॥

द्वितीयेऽस्मिन्प्रकरणे गार्ग्यायणमहर्षिणा ।
त्रयाणां हि फलं सन्धेस्सप्रकारन्निरूप्यते ॥
किञ्च त्रयस्य ज्ञानस्य मुख्यत्वन्तःप्रयोजनम् ।
ज्ञानेच्छाकर्मणां रूपं सदृष्टान्तमुदाहृतम् ॥
त्रैविध्यमिच्छाक्रियोस्त्रिविधानांसमन्वयः ।
त्याज्योपादेयविज्ञानं तथा साङ्गन्निरूपितम् ॥
ओंकारदृष्ट्याचैकत्वन्रयाणां सन्धितोभवेत् ।
केवलानांज्ञसयेतु पृथक्त्वं परिकल्प्यते ॥
अयमेव हि संसारस्त्रितयो यश्च भासते ।
संसार एव ब्रह्मेतिचैकरूपन्तदुच्यते ॥
अतस्तपस्विनाञ्चैव योगिनां ज्ञानिनामपि ।
संसारविज्ञानमेव स्वर्गतेस्साधनं भवेत् ॥
सर्वस्यैव हि सर्वत्र स्थितत्वाल्लामतश्च हि ।
विषयान्तरभेदो हि युक्तो नैवात्र विद्यते ॥

द्वितीयाध्यायः

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विषयस्यापि भेदस्य सिद्धान्तस्यापि वा पुनः ।
निरूपणं हि सर्वं स्याद्भूमूलकमेव च ॥
अतो हि समभावेन सर्वं ज्ञेयं मुमुक्षुभिः ।
स्यादेवं हि समो भावः सर्वश्चात्मा भवेत्तथा ॥
आत्मा भवति सर्वोऽपि चेति श्रुतिमुखोदितम् ।
दानोपदेशवचनादपि भेदो न सांप्रतम् ॥
तथैवावस्थितेस्तस्य भ्रमत्यागो हि तत्फलम् ।
तदुपकारकरणङ्केवलं भवहेतुकम् ॥
त्वमादिकर्तृभेदो हि संसारान्नैव चात्मनः ।
तथा निरूपणाद्वेदत्याग एव प्रदर्शितः ॥
तं सर्वं खल्विदं ब्रह्मेत्याह श्रुतिरपि स्वयम् ।
प्रकारस्सर्वशब्दार्थस्सच ब्रह्मेति निश्चयः ॥
त्यागग्रहणयोरेवमभेदो न च भेदधीः ।
त्याज्योप्यन्यस्य भवति ग्राह्य एवेति निश्चयात् ॥
स्वर्गादिलोकदृष्टेश्च पुण्यपापधियः पुनः ।
यो भेदः कल्प्यते सोऽयं नास्ति सर्वं हि कर्मजम् ॥
सर्वं हि सममेवस्यात्सर्वञ्चावश्यकं भवेत् ।
ब्रह्मादिलोकास्सर्वेऽपि संसाराख्या भवन्ति हि ॥
न हिंसया रक्षणेन भेदश्चैवं हि दृश्यते ।

उभे च प्राकृते वेद्ये दृश्यते सर्वथा भवः ॥
 भिन्नस्वरूपव्यापारैस्संसारेऽस्मिन् भ्रान्ति हि ।
 प्रशस्तान्यप्रशस्तानि कर्माणीति मुनेर्मतम् ॥
 ततोऽज्ञानी न च ज्ञानी रोग्यरोगी भवेन्नच ।
 मान्योऽमान्यस्सुखी दुःखी स्वर्गी न नरकी तथा ॥
 दण्ड्योऽदण्ड्यस्स्वयं नैव ह्यभेदोऽत्र सुनिश्चितः ।
 इदमेव फलं सन्धिविज्ञानस्येति निर्णयः ॥
 संसारव्यवहारस्तु द्रष्टव्यश्चेत्यमेव हि ।
 सहारंभावसानाम्यां संसारः परिदृश्यते ॥
 तस्यारंभस्वात्मनस्स्यादवसानं स्वतो भवेत् ।
 संबन्धस्य निषेधस्तु तयोर्ब्रह्मधिया मतः ॥
 कालभेदेन संसारव्यवहारो हि जायते ।
 एकः कालो हि सर्वस्य कालभेदो न कश्चन ॥
 केवलं कार्यभेदेन त्रिधा भूतस्सलक्ष्यते ।
 आत्मानात्मनिषिद्धानां यथाऽभेदः प्रदर्शितः ॥
 कालत्रयाणां भवति तथाऽभेदस्सनातनः ।
 एवं हि संस्थितिस्तस्य कालस्य प्रणवेक्षणात् ॥
 आत्मा स्याद्वर्तमानश्च सर्वस्थस्सर्वमूलकः ।
 भविष्यस्याद्धि संसारः निषिद्धो भूतरूपवान् ॥

