

Upanishads

Atharva Veda

Index

1. Annapurna Upanishad
2. Atharvasikha Upanishad
3. Atharvasiras Upanishad
4. Atma Upanishad
5. Bhasma-Jabala Upanishad
6. Bhavana Upanishad
7. Brihad-Jabala Upanishad
8. Dattatreya Upanishad
9. Devi Upanishad
10. Ganapati Upanishad
11. Garuda Upanishad
12. Gopala-Tapaniya Upanishad
13. Hayagriva Upanishad
14. Krishna Upanishad
15. Maha-Vakya Upanishad
16. Mandukya Upanishad
17. Mundaka Upanishad
18. Narada-Parivrajaka Upanishad
19. Nrisimha Poorva Upanishad
20. Nrisimha Uttara Upanishad
21. Para-Brahma Upanishad
22. Paramahansa Upanishad
23. Pasupata-Brahmana Upanishad
24. Prasna Upanishad
25. Rama-Rahasya Upanishad
26. Rama-Tapaniya Upanishad
27. Sandilya Upanishad
28. Sarabha Upanishad
29. Sita Upanishad
30. Surya Upanishad
31. Tripadvibhuti Upanishad
32. Tripura-Tapini Upanishad

1. Annapurna Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I-1-2. The king of Yogins, Nidagha, prostrated flat (like a rod) before Ribhu, that pre-eminent knower of Brahman. Then, rising, that ascetic respectfully said, 'Teach me the truth about the Self; by what kind of adoration have you, Oh Brahmana, attained this state?'

I-3-4. Teach me that grand science which yields sovereignty over the empire of emancipation. 'You have done well, Nidagha! Listen to the eternal science by the knowledge of which alone will you be liberated life. Lodged in Om that envelopes the Root of phenomena (Brahman), supporting the syllable 'aim',

I-5-7. 'Eternal bliss, independent ('hrim'), renowned, with streaming stresses ('sauh'), the ruler of the world ('srim'), Mahalakshmi, (at once) desire ('klim'), fulfillment, and humanity, is the divine Annapurna. 'I begged of Her, using the celebrated and quintessential incantation of 27 syllables, cultivated by hosts of female ascetics,

I-8. 'Namely, aim, hrim, sau, srim, klim, aum namo bhagavatyannapurne mamabhilashitam annam dehi Svaha. [Salutation, O divine Annapurna, vouchsafe the food I desire]: 'Thus have I been instructed by my father. From then on have I established myself in (this) discipline, persisting in the activities of my station (in life) and have given myself up to the daily practice of this incantation.

I-9. 'When many days passed thus, there appeared in front of me Annapurna, wide-eyed, her lotus-face beaming with a smile.

I-10. 'Seeing her, I prostrated flat on the ground, and (then) stood up with folded hands. "Well, child, you have done well; ask of me a boon, delay not."

I-11. Oh (Nidagha), best of sages! Thus hidden by the wide-eyed (deity) I spoke: 'O Daughter of the mountain, may the truth of the Self dawn on my mind'.

I-12. Saying 'be it so' she vanished, then and there. Then, through the perception of the world's variety the idea (mati) arose in me.

I-13. Delusion appears five-fold; it will be presently set forth. Due to the first delusion, Jiva and God appear to have different forms.

I-14. Due to the second, the attribute of agency dwelling in the Self appears to be real. The third (consists in) deeming the Jiva associated with the three bodies as having attachment.

I-15. The fourth takes the world-cause (God) to be mutable. The fifth delusion ascribes reality to the world as distinguished from its cause. Then, also, in the mind flashes the cessation of the five-fold delusion.

I-16. From that moment, spontaneously, my mind was assimilated to Brahman. O Nidagha, thus may you, too, secure knowledge of reality.

I-17. With humility and respect (Nidagha spoke to Ribhu: impart to me, having faith (in you), the peerless science of Brahman.

I-18. Gratified, Ribhu said: 'so be it'. I shall impart to you the knowledge of reality, O sinless one. Be a mighty agent, ardent enjoyer, and a great renouncer. Having this investigated your own real nature, be happy.

I-19. 'I am Brahman, ever manifest, pure, first, endless; there is no room for the slightest dallying with aught else' - thus think, having become blemishless; achieve Nirvana (permanent peace) having purified and quietened all movements of the mind.

I-20. Know that none of the things seen here is there; it is all like 'the city in the sky' and 'water in the desert'.

I-21. On the other hand, what is nowhere seen, at all, is not given (as an object); beyond the range of the sixth sense, mind, O sage -- assimilate yourself to That.

I-22. Grasp: I am That which is the indestructible, infinite, Spirit, the Self of everything, integral, replete, abundant and partless.

I-23. Due to the absolute contemplation of absence (or nihil), when the mind dwindles, there results the state of the being-in-general (satta-samanya), of that whose essence is unqualified consciousness.

I-24. Surely, devoid of all objective tinges, when consciousness (chit) subsides, there supervenes the exceedingly transparent being-in-general that resembles non-being.

I-25. For the liberated Self, both embodied and disembodied, surely there occurs this ultimate perception known as the state-beyond-the fourth.

I-26. O sinless one, this occurs in the case of the knower both when he has risen from Concentration (Samadhi) and when he is established in it; being born of awareness, this does not happen for the ignorant alone.

I-27. All wavering between states of reasoning, etc., having vanished long since, his face steeped in the lovely light of Brahmic bliss, (the sage) attains the blessed state through right knowledge alone.

I-28. The inner cool (calm repose) of him who perceives this multitude of gunas as non-Self is said to be Concentration.

I-29. The steady mind is empty of latent impulses; the same is (the state of) contemplation. The same also is Aloneness. Besides, it is nothing but perpetual quiescence.

I-30. The mind with attenuated latent impulses is said to be bound for the highest state. Next, the mind, without such impulses, attains the status of the non-doer.

I-31. On the other hand, the mind's imagination of being the doer is replete with latent impulses; it causes all sufferings; therefore attenuated latent impulses.

I-32. When the imagination of unity with all objects is mentally discarded, due to its constant introverted state, all things are resolved into empty space.

I-33. As crowds in a market, though active, are as good as non-existent (to the observer) when he is not related (to them), so too, to the knower is a village like unto a forest.

I-34. Being inwardly withdrawn, the knower, asleep or awake, walking or reading, beholds a city, country-side, or village as if it were no other than a forest (i.e. with total disinterestedness).

I-35. Once the inner cool is won, the world is cool. To those scorched by the inner thirst, the world is afire.

I-36. For all (un-liberated) beings what is within is projected externally.

I-37. But the lover of the inner Self, though operating through the organs of action, is unaffected by joy and sorrow; he is said to be concentrated.

I-38. He who, as a matter of course and not through fear, beholds all beings as one's own Self and others' possessions as clods of earth, alone sees right.

I-39. Let death come now or at the end of cycles; he remains unblemished as gold (fallen) in mire.

I-40. Consider in your mind: who am I? How is all this (brought about)? How do death and birth (happen)? Thus (considering) will you earn the great benefit (of investigation).

I-41. Your mind will shed its (discursive) form and quietly win repose, once, through investigation; you comprehend your real nature.

I-42. O Brahmin, your mind, cured of its feverishness, no more sinks in empirical activities, as an elephant does not, in the hollow made by a cow's hoof.

I-43. But a petty mind, O Brahmin, does sink in any petty affair, just as a battered mosquito does, in the water collected in the hollow made by a cow's hoof.

I-44. O best of ascetics, to the extent all objects are readily renounced, the supreme Self, the transcendent light, alone remains.

I-45. So long as all objects are not renounced, the Self is not won. What remains after the renunciation of the entire objective manifold is said to be the Self.

I-46. Therefore, in order to realize the Self, renounce everything. Having cast off all (objects), assimilate yourself to that which remains.

I-47. Whatever object is beheld in the world around is but the vibration of Consciousness, it is nothing permanent.

I-48. O Brahmin, by the term Samadhi (Concentration) the wise denote transcendent understanding that is concentrated, eternally appeased, and is cognisant of things as they are.

I-49. The term Concentration denotes the stable, mountain-like, status (of the self) that is un-agitated, un-egoistic, and unrelated to dualities.

I-50. O Brahmin, it denotes the perfected flow of the mind that is sure, choiceless and goalless.

I-51. The best of the knowers of the Vedas, the great ones, win that fourth and stable perception that is fashioned solely through a part of the light of the Spirit.

I-52. (It is) lodged in the heart of all things and not altogether unlike dreamless slumber, when the mind and the ego subside.

I-53. After liquidating the mind with the mind, that state - that supremely divine bliss-body - is automatically won.

I-54. Thence follows the obliteration of all cravings for objects; then dawns the auspicious and superbly splendid light, and then, in the case of the very best, due to the sway of even-mindedness (takes place) the ineffable transformation into the Self's substance.

I-55. Directly experienced indeed as the God of gods and Self of all entities, moving and stationary is this total and infinite reality of the Self, dwelling in the fast-evolving mind that is quietened externally.

I-56. The unattached, steady, and controlled mind is not in evidence in the worldings; the attached mind, though subjected to long-drawn austerities is, as it were, altogether bound.

I-57. The man free from inner clinging, whose mind dwells on the blissful (Brahman) may or may not act externally; never can he be either agent or experiencer.

II-1. Nidagha: What is attachment like? What kind of it leads to human bondage? And what kind of it is said to liberate? How is this (attachment) cured?

II-2. (Ribhu): Imagination, ignoring wholly the distinction between the body and the embodied (Self) - the exclusive faith in the body - is the attachment that is said to bind.

II-3. All this is Self: what shall I seek here and what avoid? Know this to be the position of non-attachment that the Jivanmukta fosters.

II-4. I am not; none, other than me, is; neither this nor the non-other exists. This (attitude) is said to be non-attachment, always maintaining, 'I am Brahman'.

II-5. He does not approve of inactivity; neither does he cling to activities. He, the renouncer, is the superbly equable (in outlook); he is said to be the non-attached.

II-6. One who mentally, and not in the concrete act alone, renounces fruits, etc., of all his activities - that adept is said to be non-attached.

II-7. Imaginations and the manifold activities issuing (there from) are cured, here, by non-indulgence in imagination; thus promote well-being.

II-8-9. The mind that clings not to acts, thoughts, and things, to wanderings and reckonings of time, but reposes in Consciousness alone, finding no delight anywhere, even when turned toward some objects, revels in the Self.

II-10. Let him perform or not all this empirical activity; doing or non-doing, his true occupation is Self-delight.

II-11. Or, giving up even that objective element, as stabilised Consciousness, the tranquillised Jiva abides in the Self like a radiant gem.

II-12. The quiescent state of the attenuated mind, free from all objective reference, is said to be the deep sleep in wakefulness.

II-13. This state of slumber, O Nidagha, fully developed through practice, is styled the Fourth by the best knowers of Truth.

II-14. Having attained the indestructible status in this fourth stage, one reaches a non-blissful poise (as it were), its nature being invariably delightful.

II-15. Thence lifted above all relativities, like non-bliss and great bliss, the time-less Yogin, reaching the state beyond the fourth, is said to be liberated.

II-16. With all bonds of birth loosened, and all Tamasic conceits dissolved, the great sage (abides) as the blissful being of the supreme Self like a salt-crystal in water.

II-17. That which is the trans-empirical and experiential reality, present in the (contrasted) perceptions of the material and the conscious, is the essence; Brahman is said to be that.

II-18(a). Bondage is encompassed by the object; on release from this, liberation is said to supervene.

II-18(b)-19. Resting in that un-vexed experience, discriminated in the link between the substance and perception, abide you; thus one attains the (peace) of deep sleep. That develops into the Fourth; station your gaze on That.

II-20. The Self is neither gross nor subtle; neither manifest nor hidden; neither spiritual nor material; neither non-being nor being.

II-21. That non-dual indestructible one which has become the object, the ground of mind and all sense-organs, is neither 'I' nor another; neither one nor many.

II-22. That real joy (experienced) in the relation between the object and perception is the transcendental state; therefore it is, as it were, nothing (in itself).

II-23. Liberation is not on the top of the sky; not in the nether world; not on the earth. The dwindling of mind in which all desires dry up is held to be liberation.

II-24. With the thought, within, 'let me have liberation' the mind springs up; this worldly bondage is firm in the mind agitated with thought.

II-25. The mere non-cleansing of the mind reduces it to a state of prodigious transmigration; its cleansing alone, on the other hand, is said to be liberation.

II-26. What is bondage and what is liberation in respect of the Self that transcends all things or that pervades all forms? Think freely.

II-27. Loving the Spirit, lifted above all hopes, full, holy in mind, having won the incomparable state of repose, he seeks nothing here.

II-28. He is called the Jivanmukta (Liberated in life) who lives, unattached, in the pure Being that sustains all, the indubitable Spirit that is the Self.

II-29. He craves not for what is yet to be; he does not bank on the present; he remembers not the past; yet he does all work.

II-30. Ever unattached to those who cling to him; devoted to the devotees; he is harsh, as it were, to the harsh.

II-31. A child amidst children; adult amidst adults; bold amidst the bold; a youth amidst the youthful; lamenting amidst those who lament;

II-32. Steadfast, blissful, polished, of holy speech, wise, simple and sweet; never given to self-pity;

II-33. Through discipline, when the throb of vital breaths ceases, the mind is wholly dissolved; the impersonal bliss (Nirvana) remains;

II-34. Whence all discursive speech turns back with the obliteration of all of one's mental constructions that (Brahmic) status abides.

II-35. Here is the supreme Self whose essence is the light of Consciousness without beginning or end; the wise hold this luminous certitude to be the right knowledge.

II-36. The plenitude due to the knowledge 'all the world is Self alone' is the right measure of Self-realization everywhere in the world.

II-37. All is Self alone; what are the (empirical) states being and non-being? Where have they fled? Where are those notions of bondage and liberation? What stands out is Brahman alone.

II-38. All is the one supreme Sky. What is liberation? What is bondage? This is the great Brahman, established mightily, with extended form; duality has vanished far from It; be you, yourself, the Self alone.

II-39. When the form of a stock, stone and cloth is seen aright, there is not even a shadow of difference; bent on imagination (of differences) where are you?

II-40. This imperishable and tranquil essence, (present) at the beginning and end of things and yourself, always be That.

II-41. With mental distinctions of duality and non-duality and delusions of old age and death, the Self alone shines in its phases (atmabhih) just as the sea, in its (phases of) waves.

II-42. What enjoyment of the desired (fruits) can disturb him, who dwells steadfast, ever wedded, in thought, to the pure Self that fells the tree of dangers, to the status of bliss supreme?

II-43. Mental enjoyments are the foes of one who has thought extensively; they move him not in the least just as gentle breezes move not a hill at all.

II-44. 'Plurality exists in diverse imaginings, not really, within; just as there is nothing but water in a lake' - a man filled with this one certitude is said to be liberated; he who has perceived the Real.

III-1. (Nidagha): What is the nature of liberation without the body? Who is the great sage in possession of it? Resorting to which Yoga has he achieved that supreme status?

III-2. Ribhu: In the region of Sumeru the celebrated sage Mandavya resorting to Truth (imparted by) Kaundinya became liberated in life.

III-3. Having attained the status of Jivanmukti, that foremost knower of Brahman, that great sage, made up his mind, once upon a time, to withdraw all his sense-organs (from their respective objects).

III-4. He sat in the lotus-posture, with eyes half-closed, slowly avoiding contacts (with objects), external and internal.

III-5. Then he, with his sinless mind, (reflected on) the (degree of) steadiness of his mind: 'clearly, though withdrawn, this mind of mine is extremely restless'.

III-6. It wanders from a cloth to a pot and thence to a big cart. The mind wanders among objects as a monkey does from tree to tree.

III-7. The five openings, eyes and so forth, known as the sense organs of cognition, I am watching carefully with my mind.

III-8. O you sense-organs! Slowly give up your mood of agitation. Here I am, the divine spiritual Self, the witness of all.

III-9. With that all-knowing Self, I have comprehended (the nature of) eyes, etc. I am completely secure and at peace. Luckily I am fearless.

III-10. Incessantly I rest in my Self, the Fourth; my vital breaths, its extensions, have all, in due order, subsided within.

III-11. (I am) as a fire with its multitudinous flames, when the fuel has been consumed; it blazed forth but now is extinguished - the blazing fire has, indeed, been extinguished.

III-12. Having been purified utterly, I remain equable, enjoying all alike, as it were. I am awake though in deep sleep; though in deep sleep, I am awake.

III-13-14. Resorting to the Fourth, I remain within the body with a stable status, having abandoned, together with the long thread of sound reaching upto OM, objects in all the three worlds fashioned by imagination.

III-15. As a bird, for flying in the sky, leaves the net (in which it was enmeshed), the great sage sheds (his) identification with the sense-organs; then (he sheds) his awareness of limbs which has become illusory.

III-16. He has won the knowledge of a new-born infant; as if the air should give up its power to vibrate, he has terminated the proneness of consciousness to attach itself to objects.

III-17. Then, attaining the unqualified state of Consciousness - the state of pure Being -resorting, (as it were), to the state of dreamless slumber, he has stayed immovable like a mountain.

III-18. Winning the stability of dreamless sleep he has attained the Fourth; though gone beyond bliss, (he is) still blissful; he has become both being and non-being.

III-19. Then he becomes that which is beyond even the range of words which is the nihil of the nihilist and Brahman of the knowers of Brahman;

III-20. Which is the pure blemishless cognition of the knowers of cognition, the Purusha of the Sankhyas and Ishvara of the Yogins;

III-21. The Shiva of the Shivagamas; the Time of those who affirm Time alone (as the basic principle); the final doctrine of all Shastras, and what conforms to every heart;

III-22. Which is the All, the all-pervading Reality, the Truth? He has become That, the unuttered, the moveless, the illuminator even of lights;

III-23. The Principle whose sole proof is one's experience of It - he has remained as That.

III-24. That which is unborn, deathless, beginningless and the First immaculate state, whole and impartite - he has remained as That; a state subtler than that of the sky. In a moment, he has become the hallowed God.

IV-1. Has the Jivanmukta characteristic like the power to fly in space, etc? If so, great sage, it is not present in the perfected man (described above).

IV-2. O Brahmin, a non-knower of the Self, still in bondage, achieves (the powers) to fly in space, etc., by virtue of (specific) substances, incantations, practices and potencies of time.

IV-3. This is not the concern of the Self-knower. One having contentment in one's Self never hankers after (the phenomena of) nescience.

IV-4. Whatever objects are present in the world are (held to be) of the stuff of nescience. How can the great Yogin, who has dispelled nescience, plunge into them?

IV-5. Whichever confounded person or man of little understanding desires the group of Yogic powers achieves them, one by one, through set practices, instrumental to them.

IV-6. Substances, incantations, actions applied at (the right) time, yield Yogic powers all right. None of them lifts man to the status of God.

IV-7. Only influenced by some desire does man work for miraculous powers. The perfect man, seeking nothing, can have no desire whatsoever.

IV-8. When all desires dry up, O sage, the Self is won. How can the mindless (sage) desire miraculous powers?

IV-9. The man liberated in life would feel no surprise were the sun to radiate cool light, the moon scorching rays or the fire to blaze downwards.

IV-10. (The whole world) is superimposed on the supreme Reality, the Ground, as the snake is on the rope. No curiosity is aroused as regards these superimposed wonders.

IV-11. Those indeed who have known what is to be known and shed all attachments, whose intellect is great, the knots of whose hearts have been cut, are free, though living in the body.

IV-12. Dead is his mind who is unmoved in joy and sorrow, and whom nothing jerks out of equality, even as breaths stir not a mighty mountain.

IV-13. Dead is the mind of one who is undisturbed by danger, resourcelessness, energy, hilarity, dullness, or great rejoicing.

IV-14. The destruction of mind is twofold, determinate and indeterminate. In (the state of) liberation in life it is determinate; in that of disembodied liberation it is indeterminate.

IV-15. The presence of mind makes for sorrow; its destruction promotes joy. Attenuate the existent mind and bring about its destruction.

IV-16. The nature of mind, know, is folly, O sinless one! When that perishes one's real essence, mindlessness, is (won).

IV-17. The mind of one liberated in life, having qualities like friendliness, etc., is rich in noble impulses; it is never reborn.

IV-18. This 'destruction' of the Jivanmukta's mind is determinate; Nidagha, with disembodied liberation comes indeterminate destruction.

IV-19. One liberated in disembodiment is he who realizes the partless Self; his mind, the abode of all excellent qualities as it was, is dissolved.

IV-20-21. In that supremely holy, blemishless status of disembodied liberation, marked by 'mindlessness', in that state of indeterminate destruction of the mind, just nothing remains, neither qualities nor their absence; neither glory nor its absence; nothing (whatsoever) of the world;

IV-22. Neither sunrise nor sunset; neither sensations of joy or anger; neither light nor darkness; neither twilight or day nor night; neither being or non-being nor centrality marks the status (of disembodied liberation).

IV-23. The spacious status of those (who are liberated in disembodiment), who have gone beyond intellect and the pomp of worldly life, is like the sky, the abode of the winds.

IV-24. The great (Jivanmuktas) whose bodies are the subtle ether become disembodied there (in the state of disembodied liberation); all their sufferings are cured; they are immaterial; totally quiescent, immobilized in bliss, beyond Rajas and Tamas. In that state dissolve the remnants of their mind.

IV-25. O great sage, Nidagha, rid your mind of all latent tendencies; concentrate your mind forcefully, and go beyond all mental constructions.

IV-26. That eternally self-shining Light, illuminating the world, is alone the witness of this world, the Self of all, the pure One.

IV-27. As massed Intelligence It is the ground of all beings. That non-dual Brahman characterised by truth, knowledge, and bliss is the object of knowledge.

IV-28-29. The sage fulfils his duty with the realization, 'I am the one Brahman'; (Brahman is) the ground of all, non-dual, supreme, eternal, of the essence of being, intelligence, and bliss, beyond the range of word and mind.

IV-30. There shine not the forms of the moon and the sun; the winds blow not; and none of the gods (are there). This divinity alone shines forth as being, pure by itself, free from rajās.

IV-31. The knot of the heart is split; all doubts are cut asunder. All his actions dwindle when He, who is both here and beyond, is seen.

IV-32. In this body are the birds, called the Jiva and the Lord, dwelling together. Of them the Jiva eats the fruit of action, not the great Lord.

IV-33. Alone as the Witness, without participation, the great Lord shines by Himself. Through Maya is set up the difference between them. Spirit is other than Its form; as It does not dwindle, the Spirit is non-different (from all objects).

IV-34. As the unity of the Spirit is established through reasoning and means of right knowledge, once that unity is comprehensively known, one no more sorrows; or is one deluded.

IV-35. Having the certain knowledge, 'I am the ground of the whole world, solid Truth and Knowledge', the sage may dispel (all) sorrow.

IV-36. Those whose flaws have (all) been attenuated realize in their own bodies the Witness of all, whose essence is self-luminous Being; not those others who are encompassed by Maya.

IV-37. Knowing Him alone, let the intelligent Brahmana build up wisdom; let him not dwell on a multitude of words that only makes for verbal weariness.

IV-38. Having mastered the knowledge of Brahman let him live in childlikeness alone. Having mastered both Brahman-knowledge and childlikeness, the sage possesses the Self.

IV-39. Know the elemental body as the seed of the creeper of samsara (the transmigratory life) with its immense sprouts, good and evil, having their potencies latent (in the body).

IV-40. Of this body, the seed is the mind conforming to cravings; it is a sheath of active and quiescent moods, a casket holding the gem of pain.

IV-41. The tree of the mind has two seeds; one is the vibration of the vital breath; the other, obstinate imagination.

IV-42. When the vital breath, aroused by nervous contacts, vibrates, at once the mind is transformed into a mass of sensations.

IV-43. That all-pervading awareness is aroused by the vibration of the vital breath. It is better to suppress the awareness (of objects); less harmful is the vibration of the vital breath, etc.

IV-44. For mental peace, the Yogins suppress vital breaths through breath-control, meditation and practices dictated by reasoning.

IV-45. Know the supreme cause yielding the fruit of mental peace: (namely) the joyful Self-abidance of cognition that is known as breath-control.

IV-46. Latent impression is said to consist in the seizing of an object (by the force of) entrenched imagination, despite all considerations of cause and effect.

IV-47. Rejecting everything and imagining nothing, either to be chosen or rejected, the mind remains (in itself); now is the mind unborn.

IV-48. Being continuously free from latent impressions, when the mind ceases to ponder there arises mindlessness that yields supreme tranquility.

IV-49. When no aspect of objects in the world is imagined how can the mind be born in the empty sky of the heart?

IV-50. The conception of a thing's absence is based on its non-being; mindlessness is posited with reference to the object-as-such.

IV-51. The mind abiding coolly in itself, after the inner rejection (of all objects), though in modifications, is (still) held to have the form of non-being.

IV-52. They indeed are deemed liberated in life whose latent, un-enjoyed, impressions are like the fried seeds, incapable of sprouting any more.

IV-53. Their minds have acquired the form of Sattva; they have gone beyond the farther shore of knowledge; they are said to be mindless. With the fall of their bodies they become sky-like.

IV-54. Due to rejection of objects, both the vibrations of vital breaths and latent impressions swiftly perish as does a tree whose root is cut off.

IV-55. In this state of cognition, whatever appears either as experienced before or as altogether new, must be meticulously wiped out by every one whose knowledge is sound.

IV-56. The vast transmigratory life is (due to) the failure to obliterate them; on the contrary, liberation is held to be just their obliteration.

IV-57. Be immaterial (spiritual), rejecting all pleasures and cognitions.

IV-58. Knowledge depends on the states of objects; one having no knowledge is non-cognitive, though he performs a hundred actions; he is held to be non-inert.

IV-59. He is said to be liberated in life, the clear sphere of whose emotions is not in the least affected by objects; his knowledge is spiritual.

IV-60. Due to the absence of latent impressions in the mind when nothing is imagined, it remains steady with cognitions similar to those of children and the dumb.

IV-61. Now the sage is no longer affected; for he resorts to the vast intelligent non-knowing (in the objective mode).

IV-62. Through the concentration of modelessness, rejecting all latent impressions, he becomes one with it; in the Infinite even that is dissolved.

IV-63. Though standing, walking, touching, smelling, the intelligent sage, devoid of all clinging, gets rid of (fluctuating) pleasures, and the cognitions (of the particulars); he is at peace.

IV-64. A shoreless ocean of excellences, he crosses the sea of sufferings, because he resorts to this vision even in the midst of vexed activities.

IV-65. Devoid of all particular the stainless, pure Being is one vast essence - That is held to be the abode of (immutable) existence.

IV-66. Rejecting distinctions like the being of time, the being of instants, the being of entities, be solely devoted to pure Being.

IV-67. Contemplating but one unqualified universal Being, be omnipresent, full, supremely blissful, filling up all space.

IV-68. The pristine inconceivable Status, without beginning and end, that remains at the fringe of universal Being, is causeless.

IV-69. Cognitions dissolve there. It remains beyond the possibility of doubts. A man who reaches That returns to pains no more.

IV-70. It is the cause of all beings; itself has no cause. It is the quintessence of all essences; nothing is more quintessential than It.

IV-71. In that vast mirror of Intelligence, all these perceptions of objects are reflected as the trees on the bank are reflected in the lake.

IV-72. That is the pure un-obscured Truth of the Self; when that is known the mind is tranquillised. Having, through knowledge, won Its essence you become truly free from the fear of samsara.

IV-73. By the application of the remedies mentioned by me for the causes of suffering, that (supreme) status is attained.

IV-74-75. O knower of Truth! If by manly endeavour you forcefully eschew latent impressions and establish yourself, all alone, in that indestructible status, even for a moment, at the very summit of universal being, well, at this very moment you achieve it all right;

IV-76. Or, if you sedulously cultivate the status of universal being, that status you will attain with somewhat greater effort.

IV-77. Nidagha, if you stay meditating on the principle of cognition, through (still) greater effort you will win that exalted status.

IV-78. Or, sir, if you strive to shed latent impressions (know) that till the mind is dissolved, the latent impressions, too, are not attenuated.

IV-79. As long as the latent impressions are not attenuated, the mind is not tranquillised; as long as the knowledge of truth is not won, whence can come mental tranquility?

IV-80. As long as the mind is not tranquil, Truth cannot be known; so long as the knowledge of Truth is not won whence can mental tranquility come?

IV-81-82. Knowledge of Truth, mind's destruction, attenuation of latent impressions - (these) mutually cause one another; they are indeed hard to accomplish. Therefore, flinging far from you the desire for enjoyment, cultivate this triad.

IV-83. High-souled one! Sought for long and simultaneously, the attenuation of latent impressions, knowledge (of Truth), and the destruction of the mind are held to prove effective.

IV-84. By means of these three, cultivated aright, the tough knots of the heart are shattered without residue as are their threads when the lotus stalks are crushed.

IV-85. Truth-knowers know that breath-control corresponds to the eschewal of latent impressions; therefore, also, practice this latter too, by breath control.

IV-86. By eschewing latent impressions the mind ceases to be; also by obstructing the vibrations of the vital breath (it does so); do (the one or the other) as you choose.

IV-87. By the steady practice of breath-control, the exercise of reasoning taught by the teacher, the practice of Yogic postures and the regulation of diet, the vibration of breath is obstructed.

IV-88. Through behaviour without attachment, avoidance of contemplation of birth (and empirical life) and the perception of the decline of the body, latent impressions cease to operate.

IV-89. The vibration of the vital breath is indeed the same as mind's vibration. The intelligent man should strive hard to conquer vibrations of the vital breath.

IV-90. Without sound reasoning it is impossible to conquer the mind. Resorting to pure cognition and rejecting attachment be steady.

IV-91. O great-souled one! Abide solely in the heart, contemplating without conceptions the pristine, single, matchless and indubitable status of cognition without objects; but perform action, having achieved the status of inactivity in the blaze of tranquil glory.

IV-92. The man who, through ratiocination, in however small a measure, has slain his mind has achieved the object of his life.

V-1. He is said to be dead whose mind is not given over to investigation when he walks or stands; when he is awake or sleep.

V-2. Know the Spirit-in-Itself to be of the nature of the light of right knowledge. It is fearless; neither subjugated nor depressed.

V-3. The knower digests (whatever) food he eats - (whether it is) impure, unwholesome, defiled through contact with poison, well-cooked or stale, as though it were 'sweet' (i.e. a hearty meal).

V-4. The (wise) know liberation to be the renunciation of (all) attachment: non-birth results from it. Give up attachment to objects; be liberated in life, O sinless one!

V-5. Attachment is held to be the impure impressions causing reactions like joy and indignation when the objects sought after are present or absent.

V-6. Pure is the impression latent in the bodies of the liberated in life which does not lead to rebirth and is untainted by elation or depression.

V-7. O Nidagha! Pains do not depress you; joys do not elate you; abandoning servitude to desires, be unattached.

V-8. 'Undetermined by space and time, beyond the purview of 'is' and 'is not', there is but Brahman, the pure indestructible Spirit, quiescent and one; there is nothing else'.

V-9. Thus thinking, with a body at once present and absent, be (liberated), the silent man, uniform, with quiescent mind delighting in the Self.

V-10. There is neither mind -stuff nor mind; neither nescience nor Jiva. Manifest is the one Brahman alone, like the sea, without beginning or end.

V-11. The illusory perception of mind, etc., continues as long as the I-sense is bound up with the body, objects are mistaken for the Self, and the sense of possession, expressed as 'this is mine', persists.

V-12. Sage! Illusory perceptions of mind, etc., vanish for one who, through introversion, internally burns up, in the fire of the Spirit, the dry grass that is this three-fold world.

V-13. I am the Self that is the Spirit; I am impartite. I have neither cause nor effect. Remember your vast (infinite) form; through memory, do not be finitized.

V-14. By means of the mantra (incantation) of the spiritual science, contemplated within, the deadly disease of craving dwindles as does mist in autumn.

V-15. (The sages) hold that the best (form of) renunciation, namely that of latent impressions, by virtue of knowledge, is the status of Aloneness, as it is pure universal Being.

V-16. Where latent impressions remain in solution there is 'deep sleep'; it does not make for perfection. Where the impressions are seedless, there is 'the Fourth' that yields perfection.

V-17. Even a very small residue of latent impressions, of fire, debt, disease and adversaries, of attachment, enmity and poison affects one adversely.

V-18. With the seeds of latent impressions consumed, and conformed to universal Being, with or without a body, one no more partakes of sufferings.

V-19. The decision, 'This is not Brahman', is the sum total of nescience, whose extinction consists in (the opposite) decision, 'this is Brahman'.

V-20. Brahman is Spirit, Brahman is the world. Brahman is the congregation of beings, Brahman is myself, Brahman is the adversary of the Spirit, Brahman is the allies and friends of the Spirit.

V-21. Once it is realized that Brahman is all, man is Brahman indeed! One experiences the omnipresent Spirit that is peace.

V-22. When the mind, the guide of unregenerate senses, ceases to operate in regard to the alien, the immaculate, all-pervading awareness (that remains), the Brahman-Intelligence, am I.

V-23. Resort to that intelligent Self, having discarded all speculations, all curiosity, all vehemence of feelings.

V-24. Thus intelligent beings, with full knowledge, equanimous, with minds rid of all attachment, neither applaud nor condemn either life or death.

V-25-26. O Brahmin, the vital breath has the ceaseless power of vibration; it always moves. In this body with its ins and outs, this up going vital breath is placed above; the down breath too is similar; only it is stationed below.

V-27. That best breath control that operates in the expert, whether awake or asleep - listen to (an account of) that for better being.

V-28. Puraka is the contact of the body with the up-breaths that move forwards (from the nostrils) through the space of twelve finger-breadths.

V-29. Apana (the down-breath) is the moon that keeps the body in well-being, O well-disciplined sage! The up-breath is the sun or the fire which internally warms the body.

V-30. Resort to the spiritual identity of the down-and-up breaths that dwells near the point where the up-breath dwindles and the down-breath rises.

V-31. Resort to that spiritual, impartite Principle when the down-breath has set and, for a moment, the up-breath has not yet arisen.

V-32. Resort to that spiritual impartite Principle, at the tip of the nose where the breaths revolve, before the down-breath sets while the up-breath has done so.

V-33. These three worlds are only an appearance, neither existent nor non-existent; (the consequent) renunciation of all concern with another, the wise maintain, is right knowledge.

V-34. Noble Brahmin! Even this appearance is distorted by the mirror of the mind. Therefore, giving up that, too, be rid of all appearances.

V-35. Uprooting this fearful demon of the mind, detrimental to the essence of steadiness, remain what you are; be steadfast.

V-36. The Spirit that is beyond cause and effect and is likened to the (boundless) sky is incapable of confrontation by any (real) object; it remains at the end of all mental processes.

V-37. The satisfaction (felt) at the moment of desire is caused by that very desire. This satisfaction lasts only till discontent (sets in); therefore, reject desire.

V-38. Reduce desire to desirelessness; let conceptions cease; let mind grow into mindlessness in the process of your life without attachment.

V-39. Acting through sense organs, free from (the force) of latent impulses, like the sky, you would not alter though there be a thousand disturbances.

V-40. Due to the activity and the inactivity of the mind does empirical life start and subside. Through the suppression of latent impulses and the vital breath, reduce the mind to inactivity.

V-41. Due to the activity and inactivity of the vital breaths does empirical life start and subside. Through drill and application, reduce it to inactivity.

V-42. Due to the active and passive phases of ignorance do activities get started and cease. Dissolve it (ignorance) forcefully by winning a teacher and the instructions of the Shastras.

V-43. By a mere quiver of the non-objective knowledge or by the suppression of vital breaths is mind reduced to mindlessness; that is the supreme status.

V-44. Through the perception of Brahman, infallibly directed to it (bliss), behold that real bliss occasioned by the visioning of the knowable (as Brahman).

V-45. That indeed is the non-factitious bliss which the mind does not reach; it is free from decline and growth; it neither rises nor sets.

V-46. The mind of the knower is not called mind; mind indeed is the Truth of Spirit. Therefore, in the Fourth state, it transcends that state.

V-47. Having renounced all mental constructions, equable, and with a quiescent mind, be a sage, wedded to the Yoga of renunciation, possessing both knowledge and freedom.

V-48. The supreme Brahman is that which conforms to no act of mentation. (It is what remains) when mental activities completely die down and all masses of latent impulses have been liquidated.

V-49. By securing right knowledge, and by unremitting concentration, those who become enlightened in the wisdom of the Upanishads are the Sankhyas and the others are the Yogins.

V-50. Those are the Yogins, versed in Yoga, who, after the quiescence of the breaths through ascetic practices, achieve the status above sufferings, beginningless and endless.

V-51. What is required to be won by all is the uncaused and still status; the contemplation of the one changeless Real, the control of breaths, the dwindling of the mind.

V-52. When one of them is perfected, it helps perfect the others (also). The vital breaths and mind of living beings are all concomitant.

V-53. Like the container and the content they perish when only one is present. Through self-destruction they produce that best of products, namely, liberation.

V-54. If, remaining steady, you reject all this by understanding, then, on the cessation of the I-sense, you yourself are the supreme Status.

V-55. There is but one Great Spirit, which is called the Being; it is flawless, even, pure and free from the I-sense.

V-56. It shines forth but once, the pure, the ever risen, the same. It is described by many names, as Brahman, the supreme Self, etc.

V-57. O Nidagha, knowing for creation 'I am That', having done what had to be accomplished, I never think of the past or the future.

V-58. I cling wholly to the vision that is present here (and now). 'This have I won today; I shall achieve this beautiful' (thing).

V-59. I laud not; neither do I condemn. Nothing other than the self is anywhere. The gaining of the good does not gladden me; evil betiding me does not sadden me.

V-60. Sage, the wavering of my mind has been totally stilled; it is rod of all sorrow. It is cured of all wanting. It is tranquil. Therefore I am hale, and untrammelled.

V-61. 'This is a friend; that is a foe; this is mind; that is a stranger' - this sort of knowledge does not occur to me, O Brahmin; no affection touches me.

V-62. Rid of all latent impressions, the mind is liberated from old age and death. Mind with latent impressions inherent in it is knowledge. What is to be known is the mind rid of all latent impressions.

V-63. When the mind is rejected, this duality on all sides is dissolved; but remains the tranquil supreme One, pure and untrammelled.

V-64. The endless, unborn, un-manifest, un-ageing, tranquil, un-lapsing, non-dual, beginningless and endless which (nevertheless) is the first Apprehension.

V-65. One, devoid of beginning and end, wholly spirit, pure, pervasive and subtler far than the sky; thou art that Brahman indubitably.

V-66. Undetermined by space, time, etc.; superlatively pure, ever arisen, omnipresent, this one End is all-in-all; be thou that pure Spirit.

V-67. 'All is this tranquil one, devoid of beginning, middle and end. All is unborn, both Being and non-being' - so thinking, be happy.

V-68. I am not bound nor liberated. I am indeed the untrammelled Brahman. I am free from duality. I am being, Intelligence, bliss.

V-69. Keeping far away the entire multitude of objects, be you ever devoted to the Self, your mind all cooled.

V-70. 'This is fine; this is not! -- Such (feeling) is the seed of your extended sorrow. When that is burned in the fire of impartiality, where is the occasion for sorrow?

V-71. First augment wisdom by means of familiarity with the Shastras and by seeking the company of the holy.

V-72. The true, real and ultimate Brahman, superlatively pure, eternal, without beginning and end, is the cure for all forms of transmigratory life.

V-73. So also is It neither coarse nor spaced; neither tangible nor visible; It is tasteless and scentless; unknowable and peerless.

V-74. Well disciplined (sage)! For achieving liberation, one should meditate on the bodiless Self that is Brahman - Being consciousness and Bliss without end - as 'I am (That)'.

V-75. Concentration is the origination of knowledge in regard to the unity of the Supreme and the Jiva. The Self, verily, is eternal, omnipresent, immutable and flawless.

V-76. Being (but) one, through Maya it splits up; not in its essence. Therefore the non-dual alone is; no manifold, no empirical life (is there).

V-77. Just as space is called 'Pot-space' (and) 'great space', so, due to delusion, is the self-called Jiva and Ishvara in two ways.

V-78. When the all-pervading spirit shines always without a break in the mind of the Yogin then one becomes one's Self.

V-79. Verily, when one beholds all beings in one's own Self, and one's Self in all beings, one becomes Brahman.

V-80. In the state of concentration, atoned with the Supreme, one beholds no beings; one then is the Alone.

V-81. The first plane, generating the desire for liberation, is marked by the practice (of discipline) and detachment due to intimacy with the Shastras and the company of the holy.

V-82. The second is marked by investigation; the third by contemplation with (all) its accessories; the fourth is the solvent as it consists in the dissolution of latent impressions.

V-83. The fifth is the rapturous; it is purely cognitive. This is the station of the Liberated-in-life who is, as it were, half awake and half asleep.

V-84. The sixth plane is non-cognitive. It is the station similar to deep sleep, having the nature of pure and massive bliss.

V-85. The seventh plane is (marked by) equability, utter purity, tenderness; it is indeed unqualified liberation, the quiescent Fourth State.

V-86. The transcendent state beyond the Fourth, Nirvana in its essence, is the transcendent and developed seventh plane; it does not come within the purview of mortals.

V-87. The first three constitute but the wakeful life; the fourth is called the dream (state) where the world is regrettably dream-like.

V-88. The fifth, conforming to massive bliss, is styled deep sleep. In contrast the sixth which is non-cognitive is named the Fourth State.

V-89. The most excellent seventh plane is the state beyond the Fourth, beyond the range of mind and words, and identified with the self-luminous Being.

V-90. If due to the withdrawal (of the cognitive organs) into (one's self) no object is perceived. (one) is liberated, indeed, indubitably by that mighty sameness (of vision).

V-91. 'I die not; neither do I live; being preponderantly non-existent, I am existent neither. 'I am nothing (but) Spirit', so thinking the intelligent Jivanmukta sorrows not.

V-92. 'Stainless am I; un-ageing and unattached, with latent impressions all tranquillised. I am impartite, (the veritable) Spirit-sky', so thinking he sorrows not.

V-93. 'Rid of the I-sense, pure, awake, un-ageing, immortal peaceful (am I), all appearances have been quietened for me', so thinking he sorrows not.

V-94. 'I am one with Him who dwells at the tips of grass, in the sky, in the Sun, in man, the mountain, and the gods', so thinking he sorrows not.

V-95. Discarding all mental constructions about objects, rising well above them, dwell on the thought 'I, the free, am the supreme Brahman that remains'.

V-96. Beyond the purview of words, rid of the predicament of hankering after objects, un-agitated even by the flavour of climatic bliss, he delights in the Self by himself.

V-97. Renouncing all actions, ever content, independent, neither by virtue, sin nor aught else is he stained.

V-98. Just as a mirror is not stained by reflections, so is the b-Knower inwardly unstained by actions' fruits.

V-99. Freely moving amidst the masses, he knows neither pains nor pleasures when his body is tortured or honoured, as if these are directed to (one's) reflections.

V-100. Beyond praise and change, recognising neither worship nor its object, at once conforming and indifferent to all codes of etiquette,

V-101. Let him give up his body either in a holy spot or in the hut of an eater of dog's flesh: Once knowledge is won, one becomes Jnanin (a knower) of Brahman, free from all latent impressions of Karma.

V-102. The cause of bondage is mental construction; give that up. Liberation comes through the absence of mental construction; practice it intelligently.

V-103. In the context of objects, sense-organs and their contact by wary, perpetually and steadily avoiding states of mental construction.

V-104. Do not succumb to objects; neither identify (yourself) with the sense-organs. Having renounced all constructions, identify with what remains.

V-105. If anything pleases you, then in a state of bondage are you in empirical life; if nothing pleases you, then (indeed) are you liberated here.

V-106. In the multitude of objects, moving and stationery, extending from grass, etc.; up to the living bodies, let there be nothing that gives you pleasure.

V-107. In the absence of the I-sense and its negation, at once existent and non-existent, what remains unattached, self-same, superlatively pure, and steadfast is said to be the Fourth.

V-108. That superlatively pure sameness, the quiescent status of liberation-in-life, the state of the spectator is, in-empirical usage, called the fourth state.

V-109. This is neither wakefulness nor dream, for there is no room for mental constructions. Neither is this the state of deep sleep; for no inertness is involved in this.

V-110. This world as it is, is dissolved, and then it is the Fourth State for those who are tranquillised and rightly awakened; for the un-awakened it stands changeless (as it is in its plurality).

V-111. When the aspect of I-sense is given up, and equability dominates, and the mind disintegrates, the Fourth State comes on.

V-112. The repudiation of the objective manifold is the doctrine of the Shastras setting forth the Spirit. Here is neither avidya nor Maya; this is the tranquil Brahman, un-fatigued.

V-113. One is inevitably tranquillised in the clear sky of the Spirit, known as Brahman whose essence is quietude and equability and which is resplendent with all powers.

V-114. Giving up everything be wedded to an immense silence, O sinless one! Plunged into Nirvana, lifted above ratiocination, with mind attenuated and intellect becalmed.

V-115. With a tranquillised mind abide in the Self, like one dumb, blind and deaf; ever turned inward, superlatively pure, with brimming inner wisdom.

V-116. O twice born, perform acts, remaining in deep slumber in wakefulness itself. Having internally renounced everything, act externally as occasion arises.

V-117. Mind's being alone is suffering; the giving up of the mind alone is joy. Therefore, through non-cognition (of objects) attenuate the mind in the sky of the Spirit.

V-118. Seeing that the beautiful or the ugly always remains, like a stone, irremovable - thus, through one's own effort, is empirical existence conquered.

V-119. What is hidden in the Vedanta, taught in bygone ages, should not be offered to one who is not established in peace; neither to one who is not a son or pupil.

V-120. Whoever studies the Annapurnopanishad with the blessing of (one's) teacher become a Jivanmukta, and by himself altogether Brahman - This is the Upanishad.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Annapurnopanishad, as contained in the Atharva-Veda.

2. Atharvasikha Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I meditate on that "ultimate truth", which explains the meaning "of the sound of Om", which shines as the fourth leg of Om, which is Thureeya of Thureeyas (A super divine state of oneness with God, which is beyond the three states of wakefulness, sleep and dream), which enjoys being in three legs (syllables) and which is one and only one.

Om!

The sages Pippalada, Aangiras and Sanath Kumara approached the great God like sage, Atharva Maharshi and asked him, "Oh, God like sage, what is the chief aspect of meditation? What is the mantra (holy syllable) on which to meditate? Who can meditate? Who is the God of meditation?" 1.1

The sage Atharva replied to them, "Mainly meditation has to be done on the single letter Om. It itself is the mantra for meditation. The four legs of that mantra are the four devas and the four Vedas. The letter has to be recognized as the Para Brahman (Ultimate reality) and meditated upon. 1.2

The first syllable Aa, indicates earth, the Rig Veda along with its holy chants, Brahma the creator, Ashta Vasus among devas, "Gayathry" among meters, and Garhaphya (the fire of the household) among fires. 1.3

The second syllable Uu denotes the ether, the Yajur Veda, Rudra who is the God of destruction, the eleven Rudras among devas, "Trishgup" among meters and dakshinagni (fire of the south - funeral pyre) among the fires. 1.4

The third syllable Ma indicates the heavens, Sama Veda with its musical sounds of Sama, Vishnu who looks after the worlds, the twelve Adithyas (suns) among devas, "jagathichanda" among meters and Ahavagni (the fire used in fire sacrifice) among the fires. 1.5

That half fourth syllable which is the hidden Ma, is the magical chants of Atharva Veda, Samvarthaka (the fire of exchange) fire among fires, marud Ganas among devas. It is the self glittering Brahman which shines alone and sees everything. 1.6

The first is the red Brahma (creative aspect), the second the holy white Rudra (destructive aspect), the third the black Lord Vishnu (the administrative aspect) and the fourth which is like lightning is the multi coloured Purushothama (best among males). 1.7

This Omkara has four legs and four heads (fires). The fourth is the half syllable sound of "Ma" which is hidden. That is pronounced in a small short form, slightly extended form (pluthyaga) and much extended form. It is pronounced as Om with one mathra, Om in two mathras and Om in the extended three mathras (mathra is the unit of pronunciation). 1.8

The fourth peaceful half syllable is hidden in the long ended pronunciation. It is the incomparable glitter of the soul. It is that sound which was never there and which will be never there. If not pronounced earlier but pronounced for the first time it, takes one via the Sushumna Nadi to the lotus with thousand petals (Sahasrara). 1.9.

The pranava (the sound of Om) makes all the souls to bow before it. It is the one and only one which has to be meditated upon as the four Vedas and the birth place of all devas. One who meditates like that goes away from all sorrows and fears and gets the power to protect all others who approach him. It is because of this meditation only that Lord Vishnu, who is spread every where, wins over all others. It is because Lord Brahma controlled all his organs and meditated upon it, he attained the position of the creator. Even Lord Vishnu, parks his mind in the sound (Om) of the place of Paramathma (ultimate soul) and meditates upon Eeshana, who is most proper to be worshipped. All this is only proper in case of Eeshana. 2.1

Brahma, Vishnu, Rudra and Indra are creating all beings, all organs and all karanas. They are also capable of controlling them. But Lord Shiva exists in between them like sky and is permanently stable. 2.2

It is advised that the five gods Brahma, Vishnu, Rudra, Ishwara and Shiva should be worshipped in the form of pranava [Aa + Uu + Ma + sound + Bindu (full stop)]. 2.3

Even if for one second, if one can stay and meditate on these, he gets more results than that of performing one hundred fire sacrifices. With the full understanding and knowledge, one should only meditate on paramashiva, which would give rise to all benefits. It is definite that, by sacrificing all other things, the twice born, should learn and understand this and he would get rid of the suffering of living in the womb and attain salvation. 2.4

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Atharvasikhopanishad, as contained in the Atharva-Veda.

3. Atharvasiras Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

[In the Atharvasiras Upanishad, the three syllable letter, which has meaning and also does not have meaning and which is perennial stands alone. It is told that it is the basis of everything and there is no basis for it.]

The devas with their upturned hands extended upwards pray to Rudra. 1

Om!

He who is Rudra, he alone is god. He is Brahma and we salute him again and again.
He who is Rudra, he alone is god. He is Vishnu and we salute him again and again.
He who is Rudra, he alone is God. He is truth and we salute him again and again.
He who is Rudra, he alone is God. He is everything and we salute him again and again. 2

Earth is your feet. The Bhuvar Loka (one of the seven worlds above earth) is your middle. And the Suvar Loka (another world above earth) is your head. You are of the form of the universe. You who are Brahma appear united also divided in to two, and divided in to three and appear as if you are beyond all relations (attachments). You are peace. You are vigour. You are that which is offered in fire and that which is not offered in fire. You are that which is given in charity and that which is not given. You are everything and also nothing. You are the entire universe and you are not. You are that which is done and that which is not done. You are that which is at the top and that which is at the bottom. And you are the home for all beings. 3-1

We have become deathless by drinking the somapana (a holy drink) of your grace deeply. We have reached the ultimate. We have seen the devas. Who can cause any harm to us? We humans do not have any shortage of that nectar (your grace). 3-2

You, who are primeval, are older than the sun and the moon. 3-3

For the sake of this world, this deathless primeval being, catches hold of this world which is created by Prajapathi and which is minute and peaceful, without touching it and attracts its shape of things by shape, peacefulness by peace, minuteness by minuteness and airy nature by its airy nature and swallows it. Salutations and salutations to that great swallower. 3-4

Those gods who reside in the heart reside in the soul of the heart. And you who live in that heart are beyond the triad nature. [The three letters Aa, Uu and ma or three states viz. wakefulness, sleep and state of dream.] 3-5

The head of "the sound of Om" is on your left side. Its feet are on your right side. That "Sound of Om" is the Pranava (primeval sound). That Pranava is spread everywhere. That which is everywhere is the greatest. That which is limitless, shines like a white star. That which is also called Shuklam (seminal fluid- the basic unit of life) is very very minute. That which is minute is like a lightning power. That which is like lightning power is the ultimate Brahman. That Brahman is one and only one. That one and only one is Rudra (loosely translated angry one), it is also Eeshana (the form of Lord Shiva with tuft and riding on a bull), it is also the ultimate God and it is also the lord of all things. 3-6

Rudra is called the personification of Pranava because he sends the souls towards heaven, at the time of death (dissolution).

He is called the "one who has the shape of Pranava ", because the Brahmins read and propagate the Rik, Yajur, Sama and Atharva Vedas only after reading "om".

He is called "all pervading" because like oil in gingili (Til), he peacefully pervades all over the world and its beings, from top to bottom and from right to left.

He is called "Anantha (endless)", because his end is neither at the top nor bottom, nor right nor left.

He is called "thara (protector)" because he protects one from the fear of life which consists of the fear of staying in the womb, fear at time of birth, fear from diseases and old age and fear from death.

He is called "Shukla (white/ seminal fluid) because by pronouncing his name we get rid of all pains.

He is called "sookshma (minute)", because he pervades in a minute form all over the body without touching any of the organs.

He is called "vaidhyutha (electric)" because as soon as his name is pronounced, in the state of darkness where nothing is visible, the holy knowledge comes like a ray of lightning.

He is called "Para Brahman (the ultimate reality)", because though he is inside every thing, he is in and out of everything, he is the refuge of every thing and bigger than the big, he is inside every thing.

He is called "Eka (single)" because he singly destroys everything and recreates everything.

He is called "theertha (sacred water)" because he is the ultimate mingling of all sacred waters which are sought after, in the east, south, north and west.

He is "Eka (loner)" because he creates all beings and travels within them alone without any one realizing where he comes from and where he goes.

He is "Rudra" because his fast moving form is not understood by all but only by great sages and devotees.

He is "Eeshana" because of his power for creation and upkeep and also because he rules over all devas (gods).

Like approaching a cow for getting milk, we come to you. You are "Eeshana" because Veda points you out as one who shows the heaven and one who rules over other Gods.

You are also called "Maheswara (great lord)" because you bless your devotees by giving them

knowledge, because you created words and brought out knowledge, and because you have forsaken everything and reached a highest state of existence through yoga and your grace.

This is the story of Rudra. 4

This god is the one who pervades in all directions. He is the one who came earlier than everything. He is the one who is in the womb. He is the one who is in all the creatures which have come out till now and all those who are going to be created in future. He is also the one who sees the inside but the one who has a face which looks outside. 5.1

Rudra is one and only one. There is none second to him. He rules all worlds by his power. He pervades fully in all beings. He is the one who, at the time of deluge, absorbs all beings. He is the one who creates all beings and upkeeps them. 5.2

He alone exists, in all organs where birth takes place. He travels among all beings and is the reason for their existence. The seeker would get immeasurable peace by searching and surrendering to this god, who gives everything to the one who asks and who is praiseworthy. 5.3

He converts fire, air, water, earth, ether and everything that exists here in to ash. He who sees this and mentally realizes it and observes the "penance to Pasupathi (Lord of all beings)" and who coats ash all over his body with this ash attains the state of Brahman. By worshipping "Pasupathi (lord of all beings)" like this, the ties of bondage of all beings get cut and they attain salvation. 5.4

There is none greater than him, on whom all the worlds are strung like beads. Over ages, nothing so far where greater than him and nothing is going to be greater than him. He has thousands of legs but one and only one head. He pervades everywhere.

From "Akshara (letter/language/ the deathless being)" time is created. From "time (ages) the "all pervasiveness" is created. This "all pervasiveness" is Rudra. Rudra destroys beings even when he is sleeping. From his "breath" is produced the "power of Thamas (darkness)". From Thamas is created water. Mixing this water with fire makes it cold. By mixing the coolness the "foam" is produced. From that foam, the galaxy is produced. From the galaxy, Brahman is produced. From Brahman, air is produced. From air, "the sound of Om" is produced. From "the sound of Om", Savithri is produced. From Savithri, Gayathri is produced and from Gayathri, all the worlds are produced. They, who worship "penance" and "truth", get permanent happiness. Worshipping that Brahman, which is the mixture of light, water, essence and nectar, by chanting "om Bhoor bhuvah swah" is the greatest penance.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us! May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being! Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Atharvasiras Upanishad, as contained in the Atharva-Veda.

