

able, the Immovable, the Eternal,—having subdued all the senses, even-minded everywhere, engaged in the welfare of all beings,—verily, they reach only Myself.

[*Worship—Upāśhanti*,—is, approaching the object of worship by way of meditating on it, in accordance with the teachings of the Shāstras and the Guru, and dwelling steadily in the current of one thought, as continuous as a thread of oil poured from a vessel.

[*Unchangeable—Kutastha*: *lit.*, remaining like a mass. He who is seated in Maya as its Witness.]

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

XII. 5.

तेषाम् Of those अव्यक्तासक्तचेतसाम् whose mind is set on the unmanifested अधिकतरः greater (is) क्लेशः trouble हि for देहवद्भिः for the embodied अव्यक्ता the unmanifested गतिः the goal दुःखं with hard toil अवाप्यते is reached.

Greater is their trouble whose minds are set on the Unmanifested; for the goal of the Unmanifested is very hard for the embodied to reach.

[*The embodied*.—Those who are attached to, or have identified themselves with, their bodies.

No comparison between the worshippers of the qualified and unqualified Brahman is meant here—since by the context, both reach the same goal. The path of the qualified Brahman is described as superior only because it is easier. The path of the unqualified Brahman is harder, because of the necessity of having to abandon all attachment to the body, from the very beginning of their practice.]