सति कालस्य चैकत्वे विभागस्तु त्रयार्थकः ।
 त्रित्वन्तु संसृतेरेव चैकत्वं ब्रह्मणि स्थितम् ॥
 त्रितयस्यावश्यकत्वाद्विज्ञानो हि स्वभावतः ।
 उक्तः कालविभागोयमारंभाच्चावसानतः ॥
 संसारस्य क्रमश्चायं कालो भवति नान्यथा ।
 तस्मात्क्रमो हि त्रितयः सर्वत्र परिदृश्यते ॥
 अकारोकारमकारैस्त्रिभिश्शब्दैरयं क्रमः ।
 त्रितयो भासते दृष्ट्या संसारस्य न वस्तुतः ॥
 संख्याशब्देष्वेवमेव भवेत्त्रितयधीरियम् ।
 एकोऽस्यात्मा द्वितीयश्च संसारः परिदृश्यते ॥
 तृतीयस्यान्निषिद्धश्च कारणन्त्रितयस्य हि ।
 शून्यं भवति चाङ्गानां स्यातां वृद्धिक्षयौ ततः ॥
 वृद्धिक्षयाम्यां सर्वेषामङ्गानां कालभेदधीः ।
 तस्माच्छून्यं परं ब्रह्म सर्वकारणमुच्यते ॥
 परस्पराधिकरणे कालसंख्ये मते च ते ।
 व्याख्यातस्तु मिलित्वा हि द्वन्द्वधर्माश्च संसृतेः ॥
 क्रमस्संख्या च कालश्च व्याष्टिप्रणवबोधितः ।
 समष्ट्योङ्कारतस्त्वेषामेकत्वं हि सुनिश्चितम् ॥
 त्रित्वैकत्वे च सर्वेषामेवं वेद्ये मुमुक्षुभिः ।

तदेकत्वपरिज्ञानं त्रित्वविज्ञानमूलकम् ॥
 एवङ्कालविभागेन ज्ञानन्निविधमुच्यते ।
 प्रत्यक्षमनुमानश्च निर्णयश्चेति तद्ववेत् ॥
 तद्वर्तमानो भूतश्च भविष्यश्चेति तत्र हि ।
 आत्मानात्मनिषेधानामन्वयश्चेत्यमेव हि ॥
 आत्मदृष्ट्या ह्यात्मनश्च प्रत्यक्षमुपजायते ।
 निषिद्धस्यानुमानं स्यात्संसारस्य हि निर्णयः ॥
 संसारस्य स्वदृष्ट्या तु प्रत्यक्षं नियतं भवेत् ।
 निषिद्धस्यानुमानं स्यान्निर्णयश्चात्मनो मतः ॥
 वस्तुतस्तु भवेत्सर्वमेकं प्रत्यक्षमुच्यते ।
 प्रत्यक्षन्तु भवेद्ब्रह्म तद्विज्ञेयं मुमुक्षुभिः ॥
 तस्मात्त्रयात्मकं ज्ञानं यच्च सर्वसमाश्रितम् ।
 तन्निश्चयज्ञानरूपमेकमिति बुध्यते ॥
 एवं स्यात्कामनाकाङ्क्षेच्छानां योगः परस्परम् ।
 नियमेन स विज्ञेयो भूतस्य च भविष्यतः ॥
 तथा च वर्तमानस्य क्रमेणैवैभ्य एव हि ।
 कामादयः प्रजायन्ते चैयमेव हि संसृतिः ॥
 स्यात्सङ्कल्पो विकल्पश्च सोऽनुकल्पस्तथापरः ।
 ओमित्येतद्वि सङ्कल्पो विकल्पः प्रणवाभिधः ॥

