

Upanishads

Krishna Yajur Veda

Index

1. Akshi Upanishad
2. Amrita-Bindhu Upanishad
3. Amrita-Nada Upanishad
4. Avadhuta Upanishad
5. Brahma Upanishad
6. Brahma Vidya Upanishad
7. Dakshinamurti Upanishad
8. Dhyana-Bindu Upanishad
9. Ekakshara Upanishad
10. Garbha Upanishad
11. Kaivalya Upanishad
12. Kalagni-Rudra Upanishad
13. Kali-Santarana Upanishad
14. Katha Upanishad
15. Katharudra Upanishad
16. Kshurika Upanishad
17. Maha-Narayana Upanishad
18. Narayana Upanishad
19. Pancha-Brahma Upanishad
20. Pranagnihotra Upanishad
21. Rudra-Hridaya Upanishad
22. Sarasvati Upanishad
23. Sariraka Upanishad
24. Sarva-Sara Upanishad
25. Skanda Upanishad
26. Suka-Rahasya Upanishad
27. Svetasvatara Upanishad
28. Taittiriya Upanishad
29. Tejo-Bindu Upanishad
30. Varaha Upanishad
31. Yoga-Kundalini Upanishad
32. Yoga-Sikha Upanishad
33. Yoga-Tattva Upanishad

1. Akshi Upanishad

Translated by Dr. A. G. Krishna Warriar

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Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

PART-I

Then the blessed Samkriti repaired to the solar world. Bowing down to the sun, he glorified the Sun by means of the science of the Wise:

Om, Salutation to the blessed Lord, the glorious Sun, to the Power of the eye.

Om, Salutation to the Sky-Wanderer.

Om, Salutation to the Commander of the Army (of light).

Om, Salutation to darkness (excess of light).

Om, Salutation to Energy.

Om, Salutation to Light.

Lead me from the unreal to the Real; lead me from darkness to Light; lead me from death to Immortality.

Of the essence of Purity, the blessed One scorches (the sins of the sinful). The blessed Swan, of the essence of Purity, is the Prototype (of the bound soul, the Jiva).

Here rises the Sun, thousand-rayed, existent in myriad ways, the life of all animate beings. (I meditate on Him who is) omni form, compassionate, omniscient, ambrosial, of the essence of light, the Scorcher.

Om, Salutation to the blessed Lord, the Sun, the Offspring of the Infinite, the Power of the eye. The flood of days! The flood!! All Hail!

Thus glorified by means of the science of the Wise the-Lord-in-the-form-of-the-Sun was highly gratified. He said: Whichever Brahmana studies without break this science of the Wise never contracts any eye-disease. None is born blind in his family. Teaching this to eight Brahmanas one becomes perfect in this science. Whosoever knows this is magnified.

PART-II

1. Then verily Samkriti said to the Sun: Blessed One, teach me Brahma-vidya. The Sun told him: Samkriti, listen. I shall set forth the knowledge of Reality, so hard to come by; by which knowledge alone will you become liberated while living in the body.

2. All is one, unborn, tranquil, endless, certain, immutable. See Reality as Spirit; be tranquil and at ease.

3. (The adepts) know Yoga to be the non-knowing (of plurality), the spontaneous attrition of the (object-seeking) mind. Rooted in Yoga, perform actions, or, averse (to all actions), perform (them) not at all.

