

॥सनत्सुजातीयम्॥
चतुर्थोऽध्यायः॥

sanatsujAtIyam

(Translated by S.N.Sastri)

(Based on the bhAshya of Sri Sankara bhagavatpAda)

Chapter 4

यत्तच्छुक्रं महज्ज्योतिर्दीप्यमानं महद्यशः ।
यद्वै देवा उपासते यस्मादर्को विराजते ॥
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१

yattacchukram mahajjyotirdIpyamAnam mahadyaSaH |
yadvai devA upAsate yasmAdarko virAjate ||
yoginastam prapaSyanti bhagavantam sanAtanam || 1

1.Those who practise jnAnayoga realize the eternal Lord (brahman) who is pure, supreme effulgence, resplendent, and supreme glory itself. The gods worship Him. The sun shines because of Him.

Note. The Sruti says, “By its light everything here shines”, “Its name is supreme glory”, “Illumined by whom the sun shines”.

शुक्राद्ब्रह्म प्रभवति ब्रह्म शुक्लेण वर्धते ।
तच्छुक्रं ज्योतिषां मध्येऽतप्तं तपति तापनम् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥२

SukrAd brahma prabhavati brahma SukreNa vardhate |
Tat Sukram jyotishAm madhye'taptam tapati tApanam |
yoginastam prapaSyanti bhagavantam sanAtanam || 2

2. From the pure brahman hiraNyagarbha is born. This hiraNyagarbha grows into virAT. That pure brahman shines by its own luminosity. It does not need to be illumined by the sun and other luminaries, but it is what enables them to shine. The yogis realize this brahman.

Note. hiraNyagarbha is consciousness associated with the totality of the subtle bodies. virAt is consciousness associated with the totality of the gross bodies. Pure unconditioned brahman is the substratum of both these.

पूर्णात्पूर्णमुद्धरन्ति पूर्णात्पूर्णं प्रचक्षते ।
हरन्ति पूर्णात्पूर्णं च पूर्णेनैवावशिष्यते ॥
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥३

pUrNAt pUrNam uddharanti pUrNAt pUrNam pracakshate |
haranti pUrNAt pUrNam ca pUrNenaivAvaSishyate ||
yoginastam prapaSyanti bhagavantam sanAtanam ||3

3. From the supreme Self which is not limited by time, space and other objects emerges the jIva who is also declared by the wise to be unlimited, being identical with the supreme Self. When the jIva who is associated with the subtle and gross bodies realizes that he is separate from those bodies, he remains as the supreme Self which is non-dual,, infinite, consciousness, and bliss.

Note. This Sloka conveys the same idea as br. up. 5.1—

pUrNamadaH pUrNamidam pUrNAt pUrNamudacyate |
pUrNasya pUrNamAdAya pUrNamevAvaSishyate | |

brahman, the cause of the universe, indicated by the word ‘adaH’ is infinite. brahman as the indwelling self of the jIva is also in reality infinite, because it is the same brahman. When the jIva who, due to ignorance, thinks of himself as a limited being, realizes that he is none other than the infinite brahman, there remains no separate jIva and there is only the infinite brahman.

यथाकाशेऽवकाशोऽस्ति गङ्गायां वीचयो यथा ।

तद्वच्चराचरं सर्वं ब्रह्मण्युत्पद्यते लीयते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥४

yathAkASe’vakASo’ssti gangAyAm vIcayo yathA |
tadvaccarAcaram sarvam brahmaNyutpadya Llyate | |
yoginastam prapaSyanti bhagavantam sanAtanam ||4

4. Just as ether accommodates everything, just as the river Ganga has waves, so also the entire universe of movables and immovables arises from brahman and merges in brahman. Yogis see that eternal supreme Being.

आपोऽथाद्भ्यः सलिलं तस्य मध्ये

उभौ देवौ शिश्रियातेऽन्तरिक्षे ।

आदधीचीः सविषूचीर्वसाना-

वुभौ बिभर्ति पृथिवीं दिवं च ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥५

Apo’thAdbhyaH salilam tasya madhye
ubhau devI SiSriyAte’ntarikshe |
AdadhrIcIh savishUcIrvasAnA-
vubhau bibharti pRthivIm divam ca | |
yoginastam prapaSyanti bhagavantam sanAtanam ||5

5. Water was first created. 'Water' stands for all the five subtle elements. Then 'salilam', which stands for all the gross bodies, was created. In the midst of these gross bodies, in the space within the heart of these created beings, two resplendent beings, the jIvAtmA and paramAtmA, dwell, covering all the cardinal and other directions. The jIvAtmA, unaware of his real nature as non-dual brahman who is Existence-Consciousness-Bliss identifies himself with his body and experiences joy, sorrow, etc., according to his karma. This is mentioned in this verse as 'supporting the earth'. The other, paramAtmA, supports heaven, i.e., remains in his own real divine nature as brahman. The yogis see this eternal supreme Being.