अनुकल्पस्तथा नित्यं सर्वोद्यो मध्यमोन्तिमः ।
 विचारानतिरिक्ताश्च सङ्कल्पाद्या भवन्ति हि ॥
 यया निश्चीयते सर्वं सा शक्तिर्बुद्धिरुच्यते ।
 बुद्धिकार्यो विचारस्स्याद्विचारो निश्चयार्थकः ॥
 शक्तिर्बुद्धिरबुद्धीति सुधीश्चेति त्रिधा मता ।
 सर्वासामेकरूपत्वं कार्यकारणतो भवेत् ॥
 शक्तिमूलाश्च सर्वेऽपि व्यवहारा भवन्ति च ।
 व्यवहार्यास्त्रयः प्रोक्ताश्चैकस्यात्परमार्थतः ॥
 एवं हि त्रिविधा धर्माः प्रोक्ताश्चात्र महर्षिणा ।
 अनेके तत्र च मया दिङ्मात्रमिह दर्शिताः ॥
 ब्रह्मणो हि स्वभावास्त्युः प्रकारास्त्रितयात्मकाः ।
 ते चानन्तक्रमास्सन्ति तेषां योगो हि शाश्वतः ॥
 द्वाभ्यां प्रणवरूपाभ्यामुक्तस्साङ्गो महर्षिणा ।
 मुमुक्षुभिश्च विज्ञेयो धर्मोऽयं हि सनातनः ॥
 ॥ इति योगानन्दविरचितायाम् ॥
 ॥ प्रणववादार्थदीपिकायाम् ॥
 ॥ द्वितीयोऽध्यायः ॥

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॥ अथ तृतीयोऽध्यायः ॥

तृतीयेऽस्मिन्प्रकरणे गार्ग्यायणमहर्षिणा ।
प्रकारयोगविज्ञानफलं साङ्गं निरूप्यते ॥
स च प्रकारयोगस्तु ज्ञानेच्छाख्यानरूपकः ।
क्रिया प्रकारयोगस्य फलं साऽतोऽन्न चोच्यते ॥
अकारोकारमकारैः प्रणवस्थैस्त्रिभिः पुनः ।
तज्ज्ञानेच्छाक्रियाश्चैवं प्रोक्तास्तन्ति क्रमेण हि ॥
क्रिया तु कारणीभूतव्यापार इति निश्चयः ।
तस्य कर्तुः क्रियायोगेनैव सर्वं प्रभासते ॥
स्याज्ज्ञानेच्छाक्रियाणाञ्च प्रत्येकं त्रितयक्रमः ।
ज्ञाने हि स्मरणादिश्च व्यापारः परिक्रियते ॥
व्यापारः कामनादिः स्यादिच्छायां परिक्रियते ।
क्रियानिष्ठः कर्तृकरणव्यापारस्तथाभवेत् ॥

तृतीयाध्यायः

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आत्मानात्मनिषिद्धानामवस्थाभेदतश्च हि ।
कथ्यते नामभेदोऽपि वृत्तिस्स्यान्नवधा ततः ॥
अस्मिन् प्रथमे चोक्तन्तरङ्गे गार्ग्यसूनुना ।
साङ्गोपाङ्गस्य वेदस्य लक्षणञ्च तथा पुनः ॥
तदध्येतृस्वरूपञ्च तदध्ययनमुच्यता ।
तद्वेदाध्ययनफलं तद्विज्ञानक्रमस्तथा ॥
ऋग्वेदोऽथ यजुर्वेदस्तामवेदस्तथापरः ।
अथर्वाचचतुर्थस्यादिति वेदा भवन्ति हि ॥
ऋग्यजुस्तामथर्वणो ज्ञात्वा ब्रह्म सनातनम् ।
आत्मानात्मनिषिद्धञ्च पृथक्त्वं त्रितयक्रमम् ॥
चतुर्भिर्वेदनीयन्तद्ब्रह्मतत्त्वमनन्तरम् ।
अनाद्यनन्तं संपन्नं सर्वाद्यन्तविवर्जितम् ॥
अतीतं वानतीतं वा तत्स्वयं वेदविद्भवेत् ।
ऋग्वेदश्च ज्ञाननिष्ठः यजुर्वेदः क्रियापरः ॥
इच्छापरस्तामवेदस्तिद्धान्तोऽथर्वसंज्ञकः ।
चतुर्णां च समाहारः ब्रह्मसंज्ञा परावरा ॥
प्रत्येकं तन्न विज्ञेयं भ्रमदोषयुतान्तरम् ।
ऋग्वेदैर्वा यजुर्वेदस्तस्तामथर्वभिस्तथा ॥
प्रत्येकं तन्निरर्थं स्याच्चतुर्भिर्ब्रह्म बुध्यते ।