4. Atma Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I-1. Now Angirah: The Spirit manifests itself in three ways: the self, the inner Self and the supreme Self.

I-2. There are the organs - the skin, inner and outer: flesh, hair, the thumb, the fingers, the backbone, the nails, the ankles, the stomach, the navel, the penis, the hip, the thighs, the cheeks, the ears, the brows, the forehead, the hands, the flanks, the head and the eyes; these are born and these die; so they constitute the self.

I-3. Next this inner self is (indicated by the elements) earth, water, fire, air, ether, desire, aversion, pleasure, pain, desire, delusion, doubts, etc., and memory, (marked by) the high pitch and accentlessness, short, long and prolate (vowel sounds), the hearer, smeller, taster, leader, agent and self of knowledge vis-à-vis stumbling, shouting, enjoying, dancing, singing and playing on musical instruments. He is the ancient spirit that distinguishes between Nyaya, Mimamsa and the institutes of law and the specific object of listening, smelling and grasping. He is the inner Self.

I-4. Next the supreme Self, the imperishable, He is to meditated on with (the help of) the Yogic steps, breath control, withdrawal (of sense organs), fixation (of mind), contemplation and concentration, He is to be inferred by the thinkers on the Self as like unto the seed of the Banyan tree or a grain of millet or a hundredth part of a split hair. (Thus) is He won and not known. He is not born, does not die, does not dry, is not wetted, not burnt, does not tremble, is not split, does not sweat. He is beyond the gunas, is spectator, is pure, partless, alone, subtle, owning naught, blemishless, immutable, devoid of sound, touch, colour, taste, smell, is indubitable, non-grasping, omnipresent. He is unthinkable and invisible. He purifies the impure, the unhallowed. He acts not. He is not subject to empirical existence.

II-1. The good named the Atman is pure, one and non-dual always, in the form of Brahman. Brahman alone shines forth.

II-2. Even as the world with its distinctions like affirmation, negation, etc., Brahman alone shines forth.

II-3. With distinctions like teacher and disciples (also), Brahman alone appears. From the point of view of truth, pure Brahman alone is.

II-4. Neither knowledge nor ignorance, neither the world nor aught else (is there). What sets empirical life afoot is the appearance of the world as real.

II-5(a). What winds up empirical life is (its) appearance as unreal.

II-5(b)-6. What discipline is required to know, 'this is a pot', except the adequacy of the means of right knowledge? Once it is given, the knowledge of the object (supervenes). The ever present Self shines when the means of Its cognition (is present).

II-7. Neither place nor time nor purity is required. The knowledge 'I am Devadatta' depends on nothing else.

II-8. Similarly, the knowledge 'I am Brahman' of the Knower of Brahman (is independent). Just as the whole world by the sun, by the splendour of the Knowledge of Brahman is everything illumined.

II-9-10(a). What can illumine the non-existent, and illusory, non-Self? That which endows the Vedas, Shastras, Puranas and all other beings with import - that Knower what will illumine?

II-10(b)-11. The child ignores hunger and bodily pain and plays with things. In the same way, the happy Brahman-Knower delights (in himself) without the sense of 'mine' and 'I'. Thus the silent sage, alive and alone, the embodiment of desirelessness, treats the objects of desire.

II-12. Existing as the Self of all, he is ever content abiding in his Self. Free from all wealth, he rejoices always: though companionless, he is mighty.

II-13. Though not eating, he is ever content, peerless he looks on all alike: though acting, he does nothing: though partaking of fruit, yet, he is no experiencer thereof.

II-14-17. Living in a body, he is still disembodied; though determinate, he is omnipresent; never is this Brahman-Knower, disembodied and ever existent, affected by the pleasant and the unpleasant or by the good and the evil. Because it appears to be encompassed by Rahu (the darkness), the un-encompassed sun is said to be encompassed by deluded men, not knowing the truth. Similarly, deluded folk behold the best of Brahman-Knowers, liberated from the bondage of body, etc., as though he is embodied, since he appears to have a body. The body of the liberated one remains like the shed Slough of the snake.

II-18. Moved a little, hither and thither, by the vital breath, (that body) is borne like a piece of timber, up and down, by the flood waters.

II-19-20. By fate is the body borne into contexts of experiences at appropriate times. (On the contrary) he who, giving up all migrations, both knowledge and unknowable, stays as the pure unqualified Self, is himself the manifest Shiva. He is the best of all Brahman-Knowers. In life itself the foremost Brahman-Knower is the ever free, he has accomplished his End.

II-21. All adjuncts having perished, being Brahman he is assimilated to the non-dual Brahman, like a man who, with (appropriate) apparels, is an actor and without them (resumes his natural state),

II-22(a). In the same way the best of Brahman-Knowers is always Brahman alone and none else.

II-22(b)-23. Just as space becomes space itself when the (enclosing) pot perishes, so, when particular cognitions are dissolved, the Brahman-Knower himself becomes nothing but Brahman, as milk poured into milk, oil into oil, and water into water become (milk, oil and water).

II-24(a). Just as, combined, they become one, so does the Atman-knowing sage in the Atman.

II-24(b). Thus disembodied liberation is the infinite status of Being.

II-25. Having won the status of Brahman, no longer is the Yogin reborn, for his ignorance-born bodies have all been consumed by the experimental knowledge of Being as the Self.

II-26-27(a). Because that Yogin has become Brahman, how can Brahman be reborn? Bondage and liberation, set up by Maya, are not real in themselves in relation to the Self, just as the appearance and disappearance of the snake are not in relation to the stirless rope.

II-27(b). Bondage and liberation may be described as real and unreal and as due to the nescience (concealment of truth).

II-28-29. Brahman suffers from no concealment whatsoever. It is uncovered, there being nothing other than It (to cover It). The ideas, 'it is' and 'it is not', as regards Reality, are only ideas in the intellect. They do not pertain to the eternal Reality. So bondage and liberation are set up by Maya and do not pertain to the Self.

II-30. In the supreme Truth as in the sky, impartite, inactive, quiescent, flawless, unstained and non-dual where is room for (mental) construction?

II-31. Neither suppression nor generation, neither the bond nor the striving: neither the liberty seeking nor the liberated - this is the metaphysical truth.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Atmopnishad, as contained in the Atharva-Veda.

5. Bhasma Jabala Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I am that Absolute Brahman only which, after being understood in its true aspect (as one with this Atman), entirely burns into ashes (Bhasma) the ignorance (illusion or Maya) of considering this universe to exist (real) and separate from one's own self, through the destructive fire of (Supreme) Knowledge!

Once Bhusunda, a descendant of Jabali went to the Kailas Peak and prostrated before Lord Mahadeva Siva, who is the form of Omkara and who is beyond the trinity of Brahma, Vishnu and Rudra.

Bhusunda worshiped Siva with great devotion again and again through fruits, flowers and leaves. Then he questioned Lord Siva: "Lord! Kindly impart to me the essential knowledge of all the Vedas, embodying the process and technique of using the Bhasma (sacred ash), because it is the only means for attaining Liberation. What is the Bhasma made of? Where should it be applied? What are the Mantras to be recited? Who are the persons fitted for this? What are the rules regarding it? Kindly instruct me, born from depressed class."

The kind Lord Paramesvara said: At first the devotee after understanding the influence of the celestial at the prescribed time, should fetch some sacred and pure cow-dung early in the morning, keep it in the leaf of a Palasa-tree and then dry it with the Vedic Mantra 'Tryambakam' etc. (in the sun).

Then he should burn that dry cow-dung, placed in a convenient place, with any fire that is available, according to the rules laid down in the Grihya Sutras of his sect, and then pour Ahutis of sesame and paddy together with ghee, with the Mantra 'Somaya Svaha'. The number of Ahutis should be 1008, or if possible, 1 ½ times this. The instruments for pouring ghee should be made of leaf; in that case man does not commit any sin.

Then, at the end, the devotee should offer the oblation of Sveshtakruta at the time of Purna-Ahuti, with the Mantra 'Tryambakam' etc. With the same Mantra Bali (an offering) should be placed in the eight directions (of the fire).

That Bhasma should be sprinkled with water by the Gayatri Mantra. Then that sacred ash should be placed in a gold, silver, copper or earthen vessel and sprinkled again with the Rudra Mantras. It should then be kept in a clean and decent place.

Then the devotee should honour the Brahmins with a grand feast. Then only he will become purified. Then he should take the Bhasma from the vessel with the Pancha-Brahma-Mantras, 'Manastoka', 'Sadyo Jatam', etc., and with the idea that 'fire is Bhasma, air is Bhasma, water is Bhasma, earth is Bhasma, ether is Bhasma, gods are Bhasma, Rishis are Bhasma, all this universe and existence are Bhasma; I prostrate to this sacred and purifying Bhasma which destroys all my sins.'

Thus, the devotee should keep a little Bhasma with the clean palm of his left hand saying, 'Vamadevaya' (this is to Vamadeva) sprinkling with the Mantra 'Tryambakam' etc., and cleaning it with the Mantra 'Suddham suddhena' etc. Then he should filter it nicely. Then he should apply it from head to foot, with the five Brahma-Mantras. With the first finger, middle finger and ring finger, he should apply the same to the middle of the head saying 'to the head' and 'O Bhasma! Thou hast come from Agni!'

He should apply bhasma at the top of the head with the mantra 'Murdhanam.' On the forehead with 'Tryambakam etc.', on the neck with 'Nilagrivaya etc.', on the right side of the neck with 'Tryayusham etc. and Vama etc.', on the cheeks with 'Kalaya etc.', on the 'eyes with 'Trilochanaya etc.', on the ears with 'Srinavama etc.', on the mouth with 'Prabravama etc.', on the heart (chest) with 'Atmane etc.', on the navel with 'Nabhiih etc.', on the right shoulder with 'Bhavaya etc.', on the right elbow with 'Rudraya etc.', on the right wrist with 'Sarvaya etc.', on the back of the right palm with 'Pasupataye etc.', on the left shoulder with 'Ugraya etc.', on the left elbow with 'Agre-vadhaya etc.', on the left wrist with 'Dure-vadhaya etc.', on the back of the left palm with 'Namo Hartre etc.', and over the shoulder-blades with 'Sankaraya etc.'.

The devotee should then prostrate to Siva with the Mantra 'Somaya' etc. He should wash the hands and drink that ash-water with the Mantra 'Apah Punantu' etc. The water should never be spilt down from any cause.

Thus, this practice of Bhasmadharana should be done in the morning, noon and evening. If he does not do this, he will become fallen. This very thing is the prescribed Dharma of all Brahmins. Without having Bhasmadharana in this fashion, he should never take any food, water or anything else. Accidentally if this practice is forgotten, that day, Gayatri should not be repeated. No Yajna should be done on that day; no Tarpana should be offered to gods, Rishis or Pitrus. This is the eternal Dharma that destroys all sins and gives the final state of Moksha.

This is the daily rite of Brahmins, Brahmacharins, Grihasthas, Vanaprasthas and Sannyasins. If this is overlooked even once, he should stand in water upto the neck, repeating Gayatri 108 times, and fast the whole day. If a Sannyasin does not wear Bhasma, even a single day, he should fast during the whole day and do 1000 Pranava Japa, for being purified once again. Otherwise, the Lord will throw these Sannyasins to dogs and wolves.

In case this kind of Bhasma is not available, any other Bhasma that may be at hand should be used with the prescribed Mantras. This kind of practice shall destroy any kind of sin that may be committed by man.

Then again Bhusunda asked Siva: What are the daily rites to be performed by a Brahmin, by neglecting which he will commit a sin? Who is to be then meditated upon? Who is to be remembered? How to meditate? Where to practice this? Please tell me in detail.

The Lord answered all in a nutshell: First of all the devotee should get up early in the morning before sunrise, and after finishing the purificatory actions, should take his bath. He should clean the body with the Rudra Suktas. Then he should wear a clean cloth. After this, he should meditate on the sun-god and apply Bhasma to all the prescribed parts of the body.

He should then wear white Rudraksha, as prescribed. Some prescribe the following way of wearing Rudraksha beads: Over the head should be worn forty rudraksha beads. One or three beads on the chest; Twelve beads over each of the two ears; Thirty-two beads around the neck. Sixteen beads around each of the upper arms; Twelve beads around each of the wrists; Six beads around each of the thumbs.

Then the devotee should observe Sandhya with the Kusa grass in his hand. He should do Japa of either Siva-Shadakshara or Siva-Ashtakshara. 'Om Namah Sivaya' and 'Om Namo Mahadevaya' are the two Mantras. This is the highest truth and the greatest instruction. I myself am that Great Lord Siva, God of all gods and the Supreme Controller of all the universes. I am that Impersonal Brahman, I am Omkara; I am the Creator, Preserver and Destroyer of all. Through My terror only, all are working properly. I am this world and the five elements. I am the Highest Truth that exists, the Brahman of the Upanishads. This is the greatest Vidya.

I am the only giver of Moksha. Hence all people come to Me for final help. That is why I absorb into My Being those creatures who leave their Pranas at Banares which is standing at the top of My Trisula (trident). Therefore, everyone should perform penance at Banares only. Banares should not be neglected under any circumstance. Everybody should try to live at Banares as far as possible. No place is better than Banares.

Even at Banares, the most celebrated is the temple of Siva, where in the East; there is the place of Wealth, in the South, the place of Vichara, in the West, the place of Vairagya and in the North, the place of Jnana. There in the middle, I, the Eternal Spirit should be worshiped. That Linga at Banares is not illumined by the sun, moon or the stars. That self-luminous Linga called 'Visvesvara' has its root in Pathala. That is myself; I should be worshiped by one who wears the sacred Bhasma and Rudrakshas in the prescribed manner. I shall deliver him from all sins and sorrows.

By performing My Abhisheka, he attains My Sayujya state. Nothing exists other than Myself. I initiate all with the Taraka Mantra. Those who want Mukti should live at Banares. I will take care of them. I am the Lord of Brahma, Vishnu and Rudra. The most corrupt man or woman will attain Moksha, if he or she dies at Banares. Other sinners will be fried in burning pits of live coals after death. Therefore, everybody should try to live at Banares which is My Pranalinga Itself.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us! May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being! Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Bhasma-Jabalopnishad, as contained in the Atharva-Veda.

6. Bhavana Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

1. The holy Teacher is the Power (Para-Sakti) that is the cause of all.
2. Of that Power the body with its nine orifices is the form.
3. It is the holy Wheel in the guise of the nine wheels.
4. The Power of the Boar is paternal: Kurukulla, the deity of sacrifice, is maternal.
5. The (four) human Ends are the oceans (purusharthas - dharma, artha, kama and moksha).
- 6- 7. The body with the seven constituents (Chile, blood, flesh, fat, bone, marrow and semen) like the skin and the hair is the island of the nine gems.
8. Resolutions are the wish-granting trees; energy (of the mind) is the garden of the trees of plenty.
9. The six seasons are the tastes, namely sweet, sour, bitter, pungent, astringent and saltish, which are apprehended by the tongue.
10. Knowledge is the material for worship; the object of knowledge is the oblation; the knower is the sacrificer. The meditation on the identity of the three, knowledge, its object, and the knower, is the worship rendered to the holy Wheel.
11. Destiny and sentiments like love are (the miraculous attainments like) atomicity, etc. Lust, anger, greed, delusion, elation, envy, merit, demerit - these constitute the eight powers of Brahma, etc. (Brahma, Maheshvari, Kaumari, Vaishnavi, Varahi, Raudri, Charmamunda and Kalasamkarsini).
12. The nine abodes (muladhara etc.,) are the powers of the mystic gestures.
13. The earth, water, fire, air, ether, ear, skin, eye, tongue, nose, speech, feet, hands, the organs of evacuation and generation and the modification of mind are the sixteen powers such as the pull of lust, etc.
14. Speech, grasp, motion, evacuation, generation, and the attitudes of rejection, acceptance and apathy are the eight (entities) such as the flower of love, etc.

15. Alambusa, kuhu, visvodara, varana, hastijihva, yasovati, payasvini, gandhari, pusa, sankhini, sarasvati, ida, pingala and susumna - these fourteen arteries are the fourteen powers such as the all-exciting, etc.
16. The five vital breaths and the five minor breaths are the ten divinities of the outer spokes, (styled) Sarvasiddhiprada, etc.
17. The digestive fire becomes fivefold through distinctions based on its association with this pre-eminent breath. (They are) what ejects, what cooks, what dries, what burns and what inundates.
18. Owing to the prominence of the minor breath, these (fires) in the human body come to be styled as the corroder, the ejector, the agitator, the yawner and the deluder. They promote the digestion of the fivefold food: eaten, chewed, sucked, licked and imbibed.
19. The ten aspects of Fire are the ten divinities of the inner spokes, Sarvajna, etc.
20. The qualities of cold, heat, pleasure, pain, desire, sattva, rajas and tamas are the eight powers, vasini, etc.
21. The five, rudimentary sound, etc., are the flowery shafts.
22. Mind is the bow made of sugarcane.
23. Attachment is the cord (that binds).
24. Aversion is the hook.
25. The un-manifest, the Great, and the principle of Egoism are the divinities of the inner triangle: Kameshvari, Vajreshvari and Bhagamalini.
26. Absolute awareness, verily, is Kameshvara.
27. The supreme divinity, Lalita, is one's own blissful Self.
28. Of all this distinctive apprehension is the red glow.
29. Perfection (ensues from) exclusive concentration of the mind.
30. In the performance of meditation consist (various acts of) respectful service.
31. The act of oblation is the merger in the Self of distinctions like I, Thou, Existence, non-Existence, the sense of duty and its negation, and the obligation worship.
32. Assuagement is the thought of identity of (all) objects of imagination.
33. The view of time's transformation into the fifteen days (of the half lunar month) points to the fifteen eternal (divinities).
34. Thus meditating for three instants, or two, or even for a single instant, one becomes liberated while living; one is styled the Siva-Yogin.

35. Meditations on the inner wheel have been discussed (here) following the tenets of Saktism.

36. Whoso knows thus is a student of the Atharvasiras.

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

Here ends the Bhavanopanishad, included in the Atharva-Veda.

7. Brihad Jabala Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us! May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being! Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

First Brahmana

Busunda approached Kalagni Rudra (the fire and death like Rudra) and asked him, "Please tell me about the greatness of Vibhoothi (Sacred ash - Vibhoothi is generally prepared by burning cow dung at auspicious times. The Vibhoothi of Pazhani temple is prepared by burning cactus plants). Kalagni Rudra replied, "What is there to tell?". Then Busunda asked, "Please tell me the importance of wearing Vibhoothi and Rudraksha". Kalagni Rudra replied, "This has already been related along with phala sruthi (resultant effect) by sage Paippalada. There is nothing more to be told more than what he has said". Then Busunda asked, "Tell me about the route to salvation as told in the great Jabala (Brihat Jabala)". Kalagni Rudra agreed and started teaching. 1

From the Sadhyojatha face of Lord Shiva (he has five faces), the earth was born. From it was born the Nivruthi. From that was born the golden coloured celestial cow called Nanda. From the dung of Nanda came Vibhoothi. 2

Water was produced from the face of Vama Deva. From that, the power called Prathishta was produced. From that the black cow called Bhadra was produced. From its dung was produced Bhasitha (another name for Vibhoothi). 3

Fire was produced from the face of Aghora. From that was produced the power of knowledge. From that was produced the red cow called Surabhi. From its dung was produced Bhasma (literally ash but another name for Vibhoothi). 4

Wind was produced from the face of Thath Purusha. From it was produced the power of peace. From it was produced the white cow called Susheela. From its dung was produced Kshara (again another name for ash). 5

Ether (sky) was produced from the face of Eeshana. From it was produced the power of Sandhyatheetha (one who is beyond dawn and dusk). From it was produced the multi coloured cow called Sumana. From its dung was produced Raksha (literally meaning shield). 6

Vibhoothi, Bhasitham, Bhasmam, Ksharam and Raksha are five different names of the holy ash. All these are causal names. Vibhoothi - because it gives rise to plenty of wealth, Bhasmam - because it eats away all sins, Bhasitha - because it makes materials glitter (the potash is a cleaning agent of all metals), Kshara - because it protects from dangers and Raksha - because it acts like a shield in case of fears of ghosts, devils, Pisacha, Brahma Rakshas, epilepsy and diseases which are in-born. 7

Second Brahmana

Then Busunda approached Kalagni Rudra and asked him about the Bhasmam (ash) snana (bathing) procedure which involves the fire and the moon. "Similar to the fact that 'fire' takes several forms depending on the form of the object, 'ash' which is like the soul for all objects, assumes the form according to the shape of the being and also beyond it. Fire is told as becoming the world of fire and moon. Fire is very hot and is terrible. It is cruel. The power of moon is nectar like. Even though it has the basis in nectar, it also is the hot aspect of knowledge. Among the big and tiny things, it is the only one which is nectar like in taste and light and also very hot", he told. 1

"The shining aspect of strength is of two types - the sun aspect and the fire aspect. Similarly the nectar like strength also is full of light and heat", he told. 2

Light resides in aspects like lightning. Sweetness pervades in tastes of extracts. And the average world works within light and taste. 3

Nectar is a part of fire. Due to nectar, the fire grows. That is why, the world which is of the form of fire and moon, is like the fire made with the fire-offering (havis-offering). 4

The moon power is above .The fire power is down below. It is because that they join together that this world is functioning continuously. 5

[Mantras 6-8 are not available.]

That Shakthi (power, strong effect, the female principle) which rises above is Shiva. That Shiva which rises above is Shakthi. There is nothing in this world which is not affected by Shiva and Shakthi. 9

The world which has been burnt several times by fire, becomes pervasive with ash (Bhasma). This is the strength of the fire. In that strength, ash becomes an integral part. 10

Thus he who understands the strength of ash and does the ash bathing ritual using mantras, "agnireethi etc", burns all his sins and attains salvation. 11

[Mantras 12 & 13 are not available.]

For winning over death, the bath of nectar is recommended. Where is the question of death for one who has been touched by nectar of Shiva and Shakthi? 14

The one who knows this holy secret method, would purify moon and fire and will not take birth again. 15

The one whose body is burnt by the fire of Shiva and made wet by the nectar of moon and entering the path of yoga would become eligible for deathless state. 16

Third Brahmana

Now the four fold method of preparing Bhasma (holy ash) is being narrated. First is Anukalpam, second Upakalpam, third upopakalpam and fourth is Akalpam.

Anukalpam is made by use of Viraja homa manthras in Agnihotra (collecting ash from the pit of fire sacrifice). Collecting dried cow dung lying in the forest and preparing it as per the method suggested in Kalpam is upakalpam. Collecting the dried cow dung, powdering it, making it in to balls after mixing it in cow's urine and preparing it as per method suggested in kalpam is upopakalpam. What one gets in temples of Shiva is akalpam. This is equivalent to one hundred kalpams. All Basma prepared by any of these four methods leads one to salvation, said Bhagawan Kalagni Rudra.

Fourth Brahmana

Afterwards Busunda enquired with Bhagawan Kalagni Rudra about wearing Vibhuthi in three lines. What he said was:

On the forehead, you have to apply with the mantra, "Brahmane Namah! (Salutations to Brahma)".

On the chest, you have to apply with the mantra, "Havyavahanaya Namah! (Salutations to he who rides the horse)".

On the stomach, you have to apply with the mantra, "Skandaya Namah! (Salutations to Subrahmanya)".

On the neck, you have to apply with the mantra, "Vishnave Namaj! (Salutations to Lord Vishnu)".

In the middle, you have to apply with the mantra, "Prapanchanaya Namah! (Salutations to him who pervades in the entire world)".

On the wrists, you have to apply with the mantra, "Vasubhyo Namah! (Salutations to him who is like nectar)".

On the back, you have to apply with the mantra, "Haraye Namah! (Salutations to Lord Hari)".

On the top, you have to apply with the mantra, "Shambhave Namag! (Salutations to Lord Shiva)".

On the head, you have to apply with the mantra, "Paramathmane Namah! (Salutations to the great soul which is in all beings)".

In each of these places, you have to apply in a set of three lines. When we are wearing Vibhuthi on the forehead, meditate on the great Lord who has three eyes, who is the basis of three qualities and who makes everything visible in sets as "Namah Shivaya!". Apply Vibhuthi chanting "Pithrubhyo Namah!" below the forearm. Above that apply chanting "Eeshanabhyo Namah!" and on sides chanting "Eeshabhya Namah!" and on the forearms chanting "Swachabhyam Namah!" and on back sides chanting "Bheemaya Namah!". On both flanks of the belly put Vibhuthi chanting "Shivaya Namah!" and on the head chanting "Neela kantaya Sarvathmane Namah!". This would remove the effects of sins done in the previous births.

Fifth Brahmana

Those who dishonor the three rows of Vibhuthi dishonor Lord Shiva himself. Those who wear it with devotion, wear Lord Shiva himself. Similar to a village without Lord Shiva's temple is like a desert, those who do not wear Vibhuthi on their forehead, have a deserted forehead. A life without worship of Lord Shiva is a deserted life. An education where Lord Shiva is not involved is a useless education. The greatest strength of the fire of Rudra is the holy ash. So anyone wearing the holy ash always is forever strong. The holy ash which is born out of fire, burns off the sins of all Bhasma nishtas. Bhasma nishta is one who wears holy ash and possesses clean habits.

Sixth Brahmana

During the marriage of Maharishi Gauthama, all devas became passionate in their minds on seeing Ahalya. Because of that, they lost their knowledge and approached Sage Durvasa and asked him about it. He promised them that he would help them get rid of the sin committed by them because of this and told them, "Once upon a time by giving the holy ash after chanting the Rudra mantra one hundred times, even sins like Brahma hathi (sin got by killing a brahmana) have been washed off". After this he gave them the very blessed holy ash. He also told them, "Because you have heard my words, you would become more splendid than before".

It is said that this holy ash can give rise to all sorts of wealth. In front of it are Vasus, on its right are Rudras, on its back are Adhithyas (suns), on its left are Viswa Devas, in the centre are Brahma, Vishnu and Shiva, and on its sides are the Sun and the Moon. The Rig Veda mantra tells about it (holy ash) as follows, "What is the use of Vedas to a person who does not understand that thing, in whose ether like perennial form lives all devas and the worlds? Any one who understands that great matter are the people who have attained that which should be attained."

Seventh Brahmana

The king of Videha approached the sage Yagnavalkya and asked, "Oh, God like sage, please explain to me the way of wearing the holy ash". Yagnavalkya replied, "Take Vibhuthi using the five brahma mantras starting with "sathyojatham", chant "agnirithio Basma (ash is fire)" apply using the mantra starting with "manasthoke". Mix it with water using mantra "triyayusham" and then apply it on head, forehead, chest, and shoulders chanting the mantra "trayambakam". If this is followed one becomes pure and suitable for getting salvation. He would get the same effect as chanting Rudra, one hundred times. This is called Bhasma Jyothi."

He continued, "The great sages like Samvarthaka, Aarooni, Swethakethu, Durvasa, Rupu, Nidhaga, Bharatha, Dathathreya, Raivathaka and Busunda etc got freed by wearing Vibhuthi."

Sanathkumara approached Bhagawan Kalagni Rudra and asked him, "Bhagawan, kindly explain me the method of wearing Rudraksha." What he told him was, "Rudraksha became famous by that name because initially, it was produced from the eyes of Rudra. During the time of destruction and after the act of destruction, when Rudra closed his eye of destruction, Rudraksha was produced from that eye. That is the Rudraksha property of Rudraksha. Just by touching and wearing this Rudraksha, one gets the same effect of giving in charity one thousand cows."

Eighth Brahmana

He who reads this Brihat Jabala Upanishad daily, would attain the purity blessed by Agni (fire God), Vayu (wind god), Surya (sun), Chandra (moon), Brahma, Vishnu and Rudra. The ones who chant Brihat Jabala Upanishad would attain that world where the Sun does not dry, where wind does not blow, where moon does not shine, where stars do not twinkle, where fire does not burn, where Yama (God of death) does not enter, where there are no sorrows, which is full of peace and pure and unalloyed happiness, which is praised by Gods like Brahma, which is meditated upon by great Yogis and from where great Yogis do not return after reaching it. This Upanishad ends with the blessing "Om Sathya!" (Long live the truth).

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Brihad-Jabalopnishad, as contained in the Atharva-Veda.

8. Dattatreya Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Once Brahma the creator asked Lord Narayana about the efficacy of the Taraka-Mantra to which the latter replied:

"Always think of Me and My glory, and be in commune with Me in the attitude 'I am Datta, the great Lord.' Such ones who meditate thus do not swirl in the recurring course of worldly existence."

Accordingly, after meditating on Lord Vishnu (Dattatreya), Brahma said: "Yes. The Brahman that is the infinite and peerless alone remains as the residuum after negation of everything else."

The one-, six-, eight-, twelve-, and sixteen-syllable mantras of Dattaatreya:

The Taraka monosyllable is 'Daam'. He is the Hamsa established in all beings. 'Daam' in the lengthened form is the Paramatman. The six syllable one is 'OM, Shreem, Hreem, Kleem, Glaum and Draam.'

The eight-syllable one is 'Dram' or 'Draam' and then adding to it the syllables 'Da, tta, tre, ya, ya, Na, mah.' The portion 'Dattatreya' is of the character of knowledge, existence, and bliss, and that of Namah is of full-blown bliss.

The twelve-syllable formula is 'Om, Aam, Hreem, Krom, Ehi Dattatreya svaha.' The sixteen-syllable formula is Om, Aim, Krom, Kleem, Klaum, Hram, Hreem, Hraum, Sauh (nine) and the five syllables constituting Dattatreya, and the twin syllable Svaha. The whole formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem Hraum, Sauh Dattatreya Svaha.'

The Anushtubh-mantra of Dattaatreya

All the portions of the mantra are said to be in the vocative forms right through as 'Dattatreya Hare Krishna Unmatananda-dayaka, Digambara, Mune, Bala, Pishacha, Jnana Sagara.'

The Moola-Mantra of Dattaatreya.

This is then given as:

'Om Namo Bhagavate Dattatreya, Smarana-Matra-Samtushtaya!'

OM salutations unto Lord Dattatreya who is propitiated by remembrance (devotion),

Maha-Bhaya-Nirvanaya, Maha-Jnana-Pradaya, Chidanandatmane - That is the dispeller of great fears, who bestows the highest character of sentience and bliss.

Balonmatta-Pishacha-Veshaya - Who is in the guise of a child, a mad-man, a devil.

Thus:

Maha Yogine Avadhutaya, Anasuyananda-Vardhanayatri-Putraya - A great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri.

Sarva-Kama-Phala-Pradaya, Bhava-Bandha-Mochanaya - Who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence.

Sakala-Vibhuti-Daya Sadhyakarshanaya Sarva-Manah-Kshobhanaya, Chiram-Jivane Vashi-Kuru, Vashi-Kuru, Akarshaya-Akarshaya, Vidveshaya, Vidveshaya, Uchataya-Uchataya, Stambhaya-Stambhaya, Maraya-Maraya Namah, Sampannaya, Namah Sampannaya, Svaha Poshaya, Poshaya, Para-Mantra Para-Yantra Para-Tantramsh Chindhi, Chindhi!

Grahan Nivaraya; Nivaraya; Vyadhiin Nivaraya, Nivaraya; Dukham Haraya, Haraya; Daridriyam Vidravaya, Deham Poshaya, Poshaya; Cittam Toshhaya, Toshhaya!

Do thou counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy.

Sarva Mantra Sarva Yantra Sarva Tantra Sarva Pallava Svaruupaya Iti Om Namah Shivaya Om!

Unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om salutations!

Om salutations unto Lord Dattatreya who is propitiated by remembrance (devotion), that is the dispeller of great fears, who bestows the highest character of sentience and bliss and who is in the guise of a child, a mad- man, a devil, a great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri, who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence. Do thou nourish my body, counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy ... unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om Salutations!

He who knows all about this Vidya and practices this becomes holy, and he attains the fruits of having muttered the Gayatri, the Maha Rudra, and the Pranava innumerable times, and he is absolved of all his sins.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Dattatreyaopnishad, as contained in the Atharva-Veda.

9. Devi Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

1. All the gods waited upon the Goddess (and asked): 'Great Goddess, who art Thou?'
2. She replied: I am essentially Brahman. From Me (has proceeded) the world comprising Prakriti and Purusha, the void and the Plenum. I am (all forms of) bliss and non-bliss. Knowledge and ignorance are Myself. Brahman and non-Brahman are to be known - says the scripture of the Atharvans.
3. I am the five elements as also what is different from them. I am the entire world. I am the Veda as well as what is different from it. I am the unborn; I am the born. Below and above and around am I.
4. I move with Rudras and Vasus, with Adityas and Visvedevas.
Mitra and Varuna, Indra and Agni, I support, and the two Asvins.
5. I uphold Soma, Tvastir, Pusan and Bhaga,
The wide-stepping Vishnu, Brahma, Prajapati.
6. To the zealous sacrificer offering oblation
And pressing the Soma-juice do I grant wealth;
I am the state, the Bringer of Wealth;
Above it all, place I its protector.
7. Whoso knows my essence in the water of the inner sea,
Attains he the Goddess's abode.
8. Those gods said:
Salutation to the Goddess, the great Goddess!
To Siva, the auspicious, salutation, for ever more.
To blessed Prakriti, salutation!
Ever to Her we bow.
9. Refuge I seek in Her who is the colour of fire,
Burning with ascetic ardour, Goddess resplendent,
Delighting in actions' fruits; O Thou, hard to reach,
Dispel Thy gloom.

10. The gods engendered divine Speech;
Her, beasts of all forms speak;
The cow that yields sweet fruits and vigour -
To us may lauded Speech appear.

11. To holy Siva, to Daksha's daughter,
To Aditi and Sarasvati,
To Skanda's Mother, Vishnu's Power,
To Night of death by Brahma lauded,
We render obeisance.

12. Know we Great Lakshmi,
Goddess of good Fortune;
On all fulfillment do we meditate.
May the Goddess inspire us!

13. Through You, Dakshayani, was Aditi born;
She is your daughter; after her were born
The gods auspicious,
Friends of deathlessness.

14. Love, womb, love's part, the bearer of the thunderbolt
The cave, ha-sa, the wind, the cloud, Indra;
Again the cave, sa-ka-la with Maya -
So runs the full primeval science begetting all.

15. This is the power of Self, enchanting all, armed with the noose, the hook, the bow and the arrow.
This is the great and holy Science.

16. Who knows thus tides over grief?

17. Divine Mother! Salutation to you; protect us in all possible ways.

18. She, here, is the eight Vasus, the eleven Rudras, the twelve Adityas, She is the all-gods, (those) who drink Soma and (those) who do not; she is the goblins, the demons, the evil beings, the ghosts; she also, beings super-human, the semi-divine. She is Sattva, Rajas and Tamas. She is Prajapati, Indra and Manu. She is the planets, stars and luminous spheres. She is the divisions of time, and the form of primeval Time. I salute Her ever:

19. Goddess who banishes distress
Grants pleasure and deliverance alike,
Infinite, victorious, pure,
Siva, Refuge, the Giver of good.

20. Seed all-powerful of the Goddess' mantra,
Is sky, conjoined with 'i' and fire,
With crescent moon adorned.

21. On the single-syllable mantra
Meditate the pure-hearted sages,
Supremely blissful;
Of wisdom the various oceans.

22. Fashioned by speech; born of Brahman; the sixth
With face equipped; the sun; the left ear where
The point is; the eighth and the third conjoint.

23. The air, with Narayana united,
And with the lip; voice, the nine-lettered;
The letter, shall delight the lofty ones.

24. Seated in the lotus-heart,
Resplendent as the morning sun,
Goddess, bearing noose and hook,
With gesture granting boons, dissolving fears;
Tender, three-eyed, red-robed, granting devotees
Their hearts' desires,
Thee I adore.

25. I bow to Thee, Goddess,
Thou dispeller of gravest fears,
Vanquisher of obstacles;
Thou wearer of great Mercy's form.

26. Brahma and others know not Her essence; so is she called the Unknowable. She has no end; so is she called the Endless. She is not grasped and so is she called the Incomprehensible. Her birth is not known and so is she called the Unborn. She alone is present everywhere, and so is she called the One. She alone wears all forms, and so is she called the Many. For these reasons is she called the Unknowable, the Endless, the Incomprehensible, the Unknown, the One and the Many.

27. The Goddess is the source of all mantras:
Of all the words the knowledge is Her form.
Her conscious Form transcends all cognition;
She is the witness of all emptiness.

28. Beyond Her is nothing; renowned is She
As unapproachable; feared of life,
I bow to the inaccessible One,
Bulwark against all sins; the Pilot who
Steers me across the sea of worldly life.

29. He who studies this Atharva Upanishad gains the fruit of repeating five (other) Atharva Upanishads; he who, having mastered this Atharva Upanishad, persists in worship.

30. Of this vidya ten million chants
Are less than the worship's fruit.
Eight and hundred recitations thereof
Make but this rite's inauguration.

31. Who reads it but ten times,
Is released at once from sins;
Through the grace of the Goddess great,
Tides he over obstacles great.

32. Reading it in the morning one destroys the sins of the night; reading it in the evening one destroys the sins committed by day. Thus, reading both in the evening and morning, the sinner becomes sinless. Reading it midnight, too, the fourth 'junction', there results perfection of speech. Its recitation before a new image brings to it the presence of the deity. Its recitation at the time of consecration (of an image) makes it a centre of energy. Reciting it on Tuesday under the asterism Ashvini, in the presence of the great Goddess, one overcomes fell death - one who knows thus. This is the secret.

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

Here ends the Devi Upanishad, included in the Atharva-Veda.

10. Ganapati Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Auspiciousness to those who hear ---- thus the Santi.

1. Om Gam. I bow to Ganapati.

2. You clearly are the tattva. You alone are the creator. You alone are the maintainer. You alone are the destroyer. Of all this you certainly are Brahman. You plainly are the essence.

3. Always I speak amrita. The truth I speak.

4. Protect me. Protect the speakers. Protect the hearers. Protect the givers. Protect the holders. Protect the disciple that repeats. Protect that in the east. Protect that in the south. Protect that in the west. Protect that in the north. Protect that above. Protect that below. Everywhere protect! Protect me everywhere!

5. You are speech. You are consciousness. You are bliss. You are Brahman. You are being-consciousness-bliss. You are the non-dual. You are plainly Brahman. You are knowledge. You are intelligence.

6. You create all this world. You maintain all this world. All this world is seen in you. You are earth, water, air, fire, ether. You are beyond the four measures of speech. You are beyond the three gunas. You are beyond the three bodies. You are beyond the three times. You are always situated in the muladhara. You are the being of the three Saktis. You are always meditated on by yogins. You are Brahma, you are Visnu, you are Rudra, you are Agni, you are Vayu, you are the sun, you are the moon, you are Brahma, bhur-bhuvah-svar.

7 Ga is the first syllable, after that the first letter, beyond that m, then the half-moon all together. Joined with m, this is the mantra form.

8 The letter ga is the first form, letter a - the middle form, m - the last form. Bindu the higher form, nada the joining together, samhita the junction. This is the vidya of Lord Ganesa.

9 Ganaka is the seer, nricad-gayatri the metre, Sri Maha Ganapati the Devata. Om Ganapataye Namah.

10 Let us think of the one-toothed, let us meditate on the crooked trunk, may that tusk direct us.

11. One tusk, four arms, carrying noose and goad, with his hands dispelling fear and granting boons, with a mouse as his banner.

12. Red, with a big belly, with ears like winnowing baskets, wearing red, with limbs smeared with red scent, truly worshiped with red flowers.

13. To the devoted a merciful deva, the maker of the world, the prime cause, who at the beginning of creation was greater than nature and man.

14. He who always meditates thus is a yogin above yogins.

15. Hail to the lord of vows, hail to Ganapati, hail to the first lord, hail unto you, to the big-bellied, one-tusked, obstacle-destroyer, the son of Siva, to the boon-giver, hail, hail!

16. He who studies this atharva text moves towards Brahma. He is always blissful. He is not bound by any obstacles. He is liberated from the five greater and the five lesser sins. Evening meditation destroys the unmeritorious actions of the night. At both evening and morning he is liberated from the bad and he attains dharma, artha, kama and moksa.

17. This atharva text should not be given to those not pupils. If from delusion a person so gives, he is a bad person.

18. He who wants something may accomplish it by 1,000 recitations of this. He who sprinkles Ganapati with this becomes eloquent. He who recites this on a fourth day becomes a knower of vidya. This is an artharva saying: "He who moves towards Brahavidya is never afraid." He who worships with fried grains becomes famous and becomes intelligent. He who worships with sweet-meat (modaka) gains the desired fruit. He who worships with samit and ghee by him all is attained, all is gained by him. He who makes eight brahmanas understand this becomes like the sun's rays. In a solar eclipse, in a great river, or in front of an image having recited (this) he gets accomplished in the mantra. He becomes liberated from great obstacles. He is freed from great misfortunes.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Ganapati Upanishad, as contained in the Atharva-Veda.

11. Garuda Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Om! That (world) is a complete whole. This (world) too is a complete whole. From the complete whole only, the (other) complete whole rose. Even after removing the complete whole from the (other) complete whole, still the complete whole remains unaltered and undisturbed. Om Shanti! Shanti! Shanti!

I will preach the Brahman - science. Brahman taught it to Narada, Narada to Brihatsena, Brihatsena to Indra, Indra to Bharadvaja, Bharadvaja to his pupils who desired to preserve their life.

(He taught them the science) which achieves this, which achieves good, removes poison, destroys poison, overcomes poison and annihilates poison:

"Struck is the poison, annihilated is the poison, destroyed is the poison; it is struck by Indra's thunderbolt, Svaha! May it originate from snakes, from vipers, from scorpions, from cankers, from salamanders, from amphibious animals or from rats".

"May you be Anantaka's messenger, or be Anantaka himself! May you be Vasuki's messenger, or be Vasuki himself! May you be Taksaka's messenger, or be Taksaka himself! May you be Karkotaka's messenger, or be Karkotaka himself! May you be Samkhapulika's messenger, or be Samkhapulika himself! May you be Padmaka's messenger, or be Padmaka himself! May you be Maha Padmaka's messenger, or be Maha Padmaka himself! May you be Elapatraka's messenger, or be Elapatraka himself! May you be Mahailapatraka's messenger, or be Mahailapatraka himself! May you be Kalika's messenger, or be Kalika himself! May you be Kulika's messenger, or be Kulika himself! May you be Kambalavata's messenger, or be Kambalavata himself!"

For twelve years snakes do not bite him who hears this great science on the new moon night. The snakes do not bite him as long as he lives who, having recited this great science on the new moon night, wears it (as an amulet).

He who teaches it to eight Brahmanas he releases (from the effects of snake bite) by merely touching with grass, with a piece of wood, with ashes. One who teaches it to a hundred Brahmanas, he releases by a mere glance. One who teaches it to a thousand Brahmanas, he releases by the mere thought - he releases it by the mere thought.

Thus spake the exalted Brahman - the exalted Brahman. This is the essence of the Garuda Upanishad.

Om! That (world) is a complete whole. This (world) too is a complete whole. From the complete whole only, the (other) complete whole rose. Even after removing the complete whole from the (other) complete whole, still the complete whole remains unaltered and undisturbed. Om Shanti! Shanti! Shanti!

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Garuda Upanishad, as contained in the Atharva-Veda.

12. Gopala-Tapaniya Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Chapter One

1. Om Namah! I offer my respectful obeisance to Sri Krishna, whose form is eternal and full of knowledge and bliss, who is the rescuer from distress, who is understood by Vedanta, who is the supreme spiritual master, and who is the witness in everyone's heart.
2. Om. Some sages said to the demigod Brahma: "Who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created this world?"
3. Brahma replied to them: "Krishna is the Supreme Personality of Godhead. Death fears Govinda. By understanding Gopijana Vallabha everything becomes known. By pronouncing the word "svaha" the Personality of Godhead created the world.
4. They then said: "Who is Krishna? Who is Govinda? Who is Gopijanavallabha? What is Svaha?"
5. To them Brahma said: "Krishna means He who delivers from sin, Govinda means He who is famous on the earth, in the Vedas, and among the Surabhi cows, Gopijana Vallabha means He who enchants the Gopis, and Svaha means the potency of the Supreme. All these names refer to the Supreme Personality of Godhead.
6. One who meditates on this Supreme Personality of Godhead, glorifies Him, and worships Him, becomes liberated. He becomes liberated.
7. They said: What is His form? What is His glorification? How does one worship Him? Please describe this to us
- 8-9. Brahma said: He appears like a cowherd boy. His complexion is like a monsoon cloud. He stays under a desire-tree. The following verses describe Him.
10. Meditating with all his heart on Lord Krishna, whose eyes are handsome lotus flowers, whose complexion is a monsoon cloud, whose garments are lightning, who has two arms, who is rich in transcendental knowledge, who wears a garland of forest flowers, who is the supreme controller, who is surrounded by Gopas, Gopis, and Surabhi cows, who rests under a sura-druma tree, who is decorated with splendid ornaments, who stands in the middle of a red lotus flower, and who is served by breezes that have touched the Yamuna's waves, a person becomes free from repeated birth and death.

11. This mantra should be repeatedly chanted: "Klim Krishnaya Govindaya Gopijana Vallabhaya Svaha".
12. By chanting these five names one attains the Supreme Personality of Godhead, whose potencies are manifested as the heavenly planets, the earth, sun, moon, and fire.
13. A person who even once chants the mantra "Klim Krishnaya Govindaya Gopijana Vallabhaya Svaha" quickly attains the association of Lord Krishna. He does not attain any other result.
14. Devotional service to Lord Krishna is performed when the heart no longer desires any material benefit to be obtained in this life or the next. This is freedom from the bonds of karma.
15. Many brahmanas worship Krishna. Many worship eternal Govinda. Gopijana Vallabha maintains the worlds. Powerful Svaha moves the universe.
16. Although originally one, air becomes the five life-air in the bodies of all living entities. In the same way, for the benefit of the world Lord Krishna appears as these five words.
17. They said: Please describe the worship of Govinda, the Super Soul, who maintains everything.
18. Brahma said: The Lord's altar should be a golden lotus with eight petals. Within that lotus should be placed two triangles and the mantra Klim Krishnaya Namah, the Kama-Gayatri (Klim Krishnaya Govindaya Gopijana Vallabhaya Svaha) and the Ananga-Gayatri (Kama Devaya Sarva-Jana-Priyaya Sarva-Jana-Sammohanaya Jvala Jvala Prajvala Prajvala Sarva-Janasya Hridayam Me Vasam Kuru Kuru Svaha!) should be written there. Then anga should be offered with the sula-matra (astraya phat). Then one should worship the Lord's expansions, beginning with Rukmini, the devotees headed by Indra, the devotees headed by King Vasudeva, the devotees headed by Arjuna, and the devotees headed by Indranidhi.
19. He who at sunrise, noon and sunset, makes various offerings to the Deity, obtains everything. He obtains everything.
20. In this matter there are the following verses: Lord Krishna is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. They who are intelligent worship Him as He stands on His altar. They, and not others, attain eternal happiness.
21. The brahmanas, who worship, as He stands on His altar, the one greatest among the eternal and greatest among conscious persons, the one who fulfils the desires of the many, they, and not others, attain perfection.
22. To they who always diligently worship Lord Visnu's transcendental form, the Lord, in His original form as a cowherd boy, shows His lotus feet.
23. It was Krishna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees.
24. To they who chant the five-word mantra with Om and Govinda (Om Krsnaya Govindaya Gopijana Vallabha Svaha!) the Lord reveals His own form. Therefore, to attain transcendental peace, they who desire liberation should regularly chant this mantra.

25. From this five-word mantra have come all other Govinda-mantras in human society, including the ten-syllable Govinda-mantra chanted by Indra's followers and by them who desire opulence.

26. They asked: Please tell us the nature of this mantra.

27-28. Brahma said: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Sri Krishna, in the dress of a cowherd boy. With devotion in my heart I bowed down before Him. He gave me the eighteen-syllable mantra to be used for the activity of creation, and then He disappeared.

29. When I desired to create the universe He again appeared before me, showing me in these syllables the universe that was to be.

30. From the letter k, I created water, from the letter l, earth, from the letter i, fire, from the letter m, the moon, and from the entire word Klim, the sun. From the word Krishnaya, I created ether, from Govindaya, air, from Gopijana Vallabha, knowledge and the Surabhi cows, and from Svaha, men, women, and everything else. Everything else.

31. By worshipping Him, Shiva became free from illusion, and by chanting this mantra in a solitary place, he attained the Lord.

32. The demigods gaze at Vishnu's abode, which is like a splendid sun in the sky.

33. Therefore one should regularly chant this mantra. One should regularly chant this mantra.

34. Some have said that from the first word of this mantra earth was created, from the second word water, from the third fire, from the fourth air, and from the fifth ether. To attain liberation one should chant this five-word Vaishnava mantra, which reveals Lord Krishna.

35. About this are the following verses: One should chant this mantra, of which from the first word the element earth came, from the second word water, from the third fire, from the fourth air, and from the fifth ether.

36. By chanting this mantra Shiva entered Lord Vishnu's eternal spiritual abode.

37. That spiritual world, completely pure, uncontaminated, free from suffering, free from greed and all other vices, and identical with this five-word mantra, is manifested from Lord Vasudeva. It is not separate from Him.

38. With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire tree in Vrindavana, and who is this five-word mantra.

39. Om Namah! To Lord Govinda, who is the form of the universe, the creator, maintainer, and destroyer of the universe, the master of the universe, and the universe itself. I offer my respectful obeisance.

40. Obeisance to Lord Govinda, whose form is full of knowledge, whose form is full of supreme bliss, who is all-attractive, and who is the master of the Gopis.

41. Obeisance to Him, His eyes lotus flowers. Obeisance to Him, garlanded with lotuses. Obeisance to Him, His navel a lotus. Obeisance to Him, the husband of the goddesses of fortune.

42. Obeisance to Lord Govinda, handsome with a peacock-feather crown, identical with Balarama, His intelligence sharp, and He the swan in the Manasa Lake of the goddess of fortune's thoughts.
43. Obeisance to Him, the death of Kamsa and his allies, the killer of Kesi and Canura, the object of worship for Siva, and the chariot-driver of Arjuna.
44. Obeisance to Him, the cowherd boy fond of playing the flute, the crusher of Kaliya, the person who walks on the Yamuna's shore and whose earrings gracefully swing to and fro.
45. Obeisance to Sri Krishna, the protector of the surrendered souls. Obeisance to Him, the expert dancer garlanded with the Gopi's lotus glances.
46. Obeisance to Him, the death of sin, the lifter of Govardhana Hill, the end of Putana's life, the thief of Trinavarta's life.
47. Obeisance to Sri Krishna, decorated with a golden necklace, charming, pure, the enemy of impurity, one without a second, the greatest.
48. Be kind, O blissful one. Be kind, O Supreme Lord. O Lord, please rescue me, bitten by the snake of physical and mental pain.
49. O Krishna, O husband of Rukmini, O enchanter of the gopis, O master of the universe, please rescue me, drowning in the ocean of repeated birth and death.
50. O Kesava, O Narayana, O Govinda, O Janardana, O source of all transcendental bliss, O Lord who rescues the devotees from distress, O Madhava, please rescue me.
51. Brahma said: As I worship Him, so should you. Chanting this five-word mantra, and meditating on Lord Krishna, you will transcend the world of birth and death.
52. One who chants this five-word mantra easily attains His transcendental abode.
53. Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. Even the powerful demigods cannot approach Him.
54. Therefore, Krishna is the Supreme Personality of Godhead. One should meditate upon Him, glorify Him, serve Him and worship Him. Om tat sat.

Chapter Two

- 1-2. Once, after they had passed the entire night with Him, the passionate girls of Vraja spoke to the cowherd boy Krishna, who is the Supreme Personality of Godhead, and He also spoke to them.
3. The gopis said: To what brahmana should charity be given?
4. Krishna said: Durvasa.
5. The Gopis said: How will we cross the Yamuna's waters and approach Him, from whom great blessings will come?

6. Krishna said: Say the words Krishna, the brahmacari, and the Yamuna will give you a path.
7. By remembering Me a shallow person becomes deep. By remembering Me an impure person becomes pure. By remembering Me an impious person becomes pious. By remembering Me one full of material desires becomes desireless. By remembering Me a fool becomes learned.
8. After hearing these words, they meditated on Durvasa, and with these words crossed the Yamuna. They went to the very sacred Ashrama and bowed down before Durvasa Muni, the best of sages. They gave to the brahmana delicious foods made with milk and ghee.
9. Pleased, he bathed, ate, blessed them, and gave them permission to go.
10. They said: How will we cross the Yamuna?
11. He said: Meditate on me as a sage that eats only Durva grass and the Yamuna will give you a path.
12. Gandharvi (Srimati Radharani), the best among them, reflected for a moment.
13. She said: How is Krishna a brahmacari? How is this sage a person that eats only Durva grass?
14. Accepting Her as their leader, the other girls became silent.
15. Durvasa Muni replied: Sound is contained within the element of ether, although sound and ether are different. Sound is contained within ether. This ether does not know. I am spirit. How can I be a materialistic enjoyer.
16. Touch is contained within the element of air, although touch and air are different. Touch is contained within air. This air does not know. I am spirit. How can I be a materialistic enjoyer?
17. Form is contained within the element of fire, although form and fire are different. Form is contained within fire. This fire does not know. I am spirit. How can I be a materialistic enjoyer?
18. Taste is contained within the element of water, although taste and water are different. Taste is contained within water. This water does not know. I am spirit. How can I be a materialistic enjoyer?
19. Aroma is contained within the element of earth, although aroma and earth are different. Aroma is contained within earth. This earth does not know. I am spirit. How can I be a materialistic enjoyer?
20. It is the mind that remains among the senses and accepts them.
21. When spirit is everything how does one think? Where does one go? I am spirit, how can I be a materialistic enjoyer?
22. Your beloved Krishna is the original creator of the two kinds of bodies.
23. On the tree of the body are two birds. One is an expansion of the Supreme Personality of Godhead. He is a witness. The other is an enjoyer. They are an enjoyer and a non-enjoyer. The first enjoys, and the second is Krishna.

24. In Him we do not find material so-called knowledge and ignorance. This ignorance and real knowledge are different. How can Krishna, who is full of real knowledge, become a materialistic enjoyer?

25-26. He who lusts after pleasure is lusty. He who does not lust after pleasures is not lusty.

27. Krishna, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamuna, who stays among the Surabhi cows, who protects the Surabhi cows, who stays among the cowherd boys, who stays in all the Vedas, who is glorified by all the Vedas, who has entered all living entities, and who controls all living entities, is your husband.

28. Gandharvi (Radha) said: Why has the Supreme Personality of Godhead taken birth among us as a cowherd boy? O sage, how do you know this about Krishna? What is His mantra? What is His abode? Why has He taken birth in Devaki's womb? Who is His elder brother Balarama? How is He worshipped? Why has the Supreme Personality of Godhead, who is far above the world of matter, descended to this Earth?

29. He said: In the beginning only Lord Narayana existed. In Him the material worlds are woven as thread on a loom. From His lotus heart the demigod Brahma was born.

30. When Brahma performed severe austerities, Lord Narayana granted him a boon.

31. Brahma chose a question.

32. Lord Narayana granted his request.

33-34. Brahma said: Among Your many incarnations, which is the best, the one that makes humans and demigods happy, the one that, remembering Him, they become liberated from repeated birth and death? Why is this incarnation the best?

35. Lord Narayana said:

36. As on the summit of Mount Meru are seven cities that fulfill all desires, so on the Earth are seven cities that fulfill desires and grant liberation. Among them the city of Gopala Puri is directly the spiritual world.

37. In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation.

38. Protected by My Chakra, this city if Mathura, or Gopala Puri, stands in this world as a lotus stands in a lake.

39. Gopala Puri contains these forests: 1. the great forest of Brihadvana, 2. Madhuvana, the former residence of the Madhu demon, 3. Talavana, full of palm trees, 4. delightful Kamyavana, 5. great Bahulavana, 6. Kumudavana, full of lotus flowers and water lilies, 7. Khadiravana, full of Khadira trees, 8. Bhadravana, the favourite spot of Lord Balarama, 9. Bhandiravana, the great forest of Banyan trees, 10. Srivana, the abode of the goddess of fortune, 11. Lohavana, the former residence of the demon Loha and 12. Vrindavana, ruled by the goddess Vrinda-Devi.

