

न कर्मणा

Na Karmaṇā

(तैत्तिरीय आरण्यक १०-१२-३ Taittirīya Āraṇyaka 10-12-3)

Na Karmaṇā word-by-word meanings

न कर्मणा न प्रजया धनेन त्यागेनैके, अमृतत्वमानशुः । परेण नाकं निहितं गुहायां विभ्राजदेतद्यतयो विशन्ति ।
। न । कर्मणा । न । प्रजया । धने+न । त्यागेनैके । अमृतत्वम् । आनशुः ॥ परेण । नाकम् । नि-हितम् । गुहायाम् । वि-भ्राजत् । एतत् । यतयः । विशन्ति ॥

na kar'maṇā nap' prajayā dhanēnat' tyāgēnaikē , amṛtat'tvamānaśhuḥ ।

parēṇa nākan' nihitān' guhāyām' vibh'rājadedat'yatayō viśhan'ti ।

। na । karmaṇā । na । prajayā । dhanē+na । tyāgēnaikē । amṛtatvam । ānaśhuḥ ॥

। parēṇa । nākam । ni-hitam । guhāyām । vi-bhrājat । ētat । yatayaḥ । viśhanti ॥

न na = not ॥ कर्मणा karmaṇā = by means of karma ॥ न na = not ॥ प्रजया prajayā = by means of prajā (progeny)
॥ धने+न dhanē+na = by means of dhana (wealth) + not ॥ त्यागेनैके tyāgēnaikē = tyagēna+ēkē = by means of tyāga
(sacrifice) + only ॥ अमृतत्वम् amṛtatvam = immortality ॥ आनशुः ānaśhuḥ = can be tasted (attained)

परेण parēṇa = above, beyond ॥ नाकम् nākam = the Heaven ॥ नि-हितम् ni-hitam = near-placed; placed internally,
inside the body ॥ गुहायाम् guhāyām = inside the guhā (cave) of the heart ॥ वि-भ्राजत् vi-bhrājat = viśhēṣhēṇa-
bhrājat = specially shines ॥ एतत् ētat = that ॥ यतयः yatayaḥ = the ones who do yōga constantly, the yatī-s
॥ विशन्ति viśhanti = where they enter (viśhati) & find refuge

Neither with karma-actions, nor with progeny, certainly NOT with money, ONLY by sacrifice, can the amṛtatvam-immortality be tasted and attained.

Higher than the highest Heaven, subtler than the subtlest, placed deep in the heart-cave, shines brilliantly, THAT tattva-essence, which the yatī-s reach & enter into (and experience BLISS).

॥ 1 ॥

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।

ते ब्रम्हलोके तु परान्तकाले परामृतात्परिमुच्यन्ति सर्वे ।

। वेदान्त-विज्ञान । सु-निश्चितार्थाः । संन्यास-योगात् । यतयः । शुद्ध । सत्त्वाः ॥ ते । ब्रम्हलोके तु¹ । पर-अन्त-काले । पर-अमृतात् । परि-मुच्यन्ति । सर्वे ॥

vēdān'tavijñāna suniśh'chitār'thās' sam'nyāsa yōgād'yatayaśh' śhud'dhasat'tvāḥa ।

tēb' bram'halōkē tu parān'takālē parāmṛtāt'parimuch'yan'ti sar've ।

। vēdānta-vijñāna । su-niśhchitārthāḥa । samnyāsa-yōgāt । yatayaḥ । śhuddha । sattvāḥa ॥

। tē । bramhalōkē tu¹ । para-anta-kālē । para-amṛtāt । pari-muchyanti । sarvē ॥

वेदान्त-विज्ञान vēdānta-vijñāna = the End of Vedas-science = the science of Vēdānta (Upaniṣhat) = ātmāvidya
॥ सु-निश्चितार्थाः su-niśhchitārthāḥa = suśhṭhu-niśhchitārthāḥa = excellent-determined = completely and totally
determined ॥ संन्यास-योगात् samnyāsa-yōgāt = in the yōga of samnyāsa (renunciation)

॥ यतयः yatayaḥ = yatī-s = the ones who do yōga constantly ॥ शुद्ध śhuddha = pure

॥ सत्त्वाः sattvāḥa = sattvika people, whose minds are purified, whose bodies are purified

ते tē = all these (sattvika people) ॥ ब्रम्हलोकेषु bramhalōkēṣhu = towards & within the bramhalōka

॥ पर-अन्त-काले para-anta-kālē = beyond-end-time = at the ending time, the time of final departure

॥ पर-अमृतात् para-amṛtāt = from Immortality (which is) beyond (para) ॥ परि-मुच्यन्ति pari-muchyanti = all-around
or perimeter-freedom or to free oneself = they free themselves all-around from all ties ॥ सर्वे sarvē = all of them,
all those who do yōga constantly

The supremely determined ones, the su-niśhchitārthāḥa, the yatī-s, the śhuddha-pure sattvika-s, by means of samnyāsa yōga (renunciation yōga-science) attain the vēdānta-vijñāna (the final summum-bonum knowledge-experience of Veda) (by direct experience).