ज्ञानेन कर्मणा सिद्धं ब्रह्मतत्त्वं तदिच्छया ॥
 त्रयात्मकमिदं सर्वं तद्विद् ब्रह्म तद्वेत् ।
 ऋग्यजुस्तामार्थवभिरेवं ज्ञानं निरूपितम् ॥
 ज्ञात्वा वेदान्तसिद्धान्तं ब्रह्मरूपा भवन्ति ते ।
 वेदाधिकारिणस्सर्वे सर्वश्रमनिवासिनः ॥
 प्रथमं ब्रह्मचर्यं हि ब्रह्मतत्त्वनिरीक्षणम् ।
 साङ्गोपाङ्गस्तथा ध्येयो ब्रह्मवेदश्चतुर्विधः ॥
 त्यागार्थं ब्रह्मसिद्ध्यर्थं गृहस्थाश्रमधारणम् ।
 सर्ववेदफलञ्चैव स्वार्थं संत्यज्य मानसम् ॥
 एवं परार्थं संत्यज्य परमार्थन्तु चिन्तयेत् ।
 यत्स्वार्थं यत्परार्थञ्च ते स्यातां बन्धनार्थके ॥
 तस्मात्सर्वमुमुक्षूणां परमार्थः परायणः ।
 इच्छारूपञ्च सर्वं हि वानप्रस्थाश्रमोचितम् ॥
 समाहारज्ञानमेव धर्मस्सन्न्यासिनां परः ।
 इदं साक्षाद्ब्रह्मरूपं सच्चिदानन्दविग्रहम् ॥
 प्रणवेनहिविख्यातं वेदितव्यं जगन्मयम् ।
 त्यक्त्वा सर्वाणि कर्माणि नानाज्ञानावृतानि च ॥
 इच्छारूपाणि संत्यज्य धार्यतां परमं पदम् ।
 प्रमेयं ब्रह्म तत्तेजः कालातीतं जगन्मयम् ॥

द्वितीयेऽस्मिन्तरङ्गे तु वेदकर्तार एव च ।
 ये संसाराधिपतयः लोकानाञ्च क्रमस्तथा ॥
 साङ्गास्सर्वे च संप्रोक्ता गार्ग्यायणमहर्षिणा ।
 महाविष्णुर्भवेत्सर्वकल्पादीनां परः प्रभुः ॥
 तस्माद्विष्णुस्सच ब्रह्मा शिवश्चैतेऽभवन्क्रमात् ।
 एतैरेव त्रयो वेदास्समाख्यातास्स्वभावतः ॥
 अथर्वणश्च वेदस्य महाविष्णुर्भवेत्पतिः ।
 त्रयस्संसारपतयश्चैतेभ्यो विश्वसंस्थितिः ॥
 लोकक्रमो होवमेव बोध्यो कालविभागतः ।
 यथाकालं हि लोकानां कर्मबुद्धिसमुद्भवः ॥
 कृतन्त्रेता द्वापरञ्च कलिश्चेति चतुयुगम् ।
 कृतं युगं ज्ञाननिष्ठं त्रेता स्याच्च क्रियापरा ॥
 द्वापरं कामनारूपं समाहारः कलिर्भवेत् ।
 एवं कल्पो महाकल्पः वियुगोऽथ महायुगः ॥
 एवञ्च क्रमनिष्ठञ्च तथा मन्वन्तरं पुनः ।
 महामन्वन्तरञ्चेति कालभेदश्च कथ्यते ॥
 तृतीयेऽस्मिन्तरङ्गे च गार्ग्यायणमहर्षिणा ।
 महाविष्णुस्वभावश्च त्रिमूर्तीनाञ्च लक्षणम् ॥
 सूर्यस्य तद्गतेश्चैव लोकमानं तथा पुनः ।