40. In these forests the demigods, human beings, Gandharvas, Nagas, and Kinnaras sing and dance.

41. The twelve Adityas, eleven Rudras, eight Vasus, seven sages, Brahma, Narada, five Vinayakas, Viresvara, Rudresvara, Ambikesvara, Ganesvara, Nilakanthesvara, Visvesvara, Gopalesvara, Bhadresvara, and 24 other Lingas reside there.

42. These forests are divided into two groups: 1. Krishnavana, or Krishna's forests, and 2. Bhadravana, or Balarama's forests. Among these twelve forests some are sacred and others are most sacred.

43. There the demigods stay. There the perfect beings attained perfection.

44. In this place are a Deity of Rama, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Krishna.

45. In this way there are twelve Deities in the forests of Mathura.

46. The Rudras worship the first Deity, Brahma worships the second, Brahma's sons worship the third, The Maruts worship the fourth, the Vinayakas worship the fifth, the Vasus worship the sixth, the sages worship the seventh, the Gandharvas worship the eighth, the Apsaras worship the ninth, the tenth Deity is now invisible, the eleventh Deity has gone to His own planet, and the twelfth Deity is now on the Earth.

47. They who worship this Deity surpass death and attain liberation. They cross beyond the three-fold miseries of birth, old-age and death.

48. There are these verses: Lord Krishna accompanied by His three potencies, and by Balarama, Aniruddha, Pradyumna, and Rukmini, stays in delightful Mathura Puri, which is worshipped by Brahma and the other demigods and protected by the conch, Chakra, club and sarnga bow. These four names are identical with the name Om.

49. One should think: I am spiritual, beyond material passion. One should think: I am Lord Gopala's. In this way one attains liberation. He realizes his spiritual nature. He becomes a knower of spirit.

50. Because since the beginning of creation He lovingly protects (alati) the conditioned souls (gopa), He is known as Gopala. Om tat sat. I am a spirit. I am a part-and-parcel of Krishna. My spiritual form is eternally full of bliss. Om.

51. The Supreme Personality of Godhead is therefore known as Gopala.

52. With all one's heart one should think: I am Gopala's.

53. Lord Gopala is un-manifest, limitless, and eternal.

54. Lord Narayana continued: O Brahma, decorated with a forest-flower garland, and holding a conch, disk, mace and lotus, I will reside eternally in Mathura.

55. O Brahma, he who with all his heart meditates on Me, whose form is the resting place of all forms, whose form is supremely powerful and splendid, whose form is wonderful, and who has no material form, goes to MY abode. Of this there is no doubt.

56. O Brahma, a resident of this earth planet who remains in the district of Mathura and worships Me as I appear in the form of the Deity, becomes very dear to Me.

57. You should always worship Me as Krishna in Mathura.
58. Four kinds of men worship Me.
59. Following the devotional process prescribed for the age, intelligent devotees in this world worship Lord Gopala, who is accompanied by His elder brother Balarama and queen Rukmini.
60. I am unborn, eternal Gopala. I am eternal Pradyumna. I am Rama. I am Aniruddha. He who is intelligent worships Me.
61. Free from all impure desires, the residents of Krishnavana and Bhadravana worship Me, following the regulations of bhakti I Myself have spoken.
62. Even they who formerly rejected the principles of religion and were swallowed up by the age of Kali, may become devoted to Me, and also reside in Mathura.
63. Anyone who becomes My sincere devotee becomes very dear to Me. As dear as You and Your sons are, as dear as Shiva and his associates, as dear as the goddess of fortune, Lakshmi.
64. Brahma said: How has the one Supreme Personality of Godhead become four Deities? How has the single sacred syllable Om become many?
65. The Lord said to him: Before the material world was manifest, only the Supreme Personality of Godhead, who is one without a second, existed. From Him came the impersonal Brahman. From that came the syllable Om. From om came the mahat-tattva. From the mahat-tattva came false-ego. From false-ego came the five tanmatras. From them came the elements. Om is covered by these things.
66. I am the sacred syllable. I am om. I am ageless, deathless, nectarine, the fearless Supreme Great. I am liberated. I am unchanging.
67. The eternal Supreme Personality of Godhead manifested Himself as the all-pervading universal form. In the same way the Lord, who is one without a second, by His transcendental potency expanded Himself into four.
68. The sacred syllable Om consists of three letters: a, u and m. Balarama, the son of Rohini, is the letter a. Splendid Pradyumna is the letter u.
69. Intelligent Aniruddha is letter m. Lord Krishna, in whom the entire universe rests, is the ardhamatra letter (m), which completes the syllable Om.
70. Rukmini is Lord Krishna's wife. She is the creator of the worlds and the root of material nature.
71. The Vedic literatures explain that the goddess of fortune appeared among the women of Vraja. Learned transcendentalists say that the Lord's potency is the syllable Om.
72. Therefore, all-pervading Lord Gopala is the syllable Om.
73. Learned transcendentalists declare that the syllable Om is not different from the sacred syllable klim.

74. He whom meditates on Me as I appear in Mathura attains liberation.

75-78. In his mind one should meditate on Me standing on the blossomed eight-petal lotus of the heart, My two feet marked with conch shell, flag and umbrella, MY chest marked with srivatsa and splendid with the Kaustubha gem, My four arms holding the conch, cakra, mace, and sarnga bow, My arms decorated with armlets. MY neck splendid with a flower garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings, MY form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees.

79. When the entire universe is churned (mathyate) by the churning-rod of spiritual knowledge, the butter produced is the Supreme Personality of Godhead in Mathura. That is why it is called Mathura.

80. In my heart I meditate on the material world with its eight dik-palas (protectors of the directions) as a blossomed lotus flower growing in the ocean of repeated birth and death.

81. The sun and moon are the splendour of My body. Golden Mount Meru is My splendid flag. Brahmaloaka as My umbrella. The seven lower planetary systems are My feet.

82. I am marked with srivatsa and svarupa. Therefore the learned sages call me Srivatsa-lalchana (marked with srivatsa).

83. Aware of My supremacy, the sages declare that the splendour of the sun, moon, fire, and eloquent speech has come from My glittering Kaustubha jewel.

84. The four arms of My universal form are goodness, passion, ignorance, and false-ego. The five material elements are the conch shell I carry in the hand that is the mode of passion.

85. Childishness is said to be the chakra, the original illusory potency the Sarnga bow, and the universe the lotus flower in the hand of the universal form.

86. The origin of ignorance is known as the club I always carry in My hand.

87. Religion, economic development, and sense-gratification are the splendid bracelets that eternally decorate the wrists of My universal form.

88. The neck, said to be the attributeless Brahman, is garlanded by the first unborn. O Brahma, your mind-born sons have elaborately described this garland.

89. The sages say that My eternal form is the crown.

90. The two things above the changing material world are My two glittering earrings.

91. He who meditates in this way is eternally dear to me. He attains liberation. He becomes liberated. I give Myself to him.

92. O Brahma, I have said all that will be about My two forms: one made of the modes of nature, and the other beyond the modes of nature.

93. Brahma said: What are the ornaments worn by the Deities You have described? How do the Maruts, Rudras, Brahma, sons of Brahma, Vinayakas, twelve Adityas, Vasus, Apsaras, and Gandharvas worship them? Who is the Deity that has gone to His own abode? Who is the Deity now invisible? Who is the Deity the humans worship?

94. Lord Narayana said to him: these twelve un-manifested transcendental Deities are present on all planets, among all demigods and all human beings.

95. As a Rudra among the Rudras, as a Brahma among the followers of Brahma, as a demigod among the demigods, as a human being among the humans, as the destroyer of obstacles (Ganesa) among the Vinayakas, as Surya Narayana among the Adityas, as a Gandharva among the Gandharvas, as an Apsara among the Apsaras, and as a Vasu among the Vasus, My form, which fulfils desires, is present even when it is invisible. Whether visible or invisible in this world, My form is always stays in My own abode.

96. My form is also present as the Deity of ignorance, the Deity of passion, and the Deity of Goodness.

97. My humanlike form, which is eternal and full of transcendental knowledge, is present in devotional service.

98. Om. Obeisance to the Super Soul, who is present in the life-breath. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, the Super Soul, who is present in the life-breath.

99. Obeisance to Sri Krishna, who is Govinda and Gopijanavallabha, Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

100. Om. Obeisance to the Super Soul, who is present in the apana air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the apana air.

101. Om. Obeisance to Krishna, who is Vasudeva, Sankarsana, Pradyumna, and Aniruddha. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

102. Om. Obeisance to the Super Soul, who is present in the sama air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the same air.

103. Om. Obeisance to Sri Krishna, who is Sri Rama. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

104. Om. Obeisance to the Super Soul, who is present in the udana air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the udana air.

105. Om. Obeisance to Krishna, the son of Devaki. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him

106. Om. Obeisance to the Super Soul, who is present in the vyana air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the vyana air.

107. Om. Obeisance to the Supreme Personality of Godhead, whose original form is that of a cowherd boy. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

108. Om. Lord Gopala is the Super Soul, present in the primordial material energy. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

109. Om. Lord Gopala is the Super Soul, present in the senses. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

110. Om. Lord Gopala is the Super Soul, present in the material elements. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

111. Om. Lord Gopala is the Supreme Person. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

112. Om. Lord Gopala is the Supreme Brahman. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

113. Om. Lord Gopala is the Super Soul in the heart of all beings. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

114. Om. Surpassing wakefulness, sleep, and deep sleep, Lord Gopala is beyond the transcendence of the impersonality. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

115. The one Supreme Personality of Godhead is hidden within everything. He is all-pervading. He is in everyone's heart. He witnesses everyone's activities. He lives in everyone's heart. He is the witness. He is consciousness. His is transcendence. He is beyond the modes of nature.

116. Obeisance to Rudra. Obeisance to Aditya. Obeisance to Vinayaka. Obeisance to Surya. Obeisance to Vidya-devi. Obeisance to Indra. Obeisance to Agni. Obeisance to Yama. Obeisance to Nirrti. Obeisance to Varuna. Obeisance to Vayu. Obeisance to Kuvera. Obeisance to Isana. Obeisance to Brahma. Obeisance to all the demigods.

117. After giving these most pious prayers to Brahma, who was rapt in meditation on the Lord's transcendental form, and after giving him the ability to create the universe, Lord Narayana disappeared.

118. As these instructions were heard from Brahma, Brahma's sons, and Narada, so I have spoken them. O Gandharvi (Radha), now You may go to Your own home.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me! Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Gopala-Tapaniyopanishad, as contained in the Atharva-Veda.

13. Hayagriva Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

First Chapter

Hari Om. Narada approached Lord Brahma and requested him, "Oh, God please teach me that knowledge of Brahman by which all sins can be destroyed quickly and the wisdom of Brahman is realized and one is blessed with all the wealth." Lord Brahma told as follows:

The one who masters the mantras for which Lord Hayagreeva is the master would know Sruthi (heard knowledge), Smrithi (memorized knowledge), Itihasas (history) and Puranas (epics) and would be blessed with all types of wealth. Those Mantras are as follows: 1.1

Hey, Lord Hayagreeva, who is the form of the holy mind, who saves everybody and who is the King of Knowledge, Salutations to you, Swaha, Swaha. 1.2

Hey , Lord Hayagreeva, who has the form of Rig, Yajur and Sama Vedas, who brought these Vedas to earth, who has the shape of the singing of Pranava, and who has a horse head, Salutations to you, Swaha, Swaha. 1.3

Hey Lord Hayagreeva, who is being sung by the song of Pranava, who is the God for all those Gods of words, who is the personification of all Vedas, and who is beyond thought, teach us everything. Salutations to you, Swaha, Swaha. 1.4

For the 29 lettered mantra of Hayagreeva, Brahma, Athri ,Surya and Bhargava are the sages, Gayathri, Trushtup and Anushtup are the meters, God is Hayagreeva himself, root is the sound "Lhowm (hsowm), Strength (Shakthi) is Hoham, Keelaga (the nail) is Lhoom (Shoom), Viniyoga is Bhoga, Moksha and the symbolic rite with hands is the letters Aa, Uu and Ma.

The prayer is:

I meditate on that Hayagreeva,
Who has the glitter of the full moon,
Who holds the conch, wheel, the great stamp and the book in his hands.

The 29 lettered Hayagreeva mantra is:

Om Sreem, lhowm (Hsowm), Om Namo Bhagawathe, Hayagreevaya, Vishnave, Mahyam, Medham, Pragnam, Prayascha Swaha! 1.5

The 28 lettered Hayagreeva mantra is:

Om, Sreem, Im, Im, Im , Kleem, Kleem, Sow, Sow, Hreem, Om Namo Bhagawathe, Mahyam, Medham Pragnam, Prayascha Swaha! 1.6

Second Chapter

I will now tell you that 'Hayagreeva knowledge' of Brahman which is of one letter. That is the root letter Lhoum (hsoum). Among all the roots, this Hayagreeva single letter root is the king of mantras.

2.1

Chanting of the mantra "Lhoum (hsoum) Amrutham Kuru Swaha!", gives one the mastery over words, wealth and the eight occult powers. 2.2

The mantra "Lhoum (hsoum) Sakala Samrajya Sidhim Kuru Kuru Swaha" tells us the secret of the great Vedic sayings like "Pragnanam Anandam Brahma (Brahman is the realized happiness)", "Tat Tvam Asi (You are it)", "Ayam Atma Brahma (My soul is Brahma)" and "Aham Brahmasmi (I am Brahman)". The same letter "Lhoum" and "hsoum" are the same vowels though different and give worldly pleasures and salvation respectively. 2.3

After the chanting of Hayagreeva Mantra, it is normal to chant the Vedic mantras starting with

1. Yad Vak Vadanthi.... 2. Gowrimimaya.... 3. Oshtapidhana and 4. Sa Sarpareeramathim.... 2.4-2.7

One who reads this 'Hayagreeva knowledge' of Brahman on the Ekadasi day, would become a great man because of the blessings of Hayagreeva. He would get salvation. Upanishad says, "The knowledge of Brahman which is taught with the mantra ending with 'Om Namo Brahmane' would never leave his heart".

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Hayagrivopanishad, as contained in the Atharva-Veda.

14. Krishna Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

When the sages living in the forest visited Sri Ramachandra who was the incarnation of the ever joyful God and who was extremely pretty, they became surprised and forgetting themselves said, "We want to embrace you, Oh Lord." The God told them, "When I reincarnate as Lord Krishna, you will be born as Gopis and then you can embrace me." [Their wish was fulfilled in Krishnavatara.] 1

During the time of incarnation of the Lord as Krishna, Gokula became the forest heaven. Those who had done penance earlier became trees in that forest. Characters like miserliness and anger became Asuras. The Kali period which was coming was postponed till the reincarnation period was over. That Hari who was very pretty reincarnated himself as a Gopa Boy. His playful nature (play with the world) was an unknowable secret. Because of that the world was enchanted. Upanishads and portions of Vedas came in the form of 16108 maidens. The "mercy" was born as mother Rohini and the "earth mother" was born as Sathya Bhama. "Humility" was born as Krishna's friend Sudhama. "Control of senses" was born as Sage Udhawa and "Truth" was born as Sage Akroora. The broken curd pots became to Krishna the ocean of milk so that he can play with it. This reincarnation was meant to destroy his enemies and to protect good people. The sword in the hand of Krishna was the God of destruction, the Maheswara himself. Sage Kasyapa was born as the mortar in Yasodha's house and The God mother Adithi became the rope which tied Krishna to the mortar. Kali who destroys all enemies was the mace. The bow called Saranga was the illusion of the God. The harvest season of Sarad became the meals in his house. The lotus he held playfully was the seed for the world. Though the world was not different from all these, it appeared as if it was different. Similarly God himself did not have any differences. And the Vaikunta of those people who live in heaven was brought down to the world. The people who have understood this truly would get the result of their good deeds. They would get themselves released from the ties of the body and attain salvation.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us! May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us! May Brihaspati grant us well-being!
Om! Let there be Peace in me! Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Krishnopanishad, as contained in the Atharva-Veda.

15. Maha Vakya Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

God Brahma said:

I would explain this Upanishad based on inside experience. The personal knowledge "that this Sun is Brahman" is got by chanting Ajabha Gayatri viz., "Hamsa Soham." The ever joyous Paramatma would set in if, after controlling Prana and Apana by Pranayama, and attaining it (pranayama) by constant and long practice of Pooraka and Rechaka (macro, micro as well as together) and making the mind concentrate on the same Brahman in three stages. It would shine like one thousand suns and would be complete like the shoreless sea. That experience is neither Samadhi nor Yoga Sidhi and nor mixing of the mind. That is merging with Brahman as Brahman is always single.

The sages who experience this tell as follows: I know that Purusha with the shining light who is beyond darkness, who makes shapes, who names them, who provides for them and who is the brave Purushotama. The one who finds out that Purusha, who was announced as Para Brahman by Brahma in the primitive times and who was found out by Indra in all the four directions, attains the deathless state in this birth itself. There is no other method for salvation.

I am that sun who is the ethereal light. I am that Siva who is that sun of Knowledge. I am the very clean light of Atma. I am all the light that we know. Om.

Whoever reads this Upanishad of Atharva-Veda gets the same holy effect as reading the complete Vedas. He would definitely attain the place of Maha Vishnu.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Maha-Vakyopanishad, as contained in the Atharva-Veda.

16. Mandukya Upanishad

Translated by Vidyavachaspati V. Panoli

Om! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to us;
May Garuda, the vanquisher of miseries, be well pleased with us;
May Brihaspati grant us all prosperity.
Om! Peace! Peace! Peace!

1. All this is the letter Om. A vivid explanation of this (is begun). All that is past, present and future is but Om. Whatever transcends the three periods of time, too, is Om.
2. All this is certainly Brahman. This Self is Brahman. This Self, as such, is possessed of four quarters.
3. (The Self) seated in the waking state and called Vaisvanara who, possessed of the consciousness of the exterior, and seven limbs and nineteen mouths, enjoys the gross objects, is the first quarter.
4. (The Self) seated in the state of dream and called Taijasa who, possessed of the consciousness of the interior, and seven limbs and nineteen mouths, enjoys the subtle objects, is the second quarter.
5. Where the sleeper desires not a thing of enjoyment and sees not any dream, that state is deep sleep. (The Self) seated in the state of deep sleep and called Prajna, in whom everything is unified, who is dense with consciousness, who is full of bliss, who is certainly the enjoyer of bliss, and who is the door to the knowledge (of the preceding two states), is the third quarter.
6. This is the Lord of all; this is omniscient; this is the in-dwelling controller (of all); this is the source and indeed the origin and dissolution of all beings.
7. The Fourth is thought of as that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor dense with consciousness, nor simple consciousness, nor unconsciousness, which is unseen, actionless, incomprehensible, un-inferable, unthinkable, indescribable, whose proof consists in the identity of the Self (in all states), in which all phenomena come to a cessation, and which is unchanging, auspicious, and non-dual. That is the Self; that is to be known.
8. That same Self, from the point of view of the syllable, is Om, and viewed from the stand point of the letters, the quarters are the letters, and the letters are the quarters. The letters are a, u and m.
9. Vaisvanara seated in the waking state is the first letter a, owing to its all-pervasiveness or being the first. He who knows thus verily accomplishes all longings and becomes the first.
10. Taijasa seated in the dream is u, the second letter (of Om), owing to the similarity of excellence or intermediate position. He who knows thus verily advances the bounds of his knowledge and becomes equal (to all) and none who is not a knower of Brahman is born in his family.

11. Prajna seated in the state of deep sleep is m, the third letter (of Om), because of his being the measure or the entity wherein all become absorbed. He who knows thus measures all this and absorbs all.

12. That which is without letters (parts) is the Fourth, beyond apprehension through ordinary means, the cessation of the phenomenal world, the auspicious and the non-dual. Thus Om is certainly the Self. He who knows thus enters the Self by the Self.

Om! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to us;
May Garuda, the vanquisher of miseries, be well pleased with us;
May Brihaspati grant us all prosperity.
Om! Peace! Peace! Peace!

Here ends the Mandukyopanishad, as contained in the Atharva-Veda.

MANDUKYA KARIKA OF GAUDAPADA

I. AGAMA PRAKARANA

Invocation

1. I bow to that Brahman who pervades the entire world by a diffusion of the rays of knowledge that pervade all things that are moving and unmoving, who after having enjoyed (in the waking state) all objects of enjoyment that are gross, and who again, after having drunk (in the state of dream) all objects born of desire and illumined by the intellect, reposes while experiencing bliss Himself and making us all enjoy by (His own) Maya, and who, through an attribution of Maya, is the fourth in number, and is supreme, immortal and unborn.

2. May he, the Self of the universe, dwelling in the fourth state, protect us, who, after having enjoyed (in the waking state) the gross enjoyments resulting from virtue and vice, enjoys again (in the dream state) the other subtle objects which are created by His own intelligence and illumined by His own light, and who, after having absorbed all of them gradually into Himself and having abandoned all distinctions, becomes devoid of attributes.

I-1. Visva having exterior consciousness is all-pervading, whereas Taijasa has interior consciousness, and Prajna, similarly is dense with consciousness. Thus the One alone is regarded in these ways.

I-2. Visva is seen in the right eye which is its seat of experience, whereas Taijasa is inside the mind and Prajna is in the space inside the heart. In these three ways he dwells in the body.

I-3. Visva is ever the enjoyer of the gross, taijasa of the subtle, and, similarly, Prajna of bliss. Know (therefore) the enjoyment in three ways.

I-4. The gross satisfies Visva, the subtle satisfies Taijasa and, similarly, gladness satisfies Prajna. Know (therefore) the satisfaction in three ways.

I-5. He who knows these two, viz that which is shown to be the thing to be enjoyed and that which is (shown) to be the enjoyer, in the three states, does not become affected, even though enjoying.

I-6. It is a settled fact that coming into being can be said only of positive entities that exist. Prana creates all; and Purusha creates the conscious beings separately.

I-7. Those who think of creation hold it as the manifestation of God's power; while others regard creation as same as dream and illusion.

I-8. Creation is the mere will of the Lord, say those who thought out well the (process of) creation, but those who rely upon time hold that the birth of beings is from time.

I-9. Some others hold that creation is for the enjoyment (of God), yet others say that it is for His sport. But it is the very nature of the resplendent Being, (for) what desire can he have whose desire is all fulfilled?

I-10. Turiya, the Lord powerful to bring about the cessation of all sorrows, is imperishable, is regarded as the non-dual Lord of all entities, and is all-pervading.

I-11. Visva and Taijasa are regarded as conditioned by cause and effect. Prajna is conditioned by cause. But these two (viz cause and effect) do not exist in Turiya.

I-12. Prajna knows neither himself nor others, neither truth nor untruth. But that Turiya is ever the all seer.

I-13. The non-cognition of duality is common to both Prajna and Turiya. Prajna is possessed of sleep of the nature of cause, whereas that sleep does not exist in Turiya.

I-14. The first two (viz Visva and taijasa) are associated with dream and sleep, but Prajna (is associated) with sleep devoid of dream. The knowers of Brahman do not see either sleep or dream in Turiya.

I-15. Dream belongs to him who perceives wrongly and sleep to him who knows not Reality. When the false notion of these two comes to an end, the state of Turiya is attained.

I-16. When the individual Self, sleeping under the influence of Maya that is beginningless, is awakened, then he realises (Turiya that is) unborn, sleepless, dreamless and non-dual.

I-17. If a phenomenal world were to exist, it should, no doubt, cease to be. This duality is but an illusion; in reality it is non-dual.

I-18. The notion (such as the teacher, the taught and the scripture) will disappear, if anyone had imagined it. This notion (of the teacher etc..) is for the purpose of instruction. When (the Truth is) realised, duality does not exist.

I-19. When the identity of Visva with the letter a is meant, ie. when the identity of Visva with the letter a is admitted, the common feature of being the first is seen to be obvious, as also the common feature of all-pervasiveness.

I-20. In the event of Tajjasa being apprehended as identical with u, ie, when the identity of tajjasa with the letter u is admitted, the common feature of superiority is seen clearly and so, too, is the intermediate position.

I-21. In the even of Prajna being apprehended as identical with m, ie, when the identity of Prajna with the letter m is admitted, the common feature of being the measure is seen to be obvious and so too is the common feature of absorption.

I-22. He who knows conclusively the common similarities in the three states, becomes worthy of worship and adoration by all beings, and is also a great sage.

I-23. The letter a leads to Visva and the letter u to Tajjasa. Again, the letter m (leads) to Prajna. For the one who is free from letters, there is no attainment.

I-24. Om should be known, quarter by quarter. It is beyond doubt that the quarters (of the self) are the letters (of Om). Having known Om, quarter by quarter, one should not think of anything else.

I-25. Let the mind be fixed on Om, for Om is Brahman, the fearless. For him who us ever fixed on Om, there is no fear anywhere.

I-26. Om is indeed the lower Brahman; Om is (also) regarded as the higher (Brahman). Om is without a cause, without interior and exterior, without effect, and is un-decaying.

I-27. Om is indeed the beginning, middle and end of everything. Having known Om thus, one attains immediately the identity with the self.

I-28. One should know Om to be the Lord dwelling in the hearts of all. Having known the all-pervasive Om, the intelligent one does not grieve.

I-29. He by whom is known Om which is without measure and possessed of infinite magnitude and which is auspicious, since all duality ceases in it, is a sage and none else.

II. VAITATHYA PRAKARANA

II-1. The wise declare the unreality of all objects in a dream because they are located within (the body) and (also) because they are confined within a limited space.

II-2. Since the period is short, one does not go to the place and see. Also, every dreamer, when awakened, does not exist in that place (of dream).

II-3. The non-existence of the chariot etc., (seen in dream) is heard of (in the sruti) from the point of view of reasoning. The knowers of Brahman say that the unreality thus arrived at (through reasoning) is revealed (by the sruti) in the context of dream.

II-4. There is the unreality of the objects even in the waking state. Just as they are unreal in dream, so also are they unreal in the waking state. the objects (in dream) differ owing to the location within the body owing to the spatial limitation.

II-5. The wise say that the states of waking and dream are same, in view of the similarity of the objects (seen in both the states) and in view of the well-known ground of inference.

II-6. That which is non-existent in the beginning and at the end is definitely so in the present (ie., in the middle). The objects, though they bear the mark of the unreal, appear as though real.

II-7. Their utility is opposed in dream. Therefore, on the ground of having a beginning and an end, they are regarded as definitely unreal.

II-8. (To see) unusual things (in dream) are indeed an attribute of the dreamer just as it is in the case of those who dwell in heaven. These he perceives by going there, even as one, well instructed, does in this world.

II-9. Even in dream what is imagined by the mind (chitta) within is unreal, while what is grasped outside by the mind is real. But both these are seen to be unreal.

II-10. Even in the waking state what is imagined by the mind within is unreal, while what is grasped by the mind outside is real. It is reasonable to hold both these to be unreal.

II-11. If the objects of both the states be unreal, who comprehends all these and who again imagines them?

II-12. The self-luminous Self, by Its own Maya imagines Itself by Itself and It alone cognises all objects. This is a settled fact of the Vedanta-texts.

II-13. The Lord imagined in diverse forms the worldly objects existing in the mind. With the mind turned outward, He imagines diversely permanent objects (as also impermanent things). Thus the Lord imagines.

II-14. Things that exist within as long as the thought lasts and things that are external and conform to two points of time are all imaginations alone. The distinction (between them) is caused by nothing else.

II-15. The objects that seem to be un-manifested within the mind, and those that seem to be manifested without, are all mere imaginations, their distinction being the difference in the sense-organs.

II-16. First of all, He imagines the Jiva (individual soul) and then (He imagines) various objects, external and internal. As is (a man's) knowledge, so is (his) memory of it.

II-17. Just as a rope, the nature of which is not known in the dark, is imagined to be things such as a snake, a water-line, etc., so too is the Self imagined (as various things).

II-18. As when the (real nature of the) rope is known, the illusion ceases and the rope alone remains in its non-dual nature, so too is the ascertainment of the Self.

II-19. (The Self) is imagined as infinite objects like prana etc. This is the Maya of the luminous One by which It itself is deluded, (as it were).

II-20. The knowers of Prana hold Prana (to be the cause of the world), which the knowers of the elements regard the elements (to be the cause). Qualities (are the cause), say the knowers of quality, whereas the knowers of category consider categories (to be so).

II-21. The knowers of the quarters (such as Visva) hold the quarters (to be the cause), while the knowers of sensory objects regard sensory objects (to be the cause). the worlds (are real), say the knowers of the worlds, and the knowers of the gods consider the gods (to be so).

II-22. Those well-versed in the Vedic lore hold the Vedas (to be real), while the sacrificers subscribe it to the sacrifices. Those who know the enjoyer hold the enjoyer (to be real), whereas those familiar with the enjoyable things think of them (to be real).

II-23. Subtlety (is real), say those who know the subtlety, while those familiar with the gross regard it to be so. (Reality is) possessed of a form, say the worshippers of God with form, while the worshippers of the formless (hold the reality) to be formless.

II-24. The astrologers hold time (to be real), while the knowers of directions consider directions (to be so). Those stiff in debate affirm that disputations (lead to the reality), whereas those who aspire after the worlds consider them (to be real).

II-25. The knowers of the mind hold it (to be the Self), while the knowers of the intellect regard it (to be so). The knowers of the heart ascribe (reality to it), whereas it is attributed to virtue and vice by those who know them.

II-26. Some say that twenty-five categories (constitute the reality), whereas others speak of twenty-six. Again, some say that thirty-one categories (constitute it), yet some others hold that they are infinite.

II-27. Those who know the people (and their pleasures) find reality in pleasures. Those who are familiar with the stages of life regard them (as real). The grammarians (ascribe reality) to the words in the masculine, feminine and neuter genders, whereas others (know reality) to be the higher and lower (brahman).

II-28. Those who know all about creation (say that reality consists in) creation. (Reality lies) in dissolution, say those who know it, while those who know about subsistence (hold it to be the reality). All these ideas are always imagined on the Self.

II-29. He to whom (a teacher) might show an object sees that alone (as the reality). That object, too, becoming one with him, protects him. That state of being engrossed culminates in his self-identity with the object shown.

II-30. By these things that are non-separate (from the Self), this Self is manifested as though separate. He who knows this truly comprehends (the meaning of the Vedas) without entertaining any doubt.

II-31. Just as dream and magic, as well as a city in the sky, are seen (to be unreal), so too, is this universe seen (to be unreal) from the Vedanta-texts by the wise.

II-32. There is no dissolution, no origination, none in bondage, none possessed of the means of liberation, none desirous of liberation, and none liberated. This is the ultimate truth.

II-33. This (Self) is imagined to be unreal objects and also to be non-dual. The objects are also imagined on the non-dual (Self). Therefore non-duality is auspicious.

II-34. This (world) viewed on the basis of the Self, is not different. Neither does it ever exist independent by itself nor is anything different or non-different (from the Self). Thus know the knowers of Truth.

II-35. By the sages who are free from attachment, fear and anger and well-versed in the Vedas is realised this Self which is beyond all imaginations, in which the phenomenal world ceases to exist and which is non-dual.

II-36. Therefore, having known it thus, one should fix one's memory on non-duality (ie. should give undivided attention). Having attained the non-dual, one should conduct oneself as though one were a dullard.

II-37. The ascetic should be free from praise and salutation and also from rituals. The body and the Self should be his support and he should depend upon what chance brings.

II-38. Having perceived Truth internally and having perceived it externally, one should become identified with Truth, should derive delight from Truth, and should never deviate from Truth.

III. ADVAITA PRAKARANA

III-1. The aspirant, resorting himself to devotion, remains in the conditioned Brahman. Prior to creation all this was of the nature of the birthless Brahman. Hence the man (with such a view) is considered to be of narrow outlook.

III-2. Therefore, I shall describe that (Brahman) which is free from limitation, is unborn and is ever the same. Listen how nothing whatsoever is born, though it appears to be born in all respects.

III-3. The self is said to be existing in the form of Jivas (individual souls), just as (the infinite) ether exists in the form of ether confined within jars. Similarly, It is said to be existing as the aggregate of bodies, even as ether exists like jars etc. This is the illustration with regard to birth.

III-4. Just as when the jars etc., cease to exist, the ether etc., confined within them become merged in the infinite ether, so also the individual souls become merged in the Self here.

III-5. Just as when the ether confined within a particular jar contains dust and smoke, that is not the case with all jars, in the same way, all the individual souls are not associated with happiness etc.

III-6. Though forms, functions and names differ here and there (in respect of the ether contained by jars etc.), yet this causes no differences in the ether. Similar is the conclusion with regard to individual souls.

III-7. As the ether within a jar is not a modification nor a part of the (infinite) ether, so an individual soul is never a modification nor a part of the (supreme) Self.

III-8. Just as to the children the sky becomes soiled by dirt, so too, to the unwise the Self becomes tainted by impurities.

III-9. The Self, in regard to Its death and birth, going and coming, and Its existence in all the bodies, is not dissimilar to ether.

III-10. All aggregates (such as body) are created like dream by the Maya of the Self. Whether they be superior (to another) or equal, there is no ground to prove their reality.

III-11. The individual Self of the sheaths beginning with that made of food, which have been described in the Taittiriya Upanishad, is (the same as) the supreme Self, as explained (by us already) on the analogy of ether.

III-12. Just as it is taught that ether in the earth and the belly is verily the same, so also the supreme Brahman is declared to be the same with reference to every two (viz., the corporeal and super physical), in the Madhu-Brahmana (Brihadaranyaka Upanishad).

III-13. Since the non-difference of Jiva (individual soul) and the supreme Self is extolled on the basis of their identity, and since diversity is censured, therefore, that (non-duality) alone is reasonable.

III-14. The separateness of the individual soul and the supreme Self which has been declared (in the sruti) prior to the discussion of creation (in the Upanishads), is in a secondary sense in view of the result of the future, for it (separateness) is not in fitness if held in its primary sense.

III-15. The creation which is differently set forth by means of (the illustrations of) earth, gold, sparks etc., is (just) a means to reveal the idea (of identity). But multiplicity does not exist in any manner.

III-16. There are three stages of life - low, medium, and high. This meditation is enjoined for their sake out of compassion.

III-17. The dualists, firmly settled in their own doctrine which is arrived at by their own conclusions, contradict one another. But this (view of the non-dualist) is in no conflict with them.

III-18. Non-duality is indeed the supreme Reality, inasmuch as duality is said to be its product. For them duality constitutes both (the Real and the unreal). Hence this (our view) is not opposed (to theirs).

III-19. This unborn (Self) undergoes modification through Maya and not in any other way. For, if the modifications are to be a reality, the immortal would tend to be mortal.

III-20. The disputants think of the unborn Self on terms of birth. How can the Self that is unborn and immortal tend towards mortality?

III-21. The immortal can never become mortal. So, too mortal can never become immortal. For a change in one's nature cannot ever take place in any manner.

III-22. How can the entity that is immortal remain unchanged according to one to whom a thing that is immortal by nature can be born, since it is a product (in his view)?

III-23. The sruti favours equally the creation in reality and through Maya. That which is settled by the sruti and supported by reasoning is true, and not anything else.

III-24. Since the sruti says, "There is no multiplicity here", "the Lord, owing to Maya, (is seen diversely)", and "The Self, though unborn, (appears to be born in many ways)", it becomes obvious that He is born through Maya.

III-25. By the censure of (the worship of) Hiranyagarbha is negated creation. By the statement, "Who will cause it to be born?", is denied causality.

III-26. On the ground of non-apprehension (of Brahman), all the preceding instruction (for its comprehension) is negated by the sruti, "This Self is that which has been declared as 'Not this, not this'". Hence the unborn Self becomes revealed by Itself.

III-27. Birth of that which exists occurs only through Maya and not in reality. He who thinks that something is born in reality, (should know) that that which is already born is (re) born.

III-28. The birth of that which is non-existent cannot occur either through Maya or in reality, for a son of a barren woman cannot be born either through Maya or in reality.

III-29. As in dream the mind vibrates through Maya, as though with dual roles, so in the waking state the mind vibrates through Maya, as though with dual roles.

III-30. There can be no doubt that the non-dual mind alone appears in dream in dual roles. Similarly, in the waking state too, the non-dual mind appears to possess dual roles.

III-31. Whatever there is, moving and unmoving, which constitutes this duality, is perceived by the mind, for when mind does not exist as mind, duality is never perceived.

III-32. When the mind ceases to imagine consequent on the realisation of the Truth which is the Self, then it attains the state of not being the mind and becomes a non-perceiver, owing to the absence of objects to be perceived.

III-33. (The knowers of Brahman) say that the knowledge which is free from imagination and unborn is not distinct from the knowable. The knowledge of which Brahman is the sole object is unborn and everlasting. The unborn (Self) is known by the (knowledge that is) unborn.

III-34. The behaviour of the mind (thus) restrained, which is free from all imagination and which is endowed with discrimination, should be noticed. The mind in deep sleep is of a different character and is not like that (when it is under restraint).

III-35. The mind becomes dissolved in deep sleep, but when under restraint, it doesn't become dissolved. That (mind) alone becomes Brahman, the fearless, endowed with the light that is Consciousness on all sides.

III-36. (Brahman is) birthless, sleepless, dreamless, nameless, formless, ever-resplendent and omniscient. (As regards That) there can be no routine practice of any kind.

III-37. The Self is devoid of all (external) organs, and is above all internal organs. It is exquisitely serene, eternally resplendent, divinely absorbed, unchanging and fearless.

III-38. Where there is no thought whatever, there is no acceptance or rejection. Then knowledge, rooted in the Self, attains the state of birthlessness and sameness.

III-39. This Yoga that is said to be not in touch with anything is hard to be perceived by anyone of the Yogis, for the Yogis who behold fear in what is fearless, are afraid of it.

III-40. For all the Yogis, fearlessness, cessation of misery, awareness and everlasting peace, depend upon the control of their mind.

III-41. By a tireless effort such as that by which the emptying of an ocean, drop by drop, is aimed at with the help of the edge of a Kusa grass, the conquest of the mind will become possible through absence of dejection.

III-42. With the (proper) means one should bring under restraint the mind that is torn amid desire and enjoyment. Even when the mind is well settled down in sleep, it should be brought under restraint, for sleep is as harmful as desire.

III-43. Remembering that everything is productive of grief, one should withdraw (one's mind) from the enjoyment of the objects of desire. (Similarly), remembering that everything is the unborn Brahman, one does not certainly see the born (ie. duality).

III-44. The mind that is in deep sleep should be awakened and the mind that is distracted should be brought back to tranquility again. One should know the mind as passion-tinged, and should not disturb it when it has attained the state of equilibrium.

III-45. In that state one should not enjoy the happiness, but should, by means of discrimination, become unattached. When the mind that has become still tends towards wandering, it should be unified (with the self) with efforts.

III-46. When the mind does not become merged nor distracted again, when it becomes motionless and does not make appearances (as objects), then it verily becomes Brahman.

III-47. That highest Bliss exists in one's own Self. It is calm, identical with liberation, indescribable, and unborn. Since It is one with the unborn knowable (Brahman), the knowers of Brahman speak of It as the Omniscient (Brahman).

III-48. No Jiva (individual soul), whichsoever, is born. It has no cause (of birth). (Such being the case), this is the highest Truth where nothing is born whatsoever.

IV. ALATASANTI PRAKARANA

(On extinguishing the fire brand)

IV-1. I bow down to him who is the best among men and who has realised the individual souls that are like ether, through his knowledge which again resembles ether and is not different from the object of knowledge.

IV-2. I bow down to that Yoga which is devoid of touch with anything (that implies relationship), which conduces to the happiness of all beings and is beneficial, and which is free from dispute and contradiction and is taught by the scriptures.

IV-3. Certain disputants postulate the birth of an entity already existing, while some others, proud of their intelligence and opposing among themselves; postulate the birth of what does not exist already.

IV-4. That which already exists cannot be born and that which does not exist also cannot be born. Those who argue thus are none but non-dualists and proclaim only the birthlessness.

IV-5. We approve the birthlessness revealed by them. We do not quarrel with them. Now, learn this which is free from all disputes.

IV-6. The disputants think of the self on terms of birth. How can the Self that is unborn and immortal tend towards mortality?

IV-7. The immortal can never become mortal. So, too the mortal can never become immortal. For a change in one's nature cannot ever take place in any manner.

IV-8. How can the entity that is immortal remain unchanged according to one in whose view a thing that is immortal by nature can be born, since it is an effect (in his view)?

IV-9. By the term nature is to be known that which comes into being through right attainments, which is intrinsic, inborn, and non-produced, and which does not give up its character.

IV-10. All the souls are free from decay and death by nature. But by thinking of decay and death, and becoming absorbed in that thought, they deviate (from that nature).

IV-11. According to him who holds that the cause itself is the effect, the cause must be born. How can that which is born be unborn? How can that which is subject to modification be eternal?

IV-12. If (in your view) the effect is non-different from the cause and if, for that reason, the effect also is unborn, how can the cause be eternal, since it is non-different from the effect that undergoes birth?

IV-13. He who holds the view that the effect is born from an unborn cause, has no example (to be cited). If the born effect is viewed as born from another born thing, it leads to ad infinitum.

IV-14. How can they, who hold that the effect is the source of the cause and the cause is the source of the effect, assert beginninglessness for cause and effect?

IV-15. According to the disputants who hold that the effect is the origin of the cause and the cause is the origin of the effect, birth may be possible, just as a father might be born of a son.

IV-16. If cause and effect be possible, the order (in which they originate) has to be found out by you, for if they originate simultaneously, there is no relationship between the two, as is the case with the horns of a cow.

IV-17. Your cause that is produced from an effect cannot be established. How will a cause, that is itself not established, produce an effect?

IV-18. If the cause emerges from the effect and if the effect emerges from the cause, which of the two has arisen first on which depends the emergence of the other?

IV-19. Your inability (to reply) tantamount to ignorance, or there will be a difference in the order of succession (postulated by you). Thus indeed is the absence of birth revealed by the wise in all manner.

IV-20. What is called the illustration of a seed and a sprout is always equal to the major term (yet to be proved). The middle term (viz., the illustration) that is equal to the unproved major term cannot be applied for establishing a proposition yet to be proved.

IV-21. The ignorance regarding antecedence and succession reveals birthlessness. From a thing that is born, why is it that its antecedent cause is not comprehended?

IV-22. Nothing whatsoever is born either of itself or of something else. Similarly, nothing whatsoever is born whether it be existent or non-existent or both existent and non-existent.

IV-23. A cause is not born of an effect that is beginningless, nor does an effect take birth naturally (from a cause that is beginningless). For that which has no cause has no birth also.

IV-24. Knowledge has its object, since otherwise it brings about the destruction of duality. Besides, from the experience of pain, the existence of external objects, as upheld by the system of thought of the opponents, is admitted.

IV-25. In accordance with the perception of the cause of knowledge, the latter is deemed to be based on external objects. But from the point of view of reality, the (external) cause is regarded as no cause.

IV-26. Consciousness is not in contact with objects nor is it in contact with the appearances of objects. For the object is certainly non-existent and (the ideas constituting) the appearances of object are not separate from consciousness.

IV-27. Consciousness does not ever come in contact with objects in the three periods of time. Without a cause (ie. external object) how can there be its false apprehension?

IV-28. Therefore consciousness is not born, nor are things perceived by it born. Those who perceive it as having birth may as well see footprints in the sky.

IV-29. Since it is the birthless that is born (in the view of the disputants), birthlessness is its nature. Hence deviation from this nature can happen in no way whatsoever.

IV-30. If transmigratory existence be beginningless, its termination will not be reached. And liberation will not be eternal, if it has a beginning.

IV-31. That which is non-existent in the beginning and the end is definitely so in the present. The objects, although similar to the unreal, look as though real.

IV-32. Their utility is opposed in dream. Therefore, for the reasons of their having a beginning and an end, they are definitely remembered to be unreal.

IV-33. All objects are unreal in dream, inasmuch as they are seen within the body. In this narrow space, how is the vision of creatures possible?

IV-34. It is not reasonable to say that objects in dream are seen by (actually) going to them, since it runs counter to the regulation of time that is needed for the journey. Further, none, when awake, remains in the place of dream.

IV-35. (In dream) what has been discussed with friends and others (and settled) is not resorted to when awake. Whatsoever is acquired (in dream), too, is not seen when awake.

IV-36. And in dream the body becomes unreal, since another body is seen (in the bed). As is the body, so is everything cognised by the consciousness - all unreal.

IV-37. Since the experience (of objects) in dream is just like that in the waking state, the former is thought of as being caused by the latter. Such being the case, the waking state is considered to be real for that dreamer alone.

IV-38. Such birth is not established, everything is said to be unborn. Besides, it is not possible for the unreal to be born from the real, in any way whatsoever.

IV-39. Having seen unreal things in the waking state, one, deeply impressed, sees those very things in dream. Likewise, having seen unreal objects in dream, one does not see them when awake.

IV-40. There is no non-existent that serves as the cause of the non-existent, in the same way as the existent does not serve as the cause of the non-existent. There is no real entity that serves as the cause of another real entity. How can the unreal be the product of the real?

IV-41. Just as one, for want of discrimination, takes unthinkable objects in the waking state as real, so too, in dream, one sees things in that state alone, for want of discrimination.

IV-42. For those who, from their own experience and right conduct, believe in the existence of substantiality, and who are ever afraid of the birthless, instruction regarding birth has been imparted by the wise.

IV-43. For those who, for fear of the Unborn, and also owing to their perception (of duality), deviate from the right path, the evil springing up from acceptance of birth (creation), does not accrue. The evil effect, if there be any, will be but little.

IV-44. Just as an elephant magically conjured up is called an elephant by relying on perception and right conduct, similarly, for reasons of perception and right conduct a thing is said to be existing.

IV-45. That which bears semblance of birth, appears as though moving, and, similarly seems to be a thing (of attributes), is Consciousness that is birthless, unmoving and non-material, serene and non-dual.

IV-46. Thus Consciousness is unborn; thus the souls are regarded to be unborn. Those who realise thus certainly do not fall into misfortune.

IV-47. Just as the fire-brand set in motion appears as straight, crooked etc., similarly, the vibration of Consciousness appears as the perceiver and the perceived.

IV-48. Just as the fire-brand devoid of motion is without appearances and birth, so also Consciousness devoid of vibration is without appearances and birth.

IV-49. When the fire-brand is in motion, the appearances do not come from elsewhere. Neither do they, when the fire-brand is free from motion, go elsewhere, nor do they enter into it.

IV-50. They did not go out of the fire-brand owing to their not being of the nature of substance. In the case of Consciousness, too, the appearances must be the same, for as appearance there can be no distinction.

IV-51. When Consciousness is in motion, the appearances do not come from elsewhere. Neither do they, when the Consciousness is free from motion, go elsewhere, nor do they enter again into it.

IV-52. They did not go out of Consciousness owing to their not being of the nature of substance, for they ever remain incomprehensible on account of the absence of relation of effect and cause.

IV-53. A substance could be the cause of a substance and another could be the cause of any other thing. But the souls cannot be regarded either as substances or as some other thing different from all else.

IV-54. Thus external objects are not born of Consciousness; nor is Consciousness born of external objects. Thus have the wise settled the birthlessness of cause and effect.

IV-55. As long as there is fascination for cause and effect, so long do cause and effect come into existence. When the fascination for cause and effect ceases, there is no further springing up of cause and effect.

IV-56. As long as one is completely absorbed in cause and effect, so long does transmigration continue. When the absorption in cause and effect ceases, one does not undergo transmigration.

IV-57. From the relative plane (of thinking) everything seems to be born and is not, therefore, eternal. From the absolute plane (of perception) everything is the unborn (Self) and there is, therefore, nothing like destruction.

IV-58. The souls that are thus born are not born in reality. Their birth is like that of an object through Maya. And that Maya again is non-existent.

IV-59. Just as from a magical seed comes out a sprout of that very nature which is neither permanent nor destructible, so too, is the reasoning applicable in respect of objects.

IV-60. In the case of all birthless entities the terms permanent and non-permanent can have no application. Where words fail to describe, no entity can be spoken of in a discriminative manner.

IV-61. As in dream Consciousness vibrates through illusion, as though dual by nature, so in the waking state Consciousness vibrates through illusion as though possessed of dual appearances.

IV-62. There can be no doubt that the non-dual Consciousness alone appears in dream as though dual. Similarly, in waking state, too, the non-dual Consciousness appears as though dual, undoubtedly.

IV-63. The dreamer, as he wanders in the dream-land always sees the creatures born from eggs or from moisture as existing in all the ten directions.

IV-64. These (creatures), perceptible to the consciousness of the dreamer, have no existence apart from his consciousness. So also this consciousness of the dreamer is admitted to be the object of perception to that dreamer alone.

IV-65. The man in the waking state, as he wanders in the places of the waking state, always sees the creatures born from eggs or from moisture as existing in all the ten directions.

IV-66. These (creatures), perceptible to the consciousness of the man in the waking state, have no existence apart from his consciousness. So also, this consciousness of the man in the waking state is admitted to be the object of perception to that man of the waking state alone.

IV-67. Both these are perceptible to each other. "Does it exist?" (To such a question) "No" is said (by way of answer). Both these are devoid of valid proof, and each can be perceived only through the idea of the other.

IV-68. Just as a creature seen in dream takes birth and dies, so also do all these creatures come into being and disappear.

IV-69. Just as a creature conjured up by magic takes birth and dies, so also do all these creatures come into being and disappear.

IV-70. Just as an artificial creature (brought into being by incantation and medicine), takes birth and dies, so also do all these creatures come into being and disappear.

IV-71. No creature whatsoever is born, nor is there any source for it. This is that supreme truth where nothing is born whatsoever.

IV-72. This duality consisting in the subject-object relationship is nothing but the vibration of Consciousness. Again, Consciousness is without object and is, therefore, declared to be ever unattached.

IV-73. That which exists by virtue of being an imagined empirical view, does not exist in reality. Again, that which exists on the basis of the empirical view brought about by other schools of thought does not really exist.

IV-74. Inasmuch as the soul, according to the conclusions arrived at by other schools of thought, takes birth from a fancied empirical view point, it is said in consistence with that empirical point of view that the soul is unborn; but from the point of view of supreme Reality, it is not even unborn.

IV-75. There is a mere fascination for unreal things, though there exists no duality. Having realised the absence of duality, one is not born again for want of a cause.

IV-76. When there are no causes - superior, inferior or medium - then Consciousness does not take birth. How can there be any result when the cause is absent.

IV-77. The birthlessness of Consciousness which is free from causes is constant and absolute, for all this (ie., duality and birth) was an object of perception to It which had been unborn (even before).

IV-78. Having realised the Truth that is uncaused and having abstained from obtaining any further cause, one attains the state of fearlessness that is devoid of grief and delusion (kama).

IV-79. Owing to fascination for unreal objects, Consciousness engages Itself in things that are equally unreal. On realisation of the non-existence of objects, Consciousness, becoming free from attachment, abstains (from them).

IV-80. Then, there follows a state of stillness, when the Consciousness has become free from attachment and does not engage Itself (in unreal things). That is the object of vision to the wise. That is the (supreme) state on non-distinction, and that is birthless and non-dual.

IV-81. This is birthless, sleepless, dreamless, and self-luminous. For this Entity (the Self) is ever luminous by Its very nature.

IV-82. Owing to the Lord's fondness for any object whatsoever, he becomes ever veiled effortlessly, and is unveiled every time with strenuous effort.

IV-83. A man of puerile imagination definitely covers the Self by affirming that It "exists", exists not", "Exists and exists not", or again, "exists not", "exists not", and by possessing such views as (that It is) changing and unchanging, both changing and unchanging and non-existent.

IV-84. These are the four alternative views, owing to a fascination for which the Lord becomes ever hidden. He is the all-seer by whom is the Lord perceived as untouched by these.

IV-85. Having attained omniscience in its entirety, as well as the non-dual state of Brahmanhood that is devoid of beginning, middle, and end, does anyone wish anything thereafter?

IV-86. This is the humility of the Brahmanas; this is said to be their natural control. Since, by nature, they have conquered the senses, this is their restraint. Having known thus, the enlightened one becomes rooted in tranquility.

IV-87. The duality that is co-existent with both object and (its) perception is said to be the ordinary (waking) state. That state where there is only perception without (the actual presence of an) object is said to be the ordinary (dream) state.

IV-88. The state devoid of object and devoid of perception is regarded as extraordinary. Thus have the wise for ever declared knowledge, object, and the knowable.

IV-89. On acquiring knowledge (of the threefold objects) and on knowing the objects in succession, there follows consequently, for the man of great intellect here, the state of omniscience for ever.

IV-90. Those which are to be abandoned, realised, adopted, and made ineffective should be known first. Of these, the three, excepting the thing to be realised, are regarded as mere imaginations born of ignorance.

IV-91. It should be known that all souls are, by nature, similar to ether, and eternal. There is no diversity anywhere among them, even an iota of it.

IV-92. All souls are, by nature, illumined from the very beginning, and their characteristics are well ascertained. He, for whom there is thus the freedom from want of further acquisition of knowledge, is considered to be fit for immortality.

IV-93. All souls are, from the very beginning, tranquil, unborn and, by nature, entirely detached, equal, and non-different, and inasmuch as Reality is thus unborn, unique, and pure, (therefore there is no need of tranquility to be brought into the Self).

IV-94. There cannot ever be any purification for those who always tread the path of duality. They follow the path of difference, and speak of diversity and are, therefore, considered to be mean.

IV-95. They who have well-settled convictions regarding that which is unborn and ever the same, indeed are possessed of great knowledge in this world. But the common man cannot comprehend it.

IV-96. The knowledge existing in the birthless souls is regarded unborn and unrelated. Inasmuch as the knowledge has no relation with other objects, it is declared to be unattached.

IV-97. If there be birth for a thing, however insignificant it may be, non-attachment shall never be possible for the ignorant man. What to speak (then) of the destruction of covering for him?

IV-98. All souls are devoid of any covering and are by nature pure. They are illumined as well as free from the beginning. Thus they are said to be masters since they are capable of knowing.

IV-99. The knowledge of the one who is enlightened and all-pervasive, does not enter into objects. And so the souls also do not enter into objects. This fact was not mentioned by the Buddha.

IV-100. Having realised the non-dual state that is hard to perceive, deep, unborn, uniform and serene, we offer our salutations to It, as best as we can.

17. Mundaka Upanishad

Translated by Swami Gambhirananda

Published by Advaita Ashram, Kolkatta

Om! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om! Peace! Peace! Peace!

I-i-1: Om! Brahma, the creator of the Universe and the protector of the world, was the first among the gods to manifest Himself. To His eldest son Atharva He imparted that knowledge of Brahman that is the basis of all knowledge.

I-i-2: The Knowledge of Brahman that Brahma imparted to Atharva, Atharva transmitted to Angir in days of yore. He (Angir) passed it on to Satyavaha of the line of Bharadvaja. He of the line of Bharadvaja handed down to Angiras this knowledge that had been received in succession from the higher by the lower ones.

I-i-3: Saunaka, well known as a great householder, having approached Angiras duly, asked, 'O adorable sir, (which is that thing) which having been known, all this becomes known?'

I-i-4: To him he said, "'There are two kinds of knowledge to be acquired - the higher and the lower"; this is what, as tradition runs, the knowers of the import of the Vedas say.'

I-i-5: Of these, the lower comprises the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, the science of pronunciation etc., the code of rituals, grammar, etymology, metre and astrology. Then there is the higher (knowledge) by which is attained that Imperishable.

I-i-6: (By the higher knowledge) the wise realize everywhere that which cannot be perceived and grasped, which is without source, features, eyes, and ears, which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and un-diminishing and which is the source of all.

I-i-7: As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from a living man issues out hair (on the head and body), so out of the Imperishable does the Universe emerge here (in this phenomenal creation).