This conveys the same idea as muNDaka up. 3.1.1—dvA suparNA---- which means: "Two birds that are ever inseparable and have similar names, embrace the same tree. Of these, one eats the fruits of different tastes (experiences joy, sorrow, etc.) and the other watches without eating".

चक्रे रथस्य तिष्ठन्तं ध्रुवस्याव्ययकर्मणः ।

केतुमन्तं वहन्त्यश्वास्तं दिव्यमजरं दिवि ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥६

cakre rathasya tishThantam dhruvasya avyayakarmaNah |
ketumantam vahantyaSvAH tam divyam ajaram divi ||
yoginastam prapaSyanti bhagavantam sanAtanam || 6

6. The three worlds are the chariot of the supreme Being who is eternal and whose actions are fruitful. The body of the wise man is his chariot. With the help of this he attains to the effulgent Being who is beyond old age and death. The horses of the chariot (in the form of the senses) take him to the world of light. The yogis see this eternal Being.

This conveys the same idea as kaThopanishad, 1.3.3 & 4- AtmAnam rathinam viddhi---

न सादृश्ये तिष्ठति रूपमस्य

न चक्षुषा पश्यति कश्चिदेनम् ।

मनीषयाथो मनसा हृदा च

य एनं विदुरमृतास्ते भवन्ति ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥७

na sAdRSye tishThati rUpamasya
na cakshushA paSyati kaScidenam |
manIshayAtho manasA hRdA ca
ya enam viduramRtAste bhavanti || 7
yoginastam prapaSyanti bhagavantam sanAtanam || 6

7. There is nothing comparable to the form of this supreme Being. None can see with his eyes Him who is within as the Self. He can be known only through the heart and the intellect. He who knows this supreme Being as identical with his own self becomes immortal. The yogis see this eternal Being.

द्वादश पूगाः सरितो देवरक्षिता मध्वीशते ।

तदनुविधायिनस्तदा सञ्चरन्ति घोरम् ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥८

dvAdaSa pUgAh sarito devarakshitA madhvISate |

tadanuvidhAyinastadA samcaranti ghoram ||

yoginastam prapaSyanti bhagavantam sanAtanam || 8

8. The group of twelve, namely, the five subtle organs of sense, the subtle organs of action, mind and intellect, are restless and are protected by the Lord. They go after their respective objects which are like honey to them. Because of this they are the cause of transmigration. Therefore the organs and the mind and intellect should be withdrawn from external objects and concentrated on the Self. The yogis see this eternal Lord.

तदर्थमासं पिबति सञ्चितं भ्रमरो मधु ।

ईशानः सर्वभूतेषु हविर्भूतमकल्पयत् ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥९

tadardhamAsam pibati sancitam bhramaro madhu |

ISAnaH sarvabhUteshu havirbhUtamakalpayat ||

yoginastam prapaSyanti bhagavantam sanAtanam || 9

9. The bee collects honey during six months of the year and consumes it during the remaining six months. Similarly the jIva experiences in another birth the results of karma performed in a previous birth. The Lord has created food (all worldly joys and sorrows) for all beings which they get according to their karma. The yogis see this eternal Lord.

हिरण्यपर्णमश्वत्थमभिपत्य ह्यपक्षकाः ।

तत्र ते पक्षिणो भूत्वा प्रपतन्ति यथासुखम् ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१०

hiraNyaparNam aSvattham abhipatya hyapakshakAH |

tatra te pakshiNo bhUtVA prapatanti yathAsukham ||

yoginastam prapaSyanti bhagavantam sanAtanam || 10

10. The wingless beings, i.e., the ignorant human beings, who are devoid of the wing of knowledge of the Self, dwell on the peepal tree with leaves

which are agreeable and beautiful. That is, they revel in worldly pleasures. Then, when they are born in bodies which are conducive to spiritual advancement, they attain knowledge of the Self and are liberated. The yogis see this eternal Lord.