सप्तसप्त क्रमश्चैव तथा सर्वेश्वरक्रमः ॥
 गायत्रीरूपविज्ञानं तपश्च परमन्तथा ।
 निरूपितं यथातत्त्वं सर्वमेतदशेषतः ॥
 स च प्रणवरूपस्यान्महाविष्णुर्जगन्मयः ।
 तस्मादेव भवेत्सर्वं स वेदात्मापरः प्रभुः ॥
 स्रष्टा च जगतां ब्रह्मा पाता स्याद्विष्णुरव्ययः ।
 शिवस्संहारकर्ता च प्रतिष्ठा त्रिगुणात्मिका ॥
 ओमित्यनेन शब्देन सर्वः कालोऽपि वेष्टितः ।
 सर्वत्र भासते ब्रह्म पावनं भुवनत्रयम् ॥
 गायत्री वेदमाता स्यान्महावाक्यं पिता भवेत् ।
 अध्यापनश्चाध्ययनमेषां स्यात्परमन्तपः ॥
 सूर्यश्चन्द्रस्तथा भौमो बुधश्च धिषणो भुगुः ।
 शनैश्चरश्च सप्तैते तत्सर्वं सौरमन्तरम् ॥
 प्रत्येकमपि चैतेषां सप्तसप्तक्रमस्तथा ।
 अनन्तश्चेति विज्ञेयस्तथा ब्रह्माण्डमुच्यते ॥
 यथासूर्यगतिर्हि स्यात्तथैव कालसंग्रहः ।
 चतुर्थेऽस्मिन्तरङ्गे च मुनिना गार्ग्यसूनुना ॥
 सव्याद्वतिश्च गायत्री महावाक्यानि सर्वशः ।
 वर्णाश्रमाणान्धर्मश्च महावाक्यभवस्तथा ॥

यथातत्त्वं यथान्यायं समस्तञ्च विचारितम् ।
 स्याज्ज्ञानेच्छाक्रियाणाञ्च समाहारस्य वा पुनः ॥
 व्याद्वतिर्ज्ञापिका सा हि त्रिविधा सप्तधा भवेत् ।
 ज्ञानमिच्छाक्रियाश्चैव समाहारश्च वा पुनः ॥
 एकीकृत्य यत्स्त्राति गायत्रीति ततः श्रुता ।
 समाहारपरा देवी गायत्री वेदवासिनी ॥
 व्याद्वतित्वयुक्ता च सर्वोपास्या भवेत्ततः ।
 सप्तव्याद्वतिभिर्युक्ता सा देवी प्रणवोद्भवा ॥
 उपास्या योगिभिर्नित्यं प्राणायामविधानतः ।
 ज्ञानादीनाञ्चतुर्णां हि षड्भिश्च गुणनेन तु ॥
 चतुर्विंशत्यक्षरा स्याद्गायत्री त्रिपदा भवेत् ।
 तदक्षरमितानि स्युर्महावाक्यानि तानि हि ॥
 एतेषाञ्च परिज्ञानं ब्रह्माण्डव्यवसायदम् ।
 महावाक्यस्य संख्या हि चानन्ता परिकथ्यते ॥
 अहमेतन्नेति रूपं महावाक्यं सनातनम् ।
 ओङ्कारविहितञ्चैतत्सर्वेषामुत्तमं स्मृतम् ॥
 वर्णाश्रमाणान्धर्मश्च ह्येवं योगेन बुध्यते ।
 अहञ्च ब्रह्मचर्यं स्याद्गार्हस्थ्यञ्चाहमेतदा ॥
 एतन्नेति वनस्थस्यात्सर्वतः पर एव सः ।

एतन्नाहं त्रिभिर्युक्तस्सन्धासश्चेति कथ्यते ॥
 अहमेतन्नेति ज्ञानं ब्राह्मण्यं परिकीर्त्यते ।
 अहमेतत्परिज्ञानात्क्षत्रियत्वञ्च लभ्यते ॥
 एतन्नैवेति विज्ञानं स्याद्वैश्यस्याहि लक्षणम् ।
 एतच्चैवमहं युक्तं भूतानाञ्चाभिषेवणम् ॥
 एतदेवहि शूद्रत्वमेवं वर्णा विभान्ति हि ।
 ऋचो यजूंषि सामानि तथैवाथर्वणानिच ॥
 सर्वं स्यादहमेतन्नमहावाक्यगतं भवेत् ।
 पञ्चमेऽस्मिन्तरङ्गे च गार्ग्ययणमहर्षिणा ॥
 त्रिगुणात्मकसंसाररूपव्याख्यानपूर्वकम् ।
 ऋग्वेदस्य स्वरूपं हि साङ्गं स्यादभिनिर्णितम् ॥
 त्रिविधञ्च जगत्सर्वं प्रकारैस्त्रिभिरन्वितम् ।
 सात्त्विकं राजसञ्चैव तामसञ्च तथापरम् ॥
 त्रयाणाञ्च समाहाराच्चतुर्थस्तादृशः क्रमः ।
 अहमेतन्नेति योगाज्ज्ञानमिच्छा क्रिया तथा ॥
 वेदितव्यं हि सर्वं स्यादग्यजुस्सामसंज्ञकम् ।
 अथर्वा तत्परो वेद्यः प्रकाराश्च तदन्वयाः ॥
 वेद्यं स्यात्सात्त्विकैर्यच्च तदृग्वेदः प्रभाषते ।
 राजसैर्यच्च वेद्यन्तद्यजुर्वेदेन कथ्यते ॥