I-i-8: Through knowledge Brahman increases in size. From that is born food (the Un-manifested). From food evolves Prana (Hiranyagarbha); (thence the cosmic) mind; (thence) the five elements; (thence) the worlds; (thence) the immortality that is in karmas.

I-i-9: From Him, who is omniscient in general and all-knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour and food.

I-ii-1: That thing that is such, is true.

The karmas that the wise discovered in the mantras are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them for ever with desire for the true results. This is your path leading to the fruits of karma acquired by yourselves.

I-ii-2: When, the fire being set ablaze, the flame shoots up, one should offer the oblations into that part that is in between the right and the left.

I-ii-3: It (i.e. the Agnihotra) destroys the seven worlds of that man whose Agnihotra (sacrifice) is without Darsa and Purnamasa (rites), devoid of Chaturmasya, bereft of Agrayana, unblest with guests, goes unperformed, is unaccompanied by Vaisvadeva (rite) and is performed perfunctorily.

I-ii-4: Kali, Karali, Manojava and Sulohita and that which is Sudhumravarna, as also Sphulingini, and the shining Visvaruchi - these are the seven flaming tongues.

I-ii-5: These oblations turn into the rays of the sun and taking him up they lead him, who performs the rites in these shining flames at the proper time, to where the single lord of the gods presides over all.

I-ii-6: Saying, 'Come, come', uttering pleasing words such as, 'This is your well-earned, virtuous path which leads to heaven', and offering him adoration, the scintillating oblations carry the sacrificer along the rays of the sun.

I-ii-7: Since these eighteen constituents of a sacrifice, on whom the inferior karma has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea 'This is (the cause of) bliss', undergo old age and death over again.

I-ii-8: Remaining within the fold of ignorance and thinking, 'We are ourselves wise and learned', the fools, while being buffeted very much, ramble about like the blind led by the blind alone.

I-ii-9: Continuing diversely in the midst of ignorance, the unenlightened take airs by thinking, 'We have attained the goal.' Since the men, engaged in karma, do not understand (the truth) under the influence of attachment, thereby they become afflicted with sorrow and are deprived of heaven on the exhaustion of the results of karma.

I-ii-10: The deluded fools, believing the rites inculcated by the Vedas and the Smritis to be the highest, do not understand the other thing (that leads to) liberation. They, having enjoyed (the fruits of actions) in the abode of pleasure on the heights of heaven, enter this world or an inferior one.

I-ii-11: Those who live in the forest, while begging for alms - viz. those (forest-dwellers and hermits) who resort to the duties of their respective stages of life as well as to meditation - and the learned (householders) who have their senses under control - (they) after becoming freed from dirt, go by the path of the sun to where lives that Purusha, immortal and un-decaying by nature.

I-ii-12: A Brahmana should resort to renunciation after examining the worlds acquired through karma, with the help of this maxim: 'There is nothing (here) that is not the result of karma; so what is the need of (performing) karma?' For knowing that Reality he should go, with sacrificial faggots in hand, only to a teacher versed in the Vedas and absorbed in Brahman.

I-ii-13: To him who has approached duly, whose heart is calm and whose outer organs are under control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realizes the true and imperishable Purusha.

II-i-1: That thing that is such is true.

As from a fire fully ablaze, fly off sparks in their thousands that are akin to the fire, similarly O good-looking one, from the Imperishable originate different kinds of creatures and into It again they merge.

II-i-2: The Purusha is transcendental, since He is formless. And since He is coextensive with all that is external and internal and since He is birthless, therefore He is without vital force and without mind; He is pure and superior to the (other) superior imperishable (Maya).

II-i-3: From Him originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that support everything.

II-i-4: The indwelling Self of all is surely He of whom the heaven is the head, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the vital force, the whole Universe is the heart, and (It is He) from whose two feet emerged the earth.

II-i-5: From Him emerges the fire (i.e. heaven) of which the fuel is the sun. From the moon emerges cloud, and (from cloud) the herbs and corns on the earth. A man sheds the semen into a woman. From the Purusha have originated many creatures.

II-i-6: From Him (emerge) the Rik, Sama and Yajur mantras, initiation, all the sacrifices - whether with or without the sacrificial stake - offerings to Brahmanas, the year, the sacrificer, and the worlds where the moon sacrifices (all) and where the sun (shines).

II-i-7: And from Him duly emerged the gods in various groups, the Sadhyas, human beings, beasts, birds, life, rice and barley, as well as austerity, faith, truth, continence and dutifulness.

II-i-8: From Him emerge the seven sense-organs, the seven flames, the seven kinds of fuel, the seven oblations, and these seven seats where move the sense-organs that sleep in the cavity, (and) have been deposited (by God) in groups of seven.

II-i-9: From Him emerge all the oceans and all the mountains. From Him flow out the rivers of various forms. And from Him issue all the corns as well as the juice, by virtue of which the internal self verily exists in the midst of the elements.

II-i-10: The Purusha alone is all this - (comprising) karma and knowledge. He who knows this supreme, immortal Brahman, existing in the heart, destroys here the knot of ignorance, O good-looking one!

II-ii-1: (It is) effulgent, near at hand, and well known as moving in the heart, and (It is) the great goal. On It are fixed all these that move, breathe, and wink or do not wink. Know this One which comprises the gross and the subtle, which is beyond the ordinary knowledge of creatures, and which is the most desirable and the highest of all.

II-ii-2: That which is bright and is subtler than the subtle, and that on which are fixed all the worlds as well as the dwellers of the worlds, is this immutable Brahman; It is this vital force; It, again, is speech and mind. This Entity, that is such, is true. It is immortal. It is to be penetrated, O good-looking one, shoot (at It).

II-ii-3: Taking hold of the bow, the great weapon familiar in the Upanishads, one should fix on it an arrow sharpened with meditation. Drawing the string, O good-looking one, hit that very target that is the Imperishable, with the mind absorbed in Its thought.

II-ii-4: Om is the bow; the soul is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with It just like an arrow.

II-ii-5: Know that Self alone that is one without a second, on which are strung heaven, the earth and the inter-space, the mind and the vital forces together with all the other organs; and give up all other talks. This is the bridge leading to immortality.

II-ii-6: Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel, moves this aforesaid Self by becoming multiformed. Meditate on the Self thus with the help of Om. May you be free from hindrances in going to the other shore beyond darkness.

II-ii-7: That Self which is omniscient in general and all-knowing in detail and which has such glory in this world - that Self, which is of this kind - is seated in the space within the luminous city of Brahman.

It is conditioned by the mind, It is the carrier of the vital forces and the body, It is seated in food by placing the intellect (in the cavity of the heart). Through their knowledge, the discriminating people realize that Self as existing in Its fullness everywhere - the Self that shines surpassingly as blissfulness and immortality.

II-ii-8: When that Self, which is both the high and the low, is realized, the knot of the heart gets united, all doubts become solved, and all one's actions become dissipated.

II-ii-9: In the supreme, bright sheath is Brahman, free from taints and without parts. It is pure, and is the Light of lights. It is that which the knowers of the Self realize.

II-ii-10: There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there. How can this fire do so? Everything shines according as He does so; by His light all this shines diversely.

II-ii-11: All this that is in front is but Brahman, the immortal. Brahman is at the back, as also on the right and the left. It is extended above and below, too. This world is nothing but Brahman, the highest.

III-i-1: Two birds that are ever associated and have similar names, cling to the same tree. Of these, one eats the fruit of divergent tastes, and the other looks on without eating.

III-i-2: On the same tree, the individual soul remains drowned (i.e. stuck), as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow.

III-i-3: When the seer sees the Purusha - the golden-hued, creator, lord, and the source of the inferior Brahman - then the illumined one completely shakes off both merit and demerit, becomes taintless, and attains absolute equality.

III-i-4: This one is verily the Vital Force which shines divergently through all beings. Knowing this, the illumined man has no (further) occasion to go beyond anything in his talk. He disports in the Self, delights in the Self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman.

III-i-5: The bright and pure Self within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable verily through truth, concentration, complete knowledge, and continence, practiced constantly.

III-i-6: Truth alone wins, and not untruth. By truth is laid the path called Devayana, by which the desireless seers ascend to where exists the supreme treasure attainable through truth.

III-i-7: It is great and self-effulgent; and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is farther away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart.

III-i-8: It is not comprehended through the eye, or through speech, or through the other senses; nor is It attained through austerity or karma. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible Self through meditation.

III-i-9: Within (the heart in) the body, where the vital force has entered in five forms, is this subtle Self to be realized through that intelligence by which is pervaded the entire mind as well as the motor and sensory organs of all creatures. And It is to be known in the mind, which having become purified, this Self reveals Itself distinctly.

III-i-10: The man of pure mind wins those worlds which he mentally wishes for and those enjoyable things which he covets. Therefore one, desirous of prosperity, should adore the knower of the Self.

III-ii-1: He knows this supreme abode, this Brahman, in which is placed the Universe and which shines holy. Those wise ones indeed, who having become desireless worship this (enlightened) person, transcend this human seed.

III-ii-2: He who covets the desirable things, while brooding (on the virtues), is born amidst those very surroundings along with the desires. But for one who has got his wishes fulfilled and who is Self-poised, all the longings vanish even here.

III-ii-3: this Self is not attained through study, or through the intellect, or through much hearing. The very Self which this one (i.e. the aspirant) seeks is attainable through that fact of seeking; this Self of his reveals Its own nature.

III-ii-4: This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge unassociated with monasticism. But the Self of that knower, who strives through these means, enters into the abode that is Brahman.

III-ii-5: Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realized the all-pervasive One everywhere, these discriminating people, ever merged in contemplation, enter into the All.

III-ii-6: Those to whom the entity presented by the Vedantic knowledge has become fully ascertained, who are assiduous and have become pure in mind through the Yoga of monasticism - all of them, at the supreme moment of final departure, become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.

III-ii-7: To their sources repair the fifteen constituents (of the body) and to their respective gods go all the gods (of the senses). The karmas and the soul appearing like the intellect, all become unified with the supreme Un-decaying.

III-ii-8: As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form, reaches the self-effulgent Purusha that is higher than the higher (Maya).

III-ii-9: Anyone who knows that supreme Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations; and becoming freed from the knots of the heart, he attains immortality.

III-ii-10: This (rule) has been revealed by the mantra (which runs thus): 'To them alone should one expound this knowledge of b who are engaged in the practice of disciplines, versed in the Vedas, and indeed devoted to Brahman, who personally sacrifice to the fire called Ekarsi with faith, and by whom has been duly accomplished the vow of holding fire on the head.'

III-ii-11: The seer Angiras spoke of this Truth in the days of yore. One that has not fulfilled the vow does not read this. Salutation to the great seers. Salutation to the great seers.

Om! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om! Peace! Peace! Peace!

Here ends the Mundakopanishad, included in the Atharva-Veda.

18. Narada Parivrajaka Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I-1. Now once Narada, a jewel among ascetics, taking his (usual) rounds over all the (three) worlds, sanctifying (all the more) new sacred places and holy places of pilgrimage by his observation, (himself) attaining purity of mind, (remaining) free from enmity, tranquil, self-controlled, getting despondent from every quarter (seeing people's misery), closely investigating into his own Self, seeing the holy place, the Naimisha (sacred) forest, noted for its joy of self-imposed religious observances and crowded with saintly personages, he alighted there (from his aerial journey), fascinating groups of men, animals, horse-faced demigods, gods, Kimnara demigods and nymphs with his songs on the exploits of Lord Vishnu, called Sthavara and Jangama, which specially induce devotion to the Lord, set in musical notes sa, ri, ga, ma, pa, dha and ni, which arouse dispassion (to worldly attachments) and which are averse to the ways of the world. On his approach, Saunaka and other great sages who had arrived there to participate in a sacrifice lasting twelve years, rich in Vedic lore, all wise (in sacerdotal functions), well addicted to stable penance and endowed with wisdom and dispassion, rose to greet him; and paying homage, seated him (in a place of honour), after offering him a befitting welcome.

Then, though they were (already) well instructed (in matters spiritual, yet for the benefit of the world) they (said to Narada): 'Revered Sir, son of the god Brahma, what is the means of liberation (from worldly bondage)? Please tell us.'

I-2. Thus requested, that (sage) Narada said to them: 'A (twice-born) of good family, invested with the sacred thread and initiated into Vedic study, having undergone the forty sacred rites (beginning with consummation of marriage of his parents and ending with Aptoryama sacrifice), completing the course on all branches of learning as a disciplined celibate student for twelve years, doing personal service to the preceptor all along; the period of twenty-five years as a householder; (another) twenty-five years in the stage of a forest dweller (Vanaprastha), all (the three stages) in due order in the prescribed manner; having studied well the duties of four kinds of Brahmacharya, six kinds of householders, four kinds of Vanaprastha; having completed all the appropriate duties pertaining to them; equipped with the four disciplines (for the study of Brahavidya); free from desire in thought, word and deed as well as in latent desires (vasanas) and solicitations (eshana), devoid of enmity and is peaceful and self-controlled; when such an ascetic, meditating on his Self without interruption in the highest stage of renunciation (as Paramahansa), gives up the body, he becomes liberated (from rebirth), he becomes liberated. Thus (ends the first Upadesha of) the Upanishad.

II-1. Then all (sages) Saunaka and others, requested the venerable Narada: 'Revered Sir, expound to us the mode of renunciation'. Observing them Narada said: 'It is but proper to know all about its nature from the mouth of the grandfather (the god Brahma)'. After the completion of the sacrifice he went, accompanied by them, to the world of the god Brahma (Satyaloka) and made obeisance in the prescribed manner to him (Paramesthin) and eulogised him. Bidden by him he seated himself along with them properly and said to the grandfather (of all): 'You are the preceptor, you are the Father, you are omniscient, knowing the secret of all lores. Hence be pleased to expound one secret (lore) of my choice. Barring you, who is competent to speak on the secret (lore) dear to me? It is to wit the stages in the order of mendicant monks. Please tell us'. Requested thus by Narada the god Brahma seeing them all on all sides, remained steady in deep meditation (Samadhi) for a short time. Coming to the conclusion that they were in search of a remedy against the ills of worldly life and turning to Narada the grandfather said: 'My son, I shall now clearly expound the secret which was formerly taught by the supreme Being (Viratpurusha) assuming the matchless form of the Purusha-sukta hymn and the secret doctrine of the Upanishads. May you listen to this due order (of asceticism), very secret, with all your attention'.

II.2. 'O Narada, one born in a good family, being uninitiated at first, getting initiated into Vedic lore (after being invested with sacred thread), obedient to his mother and father, approaches (after the preliminary instructions by his father) a good preceptor, who maintains the noble tradition, has faith (in the Vedic lore), is born of a good family, is well versed in the Vedas, has love for the Shastras, is virtuous and free from devious ways. Bowing to him and rendering personal service appropriate for the occasion, he shall inform him of his heart's desire (to study under him). Having undergone the course of study in all branches of learning for twelve years, doing personal service all the while, he shall marry an agreeable damsel worthy of his family with his (preceptor's) consent. After this residence in the preceptor's house he leads, with the approval of the teacher, the life appropriate to a householder for twenty-five years. Free from the evils of a bad Brahmana, getting a son with desire to perpetuate his family and completing twenty-five years befitting the stage of a householder, he shall lead the life of a lone forest-dweller (Vanaprastha) till (another) twenty five years are passed; bathing thrice a day after touching with water the various parts of the body, eating one meal a day at the fourth watch (of day time, i.e., in the afternoon), giving up journey to town and village as practised in former days, performing appropriate rituals without using cultivated grains (such as wheat and rice, but using wild grains alone), free from desire for enjoyments that are seen or heard of (i.e. pleasures in this world and the next), being purified by the forty sacraments, free of attachments to all things, getting purity of mind, having burnt away envy, jealousy and egotism and being rich in the fourfold discipline - such a person deserves to embrace (the life of) renunciation'. Thus (ends the second Upadesha of) the Upanishad.

III-1. Then Narada asked the grandfather (Brahma): 'Lord, what is renunciation (Sannyasa) and who is entitled to renounce worldly life?' 'I shall first deal with the (kind of) person entitled to renunciation and thereafter the mode of renunciation. Listen attentively:

'These (the following persons) do not deserve to renounce worldly life. A eunuch, one fallen (from right conduct), deformed person, women, the deaf, a child, the dumb, the heretic, an emperor, a religious student, a Vaikhanasa anchorite and a Haradvija (Kapalika?), a hired teacher, a man without prepuce and one who does not maintain the sacred fire, even though all these are possessed of dispassion. Even if they adopt (the life of) renunciation they have no right to receive (instruction in) the great Vedic texts ('Thou art That' etc.). One who is already an ascetic has the right to become the highest kind of ascetic (Paramahansa).

III-2. 'He who brings about protection from fear to others from him, as he gets himself (that protection from fear) from others, is declared in law books as a mendicant monk.

III-3-4. 'A eunuch, deformed person, the blind, a boy, one guilty of crime, one fallen from right conduct, one (always) at the gate of another (seeking help), the Vaikhanasa anchorite and the Haradvija, an emperor, a religious student, a heretic, one without prepuce, one who does not maintain the sacred fire, one who has twice or thrice renounced worldly life (previously), and a hired teacher - these persons do not deserve to embrace renunciation, excepting the afflicted in emergency (just before death).'

III-5. How is (renunciation at) the time of dire affliction approved by the esteemed (Aryas)?

'The time just prior to the departure of the vital breath from the body is called the sorely afflicted (time) and not any other; this occasion of emergency leads to the path of liberation (by recourse to renunciation with the prescribed praisamantras).

III-6. Even in renunciation by the sorely afflicted (atura-sannyasa), a wise man shall renounce the world only in the prescribed manner by uttering the mantras laid down for it and having repeated the mantras.

III-7. Even in the kind (of renunciation adopted) by the greatly afflicted, there is nowhere any difference in the Praisas (mantras). There is no mantra (uttered) without a religious activity; (and) a religious activity has an eye on a mantra.

III-8. (An act) without a mantra is no religious act (i.e. it is different); hence one shall not give up the mantra. A religious act done without mantra is like oblation offered in ashes.

III-9. Renunciation by the sorely afflicted is declared to be by abridging the ritual prescribed there for; hence in atura-sannyasa, there is the mode of repeating mantras (without ritual), O sage'.

III-10. If an ahitagni-householder gets disillusioned with the world while away in another province, he shall complete the Prapatya sacrifice in (a reservoir of) waters and then renounce worldly life.

III-11. A wise man shall renounce the world after completing (the prerequisite recital of Praisas mantras) either mentally, or by repeating the mantras in the prescribed manner (during the Prajapatya sacrifice) or (offer oblation) in waters or by performing rituals in the manner prescribed in the Veda; otherwise he will be heading to a fall (degradation).

III-12. When desirelessness arises in the mind towards all objects, then (authorities) sanction renunciation (by such person); contrariwise he shall fall (from virtue).

III-13. A wise man, when disillusioned with the world, may become a mendicant monk; when a person has attachments he shall reside in his house. That degraded Brahmana who turns ascetic when he has attachments indeed goes to hell.

III-14. That Brahmana, in the stage of a disciplined celibate student, may take to renunciation, without getting married whose tongue, genitals, stomach and hands are well guarded (i.e. they are under perfect control).

III-15. Seeing worldly life as completely devoid of substance and with a desire to realize the essence (of all), they renounce the world without getting married, being imbued with great dispassion.

III-16. (All non-spiritual) activity is characterised by the play of an active part in worldly affairs; true knowledge is the characteristic of renunciation. Hence placing in front (i.e. preferring) wisdom, an intelligent man will renounce the world.

III-17. When a person realizes that the supreme reality is the eternal Brahman (alone) he shall, taking up the single emblematic staff, gives up the tuft of hair along with the sacred thread.

III-18. He who is attached to the supreme Self (Paramatman), is detached from things other than that (Paramatman); freed from all desires it behoves on his part to eat food given as alms.

III-19. When a person, who becomes very pleased when he is honoured and respectfully saluted, becomes similarly (very pleased) when he is being beaten, then he is a (true) mendicant monk (subsisting on alms).

III-20. 'I am the indestructible non-dual Brahman alone, called Vasudeva (Lord Vishnu)' - he whose firm attitude is thus (established) becomes a (true) mendicant monk.

III-21. He is in the stage (leading to) final beatitude in whom are found peace, quiescence, purity, truth, contentment, straightforwardness, absence of any possession and false airs.

III-22. When a person has no evil propensity towards all beings in deed, thought and speech he becomes a (true) mendicant monk.

III-23. Attentively discharging his duties characterised by the ten (virtues) and studying in the prescribed manner the Upanishads (Vedanta), a twice-born (dvija), having discharged the three debts, may renounce worldly life.

III-24. The ten virtues characterising right conduct (dharma) are: Contentment, forgiveness, self-control, non-stealing, purity, control of the senses, humility, (scriptural) learning, truth, and an even temper.

III-25. He abides in the stage (leading to) final emancipation who remembers not (with longing) past pleasures, as also those not yet experienced; nor does he exult in those that have arrived.

III-26. He who is always able to keep the inward faculties of senses within and the outward objects of sense outside (without any reaction) resides in the stage (leading to) final beatitude.

III-27. Just as, when the vital breath has departed, the body no longer experiences pleasure and pain, he (the sage) is such even when he is alive (lit. when he is united with the vital breath); then he stays in the stage (leading to) final emancipation (Kaivalya).

III-28. A pair of loin cloth, a patched garment (against the cold of winter), and a single emblematic staff constitute the accoutrements of the highest class of ascetics (Paramahansa); no more is allowed by (scriptural) law;

III-29. If he were to possess more accoutrements for comfort he will go to the dreadful hell (Raurava) and be (renunciation-)born in the species of animals.

III-30. He may wear outwardly a patched garment strung out of pieces of discarded but clean cloth after dyeing it with ochre.

III-31. Wearing a single garment or unclad, his vision on one alone (i.e. liberation) and without longing (for pleasures) (the Paramahansa) shall always be on the move alone; in the rainy season (alone) he may stay in one place.

III-32. Giving up his house-hold (kinsmen), children and wife, all branches of the Veda, sacrificial rites and the sacred thread, the ascetic shall journey alone (without attracting attention to him).

III-33. Abandoning faults such as passion; anger, pride, greed and delusion the mendicant monk shall remain free from 'mine-ness' (nirmamah).

III-34. Ridding himself of love and hatred, (viewing) equally on clod, stone and gold and desisting from injuring (all) beings, the ascetic shall remain free from all desires.

III-35. An ascetic will attain liberation when he is freed of pride and egotism, devoid of hurting and wickedness, and possessed of the virtues of self-knowledge.

III-36. By attachment to (the pleasures of) the senses one undoubtedly comes to harm; restraining them alone well one attains final beatitude.

III-37-38. Desires do not subside by giving scope for their enjoyment; like fire fed by oblation, they only increase all the more. That person is to be known as one who has conquered his senses, who neither rejoices in nor dislikes (the objects) having heard, touched, eaten, seen or smelt them.

III-39. He reaps all the fruits promised by the Vedanta (Upanishads) whose speech and mind are ever pure and always well guarded.

III-40. A Brahmana (in quest of liberation) should always recoil from honours as from poison; he should always welcome disregard as (he would) nectar.

III-41. A person illused (forgetting it) sleeps soundly, wakes up in good humour and goes about (his work) in the world happily; (but) the insulter comes to grief.

III-42. One should bear patiently with abusive language and never insult another; nor should he in this embodied state, create enmity with anyone.

III-43. One shall not return anger for anger; when abused he shall speak gently for the welfare (of all); one should never speak an untrue word which feeds (worldly desires of) the seven gates (of the body).

III-44. Taking delight in the supreme light (manifested in the individual Self), remaining quiescent, free from desires and blessings, seeking (supreme) bliss, he (the ascetic) should move about (as a mendicant monk) with the Self alone as his companion.

III-45-47. He becomes fit for immortality by subduing the senses, enervating (feelings of) love and hatred and by non-injury to living beings. (This body) pillared by bones, bound together by tendons, plastered with flesh and blood, covered by skin, foul smelling, filled with urine and faeces, subject to old age and affliction, an abode of diseases, liable to injury, full of passion, impermanent and the abode of the elements (i.e. the body) one may abandon (without regret).

III-48. If one were to take delight in the body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, that fool will be (delighted) in hell as well.

III-49. The attitude 'I am the body' is (the same as) the path leading to the hell (called) Kalasutra, the trap for Mahavichi hell and a series of forest(-hells) where the trees have leaves as sharp as swords.

III-50. Even if total ruin faces one, this (identifying the body with the Self) should be abandoned by every effort; it should not be touched (accepted) by a nobly-born person just as a (low born) tribal woman carrying dog's meat.

III-51. Abandoning (both) virtuous acts towards one's dear ones and evil deeds towards unfriendly people, (a person) attains the eternal Brahman by the practice of deep meditation (Dhyana-yoga).

III-52. By this method, abandoning all attachments gradually, and freed from (the influence of) all the pairs (of opposites, such as pleasure and pain) one gets established in Brahman alone.

III-53. (The ascetic) shall journey alone without any helper for attaining final beatitude; for, seeing the perfection of the one (Brahman) he neither abandons it nor is he abandoned (by it).

III-54. A skull (for an alms bowl), (shelter under) the shade of trees, ragged garments, solitude and equanimity in all (things) - such is the characteristic of the liberated.

III-55. Benign to all beings, calm, wearing three-fold (emblematic) staff, (carrying) a water-pot, delighting in the one (Brahman) - having become a mendicant monk (thus) he may enter a village for alms.

III-56. The mendicant monk shall be alone as stated before; two together are declared to be a pair (having attachment to each other); three together are said to constitute a village (with their bickering); more than these (three) become a city (of bustle and confusion).

III-57. The city (of ascetics) should not be created, nor the village nor the pair; an ascetic doing (forming part of) these three falls off his rightful duty.

III-58. Due to their close association there will doubtless be talks on royal personages, etc., mutual luck in alms, and (also) affection, tale-bearing and rivalry among them.

III-59. He shall remain alone and without desires; he shall not converse with any one. He shall utter 'Narayana' alone as the reply always (to other's statements).

III-60. In solitude he shall contemplate on Brahman (whole heartedly) in thought, word and deed. He shall not by any means either welcome death or (rejoice in) life.

III-61. He shall only mark time (when practising asceticism) till the allotted span of life is completed; he shall neither welcome death nor rejoice in living. He shall await the time (of death) alone as an employee awaits orders.

III-62. A mendicant monk gets liberation when he possesses the following six characteristics: he is tongueless (in relishing food and speech), a eunuch (in sex), lame (in push), blind (in seeing sense objects), deaf (in hearing praise or curse) and innocent (like a child). There is no doubt about it.

III-63. That ascetic is said to be tongueless who, while eating food is not conscious of its being savoury or otherwise and who speaks words beneficial and truthful in moderation.

III-64. He is a eunuch who is unaffected on seeing a female whether newly born, sixteen year old or one of a hundred years.

III-65. When an ascetic goes about (only) for alms and answering calls of nature and does not exceed (a distance of) thirteen or fourteen kilometres (in a day) he is by all means a lame person.

III-66. That mendicant monk is said to be blind whose eyes, (being modestly lowered) while standing still or walking, do not see far excepting sixteen cubits of ground (before him).

III-67. Hearing words beneficial or otherwise, pleasing to the mind or causing grief, he seems not to hear them (i.e. remains equanimous); such a sage is said to be deaf.

III-68. That mendicant monk is said to be childlike who always remains as if asleep in the presence of objects of sensory pleasures, (though) his senses are efficient and unimpaired.

III-69. Show by dancers, etc., gambling, lady friend (of former days), eatables (heaped temptingly), (other) enjoyable things and a woman in her courses - these an ascetic shall always avoid.

III-70. An ascetic shall never even think of in his mind these six - love, hatred, intoxication, bamboozling, hurting and deluding others.

III-71. A bedstead, white clothes, talk on women, unsteadiness, daytime sleep and a carriage - these six cause the fall of ascetics.

III-72. One who thinks on the Self shall painstakingly avoid long journeys. The ascetic shall always be practicing the lore of the Upanishads which is the means for liberation.

III-73. The ascetic shall not always be resorting to a place of pilgrimage nor be undergoing fasts frequently; he shall not be studying the scripture all the time nor be expounding them exclusively.

III-74. He shall always conduct himself without (committing) sin, deceit and devious acts, restraining his senses in every way as a tortoise does its limbs.

III-75-76. He will be released (from worldly bondage) when the functioning of his senses and the mind has become quiescent; is free of hopes (of gain) and possessions; is indifferent to the pairs (of opposites, pleasure and pain, etc.), reverential salutation and the exercise of his will (nihsvadhakara); is free from 'mine-ness', egotism, expectations and blessings; and sticks to solitude. There is no doubt about it. Thus (are the duties of ascetics).

III-77. A disciplined celibate student, a householder or a forest-dweller (Vanaprastha) may renounce worldly life when he is ever vigilant in leading a righteous life, possesses (proficiency in) action, has devotion and wisdom, and comes to possess dispassion of his own accord. If he is chiefly interested (in the particular stage of his life) he shall complete the stage of studentship and become a householder; from (the stage of a householder) becoming a forest-dweller, he shall (thereafter) renounce the world. Or otherwise he may renounce worldly life from the stage of a student or householder or forest dweller. But then a person may renounce, that very day on which he gets disillusioned with the world, whether he is one who observes not vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the ritual fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the ritual fire

(anagnika). Some (law-givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus said) he may not do so. He shall only perform the Agneyi sacrifice (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids (become strong like fire), namely the Sattva (semen), rajas (blood) and Tamas (the dark one).

III-78. (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. Thus reciting the mantra he shall smell the fire. This is the source of fire, this vital air. May you go unto Prana, may you go unto your source. Svaha. Thus alone this (mantra) says. Having secured the ritual fire from the Ahavaniya (sacred fire) he shall smell it as before. If he is unable to procure the ritual fire he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting (the mantra) 'I offer the oblation to all the gods, Svaha, he shall tender the oblation, and picking up (a small portion left over of) the offered oblation which is mixed with ghee, he shall eat it (mixed) with water. The oblation mixed with ghee is beneficial and gives (leads to) liberation. Thus (it has been declared). Only after discarding the tuft of hair, sacred thread, parents, son, wife, (normal) work, study, mantras (other than those prescribed for ascetics), a wise man (knower of spiritual knowledge) renounces worldly life. By the mantras of liberation pertaining to the Traidhataviya sacrifice he shall attain (final beatitude). That is Brahman; that should reverently be resorted to. Thus alone is this (liberation attained). Thus.

III-79. Narada again asked of the grandfather (Brahma): 'How is he, (being now) without the sacred thread, a Brahmana?' The god Brahma said to him (as follows).

III-80. Taking a shave with the (removal of the) tuft, a wise man shall discard the external (sacred) thread. He shall wear as the thread (i.e. he shall always be conscious of) the transcendent Brahman which is indestructible.

III-81. The sutra is so called as it indicates (Brahman). The sutra is indeed the supreme state. That Brahmana (alone) has completely mastered the Vedas who has realized that sutra.

III-82. The Yogin, the knower of yoga and the perceiver of the truth, shall possess that sutra (Brahman) by which everything is held together (sustained), as a group of gems by a thread.

III-83. Established in the highest yoga a wise man shall abandon the external (Sacred) thread. He is wise who possesses the sutra, the state of Brahman. Possessing that sutra he becomes neither unholy nor impure.

III-84. Those who have the sutra inwardly and possess the sacred thread of wisdom are indeed the knowers of the sutra; they wear the (true) sacred thread.

III-85. Those who wear a tuft of hair in the form of wisdom (Jnana), whose fundamental condition is wisdom, who possess the sacred thread of wisdom, to whom wisdom alone is supreme, have, it is said, pure knowledge.

III-86. That wise man whose tuft consists of wisdom, like the flame in the case of fire, and no other, is said to be the possessor of sikha (tuft; pre-eminence); not others who (merely) bear a lock of hair on the crown of the head.

III-87. The Brahmana and such others who are engaged in Vedic rites are to wear this (sacred) thread; for it is declared to be part of the ceremony.

III-88. He whose tuft consists of wisdom as also his sacred thread (of that wisdom), has all the requisites of a Brahmana; so understand the knowers of the Veda. Thus.

III-89. Knowing thus (the duties of ascetics), a Brahmana, having renounced worldly life, becomes a mendicant monk, wearing a single garment and shaven-headed, he receives no gifts (other than simple food for bare sustenance), if he is unable to bear bodily privation (of an unclad, un-soliciting Avadhuta ascetic). Or, according to prescribed rules, becoming unclad (lit. possessing a form as when newly born), renouncing his children, friends, wife, close kinsmen, etc., his Vedic study and rituals, abandoning the entire world, his loin cloth, emblematic staff and (warm) garment; being capable of putting up with the pairs (of opposites, pleasure and pain, etc.) and unmindful of cold and heat, pleasure and pain, sleep, honour and dishonour, and the six human infirmities (hunger, etc.); leaving off censuring, egotism, rivalry, pride, false airs, jealousy, envy, desire, hatred, pleasure, pain, love, anger, covetousness, delusion, etc.; remembering his body as a corpse; not conscious of anything other than the Self both inwardly and outwardly; not bowing to anyone, having neither the utterance of Svaha (in worshipping the gods) nor the utterance of Svadha (in honour of the manes); indulging neither in praise nor blame; he thus becomes independent of extraneous influences.

Contented with (food alone) that comes unsolicited, he shall not accept (gifts of) gold, etc. He does neither the invocation of deities nor utter mantras to send them back; he has not mantra or non-mantra, meditation or worship, aim or non-aim, separation or union; and being of firm mind (in regard to residence) has no home (to sleep in at night) other than a deserted house, the shade of a tree, a temple, a clump of (tall) grass, a potter's shed, a hut where ritual fire is kept, the Southeast quarter, the sandy bank of a river, a cellar, cave or grounds near water falls or in a forest. He may have no distinctive emblem of an ascetic (like the great sages of yore) such as Svetaketu, Ribhu, Nidagha, Rishabha, Durvasas, Samvartaka, Dattatreya and Raivataka. His conduct is incomprehensible (to ordinary people) like the conduct of children, mad men and ghosts. Though (perfectly) sane he behaves like an insane person. Muttering Svaha he shall discard all these in the waters - the threefold (emblematic) staff, sling (to carry his effects), (alms) bowl, (water) vessel, waist band and loin-cloth.

III-90. He shall journey (as a mendicant monk) unclad, leaving in the waters all these - the waistband, loin-cloth, the (emblematic) staff, garment and water vessel.

III-91. He shall seek the (realization of the) Self. Remaining unclad, free from (the influence of) the pairs (of opposites), receiving no gifts, well established in the path of the reality of Brahman, with his mind pure, eating food to sustain life at the prescribed hour with his hand or otherwise (placed in the mouth) without begging, equanimous in gain or denial (of food), without 'mine-ness', deeply interested in meditating on the pure effulgence (i.e. Brahman), devoted to the supreme spirit (manifested as the individual Self), deeply engaged in rooting out the effect of good and bad actions, he shall renounce (all other than the Self); having only one thought, namely of supreme bliss, ever recollecting Brahman in the form of Pranava (Om) and that he is Brahman alone, he shall give up the threefold body according to the maxim of the wasp (to become one with Brahman) and abandon the body by renunciation alone. He becomes one who has fulfilled himself (i.e. he attains liberation in the disembodied state). Thus (ends the third Upadesha of) the Upanishad.

IV-1. He who abandons the (three) worlds, the Vedas, objects of senses, the (influence of the) sense and remains (established) in the Atman alone, attains the highest goal.

IV-2. A good ascetic shall never answer the inquiry on his name, lineage, etc., his native place, duration (of his stay there), study of the scripture, family, age, conduct, and the vows observed by him.

IV-3. He shall neither converse with any woman nor remember one seen before; he shall avoid all talks on them and never look at one even in a picture.

IV-4. The mind of an ascetic will necessarily get disturbed on his doing the four things regarding women (mentioned above); due to this agitation of the mind he is lost.

IV-5-6. An ascetic comes down (from his high position) if he has greed, anger, untruth, bamboozling, covetousness, delusion, likes and dislikes, (love of) fine art, explaining tendency, desire, passion, accepting (gifts), egotism, 'mine-ness', practicing medicine, enforcing right conduct (in others), expiatory acts, journeying abroad (into unholy places), and (the practice of) mantras, herbs, poisons and blessing (others) which are prohibited.

IV-7. A sage intent on liberation shall not speak (words such as) 'come, go, stop, welcome, friends and honouring'.

IV-8. A mendicant monk shall neither accept gifts nor induce others to offer donation nor prompt (others to give or take gifts) at any time even in a dream.

IV-9. Hearing or seeing good or bad of his (former) wife, brother, children, etc., and kinsmen, he shall not get agitated; he shall give up sorrow and delusion.

IV-10-12. Abstaining from injury, (having) truthfulness, non-stealing, continence, non-acquiring, humility, absence of depression, serenity, stability, straight-forwardness, freedom from affection, serving respectable elders, faith, forgiveness, calmness, non-alignment, fortitude, amiability, endurance, compassion, modesty, knowledge and wisdom, contemplation of the supreme Spirit (Yoga), very moderate diet and contentment - these are well known as the essential requisites of self-controlled ascetics.

IV-13. Free from (the influence of) the pairs (of opposites), ever established in goodness, equanimous in everything, the sage in the fourth stage (of asceticism), the Paramahansa, is the visible god Narayana.

IV-14. Except in the rainy season, he may stay one night in a village and five nights in a city; during the rains he may stay four months (in a village or town).

IV-15. The mendicant monk shall not stay two nights in a village; if he stays, affection, etc., may find scope (to deflect him); thereby he will go to hell.

IV-16. In the outskirts of a village, in a secluded spot he may pitch his camp and go about (for alms) like a worm (crawling) on the ground; during the rains he shall stay in one place.

IV-17. Clad in a single garment or unclad, with his vision fixed in the one (Brahman), free from desires, un-deflected from the path of the good and deeply meditating he shall walk the earth.

IV-18. Practising his essential duties in a pure place always a mendicant monk shall ever be on the move, his eye fixed on the ground.

IV-19. He shall never journey at night, midday or during the two twilights; neither in a deserted place nor an impassable region nor a place causing harm to creatures.

IV-20. A mendicant monk may stay one night in a village, two nights in a small town, three nights in a big town and five nights in a city. During the rains he may camp in one place which has plenty of pure water.

IV-21. Seeing all beings as like unto himself a mendicant monk shall walk the earth, like a person blind, dull-witted, deaf, mad and dumb.

IV-22. A Bahudaka mendicant monk and a forest-dweller, it is declared, are to have a bath at the three periods (junctures) of the day, the Hamsa ascetic but once a day and a Paramahansa ascetic has none (prescribed).

IV-23. The ascetic carrying a single emblematic staff shall observe these seven things - silence, Yoga posture, deep meditation, endurance, solitude, desirelessness and equanimity.

IV-24. One at the stage of a Paramahansa, due to the absence of prescribed rules in regard to bath, etc., shall merely give up all the activities of the mind.

IV-25. What difference is there between worms (revelling in putrid waters) and men who take delight in (the body consisting of) skin, flesh, blood, tendons, marrow, fat, bones, faeces, urine and pus?

IV-26. Where (on the one hand) is the body, a great conglomerate of all (foul things) such as phlegm and others and where (on the other hand) are merits such as bodily splendour, auspiciousness and personal charm?

IV-27. If a fool takes delight in his body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, he will be (delighted) in hell as well.

IV-28. Though there is no difference between the unmentionable region of women and a purified ulcer, people are generally deceived by the difference in outlook.

IV-29. A piece of skin split in twain and perfumed by the Apana-wind - a bow to those who take delight in it! What is greater rashness than this?

IV-30-31. The wise ascetic has no (worldly) work to do nor has he any emblem. The sage free from 'mine-ness' and fear, calm, uninfluenced by the pairs (of opposites), taking food without caste-distinction, clad in loin cloth or unclad, shall remain deeply engaged in meditation. Thus the Yogin, solely devoted to wisdom is fit for identity with Brahman.

IV-32. Even though he may carry an emblem (such as the staff), the (real) cause of his liberation is his spiritual knowledge alone. To the people here (in the matter of attaining final beatitude) an assemblage of emblems is meaningless.

IV-33. He is a Brahmana (knower of Brahman) who knows not (the difference between) one who is good or bad, unlearned or highly learned (in scripture), of good or bad character.

IV-34. Therefore a wise (ascetic) shall move about unobtrusively without any emblem, knowing right conduct, devoted to the vow of (realizing) Brahman, and resorting to the secret doctrine (i.e. the Upanishads).

IV-35. He shall journey over the earth, a mystery to all people, devoid of class or stage of life, as (though he were) blind, dull-witted and dumb.

IV-36. Seeing him calm in mind the gods desire to be like him. As he observes no distinction he attains the (distinctionless) final beatitude. Thus the teaching of the god Brahma. Thus (it ends).

IV-37. Then Narada asked of Brahma (the grandfather): 'Pray expound to us the method of renunciation'. The god Brahma agreeing to it saying 'Be it so' declared: For embracing the fourth stage of life (i.e. renunciation) whether one is in a state of emergency or in the regular sequence, one shall perform the eight commemorative religious ceremonies (astasraddha) after having first undergone the penance to expiate all sins (kricchraprayaschitta), the eight ceremonies being (the propitiation of) the gods, sages (of yore), (other) divine beings, men, (the five) primary elements, manes, father, mother and (one's) Self. First (he shall propitiate) the group of deities named Satya, Vasu, etc.; in the commemorative ceremony for the gods, Brahma, Vishnu and Maheshvara (Siva); in the Sraddha ceremony for the sages, divine sages (like Narada), royal sages (like Janaka) and men-sages (like Yajnavalkya); in the Sraddha for divine beings, the (eight) Vasus, the (eleven) Rudras and the (twelve) Adityas (suns); in the Sraddha for men, Sanaka, Sanandana, Sanatkumara and Sanatsujata (son of the god Brahma); in the Sraddha for the Elements, the five primary elements Earth, etc., the sensory organs such as the eye, and the four groups of living beings; in the Sraddha for the manes, father, paternal grandfather and paternal great grandfather; in the Sraddha for the female ancestors, mother, paternal grandmother and paternal great grandmother; in the Sraddha for one's Self, one self, father and paternal grandfather; if his father is alive, leaving off the father, himself, paternal grandfather and paternal great grandfather.

In all cases he shall honour the Brahmanas, arranging that two of them are present each time. Having honoured the Brahmanas in the manner prescribed for the ceremony of the daily offerings to deceased ancestors (pitryajna) during the eight Sraddhas performed in eight days or in a day with the mantras pertaining to his own branch of the Veda, following the option of a single ceremony a day or eight ceremonies on the same day; having completed (the rituals) according to rules till they are fed; having performed the offering of rice-balls to the manes and bidding farewell to the Brahmanas, pleased with the presents and betel rolls; having saved seven hairs for the success of the remaining ritual acts; the twice born, having had seven or eight hairs shaved together along with the (remaining) hairs and beard, and the nails cut for the success of the remaining ritual acts; bathing after the shave in which hairs in the arm pits and the public hairs are exempted and preserving the (above said) seven hairs; completing the evening twilight worship; muttering the Gayatri mantra a thousand times; performing the (daily) teaching and study of the Vedas; getting ready his own ritual fire; completing (the recital of) his branch of the Veda; offering the oblation of ghee in the fire as stated in it (his Vedic branch) till Agni and Soma have been propitiated; completing the act of offering oblations; (ceremoniously) eating the barley meal three times (invoking) himself, etc., keeping alive the fire after having ceremoniously sipped water (achamana); seating himself in a skin of the black antelope at the north of the fire, keeping awake listening to the recital of Puranas; bathing at the end of the fourth watch (of the night), boiling the oblation in that fire, offering the rice-oblation sixteen times reciting the Purusha-sukta; performing the Viraja ritual (so as to be free from all sins); sipping water ceremoniously and gifting clothes, gold, vessel and cow along with a cash present, completing (the preceding rituals), bidding farewell to the god Brahma who had been invoked, invoking the fire to be (symbolically) present on his person (reciting the mantras) -

'May the Maruts bring together (the scattered vital energy), may Indra (do so), may Brihaspati (do so), may this fire (do so granting) along with (long) life, wealth and strength; may he make me long lived'. Thus.

'Oh Agni, come with your body which is fit for sacrifice. (You) being my Self, may you climb into my body, bringing before me great wealth suitable for men. Assuming the form of sacrifice, may you rest in my body, your source. Oh, Fire, being born of the earth, may you come with your abode; meditating on Fire, bidding farewell to him after having circumambulated and prostrated in reverence before him; worshipping the morning twilight; paying obeisance to the Sun reciting the Gayatri mantra a thousand times, seated in the waters which reach up to his navel; bidding farewell to Gayatri having made respectful offerings to the eight guardian-deities of the quarters; mingling the Gayatri with the Vyahritis (bhur, bhuvah, suvah) and reciting in a low, middling or high tone or mentally (the mantras), 'I am the stimulator of the tree (of the phenomenal world). Fame (of my knowledge) is lofty like the peak of a mountain. High and holy, I am the immortal being as (the immortal Self) in the sun. (I am) the wealth (of the Self) endowed with effulgence. Possessing true knowledge I am immersed in my immortal nature. Thus the words of self-realization (based on the Veda) of Trisanku (a realized soul)'.

'He (the Om) who is the most exalted of the Vedas and omnipresent and who has sprung from the ambrosial scripture - may that (Om), the (supreme) lord endow me with (true) intelligence. May I, Oh Lord, become the possessor of (wisdom leading to) immortality; my body very active (in the higher life); my tongue (speech) possessed of sweetness to the highest degree. May I with my ears, listen to the wealth (of Vedantic learning). You are the sheath of Brahman, concealed by worldly intelligence (while please rent asunder). Pray protect my wisdom (born) of the study of the scripture'; 'I am (now) risen above the desire for wife, desire for wealth and desire for worldly glory'. 'Om Bhuh, I have renounced (the world)'. 'Om Bhuvah, I have renounced'. 'Om Suvah, I have renounced'. Sipping water (ceremoniously, reciting the mantra) 'Freedom from fear to all beings; everything emanates from memory, Svaha'; offering (water) to the East with the palms fully folded and uprooting the sikha (of seven hairs) reciting Om Svaha; snapping the sacred thread (reciting the mantras) - 'The sacred thread is highly sanctifying; it has been natural to the god Brahma (Prajapati) in the first place; foremost in promoting long life, put on thus. May the bright (fresh) sacred thread be the strength and effulgence (unto me);

'Let not the sacred thread reside externally; may you, entering inside into the middle (of the heart) ever grant (me) the highly sanctifying fame, strength, wisdom and dispassion, and (true) intelligence'. Offering water with cupped palms, he shall offer (the sacred thread) as oblation to the waters, (reciting the mantra) 'Om Bhuh, (pray) reach the sea, Svaha'. Repeating thrice, 'Om Bhuh, I have renounced, Om Bhuvah, I have renounced, Om Suvah, I have renounced', he shall ceremoniously sip water and discard in the waters his garment and waist band, reciting 'Om Bhuh Svaha'. Reminding himself that he had ceased from all (worldly) activities and becoming unclad he shall start for the north with his hand raised and thinking of his Self.

IV-38. If, as stated before, he is an enlightened recluse, he shall receive instruction from his Guru on the Pranava (Om) and the great scriptural texts (such as 'Thou art That'), journeying (as a mendicant monk) in easy stages, (convinced) that no one exists other than his Self and subsisting on fruits, (edible) leaves and water and thus move about on hills, forests and temples. Then unclad, giving up journeying all (over the earth), his heart solely filled with the experience of bliss always, profited by the complete severance of (worldly) activities, sustaining life by means of fruits, juicy barks, leaves, bulbous roots and water only for attaining liberation, he shall discard his body in some mountain cave remembering the emancipating mantra (Om).

IV-39. If he is a recluse desiring further study (Vividisha Sannyasin) he shall proceed along with learned Brahmanas like his preceptor, etc., and receiving a staff, waistband, loin cloth, garment and water vessel (offered) by his preceptors reciting, 'Pray wait, wait, blessed one, take the staff, (ochre) garment and water vessel', he shall go to the spiritual guide's presence to receive instruction in the

Pranava (Om) and the great scriptural texts (Mahavakyas). He shall then receive the (emblematic) bamboo staff, which is free from cuts from the tip of the top, evenly shaped, smooth, free from black colour and is auspicious looking, having first sipped water ceremoniously and (repeating the mantra), 'You are my friend. Protect my strength. You, my friend, are Indra's (weapon) Vajra, the destroyer of (the demon) Vritra. May you bring protection to me. Prevent that which is a sin'. He shall then receive the water-vessel reciting the Pranava first (and then the mantra) 'You are the life of the world, you are the container of water, you who are always cool'. (Receiving) the waist-band, loin cloth and the (ochre) garment (reciting the mantra in the due order), 'the waist-band, the supporter of the loin cloth, Om; the cover for the privities, the loincloth, Om; the garment, which is the protection against cold, wind, and heat, Om;' and invested with the yoga cloth (cloth used for meditation) preceded by the ceremonial sipping of water, he shall zealously follow the rules of his stage of life (i.e. asceticism) considering that he has fulfilled himself (in the quest for liberation). Thus (ends the fourth Upadesha of the Upanishad).

V-1. Then Narada asked of the god Brahma: 'Lord, you have said that renunciation entails ceasing from all activity. Again you have said that one shall be zealous in the conduct of one's stage of life'.

Then the god Brahma replied: 'To the embodied being there are the four stages of waking, dreaming, sleeping and the fourth stage (Turiya). Under their influence people who engage themselves in action, knowledge and dispassion, conform to them in their conduct'. 'If this is so, Lord, how many kinds of renunciation are there? What are the differences in their practice? Pray expound to us completely'. Agreeing to this saying 'Be it so' the god Brahma (said to) him (as follows).

V-2. If the question is raised, 'How does conduct differ in the varieties of renunciation? (the answer is) that renunciation is really one only, that it becomes threefold due to imperfection of knowledge (vidvat-sannyasa), incapacity (vividisha-sannyasa) and failure in action (atura-sannyasa) and it attains the four stages of renunciation due to dispassion, renunciation due to wisdom, renunciation due to wisdom and dispassion and renunciation of action.

V-3. This is how it is. Due to the absence of wicked passion, by indifference to objects of pleasure and by the influence of good actions done before, one who renounces the world is (called) the renouncer due to dispassion.

V-4. Due to the knowledge of the scripture (shastras), withdrawing from the phenomenal world by listening to sinful and auspicious experiences of the world; desisting from all the world composed of anger, jealousy, intolerance, egotism and pride; discarding bodily inclinations such as desire for wife, desire for wealth and desire for worldly glory, (excessive) regard for the shastras and public esteem; considering all these common things to be eschewed as vomit; endowed with the four disciplines (such as discrimination or permanent and transitory things) - he who renounces thus alone is a renouncer due to wisdom.

V-5. Having studied all (scripture) in due order and experienced all (worldly life) one who, influenced by wisdom cum dispassion and deep meditation on the Self, becomes an unclad (ascetic), is the renouncer due to wisdom cum dispassion.

V-6. Having completed the course of disciplined student-ship in celibacy, becoming a householder, reaching the stage of a forest-dweller, he who (thereafter) renounces the world in accordance with the order of the stages of life even in the absence of dispassion, is a renouncer of (worldly) activities.

V-7. Renouncing the world in celibacy and becoming unclad in renunciation - such is the renouncer due to dispassion. The renouncer due to (scriptural) learning is the renouncer due to wisdom. The renouncer due to imperfect knowledge is the renouncer of (worldly) activity.

V-8. Renunciation of activity is of two kinds: renunciation due to (some) cause and renunciation without (an adventitious) cause. The one with cause is the afflicted (and is at the point of death); the causeless is renunciation in the regular order.

The afflicted skips over all preliminary ritual acts; it is renunciation at the point of the departure of the vital breath; this is renunciation due to (some) cause. Hale in body (but convinced) that created things are transient and hence all things such as the body are fit to be abandoned:

V-9. 'The individual soul, non-different from Brahman, pervading pure ether, the sun (Vasu), remaining in the sky, the Fire that rests in the altar (of the universe), the Guest, residing in the house (of the sacrifice), residing in men, dwelling in the superior (gods), resting in truth, residing in the sky (as the sun), born in the waters, born on earth (as grain, etc.,) born as (sacrificial) truth, born in mountains (as rivers), this truth (Brahman) is (truly) great.

V-10. Convinced that everything other than Brahman is transient and as a result he renounces, that renunciation is renunciation without (an adventitious) cause.

V-11. Renunciation is of six kinds - Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.

V-12. The Kutichaka ascetic wears tuft and sacred thread, carries an (emblematic) staff and water vessel, puts on a loin cloth and patched garment, is devoted to the service of father, mother and preceptor, has recourse to the assistance of using mantras for the vessel (pithara), spade (khanitra) and sling (sikya), is addicted to eating food in one place, puts on the forehead a perpendicular sign of white sandal and has a three-fold (emblematic) staff.

V-13. The Bahudaka ascetic wears tuft, etc., and patched garment, puts on the forehead a mark consisting of three horizontal lines of holy ashes, looks on all equally like the Kutichaka and subsists on eight mouthfuls of food gathered from (different) places like a bee.

V-14. The Hamsa ascetic wears matted hair, puts on the forehead a horizontal mark of holy ashes or a perpendicular mark of sandal, subsists on food gathered without pre-determination like a bee and wears loincloth and khandatunda (a piece of cloth covering the mouth).

V-15. The Paramahamsa ascetic wears no tuft or sacred thread, subsists only on food taken at night and gathered from five houses, has his hand serving as (alms-)bowl, wears a single loincloth and a single garment, (carries) one bamboo staff or wears a single garment, smears holy ashes (all over the body) and renounces everything.

V-16. The Turiyatita ascetic is 'cow-faced' (eats food at random without using hands), eats fruits (only) or if he takes cooked food, gets it from three houses (i.e. three mouthfuls), has his body just alive, is unclad and has his body as though it were a corpse (due to insensibility by nirvikalpa-samadhi).

V-17. The Avadhuta ascetic follows no rules, subsists on food that comes to him, as is the practice of a python, from all classes of people excepting those who are accused or fallen, and is solely devoted to the realization of his Self.

V-18. If one lives in (great) affliction (of bodily infirmities), he shall renounce the world in the due order (by getting instruction in Pranava and the Mahavakyas from his Guru).

V-19. To the Kutichaka, Bahudaka and Hamsa ascetics, the method of renunciation of the Kutichakas applies just as (renunciation is embraced after completing) the stages of brahmacharya, etc., (ending with) the fourth stage (namely, renunciation).

V-20. The rule is that the triad of the Paramahamsa, etc., has no waist band, loincloth, garment, water vessel or staff; their soliciting alms shall be from all classes of people and they shall be unclad. Even in the stage of renunciation they may study (the scripture) till they feel fully satisfied and thereafter discard in the waters the waistband, loincloth, staff, garment and water-vessel. Then if unclad there shall not be any vestige of patched garment. They shall neither study nor expound (the scripture). There is nothing whatsoever for them worth hearing. Other than the Pranava (Om) they shall not cultivate any science of logic, not even the Verbal authority (i.e. the Veda). He shall not speak much in expounding (sacred texts), he shall not stultify by his words the words of the great, (he shall not) communicate by making signs with his hands, etc., nor shall he use other special means of communication. He shall not speak to the low class of people, women, the fallen and (especially to) women in their courses. To the ascetic there is no worship of the gods, nor seeing (the deities) during festivals nor any journey on pilgrimage.

V-21. Again (on) the different kinds of ascetics. (In the rule relating) to the Kutichaka the receiving of alms is from one house; to the Bahudaka it is at random as in the case of a bee gathering honey; to the Hamsa it is eight mouthfuls (collected) from eight houses, to the Paramahamsa (five mouthfuls collected) from five houses, the hand being the (alms-)bowl; to the Turiyatita the food consists of fruits put into his mouth (gomukha); to the Avadhuta (the food comes to him) as in the case of a python, from all classes of people. The ascetic shall not stay many nights (in the same place). He shall not bow to any one. To the Turiyatita and Avadhuta none is superior. He who knows not the Self, though the eldest, is yet the youngest (in wisdom). He shall not swim across a river, nor climb a tree, nor travel in a carriage. He shall not indulge in buying and selling, nor barter even the least. He shall not put on airs nor speak an untruth. There is no duty enjoined on an ascetic. If there is, then he will have to mix with people practising religious observances (which is undesirable). Hence ascetics have the right (only) to meditation, etc.

