

Since the inmost Self is the abode of the supreme Self—which by nature is immortal etc.—, therefore, through perfect Knowledge it (the former) is realized with certainty to be the supreme Self. This has been stated in, ‘he qualifies for becoming Brahman’.

The purport is this: Indeed, that power of Bhagavān through which Brahman sets out, comes forth, for the purpose of favouring the devotees, etc., that power which is Brahman Itself, am I. For, a power and the possessor of that power are non-different. Or, *brahman* means the conditioned Brahman, since It (too,) is referred to by that word.

‘Of that Brahman, I Myself, the unconditioned Brahman—and none else—am the Abode.’

(The abode of Brahman) of what qualities? Of that which is immortal; of that which has the quality of deathlessness; of that which is immutable; so also, of that which is the eternal; which is the dharma having the characteristics of steadfastness in Knowledge; of that which is the absolute, unquestionably certain Bliss born of that (steadfastness);—

‘I am the Abode’ is understood.

FOOTNOTES AND REFERENCES

[131] But not those who espoused monasticism as a formality in the fourth stage of life.

[132] Here Aṣṭ. adds ‘*kāraṇam*, cause’ (—off all the creatures).—Tr.

[133] Prakṛti is *brahma* since it permeates all of its own products.—Ā.G.

It is *brahma* because it sustains all of its own products, or because it is an adjunct of Brahman.—Ś.

[134] *Nirmala*, pure—transparent, that is, capable of resisting any form of ignorance, and hence an illuminator, that is a revealer