तामसैश्चापि यद्वेद्यं तत्साम श्रुतिभाषितम् ।
 त्रयाणां यस्समाहारस्संयोगाद्युपपत्तिता ॥
 अथर्ववेदनिष्ठैवं सर्वसंघातनिश्चयात् ।
 ज्ञानविद्याञ्च ऋग्वेदाद्ब्रह्मचर्यविभाविताम् ॥
 यजुर्वेदेन गार्हस्थ्यं वानप्रस्थन्तु सामतः ।
 सन्यासोऽथर्ववेदेन ब्रह्मतत्त्वमिदं भवेत् ॥
 द्विधा विद्या समाख्याता ज्ञाननिष्ठा क्रियापरा ।
 ताभ्यां भिन्ना महाविद्याऽहमेतन्नेति संज्ञिका ॥
 एषा प्रणवमात्रेण ऋग्वेदस्था विधीयते ।
 स्वयं हि विष्णुना दत्तो ऋग्वेदो ज्ञानगोचरः ॥
 अथर्वज्येष्ठपुत्राय ददौ ब्रह्मा क्रियापरः ।
 तस्माज्ज्ञानस्वरूपश्च ऋग्वेदो ब्रह्मसंमितः ॥
 विज्ञेयश्च सदा युक्तश्चतुर्विंशतिमण्डलैः ।
 षष्ठे चास्मिन्तरङ्गे च यजुर्वेदः क्रियापरः ॥
 वर्ण्यते ब्रह्मणा प्रोक्तः सरहस्यं महर्षिणा ।
 सृष्टिस्थितिलयानाञ्च त्रयाणां हि परस्परम् ॥
 कार्यकारणभावश्च बोध्यो विज्ञानाभिस्सदा ।
 प्रत्येकमप्यणूनां हि क्रिया चास्ति स्वभावतः ॥
 तेषां हिरण्यगर्भेण संसारः क्रियतेऽनिशम् ।

न मोक्षः कश्चिदर्थश्च परिशिष्टस्वभाववान् ॥
 सर्वत्र सर्वथा नित्यस्संसारः परिदृश्यते ।
 आनन्दश्च तदन्तस्थस्तथा ब्रह्मस्वरूपधीः ॥
 सर्वैश्च सर्वे भाव्यस्यात्क्रमेण नियमेन च ।
 तस्माज्ज्ञानक्रियेच्छानां तिसृणां संग्रहो मतः ॥
 चतुर्थोपासको भूत्वा प्राप्नुयात्परमं पदम् ।
 ऋते ज्ञानान्मुक्तिस्तस्याज्ज्ञानञ्च त्रितयात्मकम् ॥
 अतो मोक्षस्य साध्यस्य ज्ञानं सत्साधनं परम् ।
 सर्वार्थः क्रियतां यत्नः सर्वप्राप्तौ हि तुष्यतु ॥
 इदमेव हि वैकुण्ठमेतदेव सुखास्पदम् ।
 परितोषः परन्धाम पवित्रं प्रणवामृतम् ॥
 अश्वमेधादियज्ञाश्च ज्ञानमूला भवन्ति हि ।
 तथा च सर्वसंस्काराण्योडश प्रणवोदिताः ॥
 संस्कारेण विशुद्धानां ब्रह्मभावः प्रजायते ।
 सप्तमेऽस्मिन्तरङ्गे च सामवेदो महर्षिणा ॥
 इच्छानिष्ठशिवेनोक्तस्तत्प्रकारो निरूपितः ।
 आत्मानात्मनोऽसंबन्धस्वरूपेच्छा भवेदसौ ॥
 ब्राह्मी शक्तिर्भवेदिच्छा स्यात्संबन्धस्तया कृतः ।
 अनेकनामरूपा च प्रणवस्था पराऽपरा ॥