4. Aversion is felt every day to inborn tendencies (to act); nevertheless, one tends to plunge into noble actions with gusto.
- 5-6. Always one hesitates as regards the instinctive actions of the unregenerate; one never refers to what may compromise others, but attends to their righteous deeds. One does gentle deeds that pain none; always dreads sin and avoids all forms of sense-gratification.
7. Such a one's speech is informed by affection and love; it is lovely and fit, with due regard to time and place.
8. With proper thought, act and speech, one waits upon the virtuous. Getting them from all conceivable sources, one studies the Shastras.
- 9-10(a). Then one attains the first stage of Yoga. Whoever entertains such thoughts as regards the crossing of transmigratory life is said to have attained a state of Yoga. The rest are said to be just 'noble' (arya).
- 10(b)-11. Coming to the next stage of Yoga, called 'Analysis' (vichara), the sadhaka resorts to the foremost scholars, well-known for their serious interpretations of Sruti and Smriti, good conduct, fixed attention, contemplation and activities.
12. As a house-holder (knows) his homestead, (so), having mastered all that has to be learned, the sadhaka comes to know the categories, and the doctrines, vis-à-vis what has to be done and avoided.
13. As a snake sheds its Slough, so sheds he even a slight attachment to external objects when intensified by pride, conceit, intolerance, greed and delusion.
14. With a mind disciplined through devotion to the Shastras, teacher, and the company of the virtuous, he truthfully masters the entire body of knowledge including the secret doctrines.
15. Just as a lover repairs to a spotless bed of flowers, from the second, he (the sadhaka) proceeds to the third state styled Non-attachment.
- 16-17. Fixing his steady mind on the truthful import of the Shastras and busy with the recitation of spiritual texts proper to the hermitages of the ascetics, he expends his long life, seated on a bed of stone or a slab, diverting himself with ramblings in the forest, made beautiful by his placid mind.
18. As a result of his meritorious actions, the righteous (sadhaka) passes his time in the delights of detachment, repeatedly studying the positive Shastras.
19. One's perception of reality becomes clear only in due course. The enlightened one, reaching the third stage, experiences this for himself.
20. Non-attachment is of two kinds: listen to the distinction as it is being drawn. This non-attachment is of two-kinds; one general and the other, superior.
21. The general non-attachment is non-involvement in objects; (based on the perception) 'I am neither agent nor enjoyer, neither the sublatter nor the sublated'.

22. 'Everything, be it pleasure or pain, is fashioned by prior deeds; or, everything is under the sway of the Lord. I do nothing in regard to it'.
23. 'Enjoyments and non-enjoyments are dread diseases; possessions are great disasters. All contacts just promote separation. Sufferings are diseases of thoughts'.
24. 'Time is ceaselessly fashioning all things' - so the general non-attachment of (the sadhaka) who has grasped the import of (the major texts) consists in being averse to all things and in not dwelling on them mentally.
- 25-26. By cultivating this sequence (of stages), the superior non-attachment in the case of the magnanimous (sadhakas) supervenes. It is said to be silence, repose and quiescence. For speech and import have been flung far away in the light of the truth, 'I am no agent; the agent is God or my own prior actions'.
27. The first stage that occurs is sweet on account of the satisfaction and joy (that attend it). The sadhaka (puman) has just stepped into the sequence of states. The first is an ambrosial sprout.
28. The first stage is the internal, cleansed, birth-place of the other stages. Thence one attains the second and third stages.
29. Among these, the all-pervading third (stage) is superior. Here the sadhaka has outgrown all proneness to imagine (and get ensnared).
30. Those who reach the fourth (stage) after the dwindling of nescience through the exercises of the three stages look on all things with the same eye.
31. When non-duality is established and duality dissolved, those who have reached the fourth stage look upon the phenomenal world as a dream.
32. The first three states are said to be the waking state; the fourth is called the dream state. And the mind dissolves like the fragments of an autumnal cloud.
33. He who reaches the fifth stage survives but as bare being. Due to the dissolution of the mind in this stage the world-manifold does not present itself at all.
34. Reaching the fifth stage called 'deep sleep', the sadhaka remains as pure non-dual being, all particulars having completely vanished.
35. Having reached the fifth stage, one stays consolidated in deep sleep, joyful, inwardly awake, all dual appearances gone.
36. Looking inwards, even when attending to outer things, he appears always indrawn, being extremely exhausted.
37. Practicing in this fifth stage, free from all innate impulses, one reaches, as a matter of course, the sixth stage named 'the Fourth'.
38. Where there is neither the non-existent nor the existent, neither the 'I' nor the non-'I', with all analytic thinking gone, one stays alone, totally fearless, in non-duality.

39. Beyond knots, with all doubt vanquished, liberated in life, devoid of imaginations, though un-extinguished yet extinguished, he is like a painted flame.