अपानं गिरति प्राणः प्राणं गिरति चन्द्रमाः ।

आदित्यो गिरते चन्द्रमादित्यं गिरते परः ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥११

apAnam girati prANaH prANam girati candramAH |
Adityo girate candramAdityam girate paraH ||
yoginastam prapaSyanti bhagavantam sanAtanam || 11

11. apAna is merged in prANa. prANa is merged in the moon, i.e., the mind. The moon (mind) is merged in the sun (intellect). The sun (intellect) is merged in the supreme brahman. Yogis see that eternal Lord.

The process of withdrawing all activities and thoughts and entering into samAdhi is described here.

एकं पादं नोत्क्षिपति सलिलाद् हंस उच्चरन् ।

तं चेत्सततमुत्क्षिपेन्न मृत्युर्नामृतं भवेत् ।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१२

ekam pAdam notkshipati salilAddhamsa uccaran |
tam cet satatam utkshipenna mRtyurnAmRtam bhavet ||
yoginastam prapaSyanti bhagavantam sanAtanam || 12

12. hamsa, (the one who destroys avidyA along with its effects), i.e., the supreme Being, remaining beyond this universe made up of the elements and all created bodies, is also in the universe in the form of jIvas. If not, there would be no jIva, no samsAra, no death, and no immortality. The yogis see this eternal Lord.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा

लिङ्गस्य योगेन स याति नित्यम् ।

तमीशमीड्यमनुकल्पमाद्यं

पश्यन्ति मूढा न विराजमानम् ।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१३

angushThamAtraH purusho'ntarAtmA
lingasya yogena sa yAti nityam |
tam Isam Idyam anukalpam Adyam
paSyanti mUDhA na virAjamAnam ||
yoginastam prapaSyanti bhagavantam sanAtanam || 13

13. That non-dual Existence-consciousness-Bliss, the indwelling Self of all, who is infinite, the supreme Being, transmigrates (apparently) with the subtle body of the size of one's thumb as the limiting adjunct. Those devoid of discrimination, who identify themselves with their two bodies (gross and subtle) do not see that Lord who rules over every one, who is worthy of worship, who appears as all beings, and who is resplendent. The yogis see that eternal Lord.

गूहन्ति सर्पा इव गह्वरेषु
क्षयं नीत्वा स्वेन वृत्तेन मर्त्यान् ।
ते विप्रमुह्यन्ति जना विमूढा-
स्तैर्दत्ता भोगा मोहयन्ते भवाय ॥
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१४

gUhanti sarpA iva gahvareshu
kshayam nItvA svena vRttena martyAn |
te vipramuhyanti janA vimUDhAh
tairdattA bhogA mohayante bhavAya | |
yoginastam prapaSyanti bhagavantam sanAtanam | | 14

14. Just as snakes come out of their holes, kill men with their poisonous bite and go back and hide in their holes, so also, the senses, going out to their respective objects which are like poison, destroy the man. He becomes deluded by the sense-objects and continues in the transmigratory cycle. They do not see the supreme Being because of delusion, but the yogis see Him.

असाधना वापि ससाधना वा
समानमेतद् दृश्यते मानुषेषु ।
समानमेतदमृतस्येतरस्य
युक्तास्तत्र मध्व उत्सं समापुः ॥
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१५

asAdhanA vApi sasAdhanA vA
samAnam etaddRSyate mAnusheshu |
samAnam etad amRtasyetarasya
yuktAstatra madhva utsam samApuh | |
yoginastam prapaSyanti bhagavantam sanAtanam | | 15

The same AtmA dwells in those who have acquired control of the senses, control of the mind and the other preliminary requisites for a spiritual aspirant, as well as in those who have not acquired these. The AtmA is the same in the states of bondage as well as liberation. Those who have

acquired these qualities attain the supreme bliss that is brahman. The yogis see this eternal Lord.

