

ĪSĀ VĀSYAM IDAM SARVAM  
YATKINCA JAGATYĀM JAGAT  
TENA TYAKTENA BHUṢJĪTHĀ  
MĀ GRDHAH KASYASVID DHANAM,

1

WHATSOEVER CHANGEABLE IS IN THIS WORLD, ALL THIS IS FIT TO BE INDWELT BY THE LORD. WITH THAT (WORLD) RENOUNCED ENJOY. COVET NOT ANYONE'S WEALTH.

*Idam* : this, (that is) determined by the respective sources of knowledge as other than Īśvara, of the form of intelligents and unintelligent.

*Īśā* : By the Lord. By the all-controlling Puruṣottama<sup>1</sup> well-known as entirely different from the soul, in (the passages) "The knower and the ignorant, the two unborn, the Lord and the non-lord" (*Śvet. Up.* 1. 9) and others.

*vāsyam* : Fit to be pervaded is the meaning. Or such as could be made by Himself to dwell in Himself, who is the support of all.<sup>2</sup> Thus the Smṛti says "He everywhere (dwells), and in Him everything dwells, Because of that is He called (*paripaṭhyate*) by the learned, Vāsudeva." (*Viṣ. P. I. ii, 12.*)

*jagatyām* : (is) the significator for other worlds also.

*jagat* : The group of things of the form of the enjoyed (*bhogyā*) and enjoyers (souls), which changes into another state in nature and quality (respectively).<sup>3</sup>

*yat-kinca* : This qualification 'whatsoever' is used in order to affirm that there is nothing whatsoever which has not Him as its Self. (This is) elucidated (thus) : "(They) say that the sense-organs, sensorium, buddhi, *sattva*, brilliance, strength, courage, body and soul have Vāsudeva as their self."<sup>4</sup>

But (the objector says), according to the rule "*Rūḍhi* (conventional meaning) overrules the *Yoga* (etymological meaning)", Īśa herein mentioned may be Rudra, and further because there is no additional word (*upapada*) such as 'All' (which addition if it were

1. The meaning of the word is all-destiner. This word has a cross-reference to Bh. Gītā. XV. 17, where it is equated with the Lord, Īśvara : "But other than these two is the highest Spirit called the Puruṣottama, who enters into three worlds and upbears them."

2. That is to say, He is the one being in whom all things dwell because He is their support *āśraya* and *ādharma*, and Who dwells in all things as their support, as in the examples of the body, and the hub of the wheel.

3. cf. *Bhoktā-bhogyam-preritāraṇca matvā* (*Śvet. Up.* 1. 12) Prakṛti modifies its nature and its qualities in evolution, whereas the souls undergo modification only in their *dharmabhūta-jñāna*.

4. Untraced quotation,

present will affect the *rūḍhi* and it may then designate Viṣṇu well-known as Sarveśvara.)

Not so (we reply). Since, as in the case of the words Ākāśa, Prāṇa and others used in the sense of the (original) cause (where the *rūḍhi* is annulled), so also here the *rūḍhi* is annulled<sup>1</sup>; and since the quality of pervading all as well as being the support of all cannot belong to Rūdra who is accepted (i) as not being the cause of all things and (ii) as being bound by Karma on the strength of the passages such as "One only Nārāyaṇa was existent, neither Brahmā nor Īśāṇa" (*Mahopaniṣad* I.) "I am still not free from sin, grant me names" (*Śatapatha Brāhmaṇa*), this word Īśa must be accepted etymologically (*yaugika*) as referring to the Lord of all, of unlimited Lordship, Who is well-known as possessing those qualities (of all-supportingness and all-indwellingness and others).

Though on account of there being no mention (here of Īśa) as already well-known (as the primal cause), there is a difference in this case from that of Ākāśa and other passages, yet because of its use in a quite contrary sense itself there is justification for the rejection of its conventional (*rūḍhi*) sense according to the *Aindri* principle.<sup>2</sup>

Nor is there here the principle of contextual allness<sup>3</sup> (*sarvatvam ādhikārikam*), no such limitation being seen.

