

*yo mām ajam anādim ca veti lokamaheśvaram ।  
 asaṁmūḍhaḥ sa martyeṣu sarvāpāiḥ pramucyate ॥*

यः *yaḥ* who माम् *mām* me अजम् *ajam* unborn अनादिम् *anādim* beginningless च *ca* and वेत्ति *veti* knows लोक *loka* महेश्वरम् *maheśvaram* the great lord of the worlds असंमूढः *asaṁmūḍhaḥ* undeluded सः *saḥ* he मर्त्येषु *martyeṣu* amongst mortals सर्वपापैः *sarvā pāpaiḥ* from all sins प्रमुच्यते *pramucyate* is liberated

He who knows Me as unborn and beginningless, as the Great Lord of the worlds, he among mortals is undeluded and freed from all sins. 3

In His Absolute State, Brahman is unknown and unknowable. *Tripuṭi* or the triad of the seer, the seen and the process of seeing is not in Him. But in His Transcendent State, a glimpse of His Reality is intuited by the perfected ones like the Rishis. They realize the existence of the Imperishable as the basis of the perishing *Prakṛiti*. This contact is like the looking at the infinite sky through a peep-hole. But this realization is very important to a *sadhaka*. He intuits that the Lord is unborn and beginningless and that He is the Supreme Sovereign of the worlds. After knowing this truth he is no more deluded about the functioning of the phenomenon. Sin consists of construing man's life as independent of Iswara's ordainment. But the *sadhaka* who links his life entirely with the plan and purpose of the Lord, gets himself freed from all sins.

To see into the way of the Transcendent Reality is given to the Enlightened only. But Brahman filters Himself down further into Immanence. In