V-22. The renouncer in an emergency and the Kutichaka ascetic attain the worlds of Bhur and Bhuvar respectively. The Bahudaka ascetic attains heaven (Svarga). The Hamsa sage attains the (highest heaven of) Tapoloka. The Paramahamsa reaches the abode of Brahma and of Truth (Satyaloka). The Turiyatita and the Avadhuta attain final beatitude in the (individual) Self by deeply meditating on the Self according to the maxim of the wasp and the worm.

V-23. 'Whatever the state one remembers
When discarding the body at death,
The same he attains (after death).
The teaching of the scripture is never false'.

V-24. Thus having known (the procedure), barring investigation into the nature of the Self, (the ascetic) shall not devote himself to any other practice. As a result of such practice there is the attainment of the respective worlds (such as heaven, etc.). By one endowed with wisdom and dispassion liberation is (attained) in himself; hence there is no adherence to any other practice. Adherence to (any other) practice (will be useless for attaining final beatitude). To the embodied (self) (there are the three states of) waking, dreaming and deep sleep; in the waking state (it has) the

faculty to perceive individuality (vishva); in the dreaming state, the subtle essence of light (taijasa); in the state of deep sleep, intelligence dependent on individuality (prajna). Due to the difference in the state, there is the difference in the conditioned Lord (Ishvara). For the difference in effect, there is the difference in the cause. In these (three states) the material cause for (such differences) is the external and internal activity of the fourteen sensory organs. The mental states are four, the mind (manas), intelligence (buddhi), ego (ahamkara) and the heart (chitta). There is clear difference in practices due to the difference in the activity of the mental states.

V-25. 'Know (the individual Self) to be awake
When it remains in the eye; when in the throat
It enters the dreaming (state); it is in the heart
In deep sleep; but remaining in the head
It is the fourth state (Turiya)'.

V-26. Knowing the Turiya to be the indestructible (Brahman) he who remains as though unconscious of all (happenings) such as whatever is heard or seen, remains as one in the state of deep sleep, though he is in the waking state. In him even in the dreaming state such condition (of non-consciousness) prevails. (The Shastras) say that he is one who is 'liberated while living'. The exposition of the meaning of all scriptures is that such a person alone attains liberation. A mendicant monk does not hanker after this world or the next (i.e. Svarga, the heaven of varying enjoyments with a time-limit). If he has (such) expectation he becomes one in accordance with that. By (ritual) practices of the scripture other than investigation into the Self, he does a useless thing, like the burden borne by a camel of a load of saffron flowers. (for him) there is no practice of the science of Yoga, no pursuit of the lore of the Sankhya, nor application of the mantras and rituals. If an ascetic practices lores other than (Self-realization) it is like adorning a corpse. As a cobbler is far away from the performance of Vedic rituals, so is he from the (practice of Brahma-)vidya (by his rituals). He is not to devote himself to repeat the Pranava. Whatever activity he does he has to reap the fruit there of. Hence discarding all (ritual acts) like the foam in castor oil, and seeing the unclad ascetic engaged in it (Self-realization) with complete control over the mind and using the hand as the (alms-)bowl, the mendicant monk shall (truly) renounce (all worldly attachments). Like the child, mad man or a goblin the mendicant monk shall not desire either for death or life, but shall merely mark time according to the maxim of a servant awaiting orders.

V-27. If an ascetic merely lives on the alms devoid of the qualities of forbearance, wisdom, dispassion, tranquillity, etc., he is a bane of the conduct of ascetics.

V-28. Not by bearing an (emblematic) staff, not by a shaven head, not by (special) dress, not by hypocritical airs (of sage-hood) does liberation (come to one).

V-29. He who bears the staff of wisdom is said to be 'single staffed'. The ascetic who carries a wooden stick, eats all sorts of food and is devoid of wisdom goes to terrible hells called Maharaurava.

V-30. A stable position (in a monastery) is said by great sages to be similar to the excreta of a sow; hence, leaving it aside, the ascetic shall move about like an (assiduous) worm.

V-31. The Turiyatita ascetic shall have food and clothing without solicitation and just as they happen to occur, by others will. He shall be unclad and have a bath at others' will.

V-32. The ascetic whose behaviour is well in harmony even with the dreaming state as with the waking state, is considered the best; he is the most excellent among those that follow the Vedanta.

V-33. In non-acquirement (of alms) he shall not grieve; in its acquisition he shall not feel joy. Avoiding attachment to material things he shall simply keep himself alive (for a higher purpose).

V-34. He shall in all cases shrink from being honoured (by admiring disciples); the ascetic who welcomes such honour gets bound (with worldly ties) though liberated.

V-35. For the sake of bare subsistence an ascetic may go about for alms to the houses of approved classes of people (i.e. the 'twice borns') at the proper time when they have dined after the fire-ritual.

V-36. Using his hand as a vessel (for receiving food) the ascetic shall not solicit alms more than once a day; he may eat the food standing, he may eat the food walking. There is no ceremonial sipping of water in between.

V-37. (The ascetics) with pure thoughts keep within the limits (of good behaviour) like the sea; these great men do not abandon the prescribed course (of conduct) like the sun.

V-38. When the ascetic seeks food with his mouth alone like a cow, he shall then be equanimous in all beings; he is (then) fit for immortality.

V-39. Going to a house which is not forbidden (for alms), he shall avoid a house which is prohibited. He shall enter the house when the door is open; he shall never go towards the house when it is closed.

V-40. He shall shelter (for the night) in a deserted house covered with dust, or he may shelter under a tree, giving up all likes and dislikes.

V-41. The ascetic shall go to sleep where he is when the sun sets and be free of (ritual) fire and (fixed) abode. He shall live on what comes at random, self-possessed and senses subdued.

V-42. Departing (from human habitations) and resorting to a forest, possessing true knowledge and senses subdued, moving about awaiting the time (of death), (the ascetic) becomes fit for absorption into Brahman.

V-43. The sage who moves about, desisting from causing fear to all beings has nowhere fear from any being.

V-44. Free from pride and egotism, unaffected by the pairs (of opposites), with all doubts dispelled, (the ascetic) never gets angry nor hates (any one) and does not utter a false word.

V-45. Moving in holy places, causing no injury to living beings and receiving alms at the proper time, (the sage) is fit for absorption into Brahman.

V-46. He shall at no time associate himself with the forest-dwellers (Vanaprasthas) and the householders. He shall desire to move about unobtrusively. Joy (of any kind) shall not enter him. His path indicated by the sun he shall walk the earth (unhurriedly) like a worm.

V-47. Actions entailing blessing and those connected with injury as well as those intended for the welfare of the world, these (the ascetic) shall neither perform nor cause others to do.

V-48. He shall not be attached to heterodox doctrines nor pursue a means of living. He shall not indulge in assertive arguments nor lean to either side in a debate.

V-49. He shall not have a following of disciples nor study many books. He shall not utilise a commentary nor initiate inaugural functions anywhere.

V-50. Without displaying any distinctive emblem or motive the ascetic shall show himself to the people as a mad man or a child or a dumb person though he is (all) wise.

V-51. He shall neither do nor speak on anything. He shall have no thoughts good or bad. Delighting in the Self, the sage shall move about, leading this way of life.

V-52. He shall move about the country alone, free from attachment, his senses subdued, playing with and rejoicing in the Self, self-possessed, equanimous.

V-53. Wise (but) playful like a child well versed but appearing dull-witted, (the ascetic) shall journey. Learned, he may speak like a mad man. Seeking food like a cow he shall walk in the path of the Upanishads.

V-54-55. Disregarded, insulted, deceived, envied, beaten, obstructed or made to suffer by denial of food by wicked people or when faeces and urine are thrown at him by the ignorant and shaken in various ways, (the ascetic) desiring welfare but fallen into difficulties shall raise himself by the (power of the) Self.

V-56-57. Honour received by the ascetic brings about great loss to the wealth of his penance (Yoga), but when he is disregarded by ignorant people he attains success in the practice of Yoga (as he becomes free of ego by the ordeal). Without transgressing right conduct of the good the Yogin may so move about, that (ordinary) people may disregard him; but they shall never associate with him.

V-58. They Yogin (absorbed in meditation) shall do no harm by word, thought or physical action to beings such as the womb-born, the egg-born and others. He shall avoid all associations.

V-59. Abandoning all defects, such as passion and anger as well as pride, greed, delusion, etc., the mendicant monk shall remain free from fear.

V-60. Eaten food given as alms, observing silence, penance, meditation specially, (possessing) correct knowledge and dispassion - these are considered to be the duties of a mendicant monk.

V-61. Wearing ochre garment, ever devoted to the Yoga of meditation, he may take shelter (for the night) at the outskirts of a village, the shade of a tree or even in a temple. He shall always live on alms and nowhere eat food obtained from one house alone.

V-62. A wise man (before embracing renunciation) shall always be on the move till he attains purity of mind; there the pure-minded shall renounce worldly life and move about here and there.

V-63. Visualising God (the Lord Vishnu) everything, both outwardly and inwardly, he shall move about at all times, silent and free from impurity like the breeze.

V-64. Equanimous in joy and sorrow, patient and forgiving, eating what comes to his hand and seeing without enmity equally on the 'twice-born', the cow, the horse and the deer, etc., (he shall journey).

V-65. Meditating on Vishnu (who is) the supreme Self and the Lord (Ishana), contemplating on the Supreme bliss and remembering that he is Brahman alone (he shall spend the time).

V-66. Thus having become wise and possessing complete control over the mind, turning away from desires, unclad (by becoming an Avadhuta), always discarding all worldly affairs by thought, word and deed and turning his face away from the illusory phenomenal world, (the sage) becomes liberated (from worldly bondage) by deep meditation on his Self according to the maxim of the wasp and the worm. Thus (ends the fifth chapter of) the Upanishad.

VI-1. Then Narada asked of the grandfather (Brahma): 'Lord, (the sage attains liberation) by that practice, according to the maxim of the wasp and the worm. How is that practice (accomplished)?' The god Brahma said to him: 'True in speech he shall lead the life, with his body remaining distinctive by the (power of) wisdom and dispassion.'

VI-2. Wisdom is the (wise man's) body; know that dispassion is his life; tranquillity and self restraint his eyes; the mind his face; intelligence his digit (kala) (consisting of sixteen parts beginning with Prana and ending with naman); the twenty-five elements his limbs, the (aggregate of the) states (of waking, etc.) his five primary elements (of earth, water, etc.); action, devotion, wisdom and dispassion are the branches (i.e. hands in the form of his) waking, dreaming, deep sleep and the fourth state (turiya); the fourteen organs are of the form of (unstable) pillars (fixed) in slime. None the less, as a pilot guides a boat even from a muddy place (to safety), as a mahout an (intractable) elephant, the man of dispassion shall bring them (organs) under his control by his discernment; and considering everything other than the 'I' (i.e. the Self) to be false and transitory, he shall always speak of himself as Brahman. There is nothing else for him to know other than his Self. Being thus 'liberated while living' (jivanmukta) he lives as one who has fulfilled himself. He shall never say, 'I am not Brahman', but (feel) incessantly 'Brahman I am' in the states of waking, dreaming and deep sleep; (then) reaching the turiya state he shall be merged in the state of turiyatita (of disembodied final beatitude).

VI-3. (In the fourth state of turiya) the day is the waking state; the night is the dreaming state and mid-night is the state of deep sleep. In one state there are the four states. Among the fourteen organs, each of which has a single function under its control, the functions of the eye, etc., (will now be described). By the eye there is the comprehension of form, by the ears that of sound, by the tongue that of taste, by the nose that of smell, by speech that of articulate expression, by the hand that of seizure, by the feet that of movement, by the anus that of evacuation, by the genitals that of (sexual) pleasure and by the skin that of touch. Intelligence which comprehends objects is dependent on these (described above). (It) comprehends by intelligence. It becomes conscious by the mind (chitta). It becomes conceited by the ego. Having specially created these the individual Self (Jiva) becomes as such due to the conscious possession of the body. The Jiva pervades the body as a householder moves in his house conscious of its possession. Having understood (the nature) of the face (of consciousness) (in the lotus of the heart) namely, that it experiences goodness in the eastern petal, sleep and sloth in the south-eastern, cruelty in the southern, sinfulness in the south-western, sportiveness in the western, inclination to move about in the north-western, tranquility in the northern, wisdom in the north-eastern, dispassion in the pericarp, and thought of the Self in the filaments (the sage is left with the consciousness of the turiyatita Brahman alone simultaneously with the dawn of that wisdom).

VI-4. There is in the state (of the awareness) of life, the first of the waking state, the second of dreaming, the third of deep sleep, the fourth of the turiya state; and the 'state beyond the fourth' (turiyatita) when the four states are absent. The Self is one only (spoken of as) having the different states of vishva, taijasa, prajna and tatastha (the passive state). There is (only) one luminous Being, the witness, the one free of all attributes; the sage shall speak (i.e. feel) that he is Brahman (alone).

Otherwise there are the four states of waking, etc., in the waking state, the four states of dreaming, etc., in the dreaming state, the four states of deep sleep, etc., in the state of deep sleep and the four states of turiya, etc., in the turiya state. Not so in the state of turiyatita which is devoid of attributes. As vishva, taijasa, prajna and Ishvara in the states of the gross, subtle and causal bodies, the witness remains as one alone in all the states. Is the passive one (tatastha) the witness? The tatastha is not the witness. Due to being a witness, he is not the witness alone. The Jiva is affected by his states of doing, enjoying and egotism, etc. The one other than the Jiva is unaffected (by the various states). If argued that the Jiva too is unaffected, it is not so. There is the conscious feeling of the body due to the consciousness of being the Jiva and of being a Jiva due to the possession of the body. There is an intervention in the state of the Jiva as between the ether in the pot and the all pervading ether. It is due to this intervention alone that the Jiva, pretending inhalation and exhalation investigates (into the supreme witness) by the mantra, 'The Hamsa (Brahman), that I am'. Thus realizing (that there is really no difference between the Jiva and the supreme witness) one shall abandon conscious feeling of the body; thus one becomes free of the consciousness of the body. Such a one alone is said to be Brahman.

VI-5. Giving up attachment, conquering anger, taking a very moderate diet, subduing the senses and blocking the gates (of the body) by his intelligence, (the ascetic) shall direct his mind towards deep meditation.

VI-6. In solitary places alone, in caves and forests, the Yogin, ever in harmony, shall always begin well his meditation (on the Self).

VI-7. In receptions, ceremonies performed in honour of the manes (Sradhas) and sacrifices, in religious processions and festivities and in the assemblies of people the knower of Yoga desiring final emancipation shall never be present.

VI-8. The Yogin absorbed in meditation shall so move about that the people disregard and insult him; but he shall never swerve from the path of the good.

VI-9. The three disciplines are restraint in speech, restraint in action and perfect control of the mind; he who practices these three restraints is 'the observer of the three disciplines' (tridandin) and is a great sage.

VI-10. That ascetic is considered as the foremost of all, who goes to receive alms from different houses of very learned Brahmanas, as a bee does for honey, when the ritual fire emits no smoke and has burnt itself out.

VI-11. He is a despicable ascetic who goes for alms continuously (without any restraint), remains in that order (of ascetics) without an inward urge and has no dispassion.

VI-12. He is considered an ascetic and no other, who, knowing that alms are specially attainable in a particular house, does not go there again.

VI-13-14. That ascetic is considered as one beyond the castes and orders (ativarnashramin) who realizes the supreme truth which is free of the body, senses, etc., which is the all-witness, the spiritual wisdom, the self of bliss and the self-radiant. Castes and orders, etc., pertaining to the body are invented by the bamboozling illusion.

VI-15. They (the castes and orders) are never part of my Self which is of the form of pure consciousness. He who realizes thus by the (teachings of the) Upanishads shall be deemed as one beyond the castes and orders.

VI-16. He whose conduct conforming to castes and orders has dropped out on visualising his Self, goes beyond all (restrictions of) castes and orders and remains in the (bliss of his) Self.

VI-17. The knowers of the truth of all the Vedas declare that man to be beyond the castes and orders who is established in his Self, having reached the stage beyond his order (ashrama) and his caste (varna).

VI-18. Therefore, Oh Narada, even the castes and the orders of other people have all been superimposed on the Self by delusion (of the ordinary people); this is not done by the knower of the Self.

VI-19. There is no (Vedic) injunction, no prohibition, no rule of exclusion or inclusion to those who have realized Brahman; nor is there anything else (restricting their conduct), Oh Narada.

VI-20-21. Unattached to all beings and even to the (attainment of the) position of the god Brahma and uprooting tenderness towards everything, even to his children, wealth, etc., (the novice), full of faith in the path leading to liberation and desiring to acquire the wisdom of the Upanishads, should approach a Guru who has realized Brahman, with a present in his hand.

VI-22. Pleasing him by rendering personal service attentively for a long time, he shall always listen with great attention to (his exposition of) the truths of the Upanishads.

VI-23. Free from 'mine-ness' and egotism, bereft of all attachment and always possessing tranquility, etc., he visualises the Atman in his Self.

VI-24. Dispassion always dawns (on one) only when one sees the defects of worldly life. To one discontented with the life in the world renunciation will come. There is no doubt about it.

VI-25. One (truly) desiring liberation is called a Paramahansa. (Before reaching this state) the ascetic shall practise (in his life) the wisdom of the scripture which is evidently the one means of liberation, by listening to the exposition of the Upanishads, etc.

VI-26. In order to attain the wisdom of the scripture (that results in self-realization) the sage called the Paramahansa should be equipped with all the means such as tranquility, self-restraint, etc.

VI-27-29. Deeply intent on the practice of the (wisdom of the) Upanishads, tranquil, self restrained, conquering the senses, fearless, free always from 'mine-ness', unaffected by the pairs (of opposites), without dependants or other belongings (the ascetic) shall be clad in a tattered loincloth and be with shaven head; or he may be unclad. Wise, proficient in the Vedanta, practising yoga, free from 'mine-ness' and egotism, equanimous towards friends, etc., friendly to all beings, alone, the man of wisdom and the self-controlled - (such an ascetic) crosses (the ocean of worldly misery) and not any other.

VI-30. (As novice) he shall be devoted to the welfare of his elders and reside a year there (in the abode of the Guru). He shall always be vigilant in the observance of the lesser vows (niyamas) as well as the great moral duties (yamas).

VI-31. Then at the end (of the year) having attained the excellent Yoga of wisdom he shall move about the country in conformity with (lit. without antagonizing) right conduct.

VI-32. Thereafter at the end of another year he shall give up (even) the excellent wisdom of the Yajnavalkya and the triad of orders (of Kutichaka, etc.,) and reach the state of the Paramahansa.

VI-33. And bidding farewell to the Gurus (elders and preceptors) he shall indeed move about the country, giving up all attachment, subduing anger, being very moderate in diet, and conquering the senses.

VI-34. These two (people) do not fare well due to incompatibility in their action; the householder not engaging himself in productive work and the mendicant monk busying himself with work.

VI-35. On seeing a young handsome woman (he) becomes inflamed with passion, and drinking liquor he becomes intoxicated. Therefore he shall avoid from afar a woman who is poison to the eye.

VI-36. Conversing with women, as well as chatting with and sending them on errands, their dance, music and laughter and scandals about them - these (the ascetic) shall avoid.

VI-37. Neither (ceremonial) ablution nor muttering prayers, nor worship (of the gods), nor offering oblation to gods, nor means of accomplishing anything, nor fire-ritual, etc., is to be practiced by him here, Oh Narada.

VI-38. He has not (to do) the worshipping (of gods), offering oblation to the manes, going on pilgrimage and the observing of vows; he has neither righteous conduct (dharma) nor unrighteous conduct (adharma); nor has he any rule (of conduct) nor worldly action.

VI-39-41. The Yogin shall give up all (worldly) duties and those conforming to popular practices in every way. The wise ascetic, the Yogin, his mind dwelling on the highest truth, shall not destroy insects, worms, moths, as well as trees. With your attention always turned inward, pure, composed in mind, your mind filled with the Self, discarding inward contact (with outward objects), may you, Oh Narada, move freely in the world. Journeying alone the ascetic shall not move about in an anarchical country.

VI-42. Praising none, bowing to no one, not uttering Svadha (as he worships no manes), residing in unstable (deserted houses) and hills the ascetic shall move about without any restraint. Thus (ends the sixth chapter of) the Upanishad.

VII-1. Then asked about the restrictions to (the conduct of) the ascetic, the god Brahma said to them in front of Narada. (The ascetic) being dispassionate shall reside in a fixed abode during the rains and move about for eight months alone; he shall not (then) reside in one place (continuously). The mendicant monk shall not stay in one place like a deer out of fright. He shall not accept (any proposal to prolong his stay) which militates against his departure. He shall not cross a river (swimming) with his hands. Neither shall he climb a tree (for fruits). He shall not witness the festival in honour of any god. He shall not subsist on food from one place (alone). He shall not perform external worship of gods. Discarding everything other than the Self and subsisting on food secured as alms from a number of houses as a bee (gathers honey), becoming lean, not increasing fat (in the body), he shall discard (the fattening) ghee like blood. (He shall consider) getting food in one house alone as (taking) meat, anointing himself with fragrant unguent as smearing with an impure thing, treacle as an

outcaste, garment as a plate with leavings of another, oil-bath as attachment to women, delighting with friends as urine, desire as beef, the place previously known to him as the hut of an outcaste, women as snakes, gold as deadly poison, an assembly hall as a cemetery, the capital city as dreadful hell (Kumbhipaka), and food in one house as lumps of flesh of a corpse.

Discarding the sight of others as different from himself and also the ways of the world, leaving his native place, avoiding the places previously known to him, recollecting the bliss of the Self like the joy of regaining a forgotten object and forgetting the pride in his body and native place, admitting that his body is fit to be discarded like a corpse, he shall remain far away leaving the place of his children and close relatives as a thief does when released from prison. Subsisting on food secured without effort, devoting himself to meditation on Brahman and the Pranava and freed of all (worldly) activities, having burnt passion, anger, greed, delusion, pride, envy, etc., and unaffected by the three gunas (Sattva etc.), free of the six human infirmities (hunger, thirst, etc.), devoid of change due to the six states (of beings namely origin, existence, etc.), true in speech, pure, not hating any one, (residing) one night in a village, five nights in a city, five nights in sacred spots, five nights in holy places on the banks of sacred rivers, without a fixed abode, with a steady mind, never uttering a falsehood, he may reside in mountain-caves; he shall journey alone, (but intent on the four months of rest during the rains, chaturmashya) he may journey in the company of another towards a village, and as three or four towards a city.

(The rule is) that a mendicant monk shall journey alone. He shall not allow free play to the fourteen organs there. Enjoying the wealth of dispassion brought on by the full knowledge (of the transient nature of worldly life), (firmly) resolved in himself that there is no one other than his Self and there is no other different from him, seeing everywhere his own form and (thus) attaining liberation while living (jivanmukti), and conscious of his fourfold Self (as Otir, etc.) till the end of the sway of prarabdha-karman, (the ascetic) shall live meditating on his Self till his body falls.

VII-2. (These are) bathing at the three periods (sandhyas) of the day by the Kutichaka ascetic, twice by the Bahudaka, once by the Hamsa, mental bath by the Paramahamsa, bath (i.e. smearing) of holy ashes by the Turiyatita, and air-bath by the Avadhuta.

VII-3. The Kutichaka should put on the perpendicular mark of sandal on the forehead (urdhvapundra), the Bahudaka the three horizontal lines of holy ashes (tripundra), the Hamsa (either) the urdhvapundra or the tripundra, the Paramahamsa the smearing of holy ashes, the Turiyatita the mark of sandal (tilakapundra), the Avadhuta none at all (or) the Turiyatita and the Avadhuta (have none at all).

VII-4. The Kutichaka shall have a shave (in each of the six) seasons, the Bahudaka a shave (at the end of) two seasons, the Paramahamsa no shave or if there is, a shave in six months (at the time of the solstice, ayana), and no shave to the Turiyatita and the Avadhuta.

VII-5. The Kutichaka takes food in one house, the Bahudaka collects alms from door to door as a bee does honey, the Hamsa and the Paramahamsa use the hand as the vessel (i.e. begging bowl), the Turiyatita is cow-mouthed (i.e. food is placed in his mouth) and the Avadhuta takes food at random (as does a python).

VII-6. The Kutichaka (wears) two garments, the Bahudaka one garment, the Hamsa a piece (of cloth), the Paramahamsa is either unclad or wears a single loin-cloth, the Turiyatita and the Avadhuta are unclad (lit. they remain as at the time of birth). The Hamsa and the Paramahamsa wear a (deer-)skin, not the others.

VII-7. The Kutichaka and the Bahudaka (practise) worship of gods, the Hamsa and the Paramahamsa worship mentally, the Turiyatita and the Avadhuta feel, 'That I am' (i.e. they identify the individual soul with the supreme spirit)

VII-8. The Kutichaka and the Bahudaka have the right to recite mantras, the Hamsa and the Paramahamsa to meditate (on them), the Turiyatita and the Avadhuta have no right for either of the two (practices), (but) the Turiyatita and the Avadhuta have the right to give instruction on the great Vedantic texts; so also the Paramahamsa. The Kutichaka, the Bahudaka and the Hamsa have no right to give instruction to others.

VII-9. The Kutichaka and the Bahudaka (are to meditate on) the Pranava of men (the external Pranava consisting of four mantras), the Hamsa and the Paramahamsa on the antarapranava (consisting of eight mantras), the Turiyatita and the Avadhuta on brahmapranava (consisting of sixteen matras).

VII-10. The Kutichaka and the Bahudaka shall listen (to the exposition of the Vedanta), the Hamsa and the Paramahamsa reflect on them, the Turiyatita and the Avadhuta have profound and repeated meditation on them. The rule is that all these (ascetics) shall meditate on the Self.

VII-11. Thus the aspirant after liberation always remembering the liberating mantra (Om) which enables him to cross (the ocean of) worldly life, shall live 'liberated while living'; the ascetic shall seek the means to attain final beatitude (Kaivalya) according to the rules of the special order (of the ascetic in which he finds himself). Thus (ends the seventh chapter of) the Upanishad.

VIII-1. Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the god Brahma commenced to expound it. The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashiti). Which is the vyashti? Which is the samashiti? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardhamatra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is prolated (pluta). The Samhara-Pranava is pluta-pluta.

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhamatra is the fourth, the bindu is the fifth, the nada the sixth, the kala

the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all -thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universes (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

VIII-6. Past, present and future constitute the three periods - the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

VIII-7. The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir and the Turya).

VIII-9-11. This Atman is fourfold - as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).

VIII-12-13. This Vishva (jit) is the first pada (of the Atman).

[The Vishva (the Vishvapada of the Atman) has four aspects in the four states of waking, dreaming, deep sleep and the Turya. In the waking state it functions through the senses and experiences the sight, etc., of objects. This is the waking within the waking state (jagrat-jagrana). Its experiencer in the individual aspect is the Vishva-Vishva (the Vishva subdivision of the Vishvapada of the Atman); it is Virat-Viraj in the collective aspect. It is Otir-Otir in the individual and collective aspects. When the mind grasps objects without the functioning of the senses it is dreaming within the waking state (jagrat-svapna); its experiencer is Vishva-Taijasa (the Taijasa subdivision of the Vishva). When one is not conscious of anything but remains as if unconscious then it is sleep within the waking state (jagrat-susupti); its experiencer is the Vishva-Prajna (the Prajna subdivision of the Vishva). When one

is in equanimity due to the grace of the Guru or the fruition of one's good deeds (punya), as if one were in Samadhi, and behaves like an onlooker (sakshin) it is the Turya in the waking state (jagrat-turya). Its experiencer is the Vishva-Turya (the Turya subdivision of the Vishva)].

The second pada (of the Atman the Taijasa, too, has four aspects (the Taijasa-Vishva, the Taijasa-Taijasa, the Taijasa-Prajna and the Taijasa-Turya) and is the lord of beings, the Hiranyagarbha. It functions as the master in the dreaming state. It perceives subtle forms (of the phenomenal world) and experiences them. Though possessing eight limbs it is one and not different, Oh Narada (lit. the tormentor of foes).

VIII-14-16. [When in the dreaming state the Atman experiences the sight, etc., of objects with dream-eyes, etc., without the active functioning of the mind then there is the waking within the dreaming state (svapna-jagarana) and its experiencer is the Taijasa-Vishva (the Vishva subdivision of the Taijasa). Its experiencer is the Sutra-Viraj in the collective aspect of the experiences of the svapna-jagarana state; it is the Otir subdivision of the Anujnatir in the individual and collective aspects. When in the dreaming state the Atman enjoys the objects by the mind alone without the functioning of the dream-eyes, etc., and the svapna-jagarana state, it is the state of svapna-svapna (dreaming within the dreaming state). Its experiencer is the Taijasa-taijasa (the Taijasa subdivision of the Taijasa pada of the Atman). When there is no experience of the svapna-jagarana and the svapna-svapna states and there is no perception either by the dream-eyes, etc., or by the mind and there is a total forgetfulness of external objects and of oneself, that state of insensibility is the svapna-susupti (the state of deep sleep within the dreaming state). The Atman who experiences this state is the Taijasa-Prajna (the Prajna subdivision of the Taijasa pada of the Atman). When due to the fruition of one's good deeds there are no perceptions of the three previous states of the dreaming state and the Atman remains in the Turya state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and particular experiences of the external world and of the inner senses, that state is svapna-turya (the Turya subdivision of dreaming state) and the Atman who experiences this is the Taijasa-Turya (the Turya subdivision of the Taijasa pada of the fourfold Atman)].

When one is asleep and neither hankers after desire nor sees any dream that is clearly deep sleep. In this state functions the four-fold Prajna (as Prajna-Vishva, Prajna-Taijasa, Prajna-Prajna and Prajna-Turya), which is termed the third pada of the Atman. This Atman is one, remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face, is omnipresent and indestructible and is the Ishvara.

VIII-17. He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.

VIII-18. All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings (i.e. for self-realization); hence they are akin to the state of deep sleep; it is really dream-stuff and has been said to be an illusion alone. [In the state of deep sleep when the person remaining in either of the two states of waking or dreaming desires to move to the state of deep sleep and experiences the false notion of form, etc., of objects with the eyes, etc., then it is the state of waking within deep sleep (susupti-jagrat); its experiencer in the individual aspect is the Vishva subdivision of the Prajna; in its collective aspect it is the Viraj subdivision of the Bijatman; in the combined individual and collective aspect it is the Anujnaikarasotir. In the state of deep sleep when the Atman is free of the false notion of form, etc., of external objects and occupying a position in either of the waking or dreaming states experiences the false notions of form, etc., of objects, it is the state of dreaming with in deep sleep (svapna-svapna). The experiencing Atman then is the Prajna-

Taijasa (the Taijasa subdivision of the Prajna). Again in deep sleep when the Atman, though experiencing the false notion of form, etc., of objects with the false activities (of seeing, etc.), which pervade one's consciousness (Chaitanya), is yet not experiencing them as if stagnant, then it is the state of deep sleep within deep sleep. The experiencing Atman then is the Prajna-Prajna (the Prajna subdivision immanent in the Prajna). Again in the state of deep sleep when the Atman enjoys bliss, remaining as the witness of the experiences of the three previous stages in deep sleep, then it is the Turya state of deep sleep and the experiencing Atman is the Prajna-Turya (the Turya subdivision of the Prajna)].

VIII-19-20. The fourth (pada, the Turya) though fourfold (as Turya-Vishva, Turya-Taijasa, Turya-Prajna and Turya-Turya) is indeed the one essence of pure consciousness, for the reason that each one of these (Vishva, etc.,) culminates in the Turya state. (The Turya state) forms the basis for the differentiation (of the Atman) as Otir, Anujnatir and Anujnana (i.e. Anujnanaikarasa). These three different states are (really) susupta (as they merely constitute a veil of the Turya-Turya which is supreme bliss) and consist of an inward dream-stuff. Knowing that (anything other than the Turya-Turya) is mere illusion, there remains the next moment the one essence of pure consciousness.

VIII-21. [As the Turya-Turya, being the one state of bliss, is incapable of subdivisions in the individual, collective, and partly individual and partly collective aspects, the Turya by itself is not of a fourfold nature, but only three (excluding the Turya-Turya). This threefold nature of the Turya may be explained thus: As there are distinctions in external objects, the knower of Brahman perceives them with his senses, but without distinction; this state is the turya-jagarana; the Atman who experiences this state individually is the Turya-Vishva, collectively it is the Turya-Viraj, partly individual partly collective it is the Avikalpa-Otir. When the knower of Brahman, with all sense-activities abated, perceives the oneness of the Self with Brahman by his mind alone it is the state of turya-svapna; the Atman who experiences this is the Turya-Taijasa. When the person is in distinctionless deep meditation (Nirvikalpa-samadhi) and remains as if in a state of suspended animation, it is the state of turya-susupti and the experiencing Atman is the Turya-Prajna.]

Here is the distinct precept that the Turya-Turya is not at any time gross wisdom, (as it is not the Otrotir which is the same as Vishva-Vishva and the Viraj-Viraj, experiencing the jagrat-jagarana state), nor indeed the subtle sentience (as it is different from the Taijasa, Sutra and Anujnatir of the Svapna-jagarana state), nor pure consciousness (Prajna), (as it is different from the Otir-Avikalpa, the same as the Vishva, the Viraj and the Turya of the form of consciousness disclosing the presence or absence of the jagrat-jagarana and other states), nor anywhere else, Oh sage.

VIII-22. It is not non-consciousness (Aprajna) (as it is far away from the Anujnatir-Otir, identical with the Taijasa-Vishva and the Sutra-Viraj that are without outward perception in the svapna-jagarana state), nor of both gross and subtle consciousness (as it is outside the scope of Otir-Anujnaikarasa, identified with the Vishva-Prajna and the Viraj-Bija of the jagrat-svapna state which is outside the province of true knowledge), nor exclusive intelligence (as it is not within the scope of Anujnatir-Anujnaikarasa, identified with the Taijasa-Prajna and the Sutra-Bija of the form of exclusive intelligence functioning in the svapna-svapna state) and is never perceptible (as it is beyond the range of the Anujnatir-Anujnatir, identified with the taijasa-Taijasa and the Sutra-Sutra deluded by the vision created by the mind in the svapna-svapna state).

VIII-23. It cannot be defined (as it is different from the Anujnaikarasa-Anujnatir, identified with the Prajna-Taijasa and the Bija-Sutra which can be known only through the ignorance of the Atman in the svapna-svapna state), cannot be grasped (as it is different from the Anujnaikarasa-Otir, identified with the Prajna-Vishva and the Bija-Viraj, which can be grasped through the ignorance of the Atman in the

svapna-jagarana state), is incapable of being expressed (as it is different from the Anujnatir-Avikalpa, identified with the Taijasa-Sutra-Turiya, which manifests the presence or absence of the svapna-jagarana and other states in the svapna-turya state), is beyond thought (as it is outside the Anujnaikarasa-Anujnaikarasa, identified with the Prajna-Prajna and the Bija-Bija in the svapa-svapa state, having only the recollection, 'I know not anything of that state'), is incapable of being given a name (as it is untouched by the perception of the Anujnaikarasa-Avikalpa, identified with the Prajna-Bija-Turya, that could be named as the witness of the presence or absence of the svapna-jagarana and similar states in the svapna-turya state), is also the essence of the conviction in the one Atman (as it is different from the perceptions of the Avikalpa-Otir, identified with the Turya-Vishva-Viraj, experiencing the turya-jagarana state), is the annihilation of worldly life (as it cannot bear even the smell of the Avikalpa-Anujnatir, identified with the Turya-Taijasa-Sutra which in some cases does not put an end to worldly life and which experiences the turya-svapna state), is quiescent (as it differs from the experience of the Avikalpa-Anujnaikarasa, identified with the Turya-Prajna-Bija experiencing the turya-svapna state), is the auspicious one (as it is the same as final beatitude - Kaivalya - in the disembodied state) and is the non-dual one (as it is of the form of the supreme non-dual state without a counter-part) - this (the knowers of Brahman) consider as the fourth (the turya-turya); it is the (same as the) Brahma-Pranava. This should be realized and not any other (called) turya. This (turya-turya) is the prop to the seekers after liberation as the sun (to the phenomenal world); it is self-effulgent (as it is the source of lustre to the sun, etc.); it is the ether of Brahman (as it is without a counter-part); it always shines as it is the transcendent Brahman. Thus (ends the eighth chapter of) the Upanishad.

IX-1. Then Narada inquired: 'How is the real form of Brahman?' The god Brahma answered (expounding) the real form of Brahman. Those who consider that He (the transcendent Brahman) is one and himself (the individual self) as another are beasts, though not beasts in their (true) nature. The wise (sage) having realized thus (that the individual Self and Brahman are identical) is released from the jaws of death (i.e. belief in duality results in death and renunciation-birth; that in non-duality, in immortality). There is no other path known to reach the goal (of final beatitude).

IX-2. Time (is the root-cause of worldly life, say some philosophers), Nature (say the Mimamsakas), chance (say the atheists), the (five) elements (say the Jainas who believe in the eternity of the world), Matter (Prakriti) (say the Saktas), the Purusha (Hiranyagarbha) (say the Yogins) - thus the speculation (on the cause of worldly life). The combination of these is not (the cause) on account of the existence of the Self. The Self too is incapable (of being the cause) on account of its being subject to happiness and misery.

IX-3. They (the knowers of Brahman) resorting to the Yoga of deep meditation perceived the power (Maya) of the self-luminous Atman, well hidden by its own attributes (of Sattva, etc.), who, alone, governs all these causes including Time and the individual Self.

IX-4. (Maya, under the guidance of the Saguna-Brahman - Ishvara - created the universe. Brahman itself does not perform any action as it is nishkriya). (They perceived) that (world resembling the wheel of a chariot) in one felly (Maya), covered with three (the gods Brahma, Vishnu and Shiva, possessing the power of creation, sustenance and withdrawal of the world, due to the association with the three gunas), possessing sixteen powers (kalas), having fifty spokes with twenty nails (in the form of the senses and their objects), having six groups of eight (astakas) with one fetter (desire) of many forms, with three kinds of paths, and having delusion which is the cause of the two (goodness and sin, based on love and hatred).

IX-5. We think of that (river) the water of which flows in five ways (currents), which has five fierce mouths due to five causes, the waves of which are the five vital airs, whose source is (the ego) which controls the five senses of perception, which has five whirlpools, whose speed of flow consists of the five miseries, which has fifty divisions and which has five junctures.

IX-6. In this wheel of Brahman which is (the cause of) the life of all, (the substratum of) the dissolution of all and extensive (far vaster than the sky), the Hamsa (the Paramatman in the form of the individual Self) is revolved. Having considered himself as separate (as the individual Self, as the ether in the pot with reference to the all-pervading ether), and Brahman as the controlling Self (he is revolved in the wheel of worldly life); and then becoming beloved by Him (on realizing the truth in 'Thou art That', and 'I am Brahman') (the individual soul) attains immortality.

IX-7. This (described before as different from the Saguna Brahman, or Ishvara) has indeed been sung (in the Upanishads) as the supreme Brahman; on Him (the essence of the Pranava) the triad (is super-imposed) and it is the support (of the phenomenal world) which is in itself; it is imperishable. Knowers of the Veda realizing the difference (between the Self and Brahman to be false) and being completely devoted to Him are absorbed in the transcendent Brahman.

IX-8. The Lord sustains the universe unified (by cause and effect), the perishable (phenomenal world) and the imperishable (Maya), the manifested (Nature) and the un-manifested (cause, Maya). The individual Atman is considered to be powerless due to its nature of being an experiencer (of pleasure and pain); having realized the self-effulgent Being, he becomes free of all bonds.

IX-9. The omniscient and the ignorant are the two uncreated beings; the (former) is the Lord and (the other) the powerless (anisha); there is indeed the one uncreated (Prakriti) which is intended for the things of experience and the experiencer. The (transcendent) Atman is unlimited and omnipresent and is not an agent (of actions). When (one) realizes these three (Ishvara, the individual Self and Prakriti) to be Brahman (one becomes Brahman).

IX-10. Prakriti (Pradhana) is perishable; the Lord (Hara, who dispels ignorance) is immortal and imperishable. The one self-effulgent Being rules over the perishable (Prakriti) and the individual Atman. By repeated deep meditation on Him and concentration of the mind (in Yoga, 'I am He') and by the realization of true reality, (there shall be) the disappearance of the universal illusion (Maya) at the end (of one's ignorance).

IX-11. Having realized the self-effulgent Lord (as identical with the Self) one is released from all bonds; with all miseries destroyed there will be an end to births and deaths. By deeply meditating on that (that he is no other than that reality) and when the difference between the body (and the Self has disappeared) (the sage) realizes the third supreme state (of the Parameshvara) and (therein) final beatitude (kevala), and (thus) has fulfilled himself.

IX-12. This (Brahman) should be realized (as oneself), it is everlasting and present as the individual Atman; for there is nothing other than that that is worthy of realization. Having considered (with illusory vision) the experiencer (individual Atman), the objective world (of experience) and the Ishvara (ruler) (as different), (know) that all this triad has been well declared (by the knowers of the Vedanta) to be Brahman (alone).

IX-13. The means of realizing this Brahman is the Brahma-Vidya (the teaching of the Upanishads) and penance (i.e. deep meditation); it is solely dependent on the Upanishads (for its realization).

IX-14. To one who thus understands and meditates on one's Self alone, 'what delusion is there, what sorrow, to one who beholds oneness?' Hence (the separateness of) Viraj, the past, the present and the future (disappears and they) become of the form of the indestructible (Brahman).

IX-15. Subtler than the atom, greater than the great, the Self is situated in the heart of this (every) creature. One sees this transcendent Lord who is free from passions by the grace of the creator and (thus) becomes freed from sorrow.

IX-16. Having no hands and feet, (the Lord) moves fast and grasps (objects); without eyes He sees; without ears He hears. He knows things to be known (without a mind, as he is omniscient); no one knows Him. (Knowers of the Vedanta) speak of Him as the foremost transcendental Purusha (the supreme Consciousness).

IX-17. The wise (Yogin) does not feel sorrow, having realized the Atman who is bodiless, transcendent and all pervading and who is present in (all) bodies which are impermanent.

IX-18. This transcendent (Being) the prop of all (as Vishnu), whose powers are beyond (the reach of) thought, who is to be realized by the esoteric meaning of all the Upanishads, and who is greater than the (indestructible) great, ought to be realized; at the end of everything (phenomenal) the emancipator (lit. the harbinger of death to avidya) ought to be known.

IX-19. The (all-)wise, the (most) ancient, the most exalted of sentient beings, the Lord of all, the one adored by all gods, and devoid of beginning, middle and end, the infinite, the indestructible and the prop (lit. the mountain) to (the gods) Shiva, Vishnu and Brahma (should be realized).

IX-20. All this Universe made up of the five elements and remaining in the five, which becomes endless in variety by their quintuplication is pervaded by him (the Atman as Antaryamin, etc.); but it is un-encompassable by the parts (thus) quintuplicated; (for) it is the highest of the high and greater than the great, and eternal auspiciousness by the effulgence of its own form. (Thus the seeker after liberation should realize the Self as Brahman).

IX-21. Neither one who has not refrained from bad conduct, nor one who is not peaceful, nor one without concentrated meditation, nor one whose mind is not quiescent can realize him (Brahman) by (mere) knowledge (of the scripture). (By the one gaining true knowledge (Prajnana) by refraining from the evils described above realizes Brahman).

IX-22. The Self (remaining in oneself) reveals itself neither to one (who considers it) as inwardly wise, nor as outwardly wise, nor as gross, nor as subtle, nor as knowledge, nor as ignorance, nor as knowledge of both (external and internal), nor as conceivable, nor as directly connected with worldly activities. He who realizes it thus becomes liberated; he becomes liberated. Thus said the god Brahma.

IX-23. The mendicant monk is a knower of the real nature of the Self. The mendicant monk journeys alone (as duality is foreign to him even in a crowd). Like a deer timid through fear, he remains (without mixing with company). He does not stand in the way (of others' progress). Discarding everything other than his (bare) body, sustaining his life in the manner of a bee (by collecting food from different places) and deeply meditating on his Self and without seeing any difference in all things from his own Self, he becomes liberated. This mendicant monk abstaining from being the agent of all (worldly) actions, freed from (duties of) the preceptor, disciple, scripture, etc., and discarding all bands of the phenomenal world, is untouched by delusions. How can the mendicant monk devoid of

wealth be happy? He is rich (as he has the wealth of Brahman), beyond both knowledge and ignorance, beyond pleasure and pain, illumined by self-effulgence, celebrated among all (people), omniscient, the giver of all great powers, the lord of all - thus he considers himself. That is the highest place of Lord Vishnu where the Yogins, having reached it never return (therefrom). The sun shines not there, nor does the moon. He never again returns (to worldly life), he never returns. That is final beatitude (Kaivalya). Thus (ends) the Upanishad. End of the ninth chapter (and the Upanishad).

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Narada-Parivrajakopanisad, included in the Atharva-Veda.

19. Nrisimha Poorva Tapaniya Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

The First Upanishad

Bhagawan Narasimha who is partly human and partly lion shines as Parabrahma with Rutha (discipline of the visible world) and Sathya (basic truth). He appears with two colours viz. black and golden red. His nature is to go up and he has a very terrible and fearsome stare but he is a "Sankara" doing good to people. He is called "Neela Lohitha (He who is red and black)" because his neck is black and the top of it is red. In another of his aspects he is Umaphathi (husband of Uma) and Pasupathi (Lord of all beings). He holds the bow called "Pinaka" and has great luster. He is the god of all knowledge. He is god of all beings. He is the Lord of all Vedas. He is the boss of Brahma and He is praised by Yajur Veda. One should know the praise of Sama Veda of him. Those who know that will attain the deathless state.

The Second Upanishad

Devas were afraid of death, sins and family life. They approached Praja Pathi. He told them about the Narasimha Mantra which was "the King of all Mantras" written in Anushtup meter. Because of this, they won victory over death. They won over all sins and also destroyed the problems of family life. So any of those who are afraid of death, sins and family life, should get themselves taught the "Narasimha Mantra" which is called "the King of Mantras" and which is written in anushtup meter. They all would win over death and win over sin as well problems due to family life.

The King of Mantras:

[The following is a simple translation of the King of Mantras of Lord Narasimha and what follows is an explanation and justification of each description.]

My salutations to That Nrusimha,
Who is fierce,
Who is heroic,
Who is Maha Vishnu,
Who is burning,
Who has faces every where,
Who is half Lion and half Man,
Who is fearful,
Who is safe,
Who is death and deathlessness.

He is called "Ugra [fierce]" because by his power He creates, looks after, destroys and elevates without break and also attracts all devas, all beings, all bhoothas Hey Lord Narasimha, you who is being praised by me, please give me perennial happiness even when I am in this body which is not permanent. Let your soldiers kill all my enemies who are different from me. 1

He is called "Veera [heroic]" because by his power He makes all worlds, all devas, all beings and all boothas play, and allow them to take rest and also creates, helps them grow and attracts without any break these worlds, devas, beings and boothas. He is behind every action, very capable, mountain like and one who fulfills the desires of devas. 2

He is "Maha Vishnu", because he pervades in all the worlds and makes all the world pervade, similar to the fatty gum that spreads in all meat, from this side to that and also from other side to this side. There is nothing in the world that is not him. He is pervading in all things in the world. He is the leader of all souls. Worship of souls is His worship. He exists in all the three shining things viz. Moon, Sun and fire. 3

He is called "Jwalantham [burning]", because he makes the entire world which includes all devas, all beings and all Bhoothas shine because of his luster and also shines in them and makes them release flames. He is the one who created the world and makes it rapidly multiply. He is the one who shines because of his own luster and also makes others shine. He spreads heat throughout the world and makes the world swelter. He spreads his rays everywhere and makes them release rays. He has a personality which causes only good. He gives only that which is good and he is good. 4

He is called "Sarvatho Mukham [having faces everywhere]" because he sees everywhere without having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the world came from him. In the end everything goes back and merges in him. I salute him who has faces every where. 5

Among all animals the most fear some and also most special is the lion. That is why God of the Universe took birth as Narasimha. That deathless form became one which does good to the entire world. That is why he is called "Narasimham [half man and half lion]". That Maha Vishnu who has this fearsome form does not cause fear among his devotees. He is being worshipped and praised by them. He is the one who travels all over earth and also one who lives on the mountain top. In his form of Trivikrama, he measured all the worlds in three steps. 6

He is called "Bheeshanam [fear full]" because all the crowds of devas, men and Bhoothas and all the worlds run away fearing Him; but he is not afraid of anything. The wind blows because it is afraid of Him. The Sun rises above because he is afraid of Him. It is because of fear for Him, that the God of fire, Indra and the God of death do their work. 7

He is called "Bhadram [safe]" because he is good things personified, because he forever shines giving good things, because he makes others shine, because he is superior and because he does very good things. Hey Devas, we have to hear with our ears about this "Bhadram". Hey, those of you who are fit to be worshipped, we have to see with our eyes that "Bhadram". Let us live as much as the Gods live with healthy organs and healthy bodies praising and singing Him. 8

He is called "Mruthyu-Mruthyum [death and deathlessness]" because just by mere thought of His devotees, he destroys death and untimely death to them. He is one who gives the knowledge of the soul and also one who gives strength. All devas bow before Him and praise Him. Let us satisfy Him by offering Him "Havis-food" through the fire sacrifice because even his shadow is nectar and he is the death which destroys death. 9

He is worshipped by the chanting of "Namami [I salute him]", because he is being worshipped by all devas, all those who have forsaken his world and all those who swear by Brahman and also because the lord of the Vedas worship him telling these words. Indra, Mithra (Sun), Aryama and all other devas exist in him. 10

I was born before this world which is pretty and orderly. I existed even before the devas. I am the central power of that which never dies. He who gives me (in my form as food for people) in charity, becomes the one who protects the soul. If given without understanding this, I who am food, eat the one who eats. I am the one who becomes all the world and destroys it. My light is like that of a sun, who standing alone gives light to all the world. This Upanishad says that one who understands this attains salvation. 11

The Third Upanishad

The devas requested Brahma to teach them the power of Anushtup Mantra Raja (The king of Chants set to anushtup meter) and also its root. Brahma told them:

This illusion (Maya) which is the power of Narasimha (which is Eem) is the one which creates everything, protects them and destroys them. Therefore you have to realize that this illusion is the power. The one who understands the power of this illusion; he crosses all sins and also attains deathlessness. He enjoys the wealth with fame. The experts in Brahman argue among themselves whether this is short, long or extra long (Pronunciation?). One who pronounces this with short ending, will burn away all sins and would attain deathlessness. He who pronounces this in long ending, would get wealth with fame and also attain deathlessness. He who pronounces it with extra long ending would attain ethereal knowledge and also deathlessness. What follows is the explanation given by sages:

"Oh power behind Eem who is the personification of the power of illusion, please protect us. Please bless us so that we are able to cross easily in a straight forward manner this sea of birth and death. People who know you, call you also as Sreedevi, Lakshmi, Parvathy, Bhoodevi (The Goddess of Earth), Sashti Devi, Sree Vidhya and Indra Sena. Requesting you to give me long life, I submit myself to you who is the mother of all Vedas.

All the beings and things in the world were produced from the sky (Ether). All living things were made from the sky. They live in the sky. They go towards the sky and enter and disappear there. So we have to understand that the sky is the root (The root word for the sky is Ham)."

The explanation given by sages are as follows:

"That root "Ham" is the Sun God traveling in the pure sky, in "Air" in the atmosphere, in "Fire" in fire sacrifices, and exists as "Guests" in homes. That is the only one thing which is with devas and also with men. It is the truth. It is that thing which is born out of sky, water, earth, sacrificial fire and mountains. This is the great truth. The Upanishad says that "only the one who knows this knows the secret implication of the mantra".

Fourth Upanishad

The devas approached Brahma and asked him to teach them about the branch (part) mantras of the Narasimha Mantra Raja. Brahma told them that they should know that the Pranava, Savithri, Yajur Lakshmi and Narasimha Gayathri are the four parts (Branches) of Narasimha Mantra and also that any one who knows this attains deathlessness.

1. Pranavam is nothing but "Om"

2. The Savithri Mantra which protects those who chant it is told in Yajur Veda. It has spread throughout the world. The Savithri Ashtakshara (Eight letters) consists of the two letters "Gruni", the three letters, "Soorya" and the three letters "Aadhithya". This is a chant which increases your stature and your wealth. Great wealth will come in search of one who knows this.

3. The Yajur Mahalakshmi Mantra is "Om Bhoor Lakshmi, Bhuvan Lakshmi, Suva Kala Karni, Thanno Lakshmi Prachodayath". This has 24 letters. All this universe is in the form of this Gayathri. So the one who knows this Yajur Maha Lakshmi Mantra, would enjoy great wealth with lot of fame.

4. The Narasimha Gayathri is, "Om Nrusimhaya Vidhmahe Vajra Nakhaya Deemahi. Thannah Simha Prachodayath". This is the mantra in which all the Vedas and Devas reside. The one who knows this would be the one with whom the Devas and Vedas will live forever.

The devas approached Brahma and asked him, "By chanting which Mantra, God will take great mercy on us and give us a sight of His form. Please tell us about that." Then Brahma told them as follows: "Om, Um, Om. Yo Vai Nirusimho Devo Bhagawan Yascha Brahma Thasmai Vo Namoh Namah. Om Kram Om. Yo Vai Nrusimho Devo Bhagwan Yascha Vishnu Thasmai Vai Namoh Nama. Om Veem Om. Yo Vai Nrusimho Devo Bhagwan Yascha Maheswara Thasmai Vai Namoh Nama."

[The 32 gods to whom similar mantra has to be prayed with Um-kram-Veem-Ram are Brahma, Vishnu, Maheswara Purusha, Eashwara, Saraswathi, Sree Gowri, Prakuthi, Vidhya, Omkara, Ardha mathra, Vedhaa, Panchakhya, Saptha Vyahrudaya, Loka Pala, Vasava, Rudra, Aadhithya, Ashtou Gruha, Maha Bhootha, Kaala, Manu, Mruthyu, Yama, Kandhaka, Paraana, Soorya, Soma, Virat Purusha, and Jeeva and in the end chant "Om Ham, Om, Yo Vai Nrusimho Devo Bhagawan Yascha Sarvam Tasmai Vai Namoh Nama.")

Brahma told, "If One who prays God daily using these 32 mantras, God will become greatly pleased and would appear personally. So to any one who prays Bhagawan Narasimha using these mantras, He would appear to him personally. That devotee would also see everything and attain deathlessness. Thus tells the great Upanishad."

Fifth Upanishad

Devas approached Brahma and requested him, "Bhagawan, please tell us about the famous Chakra called Maha Chakra. The sages tell that "It is supposed to fulfill all the wishes and is the gateway to salvation".

Lord Brahma told them:

"Sudharshana (the holy wheel of Lord Vishnu) is that great Chakra. On its middle is written, the Taraka mantra (OM) and also the single letter of Narasimha (Kshroum), on its six petals of the Sudarshana six letters (Sahasrara Hum Phat) are written, on its eight petals the eight letters (Om

Namo Narayanaya) are written, on its twelve petals is written the twelve holy letters (Om Namō Vasudevaya), on its sixteen petals, the mathruka (model) sixteen letters with their roots (Am Aam, Em, EEm..... Aha) is written and on its 32 petals are written the letters of the "Narasimha Anushtup Mantra Raja." This is the Sudarshana Chakra, This fulfills all ones wishes and is the gateway of salvation. It is a form of Yajur Veda, Rig Veda, Sama Veda, Brahman and Amrutha (nectar).

