

6. The wise among these four is a great favourite of mine. He is of my own form. None is dearer to me than the wise. It is the truth. I tell you the truth.

7. I am the knower of Self. I can be known through knowledge by those who have mastered Vedānta and the Vedas.

8. Deluded men engrossed in rituals alone cannot attain me through the Vedas, sacrifices, gifts or austerities.

9. You wished to cross the ocean of worldly existence by observance of rituals alone. That was why I became angry and caused the destruction of the sacrifice.

10. Hereafter, O Dakṣa, thinking upon me as the great Lord and giving more importance to knowledge you carry on rituals with care and attention.

11. O patriarch, listen to another statement of mine with a clear conscience. Although it is based on the qualitative aspect it is esoteric. For the sake of virtue I shall tell you.

12. Brahmā, Viṣṇu and I constitute the chief cause of the universe. But I am the soul, the witness, self-seer and without attributes.

13. O sage, entering into my own illusion consisting of three attributes, I create, sustain and annihilate the universe and acquire designations consistent with the activities.

14. In that supreme, sole, universal God which is the pure Self, the ignorant sees different living beings, Brahman, Īśvara etc.

15. Even as an ordinary man does not consider his head, hands and other limbs as separate from his own self so also my follower does not feel separateness about the living beings.

16. He attains peace, who does not see any difference among the three deities who constitute the soul of all living beings and who have the same innate property, O Dakṣa.

17. The base man who differentiates the deities of the Trinity³⁴³ certainly stays in hell as long as the moon

343. Trinity is the emanation from the transcendent reality called Brahman. The trinitarian pattern of the cosmos is a single whole at its