उभौ लोकौ विद्यया व्याप्य यान्ति

तदाहुतं चाहुतमग्निहोत्रम् ।

मा ते ब्राह्मी लघुतामादधीत

प्रज्ञानं स्यान्नाम धीरा लभन्ते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१६

ubhau lokau vidyayA vyApya yAnti

tadAhutam cAhutam agnihotram |

mA te brAhmI laghutAmAdadhIta

prajnAnam syAnnAma dhIrA labhante ||

yoginastam prapaSyanti bhagavantam sanAtanam || 16

16. brahman which is infinite bliss pervades this world and the other world by knowledge. By the attainment of the knowledge of the Self the result of agnihotra (fire-sacrifice) is attained even without the performance of the sacrifice, i.e., the results of all rituals are attained by the knowledge of the Self alone. But it is not the transient result of rituals that is attained by knowledge but one realizes the supreme brahman as one's own self. brahman is known as prajnAnam or Consciousness.

एवंरूपो महानात्मा पावकं पुरुषी गिरन् ।

यो वै तं पुरुषं वेद तस्येहात्मा न रिष्यते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१७

evamrUpo mahAnAtmA pAvakam purusho giran |

yo vai tam purusham veda tasyehAtmA na rishyate ||

yoginastam prapaSyanti bhagavantam sanAtanam || 17

17. Such a person who knows that he is the Self who is pure consciousness and infinite, remains as brahman. Just as fire consumes everything, the jIvAtmA absorbs within itself the subtle body which is the effect along with its cause. The subtle body of such a person is not destroyed, meaning, it does not go out to take another body as in the case of the unenlightened. Yogis see this eternal Lord.

Note. br.up.3.2.11 says that when a liberated person dies, his subtle body merges in him.

तस्मात्सदा सत्कृतः स्या-
न्न मृत्युरमृतं कुतः ।
सत्यानृते सत्यसमानुबन्धिनी
सतश्च योनिरसतश्चैक एव ॥
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१८

tasmAt sadA satkRtaH syA-
nna mRtyuramRtam kutaH |
satyAnRte satyasamAnubandhinI
sataSca yonirasataScaika eva || 18

yoginastam prapaSyanti bhagavantam sanAtanam || 18

18. One who always identifies himself with the Reality (brahman) remains as brahman. There is no death for him. When there is no death, where is the question of immortality? All that has empirical reality is superimposed on brahman, the only Reality, like illusory silver on shell. Both the empirical and the illusory have the Reality as substratum.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
न दृश्यतेऽसौ हृदये निविष्टः ।
अजश्चरो दिवारात्रमतन्द्रितश्च
स तं मत्वा कविरास्ते प्रसन्नः ॥१९

angushThamAtraH purusho'ntarAtmA
na dRSyate'sau hRdaye nivishTaH |
ajaScaro divArAtram atandritaSca
sa tam matvA kavirAste prasannaH || 19

19. The indwelling self, of the size of the thumb, resides in the heart. It cannot be seen in its real nature as non-dual Existence-Consciousness-Bliss. It is unborn and is the self of all the moving and unmoving. The wise man knows it by negating the five sheaths by constant meditation day and night. He then becomes fulfilled.

तस्माच्च वायुरायातस्तस्मिंश्च प्रलयस्तथा ।
तस्मादग्निश्च सोमश्च तस्माच्च प्राण आगतः ॥२०
तत्प्रतिष्ठा तदमृतं लोकास्तद्ब्रह्म तद्यशः ।
भूतानि जज्ञिरे तस्मात्प्रलयं यान्ति तत्र च ॥२१

tasmAcca vAyurAyAtastasmimSca pralayastathA |
tasmAdagniSca somaSca tasmAcca prANa AgataH || 20
tatpratishThA tadamRtam lokAstad brahma tadyaSaH |
bhUtAni jajnire tasmAt pralayam yAnti tatra ca || 21

20 & 21. From it originates air and merges in it. Fire, soma, prANa, are born from it. It is the support of all. It is immortal. It is all the worlds. It is brahman. It is glory. All beings are born from it and merge in it.

उभौ च देवौ पृथिवीं दिवं च
दिशश्च शुक्रं भुवन बिभर्ति ।
तस्माद्दिशः सरितश्च स्रवन्ति
तस्मात्समुद्रा विहिता महान्तः ॥२२

ubhau ca devau pRthivIm divam ca
diSaSca Sukram bhuvanam bibharti |
tasmAddiSaH saritaSca snavanti
tasmAtsamudrA vihitA mahAntaH ||22

22. The pure brahman supports jiva, ISvara, Earth, Heaven, the directions and the whole universe. From it flow the directions, rivers and the mighty oceans.