The one who daily chants this "Narasimha Anushtup Mantra Raja" would be able to control fire, control wind, control Sun, control moon, control water, control all devas, control all planets and control poison.

Rig Veda tells us about this, "The devotees who practice this would be able to see Lord Vishnu in the ethereal sky, like an ordinary man is able to see the sun in the sky. The devotees who are Brahmins would be able to praise the lighted Vishnu's form. The Upanishads tell that, this would be attained only by one who worships without any desire."

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Nrisimha Poorva Tapaniyopanishad, as contained in the Atharva-Veda.

[Publisher's Note: Nrisimha Tapaniya Upanishad, listed as one of the 108 Upanishads in our version of Muktika Upanishad, has been shown as two Upanishads (Nrisimha Poorva Tapaniya Upanishad and Nrisimha Uttara Tapaniya Upanishad) in another version of Muktika Upanishad. Hence their translations are being provided here separately.]

20. Nrisimha Uttara Tapaniya Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

First Chapter

Devas approached Lord Brahma and requested him, "Please teach us about the soul which is more minute than the atom and also about the letter "Om". He said, "So be it" and what he said was: "All this is the letter "Om". What is past, what is present and what will be in future are its interpretations. All these are Om. All these are Brahman. This soul also is Brahman. Joining this Atma (soul) with the Brahman called Om and joining together the Brahman and the soul, and realizing that the birthless, deathless, nectar drenched and fearless Brahman is nothing but the Om, and then putting together the three types of bodies and all these in to it and then making it our own so as to become one with that and then destroy it. Continue to meditate that Om which is the soul with the three types of bodies and also the Para Brahman with three types of bodies. This soul which is gross and enjoys mega pleasures, which is also very minute and enjoys even the minutest pleasures and which becomes united and enjoys the pleasures of happiness, has four legs (branches).

When it is awake its feelings are gross. It enjoys gross feelings with its seven organs and 19 faces (ten sense organs, five pranas, mind, brain, sensibility and ego). Its name is Chaturathma Viswan (on the whole) and Vaisvanaran (partly). This is its first leg.

In the state of dream, its feelings are very minute. It will enjoy this minute sense with its seven organs and nineteen faces. Its name is Chaturathma Thaijasa (on the whole) and also Hiranyagarbhan (partly). This is its second leg.

Where there is no desire and also where there are no dreams, that state is called Sushupthi. In that state, one is single, personification of knowledge, having an endless form, one who enjoys happiness and steadfastly concentrates only on knowledge. His name is Chaturathma Pragnan (knower). This is the third leg (aspect). He alone is Lord of all beings, one who knows everything, one who resides in everything, one who is the root cause of everything and one where all beings which were born meet their end. These three involving Sushupthi and Swapna are only illusions. Soul is the only form which is real.

The fourth feet (aspect) of this four fold soul is Thureeya. It is something which makes all others act, something which is within everything and it is the active essence beyond Jagrat (awakening), Sushupthi (sleep) and Swapna (dream). Something about it is as follows: It is without macro consciousness. It is without micro consciousness. It is without medium consciousness. It is the

personification of consciousness. It is not something immobile and it is not immobile consciousness. It cannot be seen. It cannot be described. It cannot be understood. It is something without any identification. It is something which is unimaginable. It is something which cannot be pointed out. It is something which can be perceived only with the firm belief that there is only one soul. It is that aspect of Pancha Boothas (Five elements viz earth, air, fire, water and ether), where the entire universe is crashed in. It is considered as the fourth state after Shiva (peace), Santha (inner peace without any negative activity), and Advaita (the concept of non dualism). It is the soul. It is that thing which has to be understood. It is that aspect of God, which is the knowledge beyond all knowledge and is called Thuriya Thuriyam.

Second Chapter

The four branches of Brahman, which is Shining well, is full of same essence of happiness, is never aging, is never dying, is full of nectar and which is providing protection, should be matched with the four letters (branches) of Om. The one who knows, that the Chaturathma Viswan (on the whole) and Vaiswanaran (partly) who are awake and have similarity to the four formed Aakara (letter Aa), are spread inside everything in the form of Sthoola (macro), Sookshma (micro), Bheeja (root) and Sakshi (witness) and are the first of everything, would realize all his wishes. He would be the first among every one.

The Chaturathma Thaijasa (on the whole) and Hiranya Garbhan (partly) who exist in the state of dreams are similar to the four formed letter Uu. This Uu has the form of gross, micro, root and witness. Because of its greatness and because of its double relation, the one who knows this through gross, micro, root and witness aspects would increase the tide of knowledge. He would possess equanimity along with pleasure and pain.

The Chaturathma Pragnan (on the whole) and Easwaran (partly), who are in the state of sleep, are similar to the four formed letter Ma. This letter Ma also has the forms of gross, micro, root and witness. The one who knows this in its aspect of its measurability and its capacity to hide it in itself by macro, micro, root and witness properties, would be able to measure the entire world by his wisdom and would be able to hide everything within himself.

Like this we have to pray on the stages of wakefulness, sleep and dream by the Aa, Uu, and Ma letters of Om. The fourth letter is the one which has within itself the Easwara. It is that which can rule by itself, it is itself Easwara and it has a self glitter. This soul which is the fourth, exists as known and unknown among all beings. Its light is like the Kalagni Surya (sun who is like a fire causing death) at the time of the final deluge. It gives to all, itself as soul and would make everything in to itself. Like the Sun which swallows darkness, this soul which is the unified power, exists like fire which remains detached after burning the fuel, beyond word and mind and has a holy divine form and is the Thuriya. This is the Om. It is within everything which has a name and form, and is the knowledge and the knower. Because it exists as Thuriya and has a divine form and is within everything as knowledge and the knower and is detached and formless, there are no differences within it. And so the teaching regarding this is as follows:

Because it is without syllable, it is peace (Shiva), it is the place where universe meets the end, it is indescribable, it has a non dualistic form and is placed in the fourth position, and it is "Om" itself. The soul, who understands this in this manner, would attain the soul himself.

This valorous hero would understand Thuriya using the Narsaimha Anushtup Mantra Raja. This would make the soul shine. He should deeply meditate on Brahman as something which would destroy everything, which cannot be conquered by any one, which is everywhere, which shines for ever, which is devoid of ignorance, which is able to cut off his own bondage, which is non dual, which is personification of happiness, which is the basis for everything, which exists for ever and which is one without ignorance, passion and base qualities.

Third Chapter

Meditate deeply on Pranava (Om) in the form of Chidagni (The fire within) which is in Agni Mandala (Orbit of fire) of the Mooladhara, in the Maha Peeta (consisting of 4, 7 and 32 petal lotus) with its family of four worlds (Earth, atmosphere, heavens and moon world) and seven souls (Loka-Veda-Devatha-Gana-Chanda-Agni-Vyahruthi). Then meditate on letter Aa which is the Chaturathma (4 souls) and the Sapthathma (seven souls) as Brahma in the belly (Mani Pooraka), on letter Uu as Vishnu in the heart (Aanahatha), on letter Ma as Rudra in the middle of eyelids (Aagna), on the dot which is the happy nectar form of the soul of Omkara (Sound of Om) in Dwadasantha (just above the eyes) and the soul (Athma) in the form of sound in Shodasantha. Thus after worshipping with nectar (Ananda Amrutha) the four fold Brahmas (Devatha, Teacher, Mantra and the soul), Vishnu, Rudra separately and then together in the form of Linga with offerings and then unifying the linga forms in the Atma Jyothi (Light of the soul) and filling up the macro, micro and causal bodies with this light, we have to unify Atma Jyothi which is their basis with macro, micro, root and witness properties. Afterwards adjust the very gross Virat form in the very micro Hiranyagarbha form, and this micro form in the great causal Iswara form and after arranging the mantras similarly, and meditating on "Otha-Anuj-Jnathru-Anugna-Avikalpa" stages, and merging all this in to the Omkara (sound of Om) in Thuriya, we have to reach the Nirvikalpa Paramathma (formless great truth).

Fourth Chapter

Thus the soul should be meditated upon nine times as the Omkara form of Para Brahma with thuriya pranava sound. Using anushtup mantra as the ever happy full Atma starting with the chants "Om Ugram, Sachidananda Poorna-Prathyag-Sadathmanam, Nrusimham Pramathmanam Param Brahma Chinthayami" and ending with "Om Mruthyum Mruthyum". Then the same prayer nine times with Chidathmanam instead of Sadathmanam. Then the same prayer 9 times with Anandathmanam instead of Sadathmanam. Then the same prayer 9 times with Poornathmanam instead of Sadathmanam and again the same prayer with Pratyagathmanam instead of Sadathmanam. Meditating well on the five forms of Sath, Chit, Ananda, Poorna and Atma and pray with the Navathmaka mantras and then meditate on the soul using "Aham (self)", then salute and then unite yourself with Brahman. [Example for mantras of Namaskara (saluting) "Om Ugram Sachidananda Poorna Prathyag Sadathmanam (substitute Chidathmanam etc) Nrusimham Paramathmanam Param Brahma Aham Namami."]

The other alternative is to pray Lord Narasimha using the Anushtup Mantra. He (Narasimha) who is God exists as a human being and also as soul of every one for all times and every where, and also as one who destroys attachments and also as God of the universe. He is the soul of Thuriya. Believing he is yourself, the one who practices yoga should meditate on the Omkara Brahman.

He is the great sage who serves God, who establishes the lion with its fame, after mutually attracting Viswa, Thaijasa and Pragna who are like the sons of Atma with Pranava which has been pointed out as the bull of Vedas, after making them without separate identity and finishing them in Sakshi Chaithanya and afterwards kill the darkness of ignorance using the fame of the lion.

That devotee who after saluting Virat, Hiranya Garbha and Easwara who have been joined in the horns of Pranava and uniting them in the same Paramatma principle and then saluting Narasimha as described above and make him personally present by methods like Ugra (Very angry) and Veera (great hero), would exist in the form similar to Narasimha.

Fifth Chapter

That type of practitioner would not have any desire towards worldly things, would have all his earlier desires fulfilled and would have desire only on Atma (soul). His Pranas (soul spirits) do not start and go any where and would attain their ultimate here itself in Brahman. He exists as Brahman and attains Brahman. He who worships the exalted Atma in Omkara (the letter Om), attains Brahman in the form of Narasimham.

He who meditates and venerates the ultimate God in the form of Aa, Uu and Ma, which is incomparable, which is the holy spirit, which sees every thing, which is the witness of everything, which swallows everything, which is the darling of every body, which is prior to everything and which makes everything else shine, would understand and know Para Brahma. One who knows like that would shine as God Para Brahma Narasimha.

Sixth Chapter

Devas wanted to understand this Atma (soul). The Asura qualities caught hold of them. To get rid of that effect, they worshipped Narasimha who is the Thuriya soul which is in the summit of Omkara using the Anushtup Mantra. Then the sin like Asura qualities itself became the great light of wisdom which is the prime happiness (like poison becoming medicine). Those devas became mentally calm, having their sensory organs under control, became those who were not attracted by worldly desires, became those having patience, became those whose conduct became stable, became those who were attracted by the Atma, became those who were having playfulness, unity and happiness, and became those who realized that "Om" is "light of Atma which is Para Brahman", and felt that all other places are empty and merged in to the "Om". So the practitioner should do penance like devas, stabilize his mind in the Omkara Para Brahman, and would make other people see his Atma as Para Brahman. There is a holy stanza about this viz. "After meditating on the horns which are the different parts of Pranava and further meditating on the Thuriya Paramatma which is a horn but not a part, add the Nrusimha Raja Mantra to the different parts of Pranava." The three types of Devas (Sathvika, Rajasa and Thamasas) serve the pranava in which, the first two letters (Aa and Uu) are merged and fixed in the third letter Ma and make themselves exalted.

Seventh Chapter

Adding the first half of the Uu with the letter Aa, and making it as the form of Lord Narasimha, and then using the second half of letter Uu on Narasimha Brahma because it is macro, because it is shining, because it is famous, because it is Mahadeva (great God), because he is Maheswara (Greatest God), because it is the best Sathva (sathvic quality), because it is the greatest wisdom, because it is the greatest happiness, and because it is the greatest lord, then unite it with soul which is the meaning of the letter Ma. One who knows this, would be without a body, without sensory organs, without soul, without ignorance, with the form of Sat Chit Ananda (ever lasting bliss) and would become as one who attained salvation (one who attains Swarajya).

Therefore one has to meditate on Para Brahma with the letter Aa, cross the mind with letter Ma and search for that state where one is the witness of the mind. When one pushes out everything, then everything enters in and when he attains awakening of wisdom, then everything rises from him. Thus if one meditates, catch it, set fire and swallow, he would become Narasimha who is of the form of Atma and would establish himself in his own power. There is a holy stanza about this. Its meaning is like this: Join Aa the first letter of Pranava, with the first part of its second letter Uu, and joins these together with letter Ma and merges it with Thuriya Brahma which is the meaning of Pranava and is a witness beyond the states of waking sleep and dream.

Eighth Chapter

His soul is woven completely from side to side with thuriya. This with its Narasimha form, and in which every thing pervades and which is the soul of everything, contains everything. This is the secret and is without form or seed. This soul is non dualistic and without form or seed. The word "Om" is non dualistic and is full of wisdom. (Narasimha, the soul of thuriya and the meaning of Omkara are all the same. They swallow everything). This is the unique body of Parameshwara (lord of every thing). This is without form or seed. This which does not have any form or seed does not have differences within. The one who thinks that there is difference between them, breaks into hundred pieces and breaks in to thousand pieces and attains death from death. This is without a two, self resplendent and great joy. That soul is the ultimate support. It is Brahman. Brahman is the ultimate support. The one who knows this becomes Brahman which is the ultimate support.

Ninth Chapter

Devas approached Prajapathi and requested him, "Oh God, please tell us about the Omkaratma (the letter Om which is the soul). He agreed and told them:

Atma stands behind and observes and is with you as a witness. It is lion, a form beyond thought, a form without feelings and something which can be attained from every where. There is nothing second to it, which is separate from that. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known.

Prajapathi told devas, "see that Atma which is resplendent and without second, which is before you, as, "I am it and it is me". Has it been seen?"

Devas replied, "Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear?"

Prajapathi told them, "It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of "Om". You now tell me what you have understood."

They said, "it appears as if we have understood it and also appears as if that we have not understood it. It also appears as if it is beyond all description".

Prajapathi told them, "You have now got the knowledge about the soul".

They told him, "Oh, God, we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Oh, God salutations to you. Please shower your grace on us."

Prajapathi told them, "If you want to know any thing more, please ask me. Ask without fear."

They told, "This knowledge about the soul is a great blessing. Our salutations to you."

Thus Prajapathi taught them. There is a stanza about it: "Understand that Atma which is spread everywhere by the practice of Om. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you. After understanding that stabilize there, as a witness who advises".

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Nrisimha Uttara Tapaniyopanishad, as contained in the Atharva-Veda.

[Publisher's Note: Nrisimha Tapaniya Upanishad, listed as one of the 108 Upanishads in our version of Muktika Upanishad, has been shown as two Upanishads (Nrisimha Poorva Tapaniya Upanishad and Nrisimha Uttara Tapaniya Upanishad) in another version of Muktika Upanishad. Hence their translations are being provided here separately.]

21. Para-Brahma Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

1. Now then Saunaka, the great householder (mahashala) approached in due form the revered sage Pippalada of Angiras family and asked him: (All created things) were surely present in the divine ether of the heart of Brahman (the Hiranyagarbha). How did the great lord create them out of himself in different species and who is this great and powerful lore? To him (Pippalada) said: The most excellent lore of Brahman which I now expound, (Brahman of that alone) is true. It shines brilliantly in the city of the transcendent Brahman, being beyond Rajas (and the other gunas), partless, pure, indestructible and sustaining the power of the senses and the vital airs. He is the creator of the group of bees (in the form of individual souls) and restrains (their outward vision). Remaining in the city of his Self, doing no worldly work (as an ascetic) (he realizes oneness with Brahman). (But) as a doer of action he reaps the fruit (of repeated births and deaths), like a farmer. The knower of the true nature of action does action, (without attachment). Knowing the secret of action, (that unattached action leads to liberation) (the ascetic) shall do action. Which person (possessing discrimination) will throw the net (of motivated action) on the one (Brahman, screening it)? (Motiveless action) will not drag him (to worldliness), will not drag him.

2. The deities presiding over the vital breath are four (Vishva, Viraj, Otir and Turya). All the nadis (where the vital breath and the deities remain are also four). (The former two active in Rama and Arama get fatigued in the waking and dreaming states and rest during) deep sleep as a hawk flying in the sky. Just as a hawk flying in the sky goes (when fatigued) into its abode, the nest, so the speaker (the Self) after remaining in this (waking) and the other (dreaming state, rests in deep sleep). This Self (while resting) in the golden transcendent sheath (of the ether of the heart) and being immortal is active in the three nadis (Rama, etc.). (The first pada of this being avidya) it remains in the state of Brahman in the three quarters. The remaining pada (the Jiva) attains (its natural state) and then follows (i.e. attains liberation). Hence the speaker of elsewhere (the Jiva in the avidya) and the other (the Tripada Brahman are fancied to be different and thereby the Jiva wanders in bondage.

(Although) the Jiva remains in the golden transcendent sheath (of the ether of the heart, yet it experiences the states of waking, etc., due to avidya). Just as Devadatta (i.e. any person) awakened from sleep when prodded with a stick does not go back (to sleep immediately, so also the Jiva getting wisdom from the Vedanta does not have the delusion of the three states of waking, etc.); and it is not tainted by good or bad acts (such as the optional) charitable deeds. It is similar to a small boy who experiences joy without specific desires (in whatever thing that comes to him). Just as the luminous being (Jiva), (after getting fatigued in the waking and dreaming states) welcomes the joy of deep sleep, so it experiences bliss by realizing (its oneness with) the supreme effulgence (Brahman), which

gives all round luster to luminaries (such as the sun). Thus the heart (chitta) merges itself in the highest (Brahman) and thus realizing the Paramatman enjoys bliss. The pure colour (i.e. the state of non-distinction) arises from the (grace of) Ishvara. Again by the same path of turya-svapna (dreaming in the fourth state) he gives rest to the Self. Just as a leech moves from one position to another (the Jiva moves from the waking state of the turya to the dreaming state of the turya); this desire (to move from one state to another in the turya) arises due to (the grace of) Ishvara. By this the Jiva enjoys itself (by means of the distinction full and distinction less deep meditation, Savikalpa and Nirvikalpa Samadhi).

The juncture of the individual and supreme consciousness is rejected as there is a tinge of distinction involved in it. (When distinctionlessness alone exists) it is the highest (i.e. Brahman) and there is nothing other than that. (When Self-realization does not result by the study, etc., of the scripture) then one shall resort to the eight-limbed Yoga; this like a flower of a plantain tree (ever rubbing against the stem and attaining the state of a blossom) succeeds (in attaining perfection). That which remains as the source of Indra (Ishvara) is ever awake there, as the source of the Veda (as Parameshvara). Beyond (the bonds of) good and bad, he (the ascetic) is not tainted by (accidental) good or bad actions. This effulgent Being is the (bestower of) favour on other gods (like the god Brahma), the 'internal check' of the form of unattached pure consciousness, the Purusha, the Hamsa of the Pranava, the supreme Brahman. It is not the chief Prana (vital breath). The Pranava is the Self (Jiva). (This state of the Jiva) remains as the first effulgent being. How can he who knows thus (the true nature of the Pranava) set forth difference (between the Jiva and Brahman)? He realizes that the Jiva is Brahman (alone).

3. Then to this realized person reality (i.e. true wisdom) constitutes the inner tuft and sacred thread. To the Brahmana desirous of liberation is (allowed) the state of the inward tuft and sacred thread. The wearing of externally visible tufts and sacred thread (is necessary) for the householders engaged in rituals. The characteristic of the inward sacred thread is not clearly visible like external thread; it is the union with reality inwardly.

4. It (avidya) is not existent (as the cause is not visible), nor non-existent (as the effect is visible as the phenomenal world), nor both (existent and non-existent part, as the two are incompatible). It is not different (from Brahman as it has no independent existence), nor non-different (as it is not a substance), nor of both (different and non-different, as it is an impossibility). It is not possessed of parts (as the parts are absent in the cause), nor partless (as the effect is seen possessed of parts), nor a combination of both. (Thus avidya is indescribable). It is to be discarded by the realization of oneness of Brahman and the Self; for it is the cause of illusion. Thus (it is to be understood).

5. There is nothing other than Brahman of the five padas (i.e. the turyatita). There are four places for realizing the inward Jiva-Brahman who consists of four padas inside the body. (The vyasti's four padas are: Vishva, Taijasa, Prajna and Turiya. The samasti's four padas are: Viraj, Sutra, Bija and Turiya). In the eyes, throat, heart and head there are (the four) states of waking, dreaming, deep sleep and turya. (Moreover the Atman is to be conceived as) the Ahavaniya, Garhapatya, Dakshina and Sabhya fires. In the waking state (the presiding deity is) the god Brahma, in dreaming state Vishnu, in deep sleep Rudra and the fourth state is the indestructible one, consisting of consciousness. Hence the four states (waking, etc.,) are to be considered as a covering by four fingers and just as the sacred thread is of ninety-six four-finger breadths (in extent) so the inward brahma-sutra consists of ninety-six categories (tattvas). As the sacred thread consists of three threads so the inward brahma-sutra is brought to the state of thirty two categories in each of the three gunas.

This state of the triad purified by wisdom is to be known separately as the three gods (Brahma, Vishnu and Shiva). This is known as the nine Brahman-s possessed of nine attributes. These counted as nine, being rendered into three each having three attributes, are to be identified with the digits of the sun, moon and fire. The first and last (of the triad) are to be turned thrice in the middle and are to be considered as Brahma, Vishnu and Maheshvara. The first and last are to be joined and the knot of non-duality is to be made in the knot of consciousness. Then this which extends from the navel to the Brahmarandhra and connected with the twenty-seven tattvas separately and possessing the three gunas is to be considered as one though they are seen with the characteristics of the Trinity. This (inward) brahma-sutra is to be considered as hanging from the left shoulder reaching up to the right hip. The meeting together of the first and last is to be understood as having one foundation. Things made of clay are considered real (but) it is verbosity (born of ignorance); the transformation is a (mere) name; that it is clay alone is the truth. (As there is no pot without clay, so the primary cause, Brahman alone is real).

With the two letters of the Hamsa (i.e. I am the Hamsa, Brahman) he should be convinced of the internal tuft and sacred thread. The state of a Brahmana is the state deserving meditation on Brahman. The state of being a sage has the absence of visible tuft and sacred thread. Thus the householder has visible tuft for performing ritual and the sacred thread for acquiring wisdom. To the state of the semblance of a Brahmana there is the tuft consisting of a mass of hair and sacred thread made of cotton threads. (The brahma-sutra is one alone); it is four (as Vishva, Viraj, etc.,) by quadruplication. The twenty-four tattvas constitute the threads. The nine tattvas constitute the one transcendent Brahman, (but people) provide many paths (such as Sankhya, Yoga, etc.,) due to difference in approach. Liberation is one alone to all, whether they are Brahma and the other gods, divine sages or human beings. Brahman is one alone. The state of the Brahmana is one alone. Castes, stages of life and special duties are divergent. The tuft is the same to the castes and stages of life. To the ascetic seeking salvation the basis of tuft and sacred thread, (the wise) declare, is the Pranava alone. The Hamsa is the tuft, the Pranava is the sacred thread and the Nada is the connecting link. This is the dharma and no other is the dharma. How is that? The Pranava, Hamsa and Nada constitute the three fold thread and this remains in consciousness in one's heart. Know this to be the three fold Brahman. (The ascetic) shall discard the worldly tuft and sacred thread.

6. Having had a shave removing the tuft, a wise person shall discard the external sacred thread. He shall have as the sacred thread the transcendent Brahman which is indestructible.

7. For avoiding rebirth he shall ever long for liberation. The sutra is so called as it indicates (liberation); the sutra indeed is the highest position.

8. He knows the sutra who has become a seeker after liberation, a mendicant monk. He is the knower of the Veda, having unimpeachable conduct. He is the learned Brahmana who sanctifies by his presence the persons who sit in the same row to dine with him.

9. The Yogin, who is the knower of Yoga, a Brahmana and an ascetic shall wear that sutra by which all this (phenomenal world) is joined together (as a unity) just as gems are strung together in a thread.

10. A learned Brahmana who is deeply intent on Yoga and spiritual wisdom shall discard the external sacred thread. He who wears the sutra consisting of devotion to Brahman attains salvation. There is neither impurity nor the state of eating the leavings of others when one possesses that sutra.

11. Those who, having the sacred thread of spiritual wisdom, possess the sutra inwardly are the knowers of the sutra in the world and they are the (true) wearers of the sacred thread.

12. Their tuft and sacred thread consist of spiritual wisdom (Jnana), they are established in Jnana; to them Jnana alone is supreme and this Jnana is declared to be sanctifying.

13. The wise one whose tuft consists of Jnana and no other, like the flame emanating from fire, is said to possess the (true) tuft; not the others who wear (a mass of) hair.

14. Those who are immersed in activities, whether Vedic (ritual) or worldly actions live as Brahmanas in name only, filling their bellies. They come to grief and have rebirth again and again.

15. The sacred thread hanging from the left shoulder to the right hip is contrariwise (to liberation). The wise shall wear (i.e. possess) true knowledge which is rooted in consciousness, having threads in the form of true principles (tattvas) and extending from the navel to the tip of the aperture in the crown of the head (Brahmarandhra).

16. This sacred thread which forms part of ritual and made of (cotton) threads is to be worn by them (i.e. the ignorant). He whose tuft consists of wisdom as also his sacred thread has all the (true) characteristics of a Brahmana; others have none at all.

17. It is this sacred thread which is the supreme panacea. The wise one who wears this sacred thread attains liberation.

18. That learned Brahmana is entitled to renunciation who has the sacred thread both within and without; but the one having one (i.e. the external one) alone is never entitled to renunciation.

19. Hence by all effort the ascetic shall long for liberation. Discarding the external thread he shall wear the internal sutra within himself.

20. Disregarding the external phenomenal world, tuft and sacred thread he shall hold on to the tuft and sacred thread in the form of the sacred syllable (Pranava) and Brahman (Hamsa) and thus equip himself for liberation. Thus declared the revered sage Saunaka. Thus (ends) the Upanishad.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Parabrahmopanishad, included in the Atharva-Veda.

22. Paramahansa-Parivrajaka Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

1. Now then the god Brahma approaching his father Adi Narayana, the Supreme Being and paying obeisance asked of him: Lord, from your mouth all things pertaining to the nature of castes and orders have been heard, known and grasped. Now I wish to know the characteristics of the Paramahansa mendicant monk. Who is entitled to renunciation? What are the characteristics of a mendicant monk? Who is a Paramahansa monk? How is his mendicancy? (Pray) expound to me all this. The Lord Adi Narayana then replied:

(The person entitled to renunciation) is the wise one who has undergone the difficult course of learning the sacred lores from a good preceptor; has understood all the exertion necessary for happiness in this world and the next; has understood the need to discard, as vomit, the three (primary) desires, the three primary inclinations (regard for the body, etc.), 'mine-ness' and egotism; has completed studentship in celibacy which is the means to reach the path of liberation and has become a householder. From the stage of a householder he shall become a forest-dweller (Vanaprastha) and then renounce (worldly life). Or alternately he may renounce from the stage of a celibate student or from the stage of a house-holder or a forest-dweller. Or, whether or not he is an observer of vows, has completed his course of study, has discontinued his fire-ritual or does not maintain the sacred fire, he shall renounce that very day on which he has become disillusioned with the world. Thus discontented with all worldly affairs, whether as a celibate student, house-holder or forest-dweller, he shall get the approval of his father, mother, wife, close kinsmen and in the absence of these, of a disciple or fellow-lodger (and then renounce the world).

2. Some (law-givers) prescribe the sacrifice called Prajapatya (of which the god Brahma is the presiding deity, prior to a twice-born embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (i.e. strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids, namely the Sattva (semen), Rajas (blood) and Tamas (the dark one) (become strong like fire). (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra):

'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. So reciting the mantra he shall smell the fire. This is the source of fire, the vital air. May you go to the Prana, may you go to your source. Svaha. Thus alone the mantra says.

Having procured the holy fire from the house of a well-versed Vedic scholar he shall smell the holy fire in the manner described previously. If he is afflicted (by illness) or does not get the holy fire, he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting, 'I offer the oblation to all gods, Svaha', he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat this, as it is beneficial. (In the case of the Kshatriyas and others not entitled to renunciation) the rule is that they may seek liberation) in the path of the brave (by courting death in battle-field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire or undertake the great journey (in which they collapse by exhaustion). If he were afflicted (by illness) he may renounce mentally or by speech (reciting mantras). This is the path (of their renunciation).

3. A healthy person (if desiring to renounce the world) in the due order (of the stages in life) shall perform the shraddha ceremony unto himself and the fire-ritual for ridding himself of passions (Virajahoma). He shall infuse the ritual fire to be symbolically present in his person. His proficiency in the affairs of the world and Vedic learning as well as the fourteen means of action under his control (karanas) shall be transferred to his son (symbolically). In the absence (of a son) it shall be done to a disciple; in his absence it shall be transferred into his Atman. He shall then meditate on Brahman as identical with his Self, pronouncing the words 'Brahman Thou (Art)', 'The sacrifice thou (Art)'. The Veda-mother, the prop of Brahmanhood and embodiment of the essence of all learning shall be consigned into the waters reciting the three vyahritis (Om Bhuh, etc.) and the three vyahritis into the letters a, u and m (of the Pranava). He shall then ceremoniously sip water keeping his attention on that (Pranava); pull out the tuft muttering the Pranava; snap the sacred thread; discard the garment too on the ground or in the waters; become unclad reciting the mantra 'Om Bhuh Svaha, Om Bhuvah Svaha and Om Suvah Svaha'; meditate on his own form; again recite mentally or in speech the Pranava and the vyahritis separately and utter three times three the farewell words, 'I have renounced, I have renounced, I have renounced' in gentle, middling and sharp tones; deeply engage in meditation on the Pranava and raise his hand saying 'Freedom from fear to all from me, Svaha'. He shall then start for the north thinking over the meaning of great scriptural texts such as 'The Brahman I Am', 'That Thou Art' and proceed in the unclad state. This is renunciation.

If one is not entitled to this (way of renunciation), he shall recite first the prayer of the house-holder and then the texts 'Freedom from fear to all beings, every thing emanates from me, you are my friend and you guard me. You are the (source of) strength. You are the Vajra (weapon) of Indra which killed (the demon) Vritra. Be a blessing to me. Prevent that which is a sin'. Reciting this mantra preceded by the Pranava he shall take up the emblematic bamboo staff and water pot and wear the waist band, loin-cloth and a discolored (i.e. ochre coloured) garment; then approach a good Guru, bow to him and receive from the mouth of the Guru the great scriptural text 'That Thou Art', preceded by the Pranava. Then he shall wear a tattered garment or a bark-garment or a deer-skin; avoid a landing place at a river side (for bathing, to prevent mixing with crowds), moving up (a staircase), and getting alms from a single house. He shall bathe during the three prescribed periods, listen to an exposition of the Vedanta and practise the Pranava; be well established in the path of (realizing) Brahman; merge his favourite desire in the Atman; become free of 'mine-ness' and get established in the Self; give up passion, anger, greed, delusion, intoxication, rivalry, false pride, pride, egotism, intolerance, arrogance, desires, hatred, gloating, impetuosity, 'mine-ness', etc.; possessed of wisdom and dispassion he shall turn away from wealth and women and possessing a pure mind he shall ponder over the truths of all the Upanishads; guard bestowing particular care his celibacy, non-possession, universe-injuring attitude and truthfulness; conquer his senses and be free from affection externally and internally; secure alms for sustaining the body, like a harmless cow, from members of the four castes excepting those who are accursed and fallen; such a person is considered worthy of realizing Brahman. He shall view with equanimity at gain or loss (of alms) at all times; eat food (secured as

alms from many places) like a bee, using the hand as a vessel; not increase fat (but) become lean; feel that he is Brahman; approach a village for (serving the preceptor). He shall, steady in conduct, go about alone for eight months and shall not journey as two (i.e. with a companion).

When he has attained sufficient good sense (i.e. dispassion) he may become a Kutichaka or a Bahudaka or a Hamsa or a Paramahamsa ascetic. Reciting the respective mantras he shall discard in the waters his waist-band, loin-cloth, staff and water vessel and move about unclad. He shall stay one night in a village, three nights in a holy place, five nights in a town and seven nights in a place of pilgrimage (Kshetra). He shall be without a (fixed) abode, be steady in mind, not resort to a fire-place (for warmth), be free from emotions, discard both rituals and non-rituals, receive alms for sustaining life alone with equanimity at its gain or loss in the manner of a cow, has his water vessel (only) in (the form of) a watering place and his residence in a solitary place free from trouble. He shall not think of gain or loss but be interested in rooting out both good and bad actions; sleep always on the floor; discard shaving, give up the restriction of observing chaturmasya, interest himself deeply in pure meditation, be averse to wealth, women and city (life), behave like an insane person although perfectly sane, possess no distinguishing emblems or distinctive conduct, have no dreams as day and night are the same to him and be attentive to the path of deep meditation on Brahman in the form of Pranava in investigating on the nature of the Self. He who thus gives up his body by resorting to renunciation is the Paramahamsa mendicant monk.

4. The god Brahma asked (Narayana): Lord, what is Brahma-Pranava? (The Lord) Narayana replied: The Brahma-Pranava consists of sixteen parts and it is cognized in quadruples in the four states (waking, etc.). In the waking state there are the four states, waking within waking, etc., (jagrat-jagrat); in the dreaming state the four states are waking within dreaming, etc., (svapna-jagrat); in deep sleep there are the four states waking within deep sleep, etc., (susupti-jagrat); in the fourth state (turiya) there are the four states waking within the Turiya, etc., (turiya-jagrat). In the waking state of distributive pervasion (vyashti) there is quadruplicity of vishva, namely, vishva-vishva, vishva-taijasa, vishva-prajna and vishva-turiya. In the dreaming state of distributive pervasion there is quadruplicity of taijasa, namely taijasa-vishva, taijasa-taijasa, taijasa-prajna and taijasa-turiya. In the state of deep sleep of Prajna there is quadruplicity, namely prajna-vishva, prajna-taijasa, prajna-prajna and prajna-turiya. In the fourth state (turiya) there is the quadruplicity of the turiya, namely turiya-vishva, turiya-taijasa, turiya-prajna (and turiya-turiya). These in due order make up the sixteen parts. In the letter 'a' (of the Om - Aum) there is jagrat-vishva, in the letter 'u' jagrat-taijasa, in the letter 'm' jagrat-prajna, in the ardha-matra (of Om) jagrat-turiya, in the bindu svapna-vishva, in the nada svapna-taijasa, in the kala svapna-prajna, in the kalatita svapna-turiya, in the shanti susupta-vishva, in the shantyatita susupta-taijasa, in pashyanti turiya-prajna, in para turiya-turiya. The four parts of jagrat pertain to the letter 'a', the four parts of Svapna pertain to the letter 'u', the four parts of Susupti pertain to the letter 'm', the four parts of turiya pertain to the ardha-matra. This is the Brahma-Pranava. This is to be worshipped by the Paramahamsa, Turiyatita and Avadhuta ascetics. By this Brahman is illumined. (This is) liberation in the disembodied state (Videha-mukti).

5. Lord, how is one without the sacred thread and tuft a person who has discarded all (worldly) activities? How is he solely devoted to absorption in Brahman? How is he a Brahmana? Thus the god Brahma asked (Narayana). Lord Vishnu then replied: Oh child, he who has knowledge of the non-dual Atman has the real sacred thread (i.e. that knowledge itself is the sacred thread). His deep absorption in meditation is itself the tuft. This activity is (itself) the possession of the sanctifying ring of holy grass (pavitra). He does all actions, he is the Brahmana, he is deeply absorbed in Brahman, he is the illumined being (deva), he is the sage, he practices penance, he is the noblest, he is superior to all; know that he is I. In this world very rare is the mendicant monk who is a Paramahamsa. If there is one he is ever pure, he alone is the Purusha (glorified) in the Veda. He who is a great man (maha-

purusha) has his mind resting in me. I too remain in him alone. He is the ever-satisfied. He is free from the (effects of) cold and heat, happiness and misery, honour and dishonour. He puts up with insult and anger. He is devoid of the six human infirmities (hunger and thirst, sorrow and delusion, old age and death), and is free from the six properties (of the body, birth, existence, change, growth, decay and death). He is without the intervention of (i.e. he is not circumscribed by) the state of elderliness or otherwise. Excepting the Self he sees nothing else. Unclad (lit. clothed by the points of the compass), bowing to none, not uttering Svaha (as he worships no gods), not uttering Svadha (to propitiate the manes), without the need to send back (gods as they have not been invoked), free from blame and praise, not resorting to mantras and rituals, not meditating on other gods (than the supreme God), refraining from aims and their absence, with all activities ceased, firmly established in Consciousness consisting of Existence, Knowledge and Bliss, being conscious of the one supreme bliss, he ever meditates on the Brahma-Pranava (to the effect) that he is Brahman alone and thus fulfils himself; such a one is the Paramahansa mendicant monk. Thus (ends) the Upanishad.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Paramahansa-Parivrajakopanishad, included in the Atharva-Veda.

23. Pasupata Brahmana Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Shiva, who is the Lord of all beings (Pasupathi), is always witness for everything. The minds of all people are controlled as well as sent to different topics by Him only. The soul acts because of him. The words talk because of Him. The eyes see shapes because of Him. The ear hears everything because of Him. Even other organs only perform the actions allotted to them because of Him. This act of His is not due to the nature but by illusion. Whatever has been taught as "What is heard?", to the beings, has been taught so by Shiva who is Pasupathi and He gives the nature of "What is heard?" to them. He enters the minds of souls, sits there as its nature and gives it the position of the mind. He is different from all things that are known to us through organs. Of all that knowledge taught to the different organs, He is the one who is there taking suitable forms, and gives the being the relevant experience. Therefore eyes, speech and other organs do not go to His great self-shining form. That shine of the soul, which is not due to its action, is due to the soul itself and not the organs. Suppose we decide to do away with rules of logic, it can be told that he who understands Brahman himself becomes the great knower of Brahman.

This type of outside knowledge should be attained by truth, penance and other rules of life dictated by celibacy and by the paths shown by Vedanta. People in whom there are no faults see realistic object of self shine in their own body. Others do not see it. By having a discipline in food habits, mental discipline develops. By mental discipline, one gets wisdom. Step by step. the problems in the mind are solved. By the knowledge of the form of Brahman when the world becomes that which should be enjoyed, he eats the form which is he himself. There is nothing else except oneself. The savant who knows Brahman, whenever he sees the world does not see it as something different from himself. This is the Upanishad.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us! May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being! Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Pasupata-Brahmanopanishad, as contained in the Atharva-Veda.

24. Prasna Upanishad

Translated by Swami Gambhirananda

Published by Advaita Ashram, Kolkatta

Om! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om! Peace! Peace! Peace!

I-1: Sukesa, son of Bharadvaja; Satyakama, so of Sibi; the grandson of Surya, born of the family of Garga; Kausalya, so of Asvala; a scion of the line of Bhrigu, born in Vidarbha; and Kabandhi, descendant of Katya - all these, who were devoted to (the inferior) Brahman, engaged in realising (the inferior) Brahman, and intent on a search of the supreme Brahman, approached with faggots in hand, the venerable Pippalada with the belief, "This one will certainly tell us all about It."

I-2: To them the seer said, "Live (here) again for a year in a fitting manner, with control over the senses and with brahmacharya and faith. Then put questions as you please. If we know, we shall explain all your questions."

I-3: After that Kabandhi, descendant of Katya, having approached (him) asked, "Venerable sir, from what indeed are all these beings born?"

I-4: To him he said: The Lord of all creatures became desirous of progeny. He deliberated on (past Vedic) knowledge. Having brooded on that knowledge, He created a couple - food and Prana - under the idea, "These two will produce creatures for me in multifarious ways."

I-5: The sun is verily Prana; and food is verily the moon. Whatever is gross or subtle is but food. The gross, as distinguished from that (subtle), is certainly food (of the subtle).

I-6: Now then, the fact that the sun, while rising, enters into the eastern direction, thereby it absorbs into its rays all the creatures in the east. That it enters into the south, that it enters into the west, that it enters into the north, that it reaches the nadir and the zenith, that it enters the intermediate points of the zodiac, that it illumines all, thereby it absorbs all living things into its rays.

I-7: That very one rises up who is Prana and fire, who is identified with all creatures, and who is possessed of all forms. This very one, that has been referred to, is spoken of by the mantra:

I-8: (The realisers of Brahman) knew the one that is possessed of all forms, full of rays, endowed with illumination, the resort of all, the single light (of all), and the radiator of heat. It is the sun that rises - the sun that possesses a thousand rays, exists in a hundred forms and is the life of all creatures.

I-9: The year is verily the Lord of creatures. Of Him there are two Courses, the Southern and the Northern. As to that, those, who follow, in that way, the sacrifices and public good etc., that are products of action, conquer the very world of the moon. It is they who come back. (Since this is so), hence these seers of heaven, who are desirous of progeny, attain the Southern Course. That which is the Course of the Manes is verily food.

I-10: Again, by searching for the Self through the control of the senses, brahmacharya, faith and meditation, they conquer the sun (by proceeding) along the Northern Course. This is the resort of all that lives; this is indestructible; this is fearless; this is the highest goal, for from this they do not come back. This is un-realizable (to the ignorant). Pertaining to this here is a verse:

I-11: Some talk of (this sun) as possessed of five feet, as the father, as constituted by twelve limbs, and as full of water in the high place above the sky. But there are these others who call him the omniscient and say that on him, as possessed of seven wheels and six spokes, is fixed (the whole universe).

I-12: The month verily is the Lord of all creatures. The dark fortnight is His food, and the bright His Prana. Therefore these seers perform the sacrifices in the bright fortnight. The others perform it in the other.

I-13: Day and night are verily the Lord of all creatures. Day is surely His Prana and night is certainly the food. Those who indulge in passion in the day, waste away Prana. That they give play to passion at night is as good as celibacy.

I-14: Food is nothing but the Lord of all creatures. From that indeed issues that human seed. From that are born all these beings.

I-15: This being so, those who undertake the well-known vow of the Lord of all creatures, beget both sons and daughters. For them alone is this world of the moon in whom there are the vows and continence, and in whom is found for ever avoidance of falsehood.

I-16: For them is that taintless world of Brahman, in whom there is no crookedness no falsehood, and no dissimulation.

II-1: Next a scion of the line of Bhrigu, born in Vidarbha, asked him, "Sir, how many in fact are the deities that sustain a creature? Which among them exhibit this glory? Which again is the chief among them?"

II-2: To him he said: Space in fact is this deity, as also are air, fire, water, earth, the organ of speech, mind, eye and ear. Exhibiting their glory they say, "Unquestionably it is we who hold together this body by not allowing it to disintegrate."

II-3: To them the chief Prana said, "Do not be deluded. It is I who do not allow it to disintegrate by sustaining it by dividing myself fivefold." They remained incredulous.

II-4: He appeared to be rising up (from the body) out of indignation. As He ascended, all the others, too, ascended immediately; and when He remained quite, all others, too, remained in position. Just as in the world, all the bees take to flight in accordance as the king of the bees takes to his wings, and they settle down as he does so, similarly, did speech, mind, eye, ear, etc., behave. Becoming delighted, they (began to) praise Prana.

II-5: This one (i.e. Prana) burns as fire, this one is the sun, this one is cloud, this one is Indra and air, this one is the earth and food. This god is the gross and the subtle, as well as that which is nectar.

II-6: Like spokes on the hub of a chariot wheel, are fixed on Prana all things - riks, yajus, samas, sacrifice, Kshatriya and Brahmana.

II-7: It is you who move about in the womb as the Lord of creation, and it is you who take birth after the image of the parents. O Prana, it is for you, who reside with the organs that all these creatures carry presents.

II-8: You are the best transmitter (of libation) to the celestials. You are the food-offering to the Manes that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and are known as the Atharvas.

II-9: O Prana, you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You move in the sky - you are the sun, the Lord of all luminaries.

II-10: O Prana, when you pour down (as rain), then these creatures of yours continue to be in a happy mood under the belief, "Food will be produced to our hearts' content."

II-11: O Prana, you are unpurified, you are the fire Ekarsi, (you are) the eater, and you are the lord of all that exists. We are the givers of (your) food. O Matarisva, you are our father.

II-12: Make calm that aspect of yours that is lodged in speech, that which is in the ear, that which is in the eye, and that which permeates the mind. Do not rise up.

II-13: All this (in this world), as also all that is in heaven is under the control of Prana. Protect us just as a mother does her sons, and ordain for us splendour and intelligence.

III-1: Then Kausalya, son of Asvala, asked him, "O venerable sir, from where is this Prana born? How does He come into this body? How again does He dwell by dividing Himself? How does he depart? How does He support the external things and how the physical?"

III-2: To him he said: You are putting super-normal questions, since you are pre-eminently a knower of Brahman. Hence I speak to you.

III-3: From the Self is born this Prana. Just as there can be shadow when a man is there, so this Prana is fixed on the self. He comes to this body owing to the actions of the mind.

III-4: As it is the king alone who employs the officers saying, "Rule over these villages, and those ones", just so Prana engages the other organs separately.

III-5: He places Apana in the two lower apertures. Prana Himself, issuing out of the mouth and nostrils, resides in the eyes and ears. In the middle, however, is Samana, for this one distributes equally all this food that is eaten. From that issue out these seven flames.

III-6: This self (i.e. the subtle body) is surely in the heart. There are a hundred and one of the (chief) nerves. Each of them has a hundred (division). Each branch is divided into seventy-two thousand sub-branches. Among them moves Vyana.

III-7: Now then Udana, when it is in its upward trend, leads to a virtuous world as a result of virtue, to a sinful world as a result of sin and to the human world as a result of both.

III-8: The sun is indeed the external Prana. It rises up favouring this Prana in the eye. That deity that is in the earth favours by attracting Apana in a human being. The space (i.e. air), that is within, is Samana. The (common) air is Vyana.

III-9: That which is well known as luminosity, is Udana. Therefore, one who gets his light extinguished, attains rebirth together with the organs that enter into (his) mind.

III-10: Together with whatever thought he had (at the time of death), he enters into Prana. Prana, in combination with Udana and in association with the soul, leads him to the world desired by him.

III-11: The line of progeny of any man of knowledge who knows Prana thus sustains no break. He becomes immortal. Pertaining to this there occurs this mantra.

III-12: Having known the origin, coming, lodgment and fivefold over lordship and the physical existence of Prana, one achieves immortality. Having known, one achieves immortality.

IV-1: Then the grandson of Surya, born of the family of Garga, asked him, "O adorable sir, which are the organs that go to sleep in this person? Which keep awake in him? Which is the deity who experiences dream? To whom occurs this happiness? In whom do all get merged?"

IV-2: To him he said, O Gargya, just as all the rays of the setting sun become unified in this orb of light, and they disperse from the sun as it rises up again, similarly all that becomes unified in the high deity, the mind. Hence this person does not then hear, does not see, does not smell, does not taste, does not touch, does not speak, does not grasp, does not enjoy, does not eject, does not move. People say, "He is sleeping."

IV-3: It is the fires (i.e. the functions resembling fire) of Prana that really keep awake in this city of the body. That which is this Apana really resembles the Garhapatya fire; Vyana resembles the fire, Anvaharyapacana. Since the Ahavaniya fire is obtained from Garhapatya, which is the former's source of extraction, therefore Prana conforms to Ahavaniya (because of its issuing out of Apana).

IV-4: Samana is the priest called Hota, because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit Udana, which leads this sacrificer every day to Brahman.

IV-5: In this dream state this deity (i.e. the mind) experiences greatness. Whatever was seen, it sees again; whatever was heard, it hears again; whatever was perceived in the different places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard or not heard, perceived or not perceived, and whatever is real or unreal.

IV-6: When that deity, (the mind), becomes overwhelmed by (solar) rays (called bile), then in this state the deity does not see dreams. Then, all that time, there occurs this kind of happiness in this body.

IV-7: To illustrate the point: As the birds, O good looking one, proceed towards the tree that provides lodging, just so all these proceed to the supreme Self.

IV-8: Earth and the rudiment of earth, water and the rudiment of water, fire and the rudiment of fire, space and the rudiment of space, the organ and object of vision, the organ and object of hearing, the organ and object of smell, the organ and object of taste, the organ and object of touch, the organ and content of speech, the hands and the object grasped, sex and enjoyment, the organ of excretion and the excreta, the feet and the space trodden, the mind and the content of thought, understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining skin and the object revealed by that, Prana and all that has to be held by Prana.

IV-9: And this one is the seer, feeler, hearer, smeller, taster, thinker, ascertainer, doer - the Purusha (pervading the body and senses), that is a knower by nature. This becomes wholly established in the supreme, immutable Self.

IV-10: He who realises that shadowless, bodiless, colorless, pure, Immutable attains the supreme Immutable Itself. O amiable one, he, again, who realises, becomes omniscient and all. Illustrative of this there occurs this verse:

IV-11: O amiable one, he becomes all-knowing and enters into all, who knows that Immutable wherein merges the cognising Self - (the Purusha who is naturally a knower) - as also do the organs and the elements together with all the deities.

V-1: Next, Satyakama, son of Sibi, asked him, "O venerable sir, which world does he really win thereby, who among men, intently meditates on Om in that wonderful way till death?" To him he said:

V-2: O Satyakama, this very Brahman, that is (known as) the inferior and superior, is but this Om. Therefore the illumined soul attains either of the two through this one means alone.

V-3: Should he meditate on Om as consisting of one letter he becomes enlightened even by that and attains a human birth on the earth. The Rik mantras lead him to the human birth. Being endued there with self-control, continence, and faith he experiences greatness.

V-4: Now gain; if he meditates on Om with the help of the second letter, he becomes identified with the mind. By the Yajur mantras he is lifted to the intermediate space, the world of the Moon. Having experienced greatness in the lunar world, he turns round again.

V-5: Again, any one who meditates on the supreme Purusha with the help of this very syllable Om, as possessed of three letters, becomes unified in the Sun, consisting of light. As a snake becomes freed from its Slough, exactly in a similar way, he becomes freed from sin, and he is lifted up to the world of Brahma (Hiranyagarbha) by the Sama mantras. From this total mass of creatures (that Hiranyagarbha is) he sees the supreme Purusha that penetrates every being and is higher than the higher One (viz. Hiranyagarbha). Bearing on this, there occur two verses:

V-6: The three letters (by themselves) are within the range of death. But if they are closely joined, one to another, are not divergently applied to different objects, and are applied to the three courses of action - external, internal and intermediate - that are properly resorted to, then the man of enlightenment does not shake (i.e. remains undisturbed).

V-7: The intelligent know this world that is attainable by the Rik mantras, the intermediate space achievable by the Yajur mantras, and that which is reached by the Sama mantras. The enlightened man attains that (threefold) world through Om alone; and through Om as an aid, he reaches that also which is the supreme Reality that is quiet and beyond old age, death and fear.

VI-1: Then Sukesha, son of Bharadvaja, asked him, "Venerable sir, Hiranyanabha, a prince of Kosala, approached me and put this question, 'Bharadvaja, do you know the Purusha possessed of sixteen limbs?' To that prince I said, 'I do not know him. Had I known him why should I not have told you? Anyone who utters a falsehood dries up root and all. Therefore I cannot afford to utter a falsehood. Silently he went away riding on the chariot. Of that Purusha I ask you, 'Where does He exist?'"

VI-2: To him he (Pippalada) said: O amiable one, here itself inside the body is that Purusha in whom originate these sixteen digits (or limbs).

VI-3: He deliberated: "As a result of whose departure shall I rise up? And as a result of whose continuance shall I remain established?"

VI-4: He created Prana; from Prana (He created) faith, space, air, fire, water, earth, organs, mind, food; from food (He created) vigour, self-control, mantras, rites, worlds and name in the worlds.

VI-5: The illustration is this: Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are called merely the sea, so also these sixteen parts (i.e. constituents) of the all-seeing Purusha, that have Purusha as their goal, disappear on reaching Purusha, when their names and forms are destroyed and they are simply called Purusha. Such a man of realisation becomes free from the parts and is immortal. On this point there occurs this verse:

VI-6: You should know that Purusha who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.

VI-7: To them he said, "I know this supreme Brahman thus far only. Beyond this there is nothing."

VI-8: While worshipping him they said, "You indeed are our father who have ferried us across nescience to the other shore. Salutation to the great seers. Salutation to the great seers."

Om! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om! Peace! Peace! Peace!

Here ends the Prasnopanishad, included in the Atharva-Veda.

25. Rama Rahasya Upanishad

Translated by Dr. Sunder Hattangadi and P. R. Ramachander

[This great Upanishad is in Atharvana Veda and is the authoritative source of Lord Rama's worship methods.]

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I salute that Lord Rama, who is the personification of salvation, who is a great king, who is a great man and who destroys all his enemies.

First Chapter

1-2. Great sages like Mudgala, Sandilya, Paingala, Bikshu, Sanaka and Prahlada approached Lord Hanuman, who was a great devotee of Vishnu and asked him,

3-4. "Which is the greatest principle among the four Veda-s, 18 purana-s, 18 Smriti-s, Sastra-s, all knowledge and among the great powers ruled by the Sun and moon?"

5-6. He replied, "Hey, great sages and devotees of Lord Vishnu! Please hear my words which cut of all attachments, the greatest principle among these is the principle of Brahma Taraka (OM). Rama is Para-Brahma and supreme austerity, and Rama is the Supreme Essence and Brahma Taraka."

7. They all again asked, Lord Hanuman, "Please tell us the angas (aspects) of Lord Rama."

Lord Hanuman told, "Please understand that Lord Ganesha, Goddess Saraswati, Goddess Durga, all the Kshetra Palaka-s, Sun, Moon, Lord Narayana, Lord Narasimha, Lord Vasudeva, Lord Varaha, Lord Lakshmana, Shatrughna, Bharata, Vibheeshana, Sugreeva, Angada, Jambavanta and Pranava are the angas of Lord Rama. Without these angas, Lord Rama will not remove all roadblocks. They again asked, "How will Brahmins and householders get the capacity to recite Pranava?" He said, "All People (even if they are not eligible to chant "Om",) who chant the six letter mantra would get the capacity to meditate on Pranava. Those who chant silently the mantra of Rama would get the same effect as repeating the letter "Om". After the name of Rishi, Devata and meter, japa of the Rama mantra would give the same effect as repetition of Pranava and further he explained that Rama Himself has said that pranava is a part of Rama mantra.

8. On another occasion answering Vibheeshana's question "How can your angas be made easy to worship? Please tell me an easy way."

Rama replied, "The japa of my name "Rama" removes all sins. Suppose some one is meditating on my six lettered mantra or reads my Gita or thinks of me with devotional fervor, he would get the same effect. He would get rid of the five great sins, viz. killing of father, killing of mother, killing of brothers, killing of teachers, killing of husband or even other well-known great sins, if one repeats my six lettered mantra ten million times. He also would get the immortal and ever lasting bliss.

Vibheeshana again asked him, "What would be the way for people who are not capable of doing It.?"

Rama replied "they can either read my Gita, my thousand names or meditate on my Viswa Roopa or my 108 names, or repeat my name 100 times, or read the king of stotras written by sage Narada, or read the great prayer called mantra raja stavam written by Hanuman, or read the prayer to Sita or daily pray to me by reciting my name; they will doubtless attain Me."

Here ends the First Chapter.

Second Chapter

The great sages led by Sanaka asked Hanuman again, "Please tell us the mantra for meditating (or worshipping) the Taraka Brahma Rama."