At the last-final moment, (para-anta-kālē), they free themselves from ALL fetters by this vēdānta-vijñāna and enter into the realm of bramhalōka from within.

॥ 2 ॥

¹ In the Kaivalya Upaniṣhat, the same is written as ब्रम्हलोकेषु bramhalōkēṣhu

दहं विपापं परमैश्वरभूतं यत्पुण्डरीकं पुरमध्यसंस्थम् । तत्रापि दहं गगनं विशोकस्तस्मिन्न्यदन्तस्तदुपासितव्यम् ।

। दहम् । वि-पापम् । परम्-एश्वर-भूतम् । यत् । पुण्डरीकम् । पुर-मध्य । संस्थम् ॥

। तत्र-अपि । दहम् । गगनम् । वि-शोकः । तस्मिन् । यत् । अन्तः । तत् । उपासितव्यम् ॥

dah'raṁ' vipāpam' paramēē (a)śh'mabhūtañ'

yat'pun'darīkam' puramadh'ya sag'ges'tham |

tat'rāpi dah'rañ' gaganam' viśhōkas' tas'min'yadan'tas' tadupāsītav'yam |

। dahram । vi-pāpam । param-ēśhma-bhūtam । yat । puṇḍarīkam । pura-madhya । saṁstham ॥

। tatra-api । dahram । gaganam । vi-śhōkaḥ । tasmin । yat । antaḥ । tat । upāsītavyam ॥

दहम् **dahram** = very subtle (*sūkṣma*), the heart cavity ॥ वि-पापम् **vi-pāpam** = *vinā-pāpam* = without any sins (*pāpa*) ॥ परम्-एश्वर-भूतम् **param-ēśhma-bhūtam** = Supreme-*Īśhvara*-manifested (the Supreme governing Lord)-who is in Creation ॥ यत् **yat** = whichever ॥ पुण्डरीकम् **puṇḍarīkam** = pure like the lotus ॥ पुर-मध्य **pura-madhya** = the body (*pura*) (*śharīra*)-in the middle (*madhya*), inside the *śharīra* ॥ संस्थम् **saṁstham** = established within (inside the body), as the lotus

तत्र-अपि **tatra-api** = there-also ॥ दहम् **dahram** = very subtle (*sūkṣma*) ॥ गगनम् **gaganam** = space, ether, *ākāśha* ॥ वि-शोकः **vi-śhōkaḥ** = *vinā* (without)-sorrow ॥ तस्मिन् **tasmin** = in that, at that ॥ यत् **yat** = whichever ॥ अन्तः **antaḥ** = inner ॥ तत् **tat** = that ॥ उपासितव्यम् **upāsītavyam** = must do *upāsana* (or should be meditated or done *upāsana* upon)

Subtle and deeply placed, totally sinless, like paramēśhvara, this sorrow-free existence is the abode of the immortal-essence in the heart-cavity of the human body. THIS needs to be focussed upon, worshipped and always coveted (upa-āsītavyam).

॥ 3 ॥

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः । तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥

। यः । वेद-आदौ । स्वरः-प्रोक्तः । वेद-अन्ते-च । प्रतिष्ठितः ॥ तस्य । प्रकृति । लीनस्य । यः । परः । सः । महेश्वरः ॥

yō vēdādaus' svara[fp]' prōk'tō vēdān'tē chap' pratīṣh'thitaḥ |

tas'yap' prakṛti līnas'ya ya[fp]' paras' sa mahēśh'varaḥ ||

। yaḥ । vēda-ādaus । svaraḥ-prōktaḥ । vēda-antē-cha । pratīṣhthitaḥ ॥

। tasya । prakṛti । līnasya । yaḥ । paraḥ । saḥ । mahēśhvaraḥ ॥

यः-वेद-आदौ **yaḥ-vēda-ādaus** = whichever-Veda-before = before the Vedam

॥ स्वरः-प्रोक्तः **svaraḥ-prōktaḥ** = sound-spoken (Om sound) ॥ वेद-अन्ते-च **vēda-antē-cha** = Veda-at the end-also

॥ प्रतिष्ठितः **pratīṣhthitaḥ** = established. So, that is the sound spoken at the beginning of Vedas, Om. That Om is the *Vēdādaus svaraḥ prōktō*, and Om is the *vēdāntē cha pratīṣhthitaḥ*. So we begin with Om and we end with Om.

तस्य **tasya** = His ॥ प्रकृति **prakṛti** = Creation, this Universe ॥ लीनस्य **līnasya** = for the purpose of merging (*līna*)

॥ यः **yaḥ** = whosoever ॥ परः **paraḥ** = beyond ॥ सः **saḥ** = He ॥ महेश्वरः **mahēśhvaraḥ** = the Supreme One *Īśhvara*, the *mahā-Īśhvara*.

He, who exists even before the beginning of Veda (OM), is truly established, even at the very end of the Veda (OM). [This immortal essence was ALWAYS there, even before the Omkāṛ which began the Veda+Creation; and even after the Omkāṛ which remained at the end of Creation.] The entire prakṛti-Creation merges in it (at the very end). Indeed! He is Mahēśhvara, the Supreme Lord, beyond all this... ॥ 4 ॥

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