यः सहस्रं सहस्राणां पक्षानाहृत्य संपतेत् ।
नान्तं गच्छेत्कारणस्य यद्यपि स्यान्मनोजवः ॥
भूतानि जज्ञिरे तस्मात्प्रलयं यान्ति तत्र च ॥२३

yaH sahasram sahasrANAm pakshAnAhRtya sampatet |
nAntam gacchet kAraNasya yadyapi syAnmanojavaH ||
yoginastam prapaSyanti bhagavantam sanAtanam ||23

23. Even if one has thousands of wings and has the speed of the mind, one will not be able to reach the end of the Cause of the universe. Yogis see this eternal Lord.

अदर्शने तिष्ठति रूपमस्य
पश्यन्ति चैनम् सुसमिद्धसत्त्वाः ।
हीनो मनीषी मनसाभिपश्ये-
द्य एनं विदुरमृतास्ते भवन्ति ॥२४

adarSane tishThati rUpamasya
paSyanti cainam susamiddhasattvAH |
hIno manIshI manasAbhipaSyet
ya enam viduramRtAste bhavanti ||24

24. The form of this Being is beyond sight. Those with well illumined minds see Him. The wise man who is free from attachment, aversion, etc., realizes Him in his mind. Those who know Him become immortal.

इमं यः सर्वभूतेषु आत्मानमनुपश्यति ।

अन्यत्रान्यत्र युक्तेषु स किं शोचेत्ततः परम् ॥२५

imam yaH sarvabhUteshu AtmAnamanupaSyati |
anyatrAnyatra yukteshu sa kim Socet tataH param ||25

25. He who sees this Self which is in all bodies, what sorrow will he thereafter have?

यथोदपाने महति सर्वतः सम्प्लुतोदके ।

एवं भूतेषु सर्वेषु ब्राह्मणस्य विशेषतः ॥२६

yathodapAne mahati sarvataH samplutodake |
evam bhUteshu sarveshu braahmaNasya viSeshataH ||26

26. For the knower of brahman there is no need for anything else in the world, just as there is no need to go about in search of water when the reservoirs are full.

अहमेवास्मि वो माता पिता पुत्रोऽस्म्यहं पुनः ।

आत्माहमस्मि सर्वस्य यच्च नास्ति यदस्ति च ॥२७

aham evAsmi vo mataA pita putro'smyaham punaH |
AtmAham asmi sarvasya yacca naasti yadasti ca ||27

27. I myself am your mother, father, as well as son. I am the self of all that exists and all that exists not.

पितामहोऽस्मि स्थविरः पिता पुत्रश्च भारत ।

ममैव यूयमात्मस्था न मे यूयं न चाप्यहम् ॥२८

pitAmaho'smi sthaviraH pita putraSca bharata |
mamaiva yUyamAtmasthA na me yUyam na cApyaham ||28

28. O Bharata, I am the old grandsire, father and son. You are all mine as the Self. Again, you are not mine, nor am I yours.

The apparently contradictory statements are to be understood in the same manner as in Bhagavadgita, Ch.9. verses 4 & 5. From the point of view of absolute reality there is none other than brahman and so there are no relationships at all. But from the empirical point of view all these exist.

आत्मैव स्थानं मम जन्म चात्मा

ओतप्रोतोऽहमजरप्रतिष्ठः ।

अजश्चरो दिवारात्रमतन्द्रितोऽहं

मां विज्ञाय कविरास्ते प्रसन्नः ॥२९

Atmaiva sthAnam mama janma cAtmA
otaproto'hamajaratishThaH |
ajaScaro divArAtramatandrito'ham
mAm vijnAya kavirAste prasannaH ||29

29. The AtmA is my support. Everything is born from the AtmA. I am the warp and woof of the world. I am established in my own glory which is devoid of birth and death. I am birthless and always active and untiring. Knowing me the wise one remains in bliss.

अणोरणियान्सुमनाः सर्वभूतेष्ववस्थितः ।

पितरं सर्वभूतानां पुष्करे निहितं विदुः ॥३०

aNoraNIyAn sumanAH sarvabhUteshvavasthitaH |
pitaram sarvabhUtAnAm pushkare nihitam viduH ||30

30. I am subtler than the subtlest. I am auspicious—free from aversion, pride, envy, grief, delusion, etc., and of the nature of non-dual brahman which is pure consciousness, existence, and bliss. I am the father of all beings. The wise know me as dwelling in the hearts of all beings as their self.

End of Chapter 4
sanatsujAtIyam ends