Hanuman replied:

1. That king of mantra-s is the Ekakshara (one-syllabled) which is the store house of fire, which is Lord Vishnu who is lying down and which is Lord Shiva who adorned with the crescent moon.
2. Its sage is Brahma, meter is Gayatri, Deity is Lord Rama, its anga is waxing half-Moon and its mind is the soul of fire,
3. Its root is the Beeja Shakti and it has to be chanted for fulfillment of desires.
[The prayer (dhyana sloka) for the mantra is:-]
He who sits on the lotus flower on the shores of river Sarayu,
4. He who is black, seated on the throne of heroes, who shines in the Jnana-Mudra that he shows, whose left side is adorned by Sita and Lakshmana,
5. He who shines as their soul to those souls, who pray to him, who is like the clear crystal, who is the only source to those who wish for salvation,
6. He who is the Paramatma to those thinkers, who shines like the millions of Suns, who is like Narayana residing in the nadi-s, who is digestive fire.
7. The king of mantras with two syllables (Rama) would lead to fulfillment of all desires, and along with the suffix of one letter, it becomes six different mantras, [they are Om, Hrim, Srim, Klim, Aim and Ram.]
8. These king of mantras consisting of three syllables also will fulfill all desires.
9. The two four lettered mantras are Ramachandra and Ramabhadra.

10. These can be chanted with the rishi and others as told before; Viswamithra is its Rishi, the meter is pankti, Devatha is Ramabhadra, The Bheeja is Shakthi.
11. This mantra should be invoked mentally in the middle of the eye brows, head, navel, thighs and feet.
12. One should go to the middle of the forest and sit under the Kalpa-Vriksha (wish-fulfilling or eternal tree) and assume the posture of "Pushpalata" (flowering creeper plant), do the anga nyasa and chant the mantras,
13. With Lakshmana having arranged properly the arrow and the Lord being fanned by Sita.
14. Dhyana mantra:- I salute that Rama, who has lustrous matted hair, who is bluish in colour, who is surrounded by sages, who is being fanned by Janaki, who is protected by Lakshmana holding an umbrella,
15. The one who killed Ravana, who is extremely peaceful, and before whom stand Sugreeva and Vibeeshana. For achieving victory one should chant this sloka ten million times.
16. The five lettered mantra-s are formed by adding the root letters for Manmatha, Durga, Saraswati and Lakshmi at the beginning of the four lettered mantra, [adding OM to make it six-syllabled] and lead to the realization of the four Purushartha-s.
17. When each of the fifty mystic syllables of the Sanskrit alphabet (nasalized), as well as the root letters of Lakshmi, Saraswati, Manmatha and OM are added as the first syllable several varieties of six lettered mantras are formed.
18. Chanting the four letter mantras by adding the root letters of Sri, Maya and Manmatha as prefix and suffix of the four and six letter mantras grants all ones wishes.
19. Adding svaha, or hum phat or namah at the end, in various combinations, make up the 18-lettered mantra-s.
20. In these mantra-s, Brahma as sammohana Shakti, Dakshinamurty, Agastya, and Shiva are said to be the ascetics, in that order.
21. The meter (chanda) is Gayatri, and the Deity is Shri Rama. Or, Kama-bija at the beginning and Vishvamitra the Rishi.
22. The meter Gayatri of different deities and Ramabhadra the 'devata'. The shakti-bija is invoked as before as with the 6-lettered mantra.
23. Touching on the top of the head, in the middle between the eye-brows, heart, thighs, and feet, the mantras are recited with bija-s and anga-nyasa.
24. Dhyana:
I worship Sri Rama,
Whose body shines with various ornaments,
Who is as brilliant as lightning,
Who assumes the Virasana posture,

Who shows jnana Mudra by one hand,
Who keeps the other hand on his thigh,
And who wears the crown.

25. Then one should, with prostrations, recite "Ramachandraya and Ramabhadraya Namah", and the king of seven lettered mantras and the fulfiller of all wishes.

26. Eight lettered mantra: Adding OM at the beginning to the two seven lettered mantras gives rise to two eight lettered mantras. OM added to the four lettered "Ramaya" and "Hum Phat svaha" is another 8 lettered mantra.

27. The Rishis and other adjuncts for the 8-lettered mantra are the same as for the 6-lettered ones. Again, the 8-lettered mantra also has Rama as the Rishi.

28. The meter is Gayatri, the Deity is Rama, OM, the pair of Shri bija-s, and Shakti bija and others are also (added).

29. Thereafter one recites the mantra-s with the 6-limbed nyasa, and recites Ramaya Namah with OM and a pair of Shri-bija-s.

30. Shiva Rama Mantra: Glaum OM, Maya-bija (heart-abiding) Ramaya Namah is recited again. Shiva, Om, Rama mantra is the giver of all excellence.

31. Sadashiva is spoken of as the Rishi, Gayatri as the meter, and Shiva-OM-Ramachandra as the Deity.

Dhyanam:

I worship that Rama,
Who has three eyes,
Who wears the crescent,
Who holds the trident,
Who is anointed all over by ash,
And who is with matted hair.

32. I worship the three eyed one,
Who is Abhirama, the pinnacle of beauty,
Who wears the crescent as ear ring,
And who holds the noose, the goad, the bow and the arrow,

34. Thus meditating, devoted wholly to recitation and oblations one shall chant mantra-s one-hundred thousand times, offering bilva leaves, fruits, flowers, gingili seeds, and lotuses.

35. Rama Brahma Gayatri: Even the treasures and powers, wished for by the celestials, come by themselves, when the 8-lettered Raghava brahma-gayatri (is chanted).

36. The Rishis knowing Shri-bija as my Shakti, chant the mantra-s with the limbs, as viniyoga for its adoration.

37. Dhyanam:

I worship that blue complexioned Rama,
Who wears the bracelet on upper arm and bangle,
Which are studded with shining gems,
Who has the royal umbrella held over his head,
Who shines like millions of waxing moons,
Who sits in the hall of one thousand sixteen golden pillars,
And who is surrounded by Bharata and others.

38. Rama Sharana Mantra: The chanting of "Ramam sharanam mama" (i.e. Rama is my refuge) achieves much more than many other mantras which lead with difficulty to mere ephemeral gains and productive of the misery of samsara due to the greed for the transient fruits. This mantra gives the fruits of all of them without the taint of greed and other defects. There is also the 8-lettered mantra which is well-known in seven-fold ways. It is Om added to the seven lettered mantra.

39. Other mantras with more letters: The 8-syllabled mantra is (chanted) seven-fold ways. OM is added at the beginning and end of the seven lettered (mantra).

40. Nine lettered mantra: This 9-lettered mantra is offered like the 6-lettered one, to Sita in the beginning and to the consort of Janaki at the end.

41. Ten lettered mantra: The 10-lettered mantra gives all that is desirable wished-for fruits. The great Vasishtha is the Rishi of this 10-lettered mantra; the meter is Virat,

42. The Deity is Rama holding Sita's hand; The beginning bija Visarga is the shakti. With the anganyasa for the wishes,

43. The 10 lettered mantra is offered mentally to the head, forehead, middle of the eye-brows, palate, ears, heart, navel, thighs, knees, and feet.

44. Dhyanam:

I think of that Rama,
Who is in the city of Ayodhya,
Who is decorated by various gems,
Who sits under a golden canopy,
Whose doorways are decorated by mandara flowers,

45. Who is seated on a throne,
Surrounded by celestial vehicles,

46. Who is praised by sages with reverence,
Who is adorned on the left by Sita,
Who is being served by Lakshmana,

47. Who is blue complexioned,
Who has a tranquil face,
And who is adorned by ornaments.
This mantra should be recited a hundred-thousand times with exclusive devotion.

48. The form of Rama holding the bow in his hands and Sita within. Brahma is the Rishi of the 10-lettered mantra. The meter is Virat,
49. The Deity is Rama, the slayer of demons. Rest of the worship is similar to the previous one. One should remember Rama holding the bow and arrow.
50. Eleven lettered mantra: With the six-fold addition of OM-Maya-Rama-Kama-Vac-sva- bija-s, and recite the 10-lettered mantra for Rudra.
51. The remainder (ritual) is the same as for the 6-lettered mantra, as regards nyasa and dhyana, according to the wise. Of the 12-lettered mantra Sri Rama is the Rishi;
52. The meter is jagati and Sri Rama the Deity; the pranava is said to be the bija, kliim is Shakti, and hrim is kilaka.
53. Reciting the mantra-s with the anga-nyasa, the rest is performed as previously. Also to be added are OM, kiim and also Bharatagraja.
54. Twelve lettered mantra: This 12-lettered mantra ends with Rama, kliim and svaha. OM Hrridbhagavate Ramachandrabhadraya;
55. As before, the Rishi and dhyana, and [arna meter (12-feet) or the 12 suryas??]; Jagati meter, and the mantra-s with anga-nyasa.
56. Reciting the name Sri Rama and Jayarama thereafter, the wise one says jaya jaya twice, Rama who sheds joy on the mind.
57. Thirteen lettered mantra: The 13-lettered mantra has the same Rishi and other adjuncts as before, the fulfiller of all wishes. Repeating the phrase twice with the anga-s and dhyana as before.
58. Fourteen lettered mantra: When Om is added, the mantra is 14-lettered. After chanting the 13-lettered, one adds (the name) Rama;
59. Fifteen lettered mantra: This is the 15-lettered wish-fulfilling tree (kalpa - bhuruhah). Add namah to Sitapataye Ramaya hana hana;
60. Sixteen lettered mantra: Thereafter, the 16-lettered ends with the kavacha and asthra. Of this, Agastya is the Rishi, Brihati is the meter, and Rama is the Deity.
61. Ram is the bija, astra is shakti, and hum the kilaka. The 10-15 lettered mantra-a are offered in sequence with the anga-nyasa-s.
62. Seventeen lettered mantra: Adding OM, the mantra is 17-lettered. OM namo bhagavata Ram at the end there-after.
63. Eighteen lettered mantra: Adding purushaya at the end gives the 18-lettered mantra, with Vishvamitra as the Rishi and gayatri meter and the Deity as Rama.
64. Nineteen lettered mantra: With the Kama bija, the mantra is 19-lettered. OM namo bhagavate Ramaya is to be recited.

65. Twenty lettered mantra: After uttering all the mantra-s one asks for all auspiciousness. When svaha is added the mantra is 20-lettered.
66. OM namo bhagavate Ramaya is to be recited. Then svaha for protection from dangers.
67. Twenty one lettered mantra: The 21-lettered mantra fulfills all one's wishes. OM Rama svabijaa Dasharathaya thereafter.
68. Twenty two lettered mantra: Then one chants the all-auspicious sitavallabhaya (to Sita's consort). Then this 22-lettered mantra.
69. Twenty three lettered mantra: OM namo bhagavate viraramaya is chanted. Then softly, hana hana svaha is recited.
70. The 23-lettered mantra is the slayer of all enemies. Vishvamitra is the Rishi and Gayatri is the meter.
71. The Deity is Vira Rama, bija-s and other (adjuncts) are as before. The wise one after doing the anga-nyasa of the mula-mantra in parts,
72. Silently meditates on Rama, who has put the arrow on the bow and facing Ravana, is holding the thunderbolt in his hand and has ascended the chariot.
73. One recites OM namo bhagavate Shri Ramaya and having said OM brahmane adds the words mam taraya (protect me).
74. Twenty four lettered mantra: With nama OM added, the mantra is 24-lettered. The bija-s and other adjuncts are as before.
75. Kliim, OM, and namah and bhagavate Ramachandraya thereafter, one says the word 'all'.
76. Twenty five lettered mantra: janavashyakaraya (conquering people) svaha and kiim are to be recited mentally. The 25-lettered mantra is to include sarvavashyakara (conquering all).
77. Twenty six and twenty seven lettered mantra: With OM added at the beginning, the mantra has 26 letters. Adding OM at the end makes it 27-lettered.
78. OM namo bhagavate rakshoghnavishadaya (obeisance to Bhagavan, slayer of demons), sarvavighat nivaraya (protect from all obstacle), to be repeated twice;
79. Twenty eight and twenty nine lettered mantra: Adding svaha at the end makes this king of mantra-s 28-lettered. When joined with OM, it becomes 29-lettered.
80. Thirty and Thirty-one lettered mantra: Beginning with sva-bija, is the 30-lettered. With OM at the end, it has 31 letters.
81. O Ramabhadra the great archer! O Raghuvira the best of kings, and slayer of Ravana! Grant me wealth!
82. The Rishi is Rama, meter is anushtubh, Ram bija, yam shakti, are recited for the Ishta deity.

83. Nyasa of the mantra is done in the heart, on the head, with the 5-lettered on the shikha, and of the 3-lettered kavacha.
84. For the eyes with the 5-lettered mantra, called the astra. Holding the bow and arrow, blue-complexioned, accompanied by Sugriva and Vibhishana.
85. After slaying Ravana, coming for the protection of the three worlds; meditating on Rama in the heart, one chants (the mantra) mentally a million times;
86. Then one utters the Rama gayatri given by 'dashrathaya vidmahe', followed by 'sita-vallabhaya dhimahi,
87. Tanno Ramah prachodayat'. [May we know the son of Dasharatha; we meditate on Sita's consort; may Rama enlighten our intellect.]
88. For enchanting the earth and attain expertise in love add "madana" (cupid) to the "Sri Rama" along with the Bhija of Maya.
89. With 15-lettered and 12-lettered (mantra-s) and also for the 16-lettered mantra one has to perform anga-nyasa.
90. While chanting the bija-s, meditation, etc. for these, the same sequence as for the 6-lettered mantra has to be adhered. OM namo bhagavate raghunandanaya.
91. Likewise, thereafter one recites 'to rakshoghnavishad', and 'madhura' (sweet); 'prasannavadanam' (tranquil-faced), 'amita-tejaseo (to one of immeasurable brightness).
92. Thereafter, say namah (obeisance) to Balarama and Vishnu, and recite mentally the 47 letters.
93. Rishi is Brahma, meter is anushtubh, and deity is Raghava. Seven time 17, with 6 Rudra-s, and the 6 limbs;
94. While meditating on the 10-lettered mantra, one chants it 100,000 times. It starts with "Shriyam Sita", followed by the six lettered mantra and ending with "Swaha".
95. The Rishi of this mantra is Janaka, meter is Gayatri, deity is Sita Bhagavati, shrim is bija, and namah is the Shakti.
96. Sita is kilaka; viniyoga is done for the Ishta. Reciting with prolonged accents at the beginning, the 6-limb nyasa is done.
97. One should meditate on Rama at the center of the hexagon (yantra), thinking in the mind him with his body shining like gold, holding a lotus, and then look at Rama as the final refuge.
98. For the Lakshmana mantra, utter the sound lam and bow to Lakshmana. For this (mantra) Agastya is the Rishi, meter is Gayatri,
99. Deity is Lakshmana, lam is the bija and Shakti is namah; the 4 purushartha-s are the viniyoga.
100. Long ending sound with Ram as the bija is recited with the 6-limbed nyasa. (Rama) with 2 arms, personifying his body as of golden hue, and resembling a lotus,

101. For the Bharata mantra, he holding the bow and arrow, wholly devoted to Rama as the supreme, one should utter the sound bha and bow to Bharata.

102. Rishi is Agastya; rest is done as before, to Bharata the blue-hued one who is tranquil and serving Rama whole-heartedly.

103. For the mantra of Shatrughna, recite "I worship Kaikeyi's brave son, holding the bow and arrow"; utter the bija "sham" and ending with 'shatrughnaya namah', the Rishi-s and other adjuncts as before and the viniyoga for the control over enemies.

104. Two-armed, golden-bright, devoted to the service of Rama, slayer of Lavanasura, I worship the son of Sumitra.

105. The mantra of Hanuman, "hrum hanumate" is the king of mantra-s, of which Ramachandra is the Rishi, and the other rituals to be done as previously.

106. One should meditate on the two-armed one who is shining like gold, who is devoted to Rama's service, wearing the girdle of munja-grass and is the servant of Rama.

Thus ends Second Chapter of Rama-rahasya Upanishad.

Third Chapter

Sanaka and other ascetics asked Hanuman:

"O mighty son of Anjana! Tell us about the altar (yantra) for the worship by the aforesaid mantra-s."

Hanuman replied:

"To begin with, the altar is six-sided (hexagonal) and in the center is written the seed-letter (bijakshara) of Rama (Ram), with shrim.

Below that in the second corner is the Sadhya (food offering).

Above it on the sixth corner is the Sadhakam (Constant devotion).

On the surrounding sides are the seed letters of Jiva-Prana-Shakti.

Encircling all these is OM.

In the South-East, North-East, North-West, & South-West, on the front corners, are kept the cooked rice.

Then sequentially the Heart mantra-s viz Ram, rim, rum, raim, raum, rah bija-akshara-,s the heart 'astra mantras' are to be recited.

Behind the corners are the bija-akshara of Rama and Maya, on the corners varaham hum; over this is the Kama-bija (Ram) and surrounding it, is the Vac (kiim).

Thereafter are three circles of eight leaves. On the leaves, garlands of syllables in eight groups of six-lettered mantras are inscribed.

Ending with five-lettered mantra.

On the face of each leaf the eight-lettered (mantras).

Again, the 8-petalled lotus.

On the petals, the 8-lettered Narayana mantra. OM namo Narayanaya

On the face of each petal shri bija.

Then the first round.

Then the 12-petalled.

On them, the 12-lettered Vasudeva mantra. (OM namo bhagavate vasudevaya)

As well as on their fronts, in all directions. In a circular manner.

On the petals hum phat with the 12-lettered Rama mantra - (OM namo bhagavate ramachandraya .)

On the front of the petal, Maya bija (kiiM).

On the front of each in two circles - hram, sram, bhram, bram, bhramam, shrum, jram. Then in a circle.

Thereafter, the 32-petalled.

On them, the king of mantra-s - Nrisimha anushtubh.

On front of these, the 8 vasu-s, 11 rudra-s, 12 aditya mantra-s, along with OM and namo, in sequence, in dative case.

Outside and surrounding is vashat.

Then the Bhupura of three lines.

In 12 directions, adorned with the rashi-s (Zodiac signs).

Abiding there the 8 naga-s (serpents).

In the 4 directions, the Narasimha bija.

In the intermediate directions, the Varaha bija.

This all-encompassing yantra fulfills all wishes and grants liberation.

Beginning with the 1-lettered and ending with the 9-lettered (mantra-s), this is the yantra and the tenth becomes the avarana (covering for it).

One should worship Raghava, with 'anga-nyasa', in the center of the hexagon.

In the first round, the anga-nyasa is done at all the corners.

At the root of the 8 petals, the initial cover of oneself.

Then the covering by Vasudeva and others.

At the base of the second 8-petals, the 'cow covering'.

Then covers of Hanuman and other.

For the 12-petalled, Vasishtha covering.

For the 16-petalled, the blue lotus covering.

For the 32-petalled, Dhruva covering.

In the Bhupura, Indra covering.

Outside this is the vajra covering.

Offering thus, one should silently chant.

Now, the altar is described for the mantras starting with 10 syllables and ending with 32 syllables.

First the hexagon.

In its center the name of the 'ishta'.

Thus surrounded by Kama bija.

The remaining nine surround this.

At the six corners, the 6-fold anga-nyasa, in the front and back of the intermediate directions (S-E, N-E, N-W, S-W).

On the face, the Shri-Maya (bija)

In the corners, krodha.

Then the first round.

Then the 8-petals; on the petals, garlands of syllables, in multiples of 6. In a circular manner.

Surrounding this, in all directions.

Outside this the Bhupura, with 8 spear-points.

In all directions, Narasimha and Varaha.

This is the Great Yantra.

Adhara-shakti (basic power) is the seat of Vishnu's worship.

The first round is of anga-nyasa.

In the center, Rama.

On the left, Sita.

In their front, the bow and the arrow.

At the base of the 8 petals, two avarana-s of Hanuman.

The third avarana of cow.

Fourth of Indra.

Fifth of Vajra.

Thus worshipping the yantra with devotion, one should recite the 10-lettered and other mantra-s.

Thus ends the Third Chapter of Rama-Rahasya Upanishad.

Fourth Chapter

Sanaka and other ascetics asked Hanuman: "Describe the ritual for recitation of Rama mantras." Hanuman replied, "The one who intends to recite this mantra should follow the following procedures:

1. He should bathe thrice a day.
2. He should take only sathvic foods like milk, roots, fruits or naivedya (rice pudding offered to the God)
3. He should follow the prescribed Karmas of the stage of his life (Brahmachari, Grahastha, Vanaprastha or Sanyasi)
4. He should give up the six negative emotions like anger, jealousy etc.
5. He should observe purity and practice dispassionate speech.
6. He should also observe dispassionate action and show respect to all women.
7. He should observe celibacy and sleep on the bare ground.
8. He should not have any desires.
9. He should be devoted to his teacher.
10. He should scrupulously observe bath, worship, recitation, meditation and oblation to the fire.
11. He should meditate with utmost concentration on Rama as instructed by his teacher.
12. He should invoke the sun, moon, Teacher, lamp, cow, Brahmin, etc.
13. The ascetic doing this japa should sit on a tiger skin and adopt postures prescribed like the Swasthikasana in rotating sequence.
14. He should seat himself below plants like Thulasi or trees like Parijata, Bilwa etc.
15. He should count using a rosary whose beads are either made of thulasi plant or use rudraksha.
16. The counting should be done mentally using the beads and should be one hundred thousand times at the altar of Maha Vishnu.
17. Tharpana should be offered after every ten total count. After ten counts offer rice pudding, pour over it clarified butter made from cow's milk and eat what remains after the next tenth portion.
18. After this along with chanting flowers have to be offered along with the chanting of moola mantra,.

The ascetic who does this japa becomes liberated in life and the supernatural powers follow him like a bride follows her groom.

This Rama-mantra is not only a means to liberation, but if you remember me who am Rama's servant, it will ensure success in these worldly affairs too.

To the one who for ever remembers Rama with total devotion as the final refuge of the mind, I am empowered to fulfill all their chosen wishes.

Towards the task of fulfillment of the wishes of the devotees of Rama, I - as an expert in carrying out Rama's commands - am always wholly alert.

Thus ends the Fourth Chapter of Rama-rahasya Upanishad.

Fifth Chapter [Conclusion]

Sanaka and other ascetics asked Hanuman: " Tell us the meaning of Sri Rama mantra".

Hanuman replied: "Among the Rama mantras the 6-lettered is the king among them all; though as mentioned earlier they exist as one-, or two-, or three, or four, or five syllables or even as six-, or seven-, or eight, or even as many more syllables. Lord Shiva knows in essence the glory of the six-syllables (mantra);
[shri Ramah sharanam mama!].

The true meaning of the king among the Rama mantras, as well as of the eight-lettered Narayana and five-lettered Shiva mantras, is spoken of as thus:

Where yogi-s revel in the 2 syllable mantra viz. 'Ra ma' where the ra syllable denotes fire wherein abides illumination.

Its nature as Existence-Consciousness-Bliss is regarded as the supreme meaning, the consonant denoting the unchanging Brahman, and the syllable the energy of manifestation.

Know that Consonants joined to Syllables are used in breathing; the sound 'r', of the nature of light, is therefore used in action.

The sound 'ma', is known as 'maya' indicating prosperity; being itself the seed-letter (bijakshara) is also equal to Brahman itself.

With the 'bindu' (anusvara), the Purusha takes on the form of Shiva-Sun-Moon, the flame as the crest, and the sound as the Prakriti.

Both Purusha and Prakriti jointly are considered as Brahman; the bindu, sound and the indwelling seed-letter as Fire and digits of the Moon.

Fire and OM by their very nature abide in the seed-syllables of Rama, just as the great tree in the mundane life is contained in its seed.

Similarly, in the seed-syllables Rama, is contained this whole moving and unmoving world. The name Rama is thus regarded as the seed with both these meanings.

When freed of the Maya-seed (kiim), the Supreme Spirit is said to exist (alone). This grants liberation to aspirants, and the 'ma' sound is regarded as the liberator.

Formless 'ma' in Rama is the grantor of enjoyment and liberation. The first letter 'ra' stands for the term 'tat' (That), and 'ma' stands for the term 'tvam' (You).

The wise knower of Truth declare that the confluence of the above two terms end in the meaning 'asi' (Are). The word 'namah' has the meaning of tvam (you) and tat is denoted by the word Rama.

When used in the dative case (Ramaya), the meaning asi (are) is indicated in the mantra. Wherefore, the sentence 'tattvamasi' grants the unitive salvation.

Therefore, this (mantra) giver of enjoyment and liberation surpasses the afore-said sentence (tattvamasi). All embodied human beings are qualified for this mantra.

For those desiring liberation, the dispassionate ones, as well as house-holders and in all stages of life, constant meditation of OM, and especially for ascetics, is enjoined; for the knower of the meaning of Rama-mantra doubtless become liberated while alive.

One who studies this Upanishad becomes sanctified by fire, purified by air, is freed from the sin of consuming intoxicants or of theft of gold or of the slaying of a Brahmin.

One who recites the Rama-mantra repeatedly merges in Ramachandra himself.

Therefore, this sacred hymn: Those whoever say "I am Rama in essence", will not feel any want in this life, and without a doubt is Rama Himself".

This is the Truth. This is the Upanishad.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Rama-Rahasyopanishad, as contained in the Atharva-Veda.

Translators Note: Some of the technical terms may not have been accurately translated. It is requested of all readers to point out any errors that would need corrections.

26. Rama Tapaniya Upanishad*

Translated by P. R. Ramachander

I. Rama Poorva Tapaniya Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

The Tatva (principle/philosophy) of Rama exists in this world, with his life showing the way to live, with his name showing the way of ethereal knowledge, and also blessing all those who meditate or worship it with wealth and renunciation.

The word 'Rama' on which yogis devote themselves is immeasurable and forever joyful and indicates Para Brahman itself.

The body has been ascribed to Para Brahman which is holy, without any second, which does not have any blemishes and which is bodiless, so that the worshipers are shown the path. 1

Similar to the whole banyan tree existing in the seed of the banyan tree, the entire world exists in the seed "Rama". 2

Rama when incarnated shone along with Sita, who is nature herself, like the moon shining with its moonlight. He who was born to Mother Kousalya, was black in colour, wore yellow silk, had his hair made up, wore ear studs and chains of precious stones, had in his hand the bow, had two hands, had a very pleasant smiling face and was heroic and blessed with victory and ruled with the help of eight ministers lead by Drishti. He was keeping the Parameshwari who was the mother of the world, who was nature, who had two hands, who was well made up and was holding lotus flower in her hand, on his lap and lightly embracing her. 3

He with Sita formed a triangle with Lakshmana who was holding a bow in his hand and was golden in colour. The devas approached him who was sitting below "the wish giving tree" in the form of a triangle and prayed, "Our salutations to you, who is personification of passion and illusion and also a god primeval to Vedas. Our salutations to the Raghu Veera, who killed Ravana, who is drowned in joy by keeping Goddess Lakshmi on his chest, who is the personification of all souls, who is an ornament to the body of Janaki (daughter of Janaka), who killed Rakshasas, who is very handsome and who is personification of all that is good." 4

The devas further told "Hey, the killer of Ravana, please give us your protection and your grace." Then they were with him and became very happy. 5

On his left with Satrugna, on his right with Bharata and on his front Hanuman who was listening to his advices, there was another triangle. Below Bharata was Sugreeva and below him was Vibheeshana. Behind him Lakshmana was holding an umbrella and below him Vibheeshana and Sugreeva were holding fans made of palm leaves. This was another inverted triangle. So the long armed Lord Rama who was shining was meditating in between this figure with six vertices. This is the first row surrounding him. The second is surrounded by Vasudeva and others (Santhi, Sankarshana, Sree Pradyumna, Saraswathi, Anirudha and Rathi) as well as fire and others in different directions.

Third is surrounded by Hanuman, Sugreeva, Bharata, Vibheeshana, Lakshmana, Angada, Jambhavan, Satrugna as well as Drushti, Jayantha, Vijaya, Surashtra, Rashtra Vardhana, Ashoka, Darmapala and Sumandra.

Fourth is surrounded by the 10 dig-balakas (protectors of directions) viz., Indra, Agni (fire God), Yama (god of death), Nirruthi, Varuna, Chandra, Isana, Brahma and Anantha.

Fifth is beyond the Dig-balakas and consists of their principal arms viz., Vajra, Shakthi, Danda, Vara, Pasa, Angusa, Gada, Soola, Madma and chakra; these should be worshipped.

Sixth: After the arms, Neela and other monkeys. Vasishta, Vamadeva and other sages worship him. He should be meditated and worshipped. 6

Thus worship Sri Rama who has the form which is the foundation of this world and who is forever joyful. All people who worship him as the one carrying mace, sword, conch and lotus and who is known as the one who removes births and deaths will attain salvation.

Thus ends the Sri Rama Poorva Tapaniya Upanishad.

II. Rama Uttara Tapaniya Upanishad

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

In Varanasi Lord Shiva did Japa (chanted) of the Rama Mantra. Pleased because of this, Sri Rama told Lord Sankara as follows:

In this temple (city) whoever worships me with devotion, I would help him get rid of sins like Brahma Hathi (killing of a Brahmin). Those of them who get the six letter mantra (Ram Ramaya NamaH) either from you or Brahma or his disciple line, would live with mastery over the mantra or attain salvation. At the time of death, if you tell this mantra in their ears, they would get salvation. 1

Brahma then thought in his mind about that Maha Vishnu, who is the foundation of this world, who is that Narayana, who does not have any deficiencies and who is that Parameshwara, who is of the form of Para Brahman and who is full of complete joy and then worshipped him as follows: 2

Om! He who is Ramachandra is verily the God. He is the 'non-dual soul of great happiness'. I salute him again and again in earth, bhuvan loka and Suvar loka. 3.1

This is followed by the repetition of the mantra 47 times with modification of the words with in quotes viz. "non-dual soul of great happiness'.

Only this portion is being translated below. This should be appropriately replaced in the mantra. 3.1

Far-flung and wide soul of the senses; 3.2

Nectar of happiness of Brahma; 3.3

One who makes us cross the birth and death; 3.4

One who is the soul of Gods like Vishnu and Indra; 3.5

One who is all Vedas, all Shakhas (branches), all Sankhyas and all Puranas (epics); 3.6

One who is the soul of all beings; 3.7

One who is the inner soul of all beings; 3.8

One who is the perception of Devas, Asuras and Human beings; 3.9

One who has taken the ten incarnations like fish, tortoise etc; 3.10

One who is the soul; 3.11

One who is soul of the inner consciousness; 3.12

One who is God of death; 3.13

One who is the destroyer; 3.14

One who is the death; 3.15

One who is the nectar; 3.16

One who is the five great elements; 3.17

One who is the soul of moving and unmoving; 3.18

One who is the five fires; 3.19

One who is the seven Vyahruthis; 3.20

One who is learning; 3.21

One who is Goddess Saraswati; 3.22

One who is Goddess Lakshmi; 3.23

One who is Goddess Parvati; 3.24

One who is the daughter of Janaka; 3.25

One who is the three worlds; 3.26

One who is the Sun; 3.27

One who is the moon; 3.28

One who is the stars; 3.29

One who is the nine planets; 3.30

One who is the eight protectors of directions; 3.31

One who is the eight Vasus; 3.32

One who is the eleven Rudras; 3.33

One who is the twelve suns; 3.34

One who is the past and future; 3.35

One who is the Supreme Being beyond the Brahmanda (universe); 3.36

One who is Hiranyagarbha; 3.37

One who is nature; 3.38

One who is the letter Om; 3.39

One who is half portion of Pranava; 3.40

One who is the greatest Purusha (man); 3.41

One who is the great God; 3.42

One who is a great deva; 3.43

One who is Lord Vishnu; 3.44

One who is the Paramatma; 3.45

One who is the scientific soul; 3.46

One who is the soul which is forever in eternal bliss. 3.47

The great God would be pleased with the one who worships the Lord of Lords daily by these 47 mantras .The one who worships the Lord of Lords with this mantra will see him in person. He would attain a deathless state. He will attain the deathless state.

Thus ends the Sri Rama Uttara Tapaniya Upanishad.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Rama-Tapaniyopanishad, as contained in the Atharva-Veda.

** This Upanishad is in two parts viz., Poorva Tapaniya and Uttara Tapaniya.*

27. Sandilya Upanishad

Translated by K. Narayanasvami Aiyar

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

CHAPTER - I

1. Sandilya questioned Atharvan thus: "Please tell me about the eight Angas (parts) of Yoga which is the means of attaining to Atman".

Atharvan replied: "The eight Angas of Yoga are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Of these, Yama is of ten kinds; and so is Niyama. There are eight Asanas. Pranayama is of three kinds; Pratyahara is of five kinds; so also is Dharana. Dhyana is of two kinds and Samadhi is of one kind only. Under Yama (forbearance) are ten: Ahimsa, Satya, Asteya, Brahmacharya, Daya, Arjava, Kshama, Dhriti, Mitahara and Saucha. Of these, Ahimsa is the not causing of any pain to any living being at any time through the actions of one's mind, speech, or body. Satya is the speaking of the truth that conduces to the well-being of creatures, through the actions of one's mind, speech, or body. Asteya is not coveting of another's property through the actions of one's mind, speech, or body. Brahmacharya is the refraining from sexual inter-course in all places and in all states in mind, speech or body. Daya is kindness towards all creatures in all places. Arjava is the preserving of equanimity of mind, speech, or body in the performance or non-performance of the actions ordained or forbidden to be done. Kshama is the bearing patiently of all pleasant or unpleasant things, such as praise or blow. Dhriti is the preserving of firmness of mind during the period of gain or loss of wealth or relatives. Mitahara is the taking of oily and sweet food, leaving one-fourth of the stomach empty. Saucha is of two kinds, external and internal. Of these, the external is the cleansing of the body by earth and water; the internal is the cleansing of the mind. This (the latter) is to be obtained by means of the Adhyatma-Vidya (Science of Self).

2. Under Niyama (religious observances), are ten, viz., Tapas, Santosha Astikya, Dana, Ishvarapujana, Siddhanta-Sravana, Hrih, Mati, Japa and Vrata. Of these Tapas, is the emancipation of the body through the observances of such penances as Krichchhra, Chandrayana, etc., according to rules. Santosha is being satisfied with whatever comes to us of its own accord. Astikya is the belief in the merits or demerits of actions as stated in the Vedas. Dana is the giving with faith to deserving persons, money, grains, etc., earned lawfully. Ishvara pujana is the worshipping of Vishnu, Rudra, etc., with pure mind according to one's power. Siddhanta-Sravana is the inquiry into the significance of Vedanta. Hrih is the shame felt in the performance of things contrary to the rules of the Vedas and of Society. Mati is the faith in the paths laid down by the Vedas. Japa is the practicing of the Mantras into which one is duly initiated by his spiritual instructor and which is not against (the rules of) the Vedas. It is of two kinds - the spoken and the mental. The mental is associated with contemplation by

the mind. The spoken is of two kinds - the loud and the low. The loud pronunciation gives the reward as stated (in the Vedas): (while) the low one (gives) a reward thousand times (that). The mental (gives) a reward a Crore (of times that). Vrata is the regular observance of or the refraining from the actions enjoined or prohibited by the Vedas.

3. Asanas (the postures) are (chiefly) eight, viz., Svastika, Gomukha, Padma, Vira, Simha, Bhadra, Mukta and Mayura. Svastika is the sitting at ease with the body erect, placing each foot between the thighs and knees of the other.

4. Gomukha is (the sitting at ease with the body erect) placing the hollow of the left foot under the side of the right posteriors and the hollow of the right foot under the side of the left posteriors, resembling Gomukha (cow's face).

5. Padma is (the sitting at ease with the body erect) placing the back of each foot in the thigh of the other, the right hand grasping the right toe and the left hand to left toe. This, O Sandilya, is praised by all.

6. Vira is the sitting at ease (with the body erect), placing one foot on the thigh of the other and the other foot underneath the corresponding (opposite thigh).

7-8. Simha is (the sitting at ease with the body erect) pressing the right side (of the thigh) with the hollow of left heel and vice versa. Rest your hands on the knees, spread out the fingers, open your mouth and carefully fix your gaze on the tip of your nose. This is always praised by the Yogins.

9. Siddha is (the sitting at ease with the body erect) pressing the perineum with the left heel and placing the heel of the right foot above the genital organ, concentrating the mind between the two eyebrows.

10. Bhadra is (the sitting at ease with the body erect) pressing the two ankles of the two feet firmly together against the Sivini (viz., lower part of the seed) and binding the knees firmly with the hands. This is the Bhadra which destroys all diseases and poisons.

11. Mukta is (the sitting at ease with the body erect) pressing with the left heel the right side of the tender part of the Sivini and with the right heel the left side of the tender part of the Sivini.

12-13. Mayura (lit., peacock): Rest your body upon the ground with both palms and place your elbows on the sides of the navel, lift up the head and feet and remain like a stick in the air, (like the plant balance in gymnastics). This is the Mayura posture which destroys all sins.

14. By these, all the diseases within the body are destroyed; all the poisons are digested. Let the person who is unable to practice all these postures betake himself to any one (of these) which he may find easy and pleasant. He who conquers (or gets mastery over) the postures - he conquers the three worlds. A person who has the practice of Yama and Niyama should practise Pranayama; by that the Nadis become purified."

15. Then Sandilya questioned Atharvan thus: "By what means are the Nadis purified? How many are they in number? How do they arise? What Vayus (vital airs) are located in them? What are their seats? What are their functions? Whatever is worthy of being known in the body, please tell me". To that Atharvan replied (thus): "This body is ninety-six digits in length. Prana extends twelve digits beyond the body. He who through the practice of Yoga reduces his Prana within his body to make it

equal to or not less than the fire in it becomes the greatest of the Yogins. In men, the region of fire which is triangular in form and brilliant as the molten gold is situated in the middle of the body. In four-footed animals, it (fire) is quadrangular. In birds, it is round. In its (the region of life's) centre, the purifying, beneficial and subtle flame is situate. Two digits above the anus and two digits below the sexual organ is the centre of the body for men. For four-footed animals, it is the middle of the heart. For birds, it is the middle of the body. Nine digits from (or above) the centre of the body and four digits in length and breadth is situated an oval form. In its midst is the navel. In it, is situated the Chakra (viz., wheel) with twelve spokes. In the middle of the Chakra, the Jiva (Atman) wanders, driven by its good and bad deeds. As a spider flies to and fro within a web of fine threads, so Prana moves about here. In this body, the Jiva rides upon Prana. Lying in the middle of the navel and above it, is the seat of Kundalini. The Kundalini Sakti is of the form of eight Prakritis (matter) and coils itself eight ways or (times). The movement of Vayus (vital airs) checks duly the food and drink all round by the side of Skandha. It closes by its head (the opening of) the Brahmarandhra and during the time of (the practice of) Yoga is awakened by the fire (in the Apana); then it shines with great brilliancy in the Akasa of the heart in the shape of wisdom. Depending upon Kundalini which is situated in the centre, there are fourteen principal Nadis (viz.,) Ida, Pingala, Susumna, Sarasvati, Varuni, Pusha, Hastijihva, Yasasvini, Visvodhari, Kuhuh, Sankhini, Payasvini, Alambusa and Gandhari. Of them, Susumna is said to be the sustainer of the universe and the path of salvation. Situated at the back of the anus, it is attached to the spinal column and extends to the Brahmarandhra of the head and is invisible and subtle and is Vaishnavi (or has the Sakti force of Vishnu). On the left of Susumna is situated Ida and on the right is Pingala. The moon moves in Ida and the sun in Pingala. The moon is of the nature of Tamas and the sun of Rajas. The poison share is of the sun and the nectar of the moon. They both direct (or indicate) time and Susumna is the enjoyer (or consumer) of time. To the back and on the side of Susumna are situate Sarasvati and Kuhuh respectively. Between Yasasvini and Kuhuh stands Varuni. Between Pusha and Sarasvati lies Payasvini. Between Gandhari and Sarasvati is situated Yasasvini. In the centre of the navel is Alambusa. In front of Susumna there is Kuhuh, which proceeds as far as the genital organ. Above and below Kundalini is situated Varuni, which proceeds everywhere. Yasasvini which is beautiful (or belonging to the moon), proceeds to the great toes. Pingala goes upwards to the right nostril. Payasvini goes to right ear. Sarasvati goes to the upper part or the tongue and Sankhini to the left ear, (while) Gandhari goes from the back of Ida to the left eye. Alambusa goes upwards and downwards from the root of the anus. From these fourteen Nadis, other (minor) Nadis spring; from them springing others and from them springing others; so it should be known. As the leaf of the Asvattha tree (ficus religiosa) etc., is covered with minute fibres so also is this body permeated with Nadis.

"Prana, Apana, Samana, Udana, Vyana, Naga, Kurma, Krikara, Devadatta and Dhananjaya these ten Vayus (vital airs) move in all the Nadis. Prana moves in the nostrils, the throat, the navel, the two great toes and the lower and the upper parts of Kundalini. Vyana moves in the ear, the eye, the loins, the ankles, the nose, the throat and the buttocks. Apana moves in the anus, the genitals, the thighs, the knees, the stomach, the seeds, the lions, the calves, the navel and the seat of the anus of fire. Udana lives in all the joints and also in the hands and legs. Samana lives, permeating in all parts of the body. Along with the fire in the body, it causes the food and drink taken in, to spread in the body. It moves in the seventy-two thousand Nadis and pervades all over the body along with the fire. The fire Vayus beginning with Naga go towards the skin, the bones, etc. The Prana which is in the navel separates the food and drink which is there and brings about the Rasas (juices) and others. Placing the water above the fire and the food above (or in) the water, it goes to the Apana and along with it, fans up the fire in the centre of the body. The fire thus fanned up by the Apana gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought in the bowels by the Prana to grow hot. The fire with the water causes the food and conditions, which are placed above, to be boiled to a proper degree. Then Prana separates these into sweat, urine,

water, blood, semen, the faeces and the like. And along with the Samana, it takes the juice (or essence) to all the Nadis and moves in the body in the shape of breath. The Vayus excrete the urine, the faeces, etc., through the nine openings in the body which are connected with the outside air. The functions of Prana are inspiration, expiration and cough. Those of Apana are the excretion of the faeces and the urine. Those of Vyana are (such actions as) giving and taking. Those of Udana are keeping the body straight, etc. Those of Samana are nourishing the body. Those of Naga are vomiting, etc.; of Kurma, the movement of the eyelids; of Krikara, the causing of hunger, etc., of Devadatta, idleness, etc., and Dhananjaya phlegm.

Having thus acquired a thorough knowledge of the seat of the Nadis and of the Vayus with their functions, one should begin with the purification of the Nadis.

16. A person possessed of Yama and Niyama, avoiding all company, having finished his course of study, delighting in truth and virtue, having conquered (his) anger, being engaged in the service of his spiritual instructor and having been obedient to his parents and well instructed in all the religious practices and the knowledge of his order of life, should go to a sacred grove abounding in fruits, roots and water. There he should select a pleasant spot always resounding with the chanting of the Vedas, frequented by the knowers of Brahman that persevere in the duties of their orders of life and filled with fruits, roots, flowers and water. (Else) either in a temple or on the banks of a river or in a village or in a town, he should build a beautiful monastery. It should be neither too long nor too high, should have a small door, should be besmeared well with cow-dung and should have every sort of protection. There listening to the exposition of Vedanta, he should begin to practice Yoga. In the beginning having worshipped Vinayaka (Ganesha), he should salute his Ishta-Devata (tutelary deity) and sitting in any of the above-mentioned postures on a soft seat, facing either the east or the north and having conquered them, the learned man keeping his head and neck erect and fixing his gaze on the tip of his nose, should see the sphere of the moon between his eyebrows and drink the nectar (flowing there from through his eyes). Inhaling the air through Ida for the space of twelve matras, he should contemplate on the sphere of fire situated in the belly as surrounded with flames and having as its seed 'ra'; then he should exhale it through Pingala. Again inhaling it through Pingala and retaining it (within), he should exhale it through Ida. For the period of twenty-eight months, he should practice six times at every sitting through the three Sandhyas (morning, noon and evening) and during the intervals. By this, the Nadis becomes purified. Then the body becomes light and bright, the (gastric) fire is increased (within) and there is the manifestation of Nada (internal sound).

17. Pranayama is said to be the union of Prana and Apana. It is of three kinds - expiration, inspiration and cessation. They are associated with the letters of the (Sanskrit) alphabet (for the right performance of Pranayama). Therefore Pranava (OM) only is said to be Pranayama. Sitting in the Padma posture, the person should meditate that there is at the tip of his nose Gayatri, a girl of red complexion surrounded by the numberless rays of the image of the moon and mounted on a Hamsa (swan) and having a mace in her hand. She is the visible symbol of the letter 'A'. The letter 'U' has as its visible symbol Savitri, a young woman of white colour having a disk in her hand and riding on a Garuda (eagle). The letter 'M' has as its visible symbol Sarasvati, an aged woman of black colour riding on a bull, having a trident in her hand. He should meditate that the single letter - the supreme light - the Pranava (OM) - is the origin or source of these three letters 'A', 'U' and 'M'. Drawing up the air through Ida for the space of sixteen matras, he should meditate on the letter 'A' during that time; retaining the inspired air for the space of sixty-four matras, he should meditate on the letter 'U' during the time; he should then exhale the inspired air for the space of thirty-two matras, meditating on the letter 'M' during that time. He should practice this in the above order over and over again.

18. Then having become firm in the posture and preserved perfect self-control, the Yogin should, in order to clear away the impurities of the Susumna, sit in the Padmasana (Padma posture) and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through the left in the order that he should draw it through the same nostril by which he exhaled it before and retained it. In this context, occur (to memory) the following verses:

"In the beginning having inhaled the breath (Prana) through the left nostril, according to the rule, he should exhale it through the other; then having inhaled the air through the right nostril should retain it and exhale it through the other. To those who practice according to these rules through the right and left nostrils, the nadis become purified within three months.

19. He should practice cessation of breath at sunrise, in the midday, at sunset and at midnight slowly till eighty (times a day) for four weeks.

20. In the early stages, perspiration is produced; in the middle stage the tremor of the body and in the last stage levitation in the air. These (results) ensure out of the repression of the breath, while sitting in the Padma posture.

21. When perspiration arises with effort, he should rub his body well. By this, the body becomes firm and light.

22. In the early course of his practice, food with milk and ghee is excellent. One sticking to this rule becomes firm in his practice and gets no Tapa (or burning sensation in the body).

23. As lions, elephants and tigers are gradually tamed, so also the breath when rightly managed (comes under control); else it kills the practitioner.

24. He should (as far as is consistent with his health and safety) properly exhale it, properly inhale it or retain it properly. Thus (only) will he attain success.

25. By thus retaining the breath in an approved manner and by the purification of the Nadis, the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result.

26-30. When the nervous centres have become purified through the regular practice of Pranayama, the air easily forces its way up through the mouth of the Susumna which is in the middle. By the contraction of the muscles of the neck and by the contraction of the one below (viz.,) Apana, the Prana (breath) goes into the Susumna which is in the middle from the west Nadi. Drawing up the Apana and forcing down the Prana from the throat, the Yogin free from old age becomes a youth of sixteen.

31. Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair to the toe nails, he should exhale it through the same nostril. Through it, the brain becomes purified and the diseases in the air Nadis are destroyed. Drawing up the air through the nostrils with noise (so as to fill the space) from the heart to the neck and having retained it (within) as long as possible, he should exhale it through the nose. Through this hunger, thirst, idleness and sleep do not arise. Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) Gulma; Pleeha (both being splenic diseases), bile and fever as also hunger, etc., are destroyed. Now we shall proceed to Kumbhaka (restraint of breath). It is of two kinds - Sahita and Kevala. That which is coupled with expiration and inspiration is called Sahita. That which is devoid of these is called Kevala (alone). Until

you become perfect in Kevala, practice Sahita. To one who has mastered Kevala, there is nothing unattainable in the three worlds. By Kevala-restraint of breath, the knowledge of Kundalini arises. Then he becomes lean in body, serene in face and clear eyed, hears the (spiritual) sounds distinctly, becomes free from all diseases and conquers his (Bindu) seminal fluid, his gastric fire being increased. Centering one's mind on an inward object whilst his eyes are looking outside without shutting and opening of his eyelids has been called Vaishnavi-mudra. This is kept hidden in all the Tantric works.

32. With his mind and breath absorbed in an internal object, the Yogin, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called Khechhari-mudra. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishnu, which is void and non-void, dawns on him.

33. With eyes half closed and with a firm mind, fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is resplendent, which is the supreme truth and which is beyond. O Sandilya, know this to be Tat (That).

34. Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of Unmani which causes the destruction of the mind.

35. Therefore he should practice the Khechhari-mudra. Then he attains to the state of Unmani and falls into the Yoga sleep (trance). To one who obtains this Yoga sleep, time does not exist. Placing the mind in the midst of Sakti and Sakti in the midst of the mind and looking on the mind with the mind, O Sandilya be happy.

36. Place the Atman in the midst of Akasa and Akasa in the midst of Atman and having reduced everything to Akasa, do not think of anything else.

37. You should not (then) entertain thoughts, either external or internal. Abandoning all thoughts, become abstract thought itself.

38. As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the Tattva (Truth).

39. What is termed Manas (mind) is the knowledge of everything that is known and its clear apprehension. When the knowledge and the object cognised are lost alike, there is no second path (or that is the only path).

40. By its giving up all cognition of objects, it (the mind) is absorbed and when the mind is absorbed, Kaivalya (isolation) alone remains.

41. For the destruction of the Chitta, there are two ways - Yoga and Jnana. O prince of sages, Yoga is the (forcible) repression of the modifications of the mind and Jnana is the thorough inquiry into them.

42-45. When the modifications of the mind are repressed, it (the mind) verily obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (viz., with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths comes to an end. (Then) the fluctuations of Prana are prevented, when one has no longing for this mundane existence or when he

has gratified his desires therein - through the study of religious books, the company of good men, indifference (to enjoyments), practice and Yoga or long contemplation with intentness on any desired (higher) object or through practicing one truth firmly.

46. By the repression of the breath through inhalation, etc., by continual practice therein which does not cause fatigue and by meditating in a secluded place, the fluctuations of the mind are arrested. Through the right realisation of the true nature of the sound which is at the extreme end of the pronunciation of the syllable OM (viz., Ardhamatra) and when Sushupti (dreamless sleeping state) is rightly cognised through consciousness, the fluctuations of Prana are repressed.

47. When the passage at the root of the palate which is like the bell, viz., Uvula, is closed by the tongue with effort and when the breath goes up through (the upper hole), then the fluctuations of Prana are stopped.

48-50. When the consciousness (Samvit) is merged in Prana and when through practice the Prana goes through the upper hole into the Dvadasanta (the twelfth centre) above the palate, then the fluctuations of Prana are stopped. When the eye of consciousness (viz., the spiritual or third eye) becomes calm and clear so as to be able to distinctly see in the transparent Akasa at a distance of twelve digits from the tip of his nose, then the fluctuations of Prana are stopped. When the thoughts arising in the mind are bound up in the calm contemplation of the world of Taraka (star or eye) between one's eyebrows and are (thus) destroyed, then the fluctuations cease.

51. When the knowledge which is of the form of the knowable, which is beneficent and which is untouched by any modifications arises in one and is known as OM only and no other, then the fluctuations of Prana cease.

52. By the contemplation for a long time of the Akasa which is in the heart and by the contemplation of the mind free from Vasanas, then the fluctuations of Prana cease.

53. By these methods and various others suggested by (one's) thought and by means of the contact of the many (spiritual) guides, the fluctuations cease.

54. Having by contraction opened the door of Kundalini; one should force open the door of Moksha. Closing with her mouth the door through which one ought to go, the Kundalini sleeps spiral in form and coiled up like a serpent. He who causes this Kundalini to move - he is an emancipated person. If this Kundalini were to sleep in the upper part of the neck of any Yogin, it goes towards his emancipation. (If it were to sleep) in the lower part (of the body), it is for the bondage of the ignorant. Leaving the two Nadis, Ida and the other (Paingala), it (Prana) should move in the Susumna. That is the supreme seat of Vishnu. One should practice control of breath with the concentration of the mind. The mind should not be allowed by a clever man to rest on any other thing.

55. One should not worship Vishnu during the day alone. One should not worship Vishnu during the night alone; but should always worship Him and should not worship Him merely during day and night.

56. The wisdom-producing opening (near Uvula) has five passages. O Sandilya, this is the Khechari-mudra; practice it.

57. With one who sits in the Khechari-mudra, the Vayu which was flowing before through the left and right Nadis now flows through the middle one (Susumna. There is no doubt about it.

58. You should swallow the air through the void (Susumna) between Ida and Pingala. In that place is Khechhari-mudra situated and that is the seat of Truth.

59. Again that is Khechhari-mudra which is situated in the Akasa-Chakra (in the head) in the Niralamba (supportless) seat between the sun and moon (viz., Ida and Pingala).

60-61. When the tongue has been lengthened to the length of a Kala (digit) by the incision (of the fraenum lingum) and by rubbing and milking it (viz., the tongue), fix the gaze between the two eyebrows and close the hole in the skull with the tongue reversed. This is Khechhari-mudra. With the tongue and the Chitta (mind) both move in the Akasa (Khechhari), then the person with his tongue raised up becomes immortal. Firmly pressing the Yoni (perineum) by the left heel, stretching out the right leg, grasping the feet with both hands and inhaling the air through the nostrils, practice Kantha-Bandha, retaining the air upwards. By that, all afflictions are destroyed; then poison is digested as if it were nectar. Asthma, splenic disease, the turning up of the anus and the numbness of the skin are removed. This is the means of conquering Prana and destroying death. Pressing the Yoni by the left heel, place the other foot over the left thigh: inhale the air, rest the chin on the chest, contract the Yoni and contemplate, (as far as possible), your Atman as situated within your mind. Thus is the direct perception (of truth) attained. Inhaling the Prana from outside and filling the stomach with it, centre the Prana with the mind in the middle of the navel at the tip of the nose and at the toes during the Sandhyas (sunset and sunrise) or at all times. (Thus) the Yogin is freed from all diseases and fatigue.

62. By centering his Prana at the tip of his nose, he obtains mastery over the element of air; by centering it at the middle of his navel, all diseases are destroyed; by centering it at the toes, his body becomes light. He who drinks the air (drawn) through the tongue destroys fatigue, thirst and diseases.

63. He who drinks the air with his mouth during the two Sandhyas and the last two hours of the night, within three months the auspicious Sarasvati (goddess of speech) is present in his Vak (speech) (viz., he becomes eloquent and learned in his speech).

64. In six months, he is free from all diseases. Drawing the air by the tongue, retain the air at the root of the tongue. The wise man thus drinking nectar enjoys all prosperity.

65. Fixing the Atman in the Atman itself in the middle of the eyebrows, (having inhaled) through Ida and breaking through that (centre) thirty times, even a sick man is freed from disease.

66. He who draws the air through the Nadis and retains it for twenty-four minutes in the navel and in the sides of the stomach becomes freed from disease.

67-69(a). He who for the space of a month during the three Sandhyas (sunset, sunrise and midnight or noon) draws the air through the tongue, pierces thirty times and retains his breath in the middle of his navel, becomes freed from all fevers and poisons. He who retains the Prana together with the mind at the tip of his nose even for the space of a Muhurta (forty-eight minutes), destroys all sins that were committed by him during one hundred births.