जगज्जन्मादिकर्त्री सा पुरुषार्थप्रदा भवेत् ।
 सामवेदपरो ब्रह्म चोपास्ते हि सशक्तिकम् ॥
 भक्त्या परमया नित्यं स्तोत्रप्रपदनादिभिः ।
 तरङ्गे चाष्टमे चास्मिन्नथर्वा च महर्षिणा ॥
 समाहारार्थकस्सम्यक्सतत्वञ्च विचारितः ।
 योऽथर्ववेदविद्यावान्परित्यज्याऽपरां मतिम् ॥
 भिन्नां स च ब्रह्मरूपमुपास्ते निरुपाधिकम् ।
 ज्ञानेच्छाकर्मणां चैव कृत्वा संहारमुत्तमम् ॥
 सनातनं सर्वमूलमात्मानं ब्रह्मरूपिणम् ।
 उपासमानस्तद्ब्रह्म चातीतमिति निर्णयेत् ॥
 अथर्ववेदसंसिद्धः प्राप्नोति परमं पदम् ।
 नवमेऽस्मिन्तरङ्गे च गार्ग्यायणमहर्षिणा ॥
 निरूप्यन्ते चतुर्णां हि वेदानां ब्राह्मणानि च ।
 जगत्कर्तुर्महाविष्णोस्स्वरूपन्तत्पदस्य च ॥
 चत्वारि च ब्राह्मणानि प्रतिवेदं भवन्ति हि ।
 ऋग्वेदस्य च चत्वारि ब्राह्मणानि तथा पुनः ॥
 यजुर्वेदस्य च तथा साम्नाश्चाथर्वणश्च हि ।
 ज्ञानादीनां चतुर्णां हि स्वरूपं ब्राह्मणानि च ॥
 व्याचक्षते यथा तत्त्वं बोध्यान्येतानि मानुषैः ।

महावेदाध्ययनतो महाविष्णुर्जगत्प्रभुः ॥
 संप्राप्य ब्रह्मभावं हि संसारं सृजति स्वयम् ।
 प्रपन्नो निर्मलावस्थां शयानश्शेषसत्पदे ॥
 स्वेच्छया च महालक्ष्म्या सहितस्सपरः पुमान् ।
 तस्मात्तिमूर्तयस्सर्वे स्वस्वकार्यप्रवर्त्तकाः ॥
 संभवन्ति ततस्तैश्च लोकास्सर्वेऽपि तादृशाः ।
 अन्वितास्तत्कर्मभिश्च तस्मादेवं मुमुक्षुभिः ॥
 अधिकारपुरुषाणां रूपन्तत्कर्मणामपि ।
 विज्ञाय स्वानुरूपाणि कर्मकार्यमिति स्थितिः ॥
 एवं प्रणववादेऽस्मिन्भागस्य प्रथमस्य हि ।
 संक्षेपेण मया ह्यर्थः कारिकाभिः प्रकाशितः ॥

॥ इति स्वामि योगानन्दविरचितायां ॥

॥ प्रणववादार्थदीपिकायां ॥

॥ तृतीयोऽध्यायः ॥



॥ महर्षि गान्ध्यायण प्रणीतः ॥

प्र ण व वा दः

॥ तत्र ॥

॥ प्रथमम् ॥

प्रकृतिसन्धिं प्रकरणम् ॥

परमेष्ठिने परेशे समस्तावासभूमये ।
 सर्वातीतस्वरूपाय सर्वाधिष्ठितमूर्तये ॥
 सर्वकर्त्रे च जगतां सर्वेषामन्तरात्मने ।
 सर्ववाचक वाच्याय परस्मै ब्रह्मणे नमः ॥

अत्र हि—सर्वमिदं जगन्मायया विरचितम्, येन येन निय-
 मेन क्रमेण कालदेशक्रियापरस्परसंबन्धः, संयोगवियोगौ, व्यव-
 सायात्मधारणक्षमाधृतिशान्तिभक्तिकर्मोपासनाज्ञानविधिः, कर्म,