(If it be said that instead of one perpetual All-lord, we may have one Īśvara-stream, one All-lord in one cosmic age and another in another age and so on, or else we may have several Īśvaras, rulers, at the same time and at all times eternally, but who divide their absolute lordship between themselves by limiting their power to specific regions, we reply):

But the theories of Īśvara-stream and multiple Īśvaras are rejected by a number of (scriptural) sources of right knowledge, which establish the Lord existing at all the three times (past, present and future) and destining all processes.

It is therefore right that this passage refers to Nārāyaṇa alone who has lordship independent (of others) as the Lord who dwells

1. In some scriptural text all things are declared to have originated from Ākāśa, Prāṇa and others which nominally mean the gross elements: but what is meant by them are not these gross or subtle elements but the primal Indwelling Being in all. This is indicated by the use of the phrases like *vai* or *ha vai*; *Yato vā imāni bhūtāni*; *sarvāṇi ha vā imāni bhūtāni ākāśād eva samutpadyante* (Ch. Up. I. ix. 1).

2. *Pūr. Mim.* III ii. 2. There is a ṛk mantra addressed to Indra. This is directed to be used with reference to Agni-Gārhapatya. This transference of an Indra-ṛk to Agni is due to understanding the terms in an etymological sense as otherwise it will be meaningless.

3. *Pūr. Mimāṃsā* I. ii. 1.

in all (or rather in whom all can dwell) proclaimed in the passages "Him the protector of the world, the Lord of Self" (*Tait. Nāra.* XI 25) and others; Who is to be redeclared later on as 'Yosāvasau *Puruṣa*' (*Īśā.* 16); Who is determined as the parent of Brahmā and Rudra by passages inexplicable otherwise (*i.e.*, which cannot apply to any other god); Who is most famous as the all-indwelling propeller in (the passages); "This is the indwelling self of all beings, faultless, dweller in the highest sky, (*divya*), the shining one (*deva*), the One Nārāyaṇa" (*Sub. Up.* VII.) and others; and Who in the passages "He is Brahmā" and "He is Śiva" (*Tait. Nāra.* XI. 26) is mentioned as the substance (*viśeṣya*) of Brahmā, Śiva, Indra and others who are his attributes (*vibhūti*), as in the case of the world in the passage "This (world) is all *Puruṣa* Himself." This is enough (of refutation) of the objections of that person who does not know the pada-teaching, the pada (*Īśā*) in which there is no place at all for the conventional meaning (*anyarūḍhi*), and which is not a compound word.

In this manner having taught the seeker after liberation, the knowledge of (his) dependence on the Lord, he (the teacher) counsels living that has renunciation as its ornament:

TENA TYAKTENA BHUNJITHAH: WITH THAT (WORLD) RENOUNCED ENJOY.

*tena* : with that world which is mistaken as enjoyable ;

*tyaktena* : renounced ; because of the perception of its (world's) being exceedingly full of faults, being one with that (world) renounced ; *i.e.*, (being one that has renounced the world).

*bhunjithāḥ* : enjoy ; 'enjoy that group of unprohibited enjoyable (things) which is helpful in supporting the body, which is useful to Yoga' (this) is the import got (*siddhyati*) from the nature of the instruction and from the context (*arthaprakaraṇābhyām*).

Or else it might be construed thus: Enjoy that which has been mentioned as the One in which all dwell, the supremely enjoyable (*niratisaya-bhogya*) (Brahman), through the means going to be taught (in the succeeding verses).

*kasyasvid dhanam* : anyone's wealth, wealth belonging to a relative or non-relative.

*Mā grdhaḥ* : do not covet. And Yama says to his servant beginning with (the verse) "In the supreme friend..." "That crooked mind, who is covetuous of wealth, that human animal, is not Vāsudeva's devotee."