69(b). Through the Samyama of Tara (Om), he knows all things. By retaining the mind at the tip of his nose, he acquires knowledge of Indra-world; below that, he acquires knowledge of Agni (fire) world. Through the Samyama of Chitta in the eye, he gets a knowledge of all worlds; in the ear, a knowledge of Yama (the god of death) world; in the sides of the ear, a knowledge of Nrriti-world; in the back of it (the ear), a knowledge of Varuna-world; in the left ear, a knowledge of Vayu-world; in the throat, a

knowledge of Soma (moon) world; in the left eye, a knowledge of Shiva-world; in the head, a knowledge of Atala world; in the feet, a knowledge of Vitala world; in the ankles, a knowledge of Nitala (rather Sutala) world; in the calves, a knowledge of Sutala (rather Talatala) world; in the knees, a knowledge of Mahatala world; in the thighs, a knowledge of Rasatala world; in the loins, a knowledge of Talatala (rather Patala) world; in the navel, a knowledge of Bhur (earth) world; in the stomach, a knowledge of Bhuvan world; in the heart, a knowledge of Suvar world; in the place above the heart, a knowledge of Mahar world; in the throat, a knowledge of Jana world; in the middle of the brows, a knowledge of Tapa world; in the head, a knowledge of Satya world. By conquering Dharma and Adharma, one knows the past and the future. By centering it on the sound of every creature, a knowledge of the cry (or language) of the animal is produced. By centering it on the Sanchita-Karma (past Karma yet to be enjoyed), a knowledge of one's previous births arises in him. By centering it on the mind of another, a knowledge of the mind (or thoughts) of others is induced. By centering it on the Kaya-Rupa (or form of the body), other forms are seen. By fixing it on the Bala (strength). The strength of persons like Hanuman is obtained. By fixing it on the sun, knowledge of the worlds arises. By fixing it on the moon, knowledge of the constellation is produced. By fixing it on the Dhruva (Polar star) a perception of its motion is induced. By fixing it on his own (Self), one acquires the knowledge of Purusha; on the navel, he attains a knowledge of the Kaya-Vyuh (mystical arrangement of all the particles of the body so as to enable a person to wear out his whole Karma in one life); on the well of the throat, freedom from hunger and thirst arises; on the Kurma Nadi (which is situated in the well of the throat), a firmness (of concentration) takes place. By fixing it on the Tara (pupil of the eye), he obtains the sight of the Siddhas (spiritual personages). By conquering the Akasa in the body, he is able to soar in the Akasa; (in short) by centering the mind in any place, he conquers the Siddhis appertaining to that place. Then comes Pratyahara, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Atman is Pratyahara. Renouncing the fruits of one's daily actions is Pratyahara. Turning away from all objects of sense is Pratyahara. Dharana in the eighteen important places (mentioned below) is Pratyahara, (viz.,) the feet, the toes, the ankles, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead and the head in ascending and descending orders.

70. Then (comes) Dharana. It is of three kinds, (viz.,) fixing the mind in the Atman, bringing the external Akasa into the Akasa of the heart and contemplating the five Murtis (forms of Devatas) in the five elements - earth, Apas, fire, Vayu and Akasa.

71. Then comes Dhyana. It is of two kinds, Saguna (with Gunas or quality) and Nirguna (without quality). Saguna is the meditation of a Murti. Nirguna is on the reality of Self.

72. Samadhi is the union of the Jivatma (individual self) and the Paramatman (higher Self) without the threefold state (viz., the knower, the known and the knowledge). It is of the nature of extreme bliss and pure consciousness.

Thus ends the first chapter.

CHAPTER - II

Then the Brahma-Rishi Sandilya not obtaining the knowledge of Brahman in the four Vedas, approached the Lord Atharvan and asked him: "What is it? Teach me the science of Brahman by which I shall obtain that which is most excellent."

Atharvan replied: "O Sandilya, Brahman is Satya, Vijnana and Ananta in which all this (world) is interwoven, warp-wise and woof-wise, from which all originated and into which all are absorbed and which being known makes everything else known. It is without hands and feet, without eyes and ears, without tongue or without body and is unreachable and un-definable. From which, Vak (speech) and mind return, being unable to obtain (or reach) It. It is to be cognised by Jnana and Yoga. From which, Prajna of old sprang. That which is one and non-dual, that which pervades everything like Akasa, which is extremely subtle, without a blemish, actionless, Sat (be-ness) only, the essence, of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is Brahman. Thou art That. Know That by wisdom. He who is the one, the shining, the giver of the power of Atman, the omniscient, the Lord of all and the inner Soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through Yoga and who creates, supports and destroys everything - He is Atman. Know the several worlds in the Atman. Do not grieve, O knower of Atman, thou shalt reach the end of pains."

Thus ends the second chapter.

CHAPTER - III

Then Sandilya questioned Atharvan thus: "From the Brahman that is OM, imperishable, actionless, beneficial, Sat (be-ness) only and supreme, how dissolution this universe arise? How does it exist in It? And how is it absorbed in It? Please solve me this doubt."

Atharvan replied: "The Supreme Brahman, the Truth, is the imperishable and the actionless. Then from the formless Brahman, three forms (or aspects) arose, (viz.,) Nishkala (partless), Sakala (with parts) and Sakala-Nishkala (with and without parts). That which is Satya, Vijnana and Ananda; That which is actionless, without any impurity, omnipresent, extremely subtle, having faces in every direction, un-definable and immortal - that is His Nishkala aspect. Maheshvara (the great Lord) who is black and yellow rules with Avidya, Mula-Prakriti or Maya that is red, white and black and that is co-existent with him. This is his Sakala-Nishkala aspect. Then the Lord desired (or willed) by his spiritual wisdom (thus): May I become many? May I bring forth? Then from this Person who was contemplating and whose desires are fulfilled, three letters sprang up. Three Vyahritis, the three-footed Gayatri, the three Vedas, the three Devas, the three Varnas (colours or castes) and the three fires sprang. That Supreme Lord who is endowed with all kinds of wealth, who is all pervading, who is situated in the hearts of all beings, who is the Lord of Maya and whose form is Maya; He is Brahma; He is Vishnu; He is Rudra; He is Indra; He is all the Devas; He is all the Bhutas (elements or beings); He only is before; He only is behind; He only is on our left; He only is on our right; He only is below; He only is above; He only is the all. That form of him as Dattatreya, who sports with his Sakti, who is kind to his devotees, who is brilliant as fire, resembling the petals or a red lotus and is of four hands, who is mild and shines sinlessly - this is His Sakala form."

Then Sandilya questioned Atharvan, "O Lord, that which is Sat only and the essence of the bliss of consciousness - why is He called Parabrahman?"

Atharvan replied: "Because He increases Brihati and causes to increase everything (Brimhayati); so he is called Parabrahman.

Why is He called Atman?

Since He obtains (Apnoti) everything, since He takes back everything and since He is everything, so he is called Atman.

Who is He called Maheshvara (the great Lord)?

Since by the sound of the words Mahat-Isha (the great Lord) and by His own power, the great Lord governs everything.

Why is He called Dattatreya?

Because the Lord being extremely pleased with Atri (Rishi) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered Himself (Datta) as their son and because the woman Anasuya was his mother and Atri was his father.

Therefore he who knows the (secret) meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahman. Here these Shlokas (stanzas) occur (to memory): 1-4: He who contemplates always the Lord of Lords and the ancient thus - as Dattatreya, the beneficent, the calm, of the colour of sapphire, one who delights in his own Maya and the Lord who has shaken off everything, as naked and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full-blown lotus, who is the store of Jnana and Yoga, who is the spiritual instructor of all the worlds and who is dear to all the Yogins and one who is merciful towards His devotees, who is the witness of all and who is worshipped by all the Siddhas is freed from all sins and will attain (the Spirit)."

Om Satyam (Truth).

Thus ends the third chapter.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Sandilya Upanishad, included in the Atharva-Veda.

28. Sarabha Upanishad

Translated by P. R. Ramachander

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I am saluting that primeval God who is the Lord, who is the best, who is the father of the world, who is the greatest among gods, who has created Brahma, who gave all Vedas to Brahma in the beginning, who is the father of Vishnu and other devas, who merits praise, and who at the time of deluge destroys the world. He is the only one who is greater than every body, who is the best and who rules over others. 1-2

That very strong Maheswara took the horrifying form of Sarabha and killed Narasimha who was destroying the world. (Sarabha is the avatar of Shiva which is a combination of eagle, lion and man.)
3

That god with his sharp claws tore, Vishnu who took the form of Narasimha. He who was wearing the hide became Veerabhadra. 4

For every one desiring to get all occult powers, he is the one who should be meditated. Salutations to that Rudra who tore away the fifth head of Brahma. 5

Salutations to that Rudra who kicked Kala the God of death and made him fall and also him who drank the burning Halahala poison. 6

Salutations to that Rudra whose feet were worshipped by the flower of Vishnu's eyes and who being pleased gave him the holy wheel (Chakra). 7

The one, who has crossed sorrows, sees that God, who is atom within an atom, gross among the gross, who as Atma hidden in the heart of beings and who is beyond physical action, clearly because of these reasons. 8

Salutations to that Rudra who is the greatest god, who holds the Soola (spear) in his hand, who has a big swallowing mouth, who is the Maheswara and whose blessing has good effects. 9

"Chara", indicates beings which move and because Brahman shines in the half of their body as Hari, it is called Sarabham. Hey great sage, that can grant salvation directly. 10

Any twice born who reads this, which is called "the great Sastra of Paippalada" or makes others read it, would get rid of births and deaths and attain salvation. The Upanishad tells that he will become similar to Brahma.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Sarabhopenishad, as contained in the Atharva-Veda.

29. Sita Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

1. The gods, indeed, said to Prajapati: who is Sita? What is Her form? Then Prajapati replied: She is Sita:

2. Being the first cause Sita is known as
Prakriti; of Pranava, too, She is cause
And so is named Prakriti.

3. Maya in very essence,
Is Sita, of three letters formed.
Called Vishnu, the world-seed,
And Maya, too, is the letter i.

4. The letter sa denotes truth immortal;
Achievement; Siva with his consort.
Ta denotes the Queen of Speech
United with Brahman, the Deliverer.

5. The Goddess who is the great Illusion, whose form is un-manifest, and who is denoted by 'i'
becomes manifest, beautiful as the moon, faultless of limb, decked with ornamental garlands,
pearls and other adornments.

6. At first, at the time of Vedic studies, She is essentially the clear Vedic speech. Secondly, on earth,
at the tip of the plough She springs up, who, as the bliss of Brahman-realization, is ever present.
Thirdly, as denoted by 'i' She becomes un-manifest. So is She Sita. Thus they explain in the text of
the Saunakas.

7. By Srirama's (light of total liberation) presence enabled
The universe She sustains;
All embodied beings
She brings forth, sustains and withdraws.

8. Sita must be known;
She is the first cause;
As Om is She that cause,
Declare the Brahman-knowers.

9. Now, therefore, inquiry into Brahman.

10. She here is all the Vedas; all the gods; all the worlds; all renown; all virtue; all ground, effect and cause; the great Beauty of the Lord of gods. She has a form which is different and yet the same. She is the essence of the intelligent and the inert. She is all, from Brahma to stocks and stones. She is embodied, owing to distinctions of attributes and activities. She assumes the forms of gods, sages, men and Gandharvas; of demons, fiends, spirits, ghosts, goblins, etc.; and of the elements, sense-organs, mind and the vital breaths.

11. That divine Being is threefold through Her power, namely the power of desire, the power of action, and the power of knowledge.

12. The power of desire is threefold: Sri, Bhumi and Nila. Auspiciousness is the form (of Sri); the power (of holiness) is the form (of Bhumi); the sun, the moon, and the fire are the forms (of Nila).

13. As the moon (She) is the mistress of the herbs; She is the tree of plenty, flowers, fruits, creepers and bowers; the mistress of medicinal plants and physicians; She is the divine drought of immortality, yielding the fruit of massive splendour. She satisfies the gods with ambrosia and the animals with grass on which, respectively, the gods and the animals live.

14. She illumines all worlds, day and night, in the garb of the sun, etc. As determinations of time, such as the smallest moment, hour, day with its eight divisions, day of the week, and night, as also the fortnight, month, season, six months, and year and as the prescriber of the term of human life as a hundred years, She manifests herself and is known as Delay and Speed. Thus wheel-like, She revolves as the wheel of Time, the wheel of Universe, etc.; comprising (all dimensions of time) from the moment up to fifty years of Brahma's life. All the luminous temporal divisions are the specific determinations of this very Time, the container of all.

15. As fire is the food and drink of living beings, their hunger and thirst. As regards the gods, She has the form of sacrifice. As regards the herbs in the forest, She is the coolness and the warmth. Both inside and outside the fuel She dwells, eternal and fleeting.

16. The Goddess Sri assumes a threefold form in conformity with the Lord's will for the protection of the world. That She is styled Sri and Lakshmi is known.

17. The Goddess Bhu is the Earth comprising the seven islands and the seas; the container and the contents of the fourteen worlds such as bhu, etc.; and her essence is Pranava.

18. Nila is festooned with lightning. To nourish all herbs and living beings, She assumes all forms.

19. At the root of all the worlds, She assumes the form of Water, being known as 'consisting of frogs' and supporting the worlds.

20. The real form of the power of action (is as follows): From Hari's mouth (proceeds) sound; from this sound 'the drop'; thence, the syllable Om; from this syllable, distinctively proceeds the mount Rama, the abode of the Vaikhanasas. On that mount flourish manifold branches representing action and knowledge.

21. The primal science of
Vedas three, reveals all sense;
They are the 'three', comprising
Ric, Yajus and Saman.

22. Based on a fact, fourfold, they are called
The Ric, Yajus, Saman, Atharvan.

23. The 'three' are so famed as they
Concern the four priests, form texts
Of triple sense, lingas, and much else.
The Atharvan is, in essence,
Ric, Yajus and Saman, too.

24. Yet separated it is, being
In the main, of magic sense.
The Rig-Veda does flourish
In branches twenty-one.

25. The Yajus is well known
In nine and hundred various schools.
Saman has a thousand branches;
The Atharvan but forty.

26. The Vaikhanasa philosophy
With intuition is concerned;
With Vaikhanasa it is that
Sages ever engage themselves.

27. Rituals, Grammar, Phonetics, Etymology, Astronomy and Metre are the six limbs.

28. The minor limbs are Vedanta
And Mimamsa, the treatise on
Nyaya and Puranas upheld
By the knowers of the Law; so also
Of meditation (upasana) the chapters;

29. Ethics, of the Vedic lore all branches,
Tradition, Law upheld by Rishis great;
History and legend - these the Upangas.

30. The five minor Vedas are
Architecture and Archery,
Music, Medicine and Occult Thought (daivika).

31. The Discipline, the Rites, the Gloss, the Lore,
Conquest supreme of breath - these twenty-one
Are renowned as self-evident.

32. The word of Vishnu at first sprang forth
From Vaikhanasa as the Vedas three.

33. As of old from sage Vaikhanasa
The 'three' sprang forth -
Hear all from me.
The eternal Brahmic form is power to act.

34. The manifest power is but the memory of the Lord; its essence is manifestation and evolution, restriction and promotion, subsidence and up flaring. It is the cause of the patent and the latent, possessing all feet, limbs, faces, colors. It is at once different and non-different (from the Lord); the unfailing consort of the Lord, perpetually dependent on Him. She becomes patent and latent, and is called the manifest power because She is competent to bring about, through the (mere) closing and opening (of Her eye) creation, sustenance and retraction, suppression and promotion.

35. The power of desire is threefold. At the time of retraction, for the sake of rest, when She rests on the right side of the Lord's chest, in the shape of Srivatsa, She is the power of Yoga.

36. The form of the Power of enjoyment is enjoyment. Associated with the Tree of Plenty, the wish-granting Cow, the wish-fulfilling Gem, and the nine Treasures such as the (precious) Conch and Lotus, She is impelled by the devotion of the worshipper, whether sought or unsought (to yield enjoyments) as a result of rites, compulsory or optional, like the Agnihotra; or as a result of (the eight 'limbs' of Yoga practice, namely) restraint, discipline, posture, control of breath, withdrawal, attention, meditation and contemplation; or as a result of worship of the Lord's image in pinnacled temples; or as a result of ceremonial baths, etc.; or of the worship of manes, etc.; or as a result of giving food, drink, etc., for pleasing the Lord. (All this) is done (through the Power of enjoyment).

37. Now the Power of heroism, four-armed, (is described). She indicates by her gestures fearlessness and (the granting of) boons; She bears the lotus; crowned and bedecked, She is surrounded by all the gods; is bathed, at the foot of the Tree of Plenty, by four elephants, in ambrosial waters from jeweled pots. All divinities, Brahma and others, render obeisance to Her. She is vested with the eight miraculous powers such as becoming atomic in proportion; She is lauded by the wish-granting cow who is before Her; she is extolled by the Vedas, the Shastras, etc. Celestial nymphs like Jaya wait upon Her. The luminaries - the sun and the moon - shed splendour on Her. Tumburu, Narada and others sing of Her glory. The full moon and new moon days hold an umbrella over Her; two delightful beings hold the whisks. Svaha and Svadha fan Her. Bhrigu and other supernatural beings adore Her. The Goddess Lakshmi is seated on a divine Lion-Throne in the lotus posture, effectuating all causes and effects. The steady (image of) the Lord's idea of differentiation, She beautifies. With tranquil eyes, adored by all the gods, She is known as the Beauty of Heroism. This is the Secret.

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising, Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being; May Pusan, and all-gods, grant us well-being.
May Tarkasya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

Here ends the Sita Upanishad, included in the Atharva-Veda.

30. Surya Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Now we shall expound Atharvangiras in relation to the sun: The seer is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals. The six limbs consist of the seed with six vowels added.

He indeed is a Brahmana who thus knows the golden Narayana with the blessed sun, impeller of the time-wheel, having four arms and two lotuses, showing promise of refuge and boon, mounted on the sun chariot, set in the red lotus.

Om, Earth, middle region and sky; we meditate on the adorable splendour of Savitar who may inspire our thoughts. The sun is the self of the world, moving as well as un-moving. From Surya indeed are these creatures born, the Yajna, Parjanya, food and spirit.

I bow to you Aditya; you are the agent himself, the manifest Brahman, Rudra, Vishnu, Rig-Veda etc., as well as all the chandas (Metre-Vedas).

From Aditya is born Vayu, Bhumi, water, fire, sky, directions, Devas, Vedas; the sun scorches this sphere; this sun is Brahman, the inner organ, mind, intellect, mind-stuff and Ego, Prana etc., (the five airs), the five sense organs and five motor organs, sound, touch, form, taste and smell; speech, taking (with the hands) release (of the bowels), joy.

I bow to Mitra, Bhanu, (protect me from death), to the shining one, the cause of the universe.

All creatures are born of Surya and are protected by him, dissolve in him - I am Surya himself. The divine Savitar is our eye the Parvata (spirit of the Time-periods), may be vouchsafe our eye.

We know the sun, meditate on the thousand-rayed; may the sun inspire us.

Savitar is before us as well as behind, above and below. May he grant us omnipresence and long life!

Brahman is the single syllable Om, 'Ghrini' has two syllables, 'Surya' also, 'Aditya' has three. This is the mantra of eight syllables.

He who recites this everyday is a Brahmana, facing sun while reciting he is released from the fear of great diseases, his poverty perishes. He becomes free from the sins of eating forbidden food, forbidden sex-relation, conversation with fallen (men), of wrong converse.

At midday he shall recite facing the sun and he is released from the five great sins.

He should not impart this Savitri Vidya to just anyone. He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn etc.) he gets the fruit of a hundred Yagas, reciting when the sun has risen to eighteen fingers, conquers death.

This is the Upanishad.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Suryopanishad, included in the Atharva-Veda.

31. Tripadvibhuti Mahanarayana Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy!
Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all! Om
Shanti! Shanti! Shanti!

I am now going to explain the principles behind the "tripat-narayana" philosophy, which, if understood and grasped fully, can cull out and weed all forms of illusory material that surrounds all living in this materialistic world.

"OM! The Supreme Being, known as Narayana, desired to create living beings. And out of such desire (or vow), the living force of breath called "prana" stems out from the Supreme Being; the mind (manas) and all other sense organs come into being. Also created along with are the Sky, the Air, the Light, the Water and the Earth, which bears all the beings. Out of Narayana arises the Brahma, the deity who is the creator of all beings; and also the Indra, who is the ruler of all Devas. Out of Him comes Prajapati, the deity who originates and controls the people, as well as the twelve Adityas, eleven Rudras and eight Vasus (various controlling forces mentioned in the Vedas - each concerning a distinct and different force of nature). It is only out of the same Narayana that all Vedas came into existence. Thus, all forces come out of Narayana and also finally merge into Him." - Thus proclaims one of the Upanishads in the Rig Veda.

"Narayanan is ever-present and eternal; He is omnipotent and omnipresent; Brahma, Siva, Indra, all (these deities) are (various forms of) Narayana himself. He indeed, is all forms of time, space and direction. All directions of up, down, sides, in and out are His shadow-cast. All that is existing and the ones to come into existence are Narayana Himself. The Single Supreme Being, devoid of any form of impurity, which cannot be expressed in words, and which is the purest of all pure, is Narayanan. There is nothing above Him and no second power than His. That one who understands this as such becomes (merges with) the Narayana Himself; he becomes (merges with) the Narayana Himself (repeated stress)." - Thus asserts one of the Upanishads in the Yajur Veda.

"First utter the syllable "OM"; then utter the words "Namah" and "Narayanaya". These words respectively are made of one, two and five syllables (as in Sanskrit); thus the entire phrase is made of eight syllables or called as "ashta-aksharam" (ashta-eight; aksharam-syllable). That one who chants this eight-syllable mantra of Narayana, lives long without any disrepute or notoriety; he is blessed with rulership, wealth, cattle and servants and ultimately attains the moksha (or the point of no return) also called as salvation; he attains the moksha (repeated with stress)." - Thus states one of the Upanishads in the Sama Veda.

"That blissful Supreme Being (Brahman) which resides within, is of the form of OM or Pranava. The Pranava (OM) is made of A, U and M. That grew in multiples. The blessed one, who recites and chants the syllable OM, he gets rid of all the bindings and bonds of this material world. The one who chants the words "Om Namō Narayanaya" ultimately attains the Vaikunda, the abode of Sri Narayana (or the Heaven - the Home of Salvation). The Vaikunda is not (to be found) anywhere else but in a pure blessed heart, filled with knowledge (spiritual). From there rises an offshoot of light, as bright as a ray of lightning. That ray of light is representative of the various forms of Narayana - called by names such as son of Devaki, the one sweeter than Honey, the one in the form of Brahma, the one with lotus-like eyes, Vishnu (or the savior of all). He resides within all beings, and controls all their activities. He is the form of non-materialistic syllable OM, the Supreme Being." - Thus states one of the Upanishads in the Atharva Veda.

(Having thus known what each of the four Vedas say about Narayana, now let us understand the fruits of chanting His mantra). That one who chants this (mantra) in the morning, destroys all (his) sins committed during the (previous) night. The one who chants this in the evening destroys all sins committed during the day. That one who chants this during mid-day, looking at the Sun, destroys all the five kinds of major and minor sins described as the worst in the Scriptures. He gets all the benefits of having chanted all the Vedas. Ultimately, he merges into and becomes one with the Supreme Being Narayana.

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy!
Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all! Om
Shanti! Shanti! Shanti!

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Tripadvibhuti-Mahanarayanopnishad, as contained in the Atharva-Veda.

32. Tripura Tapini Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

I-1: Now, in this sphere (of nescience), the Lord (Sadasiva), assuming the guises of Prajapati, Vishnu and Rudra, comes to be styled Goddess Tripura. By His primeval Power are fashioned the three abodes - the earth, the atmosphere and the heavens, or the heavens, the earth and the nether world. In the form of hrim, identical with the maya of Hara, the divine Hrillekha permeates, with Her terrible might, the terminus of the three peaks (above the junction of the two eyebrows), the seat of equilibrium of the three gunas, and the region where the world of objects is dissolved. This selfsame divinity is called Tripura.

I-2: On that adorable splendor
Of the divine Creator we
Meditate; may He our thoughts inspire -
Who beyond all darkness is, Om.

I-3: Let us for all-knowing Fire the soma press
Who, of our foes, the wealth consumes;
As boat over river, so may He help
Us over all difficulties, all troubles.

I-4: Let us adore with sacrifice the three-eyed God,
Fragrant increaser of earthly growth.
Like cucumber fruit from its stalk released,
Let me from death, find freedom unto immortality.

I-5: The supreme sovereign, the goddess of the three cities, is the embodiment of the three Vedas and the supreme knowledge consisting of the 108 letters. The first four divisions elucidate Brahman; the second pertains to Sakti or Power; and the third to Siva, the Good.

I-6: It is recorded that the worlds, the Vedas, the sciences, legends, codes, medical works and astronomical treatises have all proceeded from the union of Siva and Sakti (Goodness and Power).

I-7: Now we shall elucidate the supreme mystery of it (i.e. the mantra given above). The syllable tat of the great mantra is the eternal Brahman, the supreme Lord, indefinable, impeccable, unconditioned, and unconstrained. He thinks, perceives, evolves and desires the status of consciousness. Thus that sole Deity, essentially good, evolves as the visible world. In the ascetics, sacrifices, mystics, He desires and what is desired is born. Being free from desires (in truth) and impeccable, He holds sway.

He puts forth (letters like) a, ka, ca, ta, ta, pa, ya and sa. Hence is the Lord named Desire. So, technically, (the Lord as) Desire pervades ka. Desire alone is this tat. Thus is karma understood. Hence it is the sense of tat. Whoso knows thus (becomes the Lord).

I-8: Savitur varenyam. The root supreme means 'to give birth to a living thing'. Savitur gives birth to living things; power gives birth.

I-9: This primeval power is Tripura,
The supreme sovereign, Tripura;
Goddess great with ear-rings adorned
In sphere of fire abiding.

I-10: Whosoever masters (this knowledge) pervades everything. The power of the triangle (the serpent power) creates with (the aid of the) exalted letter e. So only the letter e is taken.

I-11: Varenyam means the best, the adorable, the imperishable, worthy of obeisance. So varenyam is understood as the letter e. Whoso knows this (becomes the best).

I-12: Bhargo devasya dhimahi - this we shall expound: Dha denotes bearing. By thought is the supreme Lord borne. Bharga is the shining one that dwells in the centre; the imperishable fourth (letter), the immediate Fourth, the all, the inmost of everything. The fourth letter i is in the middle of words. Thus is the form of bharga expounded, they say. So the letter i is understood as the equivalent of bhargo devasya dhi.

I-13: The exposition of mahi. The letter in which are present greatness, inertness and hardness is mahi. The letter la is the supreme abode. The letter la denotes the sphere, predominantly hard, comprising the seas, the mountains, the seven islands and the forests, and having a resplendent form. By mahi the goddess Earth is denoted.

I-14: Dhiyo yo nah prachodayat. May the supreme Self, the primeval, transcendental Sadasiva, inspire (our) thoughts, (our) luminous Self, with the steadfast letter la towards the transcendental, undifferentiated Real, which is beyond the sphere of desire for contemplation. Without verbal utterance, holding this in mind only, should one meditate.

I-15: Paro rajase savadom. Finally that (which is other than the Self) becomes the supreme Light, pure consciousness, the divinity dwelling in the heart, whose mark is consciousness, and which is (the same as) hrim, whose abode is the heart. So the group of five letters, Vagbhavakuta, which gives rise to the five elements and consists of five sections, is clarified. Who knows thus (reaps the results).

I-16: Now the next group that has become Kamakala is called Kamakuta, say the wise. In the utterance of the thirty-two sacred syllables, tat savitur varenyam, etc., tat is the supreme Self, Sadasiva, the imperishable, the pure, the unconditioned. The syllable ha, setting forth the identity (with Siva), has the form of Siva; it is held to be unarticulated, (though) a syllable. Thus, remaining external, it (ha) indicates the Power.

I-17: Along the line indicated earlier of tat savituh the moon (whose seed-syllable is sa) must be placed next to the sun (whose seed-syllable is ha). (The light of the sun) fills the region between the basic circle and the sacred orifice of the crown. The syllable sa is said to be unique. (He who is meditated on as tat and savitur) is the divine being whose essence is Siva and Sakti.

I-18: Siva is the Supreme God
So (Brahman-knowers) say;
Sakti is all that is born;
Sun and moon united are
Hamsa - Brahman attributeless.

I-19: From Siva supreme, who creates
Desire's objects, wells up desire;
Lord of desires, the choice Light
Is described as the letter ka.

I-20: Tat Savitur varenyam Bhargo devah. The imperishable milk that wipes out the effects of acts and their agents is worth imbibing. That imperishable (milk) is won through the union of the supreme Self and the individual self. That is the clear third syllable ha. It is indeed Sadasiva, the flawless, the shining divinity. The last syllable is thus expounded as the supreme abode.

I-21: Dhi denotes upholding; the upholding of inert matter is associated with mahi, denoted by the syllable, la. The sense of la coming after ha denoting Siva is clearly (Brahman). The last syllable is the Supreme Spirit. May it inspire our thoughts!

I-22: Paro rajase savadom: This group is the abode of Kamakala (i.e. the Vagbhava group). He who treads the six paths (such as the path of letters) reaches the seat of Vishnu. Whoso knows thus (reaches that seat). Nothing besides this (exists), says the Lord.

I-23: After this the other, the third group, Saktikuta, attains (accord) with the Gayatri of thirty-two syllables.

I-24: Tat Savitur varenyam. From the Self (comes) the sky; from the sky the air stirs forth. What comes into being in dependence on It is adorable. Befitting Savitur is the coming together of the individual self and the Supreme Self. The syllable denoting the individual self, (sa), clearly attains the form of the luminous Power.

I-25: Bhargo devasya dhi. With these words is counted the syllable (ka) denoting Siva who contains (all). With mahi, etc. (la is in accord). With the desirable, lovely, visible remainder (i.e. dhiyo yo nah, etc.), the desirable, lovely (hrillekha is in accord). Thus is Saktikuta elucidated.

I-26: Whoso repeats thus the fifteen-syllabled mantra of Tripura attains all desires; he attains all enjoyments; he conquers all worlds; he causes all words to bloom; he attains the status of Rudra; breaking through the abode of Vishnu (the veil of Maya), he reaches the supreme Brahman.

I-27: Having set forth the primeval vidya (incantation), the Sakti group (sa ka la hrim) and Power and Siva (denoted by sa ka) (must be contemplated in the first abode, the wakeful state). The Lopamudra incantation (ha sa ka la hrim) (must be contemplated) in the second abode, (the dream state).

I-28: In the third abode (or the collective sleep state) must be contemplated the previous incantation, the Power, hrillekha, without the nasal sound (sa ka la hri), the incantation on which Durvasas, the wrathful sage, meditated.

I-29: The Vagbhava group of the previous incantation is described as pertaining to Manu, Chandra and Kubera.

I-30: After Madana (or klim) comes the auspicious Vagbhava; next is the Kamakala (ka, etc.); next is the Sakti group, sa, etc. This grouping, in this order, was adored by Manu, and must be contemplated in the fourth abode (the Visva state).

I-31: (First) that which is styled Siva and Sakti (namely ha, etc.); then Vagbhava; again the Siva and Sakti group; and the third (sa, etc.) - this incantation, adored of Chandra, is to be contemplated in the fifth abode (the Tajjasa state).

I-32: The incantation of Siva, etc., added to that of Chandra is the incantation of Kubera; it must be contemplated in the sixth abode (the Prajna state). Whoso knows this (attains Kubera's wealth).

I-33: Leaving out the fourth vowel i, and placing the sun and the moon (represented by ha and sa) in the beginning of all (groups), there results the vidya (incantation) promoting power over desires; it is named after Agastya and must be meditated on in the seventh abode (the Viraj state).

I-34: In the incantation (of Agastya) given above, set in twofold manner, ha ha, representing the incantations beginning with Kama and Madana; then sa, the seed-syllable of Sakti, and ka, the beginning of Vagbhava. Of sa and ka, let the vowels be shortened into half-syllables. This is the incantation of Nandi (to be contemplated) in the eighth abode (the Sutratman state).

I-35: The Vagbhava group; the incantation of Agastya, consisting of words and meanings styled Kamakala; (then) all the power of Maya (the Sakti group) - (these, integrated, were adored by the sun and so) this is called the incantation of Prabhakara. (It must be meditated on) in the mind abode (the state of the causal abode).

I-36: Again the incantation of Agastya; (then) Vagbhava; the seed-letter of Sakti (hrim); the seed-letter of Kama (klim); the seed-letters of Siva and Sakti (hamsa); (again) the seed-letter of Kama (klim); the seed-letter of the earth (lam); that of Maya (hrim); the abode of Kamakala (the six syllables beginning with ha); the seed-letters of the moon and the sun (so'ham); the seed-letter of Kama (klim); that of Siva (ham); that of Mahiman (sa); the third (i.e. hamsa, so'ham and hamsa) - (integrated), this incantation, adored by Shanmukha must be meditated on in the tenth abode.

I-37: Repeating the incantation of Agastya after that of Shanmukha, one gets the incantation of the supreme Siva who rules over the last region. It must be meditated on in the eleventh abode (in the spirit of Anujnatir).

I-38: Repeating the incantation of Agastya with Vagbhava, the incantation of Kubera, the abode of Kamakala and the sovereign group of Sakti derived from the incantation of Lopamudra, one gets the incantation of Vishnu. It must be meditated on in the twelfth abode (in the spirit of pure Anujna). He who knows thus (becomes Vishnu).

I-39: The Lord (Sadasiva) said to all the gods: Having listened to the incantation (set forth by Me) and made it clear to yourself ('I am Brahman'), know (there is nothing other than Brahman) and reduce (whatever appears besides) to Brahman. Enthroned the supreme vidya, the Divinity in the heart - the Divinity styled Kama, the Primeval One; whose form is the Fourth; who transcends the Fourth, who exceeds all; who occupies all seats consecrated with holy spells; who is surrounded on all sides by deities seated on the main and subordinate seats; who pervades all parts (from Prana, vital breath, to naman, name); the deity who is replete with delight; who is in union with the supreme Spirit; who is in the heart; whose gift is immortality; who is complete and who is possessed of senses; who, forever, is up risen; who comprises three groups; has three abodes, and is the supreme and most excellent

Maya; who is the supreme power of Vishnu. Enthroned in the pericarp of the heart's lotus the supreme, sacred Lakshmi, the Maya ever up risen; who controls the senses of Her devotees; who overwhelms the god of love; who is armed with bow and arrow; who inspires eloquence; who abides in the centre of the moon's sphere, is adorned with the crescent, and assumes the guise of the seventeen Prajapatis. She is the great one, eternally present. Her hands holding a noose and a goad are charming. She, the three-eyed one, shines like the rising sun. In the heart meditate on the goddess Maha Lakshmi, comprehending all glories and possessed of all auspicious marks. Her own nature is Spirit. She is flawless. Her name is Trikuta. She has a smiling face, is beautiful, is the great Maya, and is extremely fascinating. She is adorned with great ear-rings. She rests on the threefold seat and abides in the nameless sacred abode, Sripitha. She is the great Bhairavi, the power of Spirit, the great Tripura. Meditate on Her through the great yoga of meditation. Whoso knows Her thus (fulfils his life). This is the great Upanishad.

II-1: Then, therefore, having uttered the verse, 'Let us for all-knowing Fire the soma press', etc., one achieves the realization of Tripura.

II-2: The seers said: Explain the form of the extensive seed-letters latent in the beginning, middle and end of the glorificatory verse, 'Let us for all-knowing fire'

II-3: The Lord said to them: Utter the verse, 'Let us for all-knowing Fire the soma press', etc. Repeat backwards the last group of the Adividya (i.e. sa ka la hrim). Lengthen the first syllable of the first group (as ka) and that of the second group (as ha). (Together we get ka ha). 'Let us press the soma'. They say that (this verse refers to the state in which) cosmic ignorance vanishes; it is competent (to extinguish all that has been imagined as other than Brahman); it is the most excellent and blissful; it is the great glory.

II-4: The first group (called Vagbhava), the same as all prosperity, causes the sublation (of the world of objects); the second group (named after Kama) supports (the world of objects); the third (named after Sakti) brings it into being. Thus meditating on the three groups and purifying the mind, and elucidating the incantation of Tripura, one utters the mantra 'Let us for all-knowing Fire the soma press', etc.; then (there dawns) the wisdom called the incantation of Maha Vidyeshvari.

II-5: (Relying on) the incantation of Tripureshvari, having uttered the word jatavedase ['for all-knowing Fire'] and associating the dot denoting the divine principle of Siva with the vowels a, etc., of the Pranava, one gets the serpent-power that has become one with immortality and has assumed the triangular form (at the base of the spinal column).

II-6: Thus, of the chief principle of Adividya, the first group (beginning with ka) is Vagbhava; the second (beginning with ha) is the Kamakala. With the utterance of the syllables jata, the supreme Self is clearly expressed.

II-7: By the syllables jata, etc., the supreme (undifferentiated) Self, Siva, is denoted.

II-8: From birth onwards given to desires, one desires (Lordship). (When desires are renounced) perfection (of one's nature results). (So the knowers of Brahman) declare.

II-9: That very thing (the perfect spirit of Siva), we declare aright as installed in the three la-s, the seed-letters of the earth. Clarifying the letters of the mantras in the light of the significance of the three la-s (which denote existence-knowledge-bliss absolute), each in the midst (of the three groups),

the word gotra must be understood. The principle of Siva is said to have been installed in this gotra. Thus has it been elucidated. Then follows the Kamakala (the second group beginning with ha). The rest may be elucidated as before with reference to vamam (competent). The incantation thus explained is styled Sarvarakshakari, the All-protecting one.

II-10: Thus having clarified this incantation of Tripureshi by means of the verse jatavedase, etc., there remains but the one supreme Divinity, the Light. Or (this results from) the incantation (consisting of the three groups). Grant the boon of the Fourth (i.e. meditate on the fact that the three groups do not exist independently of Siva). Fully identify the 'I' - sense with the nature of the Lord. Relate each of the three groups with the incantation styled the All-protecting one. Also clarify the incantation of the Atmasana form. Repeat the verse jatavedase, etc., and (once more) recall to mind the All-protecting incantation. Assign the form of Siva and Sakti to the initial and final positions (of the All-protecting incantation). Know that the syllable sa in the verse jatavedase, etc., has Sakti as its quintessence and that the word soma represents the prowess whose quintessence is Siva. Whoso knows this becomes great.

II-11: Thus elucidate this incantation which abides in Tripura and which is set forth in the circular seat. Repeat the verse jatavedase, etc., and also the incantation of Tripureshvari which is ever ascendant and whose quintessence is Siva and Sakti, as already set forth. Jatavedas symbolizes Siva, and sa has the imperishable Sakti as its essence. Elucidate Tripura, the ever-ascendant Maha Lakshmi, resting on the seat of mantras (symbolized by ha and sa), denoting the sun and the moon, pervading the three groups and subsisting in between Siva and the primeval Power. Repeat the verse jatavedase sunavama somam, etc., and call to mind the previous incantation associated with the seat of the real Self. With the words veda, etc., (in the verse), essentially the same as the sun denoted by ha, is indicated the universal Power of the Spirit (cicchakti) ever-ascendant. Put over it the dot (denoting the Siva principle). Elucidate the incantation of Tripura, garlanded, abiding in the seat of the Adept. Repeat the verse jatavedase sunavama somam, etc. Relying on the enchanting Tripura, contemplate (Her) in the syllables ka la. Elucidate the embodied incantation of Tripura, the sovereign over all incantations. Repeat jatavedase, etc., and relying on Tripura, the Lakshmi, one consumes fire.

II-12: Elucidate the incantation of Tripura, the Mother, the sovereign threefold Light, knowing that she consumes with a mouth of fire.

II-13: Thus with the words sa mah parsad ati durgani visva, She illuminates the supreme, She who is the inner Self. Her incantation, here, having become an effect, is utilized in the act of hailing. She is deemed competent in every way.

II-14: Thus these eight incantations, the very limbs of the divine Mahamaya are elucidated.

II-15: The gods verily said to the blessed Lord: Tell us about the foremost of the wheels, which promotes all desires, is adored of all, takes all forms, faces all quarters, and is the gateway to Liberation, by adoring which the Yogins cut through (the knot of differences) into the un-differenced bliss of supreme Brahman.

II-16: To them the blessed Lord said: We shall elucidate the concept of Sri Chakra.

II-17: Make a triangle with three vertices. In it take as a measure a line, lengthen it, and make a triangle farther in front of it. Parallel to the base of the first triangle, but over all, make another triangle. The first triangle is the wheel, the second is the intermediary region, and the third has, marking it, the eight triangles.

II-18: Then, moving the line beyond the intermediary quarters, on the extremities of the eight spoked wheel move the line for soliciting the Sadhyas etc. Have the upper part marked with triangles. Draw four lines going up from the closed regions. In due order, with the two measuring lines, the wheel comes to be marked with ten triangles.

II-19: In the same manner, again, the wheel with ten spokes takes shape.

II-20: The wheel with fourteen spokes takes shape by joining the measuring line brought up to the parts of the ten spokes, after having joined the four vertices of the central triangles with the triangles at the extremities of the four lines.

II-21: Then take shape respectively the wheels enveloped in the eight lotuses, the sixteen lotuses, and the earth-wheel with four gates.

II-22: Thus has the wheel been elucidated by the process of construction.

II-23: I enumerate in the reverse order (the elements of) the wheel consisting of the nine selves. The first wheel enchants the three worlds; has the eight powers such as the power to assume the atomic size etc.; has the eight mothers; has the decade beginning with the All-agitating force; etc.; is manifest, is occupied by Tripura, and is characterized by the mystic mark of the All-agitating force.

II-24: The second wheel fulfils all expectations, is conjoined with the sixteen attractive powers beginning with sakama. It is well protected, occupied by the sovereign Tripura, and is characterized by the mystic mark of the All-scattering force.

II-25: The third wheel agitates all and is adorned with the eight flowers of Cupid. It is better secured, occupied by the beautiful Tripura, and characterized by the mystic mark of the All-fascinating force.

II-26: The fourth wheel grants excellence to all; has fourteen forces like the All-agitating force; is associated with a tradition; is occupied by the Dweller in the three cities, and is marked by the mystic mark of the All-subduing force.

II-27: The fifth wheel, beyond the fourth, accomplishes all ends; has the ten forces such as the power to yield all perfections; has the fullness of the Kaula; is occupied by Maha Lakshmi who is Tripura, and is marked by the mystic mark of the greatly exciting force.

II-28: The sixth wheel protects all; has ten traits such as omniscience; is devoid of interspaces; is occupied by the garlanded Tripura; and has the mark of the great goad.

II-29: The seventh wheel cures all diseases; has eight forces such as the force to subdue; has its mysteries; and bears the mystic mark of the khechari.

II-30: The eighth wheel grants all perfections; is characterized by four weapons, and the mysteries, higher and lower. It is occupied by the mother, Tripura, and has the mystic mark of the seed.

II-31: The ninth master-wheel is replete with all delight and is associated with the triad such as Kameshvari. It is exceedingly mysterious, occupied by the great Tripura, the beautiful, and has the mystic mark of the triangle.

II-32: All the metres indeed have passed over as spokes into the wheel. This wheel is the Srichakra.

II-33: In its hub, in the sphere of fire, are the sun and the moon. Worship the seat of the syllable Om there. There is the Imperishable in the form of the point. Call to mind the supreme Incantation, sky-like, and immanent in it. Bring thither the great Tripura, the beautiful. Petition Her with the single verse:

Goddess! In milk bathed, with sandal paste

Besmear! Goddess! With bilva leaves worshipped!

Durga! I seek refuge in Thee.

Adore Her with the mantra of Maya Lakshmi. Thus spoke the blessed Lord.

II-34: With these mantras adore the blessed Goddess. Then She becomes pleased and manifests Herself. So whoever worships with these mantras sees Brahman. He sees all things and achieves immortality - whosoever knows thus. This is the great Upanishad.

III-1: The gods said to the blessed Lord: We would fashion the mystic marks. The blessed Lord told them: Seated in the lotus posture with the region of the knees touching the earth, make the mystic marks.

III-2: He who knows the mystic mark of the triangle attracts all; he knows all; enjoys all fruits; he breaks up all and immobilizes the foe. Keeping the middle fingers over the ring fingers, he (brings together) the little fingers and the thumbs, the forefingers being left free like rods pointing downward. Thus is the first mark made (the triangle).

III-3: The same with the middle fingers joined is the second (the seed).

III-4: The third has the shape of the goad.

III-5: Rubbing the palms in the reverse order, bringing together the thumbs and the forefingers, the fourth is formed (the great goad).

III-6: The fifth (the great Deluder) is made when the thumbs are joined to the nails of the middle fingers, after rubbing with the forefinger on the little finger and the ring fingers held straight with the middle fingers.

III-7: The same shaped at the tip like a goad is the sixth (the All-subduing).

III-8: Keeping the left hand in the right resting posture, the ring fingers in the middle of the little fingers, and the middle fingers with the forefingers crossed over them, the thumbs straight, one gets the seventh, the khechari (the All-attracting).

III-9: In the all-upright, all-retracting posture, keeping each little finger in the space between its middle finger and the ring finger, and at the sides the forefingers in the shape of the goad, and the thumbs and palms in contact, the eighth is formed (the All-scattering).

III-10: The ring fingers rest on the back of the middle fingers; the thumbs holding the middle fingers on which rest the forefingers remain in the middle - thus is the ninth formed (the All-agitating).

III-11: Keeping the little fingers equally in and the thumbs, too, equally in, the mystic mark comes to have three sections. The five arrows, the mystic marks such as the five, are clear.

III-12: Krom is the seed of the goad; (ha, sa are those of Siva and Sakti; kha, of killing; prem, of enchantment); ha, sa, kha, prem, of khechhari; ha (of the sun); straum (of desire); (ka) the first seed of Vagbhava is the ninth. (Ha, the first seed of Kamakuta) is the tenth. Whoso knows thus (becomes an adept in mantra).

III-13: Now, therefore, we shall expound the wheel that has become the Kamakala. Hrim, klim, aim, blum, straum - these five desires pervade the whole wheel. Wrap up the middle desire, aim, in the past (desire), straum, (i.e. aim, straum, aim). Let this group be put within blum. Bind up twice the end sought with the two medial aim-s and worship (setting them) in the birch-bark. Whoso knows this wheel knows all; he attracts all the worlds; he immobilizes everything. The wheel dyed in indigo slays foes, arrests all movements. Smearing it with lac, one controls all worlds. Uttering the formula nine lakhs of times, one attains the status of Rudra. Wrapping up (the wheel) in the inscribed diagram, one becomes victorious. Offering oblation in the fire built in a triangular fire-place, one wins over women. Doing so in a fire-place shaped like a rod or a circle one acquires unrivalled wealth. Doing so in a square fire-place one gets rain. If one offers oblations in a triangular fire-place, foes are killed, movements are immobilized Offering flowers, one becomes victorious. Offering substances having great tastes, one becomes surcharged with supreme joy. The great tastes are the six tastes.

III-14: We invoke you, Leader of hosts,
Of poets, poet, most renowned;
Doyen of kings, among Brahman-s
Lord of Brahman-s, pay heed to us.
Come with protection to our homes.

Uttering this hymn, touch the body pronouncing ga with the dot above. Bow down to Ganesha saying gam to Ganesha. Om, Bow unto the blessed Lord, with ash-smearred limbs, of formidable prowess. Kill! Kill!! burn! burn!! consume! consume!! subdue! subdue!! erase! erase!! Breaker up of the plough! At the foot of the trident, secure the accomplishment of the symbol. Dry up! Dry up!! The Eastern sea! Immobilize! Immobilize!! You who disrupt the counsels, the machines, the strategy, the messengers, the armies of the enemy, tear up! tear up!! cut up! cut up!! hrim, phat, Svaha. With this worship the Lord of the field.

III-15: Oh maid of noble lineage!
We know, we contemplate a crore
Of mantras; so many Kula's force
Inspire us ever.

Thus adoring the maiden, whichever aspirant meditates, attains immortality. He attains renown and the full stretch of life. Or, knowing the Supreme Brahman, he abides. Whosoever knows thus (wins the fruit). This is the great Upanishad.

IV-1: The gods, verily, said to the blessed Lord: Lord! The heart of the most excellent Gayatri pertaining to Tripura has been expounded to us.

IV-2: In the hymn of jatavedas
Tripura's eight (vidyas) are limned.
Thus adoring Her, from the bonds
Of life the Yogini is released.

IV-3: Now tell us about Mrityumjaya (victory over death). Hearing the words of all the gods speaking thus, the victory over Death is revealed through the hymn on Tryambaka in the Anustubh metre.

IV-4: Whence is the word Tryambaka derived? Being master of the three cities, he is Tryambaka.

IV-5: Why say: 'Let us sacrifice'? 'Sacrifice' means 'worship', 'extol' the real, by the two syllables mahe. By the immutable single letter kam (after Tryamba) victory over Death is expressed. So it is said: 'Let us sacrifice'.

IV-6: Now, why say 'fragrant'? He attains renown on all sides. Hence it is said 'fragrant'.

IV-7: Why say 'increases growth'? He creates all the worlds, saves all the worlds, pervades all the worlds. Hence He is said to increase growth.

IV-8: Why say 'like cucumber fruit ... let me find freedom'? As the cucumber is fast held by the stalk, so is (man) bound fast, and he is released from death, the bondage of transmigration; he becomes free.

IV-9: Why say 'unto immortality'? One achieves immortality, achieves the imperishable; one becomes Rudra.

IV-10: The gods verily said to the blessed Lord: Everything has been expounded to us. Now tell us all those mantras pertaining to Siva, Vishnu, Surya, Ganesha, by lauding with which Bhagavati will reveal Herself.

IV-11: The blessed Lord said:
With 'Tryambaka' in sloka-metre
Worship the Conqueror of Death;
It is laid down that the single letter
Is pervaded, as shown afore.

IV-12: One who worships with the mantra of the Yajus, 'Om, Obeisance to Siva' attains the status of Rudra and achieves blessedness. He who knows thus (does so).

IV-13: That supreme abode of Vishnu,
Like an eye across the heavens,
The wise always behold.

IV-14: Vishnu faces all quarters. As oil surrounds and fills a ball of sesame, He pervades (all things). His supreme abode is the high sky. The wise, namely gods like Brahma, behold it, i.e., hold it for ever in the heart. Hence, Vishnu's own form is derived from His abiding, existing, in all beings. He is Vasudeva (the god who dwells in all).

IV-15: Om Namah consists of three syllables. Bhagavate has four syllables. Vasudevaya has five syllables. This is the twelve-syllabled mantra of Vasudeva. He (who knows this) surmounts all hardships, lives a full life, achieves mastery over beings, and enjoys possession of wealth and cattle.

IV-16: The letters a, u and meditation constituting the Pranava denote the inward bliss, the all-pervading Brahman. Putting them together, (there is formed) Om.

IV-17: Swan sailing in the pure sky,
Dweller in the atmosphere,
Sacrificer near the altar,
Guest walking into the house,
Dweller in men, in noble things,
In the right and in sky; in water born,
Born in the light, in the right, in mounts;
The Right, the great - (He is the Lord).

IV-18: All fruits he wins who repeats the previous mantra of the sun together with the Powers, namely the dawn, the dusk, the intellect, which are the true, ordered, embodied Light. By each of the other luminous words in the mantra of the Surya is it upheld. Words like, 'in water born', etc., denote the Powers. He dwells in the high abode, the heavens, pertaining to the sun.

IV-19: Worshipping the Lord of hosts with the mantra given previously (III-14), 'We invoke you, Leader of hosts', etc., in the traistubha metre, together with the monosyllable, one achieves the status of Ganesha.

IV-20: Next have been laid down the Gayatri, the Savitri, the unuttered mantra (ajapa), that of Sarasvati, the matrika (or alphabet): By It, all this has been pervaded.

IV-21: Aim, the Goddess of speech! We know; klim, the Goddess of desire! We meditate; sau, May the Power inspire us. Thus, in the morn, Gayatri; at midday, Savitri; and at dusk, Sarasvati. The ajapa, 'hamsa', the unuttered (is chanted) without break. The matrika, comprising fifty letters, from a to ksa, pervades all words, all Shastras, all Vedas. The Goddess pervades all things. Obeisance, obeisance, unto Her!

IV-22: The blessed Lord said to them: Whoso perpetually lauds the Goddess with these mantras beholds all things. He attains immortality - whoso knows this. This is the Upanishad.

V-1: The gods, verily, said to the blessed Lord: Clearly has been explained to us the section on activities and what pertains to Tripura with all related topics. Next tell us about the attributeless Supreme.

V-2: The blessed Lord spoke to them: By means of the fourth and final Maya (avidya, jnana, vijnana and samyagjnana), has the supreme Brahman been indicated, the supreme Person, the supreme Self, whose essence is consciousness. The hearer, the thinker, the seer, the teacher, the toucher, the proclaimer, the cognizer, the supreme knower, the inner person in all persons - that Self must be cognized.

V-3: In that there are neither worlds seen nor unseen; no gods or demons; beasts or non-beasts; ascetics or non-ascetics; outcastes or non-outcastes; Brahmins or non-brahmins. Alone and single, the supreme Brahman, all-quiet, shines forth. Gods, seers, manes, prevail not there. The awakened knower, the all-knower is Brahman.

V-4: In this context there are the following verses:

Hence the seeker after liberation
Must from object his mind withdraw;
For, liberation is indeed
Mind's detachment from objects.

V-5: Two kinds of minds there are:
Pure and impure;
Impure the mind, desire-ridden,
The pure of desires freed.

V-6: Mind alone is cause of man's
Bondage and release; bondage is
Clinging to objects; the mind
Withdrawn there from promotes release.

V-7: Shorn of attachment to objects,
And restricted to the heart,
Mind thus ceases to be mind -
Such is the state supreme.

V-8: Control the mind until
It quiescence reaches in the heart.
This is knowledge and meditation;
The rest is naught but words.

V-9: Brahman is not thinkable alone,
Nor unthinkable; think not;
Yet, only think; thus, surely,
Become Brahman, the same to all.

V-10: Yogin dissolves himself with self
In Being, through meditation (high);
Meditation on non-self is deemed
No meditation at all.

V-11: That Brahman has no parts
Is beyond concepts, without blemish.
Knowing 'I am That', by slow degrees
One Brahman does become.

V-12: Knowing It as beyond concepts,
Endless, without cause or parallel;
Immeasurable and beginningless,
The man of wisdom is released.

V-13: There is no restriction, no origin;
None in bondage: none who strives;
None seeks liberation; aye, none
Liberated - this is truth.

V-14: In wakeful state, in dreams, in sleep
Know that the Self is only one;
For one who passes beyond these states
Rebirth there is none.

V-15: One real Self alone exists
In diverse beings; as one,
Or many is It seen, like
Moon in water's sheen.

V-16: As when a pot is moved,
The sky, pot-bound moves not -
So is the living Self unmoved,
Like sky when only pot has moved.

V-17: When repeated in different forms,
Like pot from pot distinct,
He knows not in these divisions,
And yet at all times knows.

V-18: As long as illusions of words
Encompass one, difference lasts;
When darkness is scattered,
It is unity one sees.

V-19: The lower Brahman is the Word;
The Eternal, when that wears off,
Remains; Its knower shall, for peace of mind,
On the Eternal meditate.

V-20: Two Brahman-s are to be pondered on:
The Word and Brahman Supreme;
In the Word well versed, one attains
Brahman Supreme.

V-21: The acute mind, after study of texts,
On knowledge and wisdom intent,
Must forsake all, as one who seeks grain
Forsakes the husk perforce.

V-22: Milk has but a single colour
Though drawn from diverse cows;
As milk is knowledge known,
Its sources are like cows.

V-23: Focusing the eye of knowledge
Evoke the thought: 'I am Brahman,
The great, supreme abode without
Parts or movement, the quiescent One.'

V-24: Whoso knows thus the one supreme form of Brahman, the Fourth, abiding in all beings, dwells
in the imperishable supreme abode.

V-25: I seek refuge, for the sake of life, in this fourth Power of Knowledge, the cause of the
manifestation of Brahman.

V-26: In the order of Akasa, etc. Akasa is the supreme source of all these elements. All these beings, verily, are born of Akasa, and they merge in Akasa. Because of it they live, once they are born. So, know Akasa to be the seed.

V-27: That very thing, know as the seat of Akasa, of air, of fire, of water, of precious stones. Whoso knows this attains immortality.

V-28: Therefore, whoever knows this fourth (Wisdom or vidya) pertaining to the glory of Kamaraja (the Self in liberation) with its eleven fold form as the imperishable Brahman attains the fourth state - whoever knows this. This is the great Upanishad.

Om! Gods! With ears let us hear what is good;
Adorable ones! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om! Peace! Peace! Peace!

Here ends the Tripura-Tapini Upanishad, included in the Atharva-Veda.