

S'VETĀS'VATAROPANISAD

RAMAKRISHNA MATH

SWĀMI TYĀGĪSĀNANDA

Chapter One

v10

Matter is perishable, but God is imperish-able and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

v11

With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.

v12

This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation, the enjoyer, the enjoyed and the power which brings about the enjoyment-all are declared to be three aspects of Brahman.

v13

Fire is not perceived in its cause, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization) is like that of fire (before and after percussion). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).

v14

Making one's own body the lower piece of wood, and the Pranava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden.

v15-16

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self 1. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation,-he becomes that Supreme Brahman, the destroyer of ignorance.