reme Brahman, who is the soul of everyone, who is the greatest witness with unbarred vision and who assumes various forms.

41. Obeisance to Him whose region is not known by devas, sages or Siddhas. How then can other creatures realise it or express it ?

42. He is our goal supreme, seeking to see whose region great saints free from attachment perform unmutilated vow of Release.[260]

43. Thou hast no change like death, birth etc. that yields misery, yet by means of Māyā thou assumest all these.

44. Obeisance to Thee who art the great Īśa and the performer of miracles. Obeisance to Brahman, the great soul who is far removed from words.

45. Obeisance to the formless Being of immense form, the great, of unlimited power, the lord of the three worlds, the witness of all and all-pervasive.

46. Obeisance to the light of Ātman, richly endowed with the happiness of liberation, of the form of knowledge. Obeisance to Thee, the all-pervasive Lord.

47. Obeisance to the lord of salvation who is accessible only through the cessation of worldly activities. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

48. Obeisance to conscious principle in the corporal frame, identical with Ātman, the cause of all perception.

49. Obeisance to the original Prakṛti, the great presiding deity of everything. Obeisance to Thee the great Puruṣa, the great lord, the bestower of all.

50. Obeisance to Thee, the three-eyed, the five-faced and the ever-luminous. Obeisance to Thee who hast no cause and who seest all the qualities of the sense-organs.

51. Obeisance, obeisance to Thee, the cause of the three worlds and salvation. Obeisance to the quick bestower of liberation, and deliverer of those who seek refuge.

52. Obeisance to Thee, the ocean of the knowledge of

260. See Note No 23 P. 45. 'Salokavrata' is a vow of release. Sālokya is a stage of mukti—an exemption from further transmigration. The released person lives in the same world with the deity and does not migrate to the other world.