40. Having dwelt in the sixth stage, he shall reach the seventh. The state of disembodied liberation is called the seventh stage of Yoga.

41-42(a). This is the acme of all stages, beyond words, quiescent. Avoiding conformity with the ways of the world, and the ways of the body, avoiding conformity with Shastras, get rid of all super-impositions on the Self.

42(b). All that is (here), the vishva, the prajna, etc., is nothing but Om.

43. Because there is non-difference between import and expression, and because, as distinct from each other, neither of these two is known, the Vishva is just the letter 'a' and 'u' is said to be the Taijasa.

44. The Prajna is the letter 'm'. Thus know in order, discriminating with great effort, before Concentration (Samadhi) sets in.

45-46. In this due order the concrete and the subtle should all be dissolved in the spiritual Self and the spiritual Self (should be dissolved) perceiving 'I am the Om Vasudeva, ever pure, awake, free, existent, non-dual massed and supreme bliss'; because all this (objective world) is pain in the beginning, middle and end.

47-48. Therefore, thou sinless one, renouncing everything, be devoted to Truth. Think: I am Brahman, solid Intelligence and Bliss, free from impurity, holy, lifted above mind and words, beyond the darkness of ignorance, beyond all appearances. This is the secret doctrine.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Akshyupanishad belonging to the Krishna-Yajur-Veda.

2. Amrita Bindu Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire.
2. It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. So they think.
3. Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation.
4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State (is gained).
5. The mind should be controlled to that extent in which it gets merged in the heart. This is Jnana (realisation) and this is Dhyana (meditation) also, all else is argumentation and verbiage.
6. (The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman which is free from all partiality is attained in that state.
7. One should duly practice concentration on Om (first) through the means of its letters and then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.
8. That alone is Brahman, without component parts, without doubt and without taint. Realising "I am that Brahman" one becomes the immutable Brahman.
9. (Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.
10. The highest Truth is that (pure consciousness) which realises, "There is neither control of the mind, nor its coming into play", "Neither am I bound, nor am I a worshiper, neither am I a seeker after liberation, nor one-who has attained liberation".
11. Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has transcended the three states there is no more rebirths.

12. Being the one, the universal Soul is present in all beings. Though one, It is seen as many, like the moon in the water.
13. Just as it is the jar which being removed (from one place to another) changes places and not the Akasa enclosed in the jar - so is the Jiva which resembles the Akasa.
14. When various forms like the jar are broken again and again the Akasa does not know them to be broken, but He knows perfectly.
15. Being covered by Maya, which is a mere sound, It does not, through darkness, know the Akasa (the Blissful one). When ignorance is rent asunder, It being then Itself only sees the unity.
16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of his soul.
17. Two kinds of Vidya ought to be known - the Word-Brahman and the Supreme Brahman. One having mastered the Word-Brahman attains to the Highest Brahman.
18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and realisation, should discard the Vedas altogether, as the man who seeks to obtain rice discards the husk.
19. Of cows which are of diverse colours the milk is of the same colour. (the intelligent one) regards Jnana as the milk, and the many-branched Vedas as the cows.
20. Like the butter hidden in milk, the Pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.
21. Taking hold of the rope of knowledge, one should bring out, like fire, the Supreme Brahman. I am that Brahman indivisible, immutable, and calm, thus it is thought of.
22. In Whom reside all beings, and Who resides in all beings by virtue of His being the giver of grace to all - I am that Soul of the Universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being.
- Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Amritabindupanishad, as contained in the Krishna-Yajur-Veda.

3. Amrita-Nada Upanishad

Translated by K. Narayanasvami Aiyar

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. The wise, having studied the Shastras and reflected on them again and again and having come to know Brahman, should abandon them all like a fire-brand.

2-3. Having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahmaloaka intent on the worship of Rudra, should go in the chariot so long as he can go. Then abandoning the car, he reaches the place of the Lord of the car.

4. Having given up Matra, Linga and Pada, he attains the subtle Pada (seat or word) without vowels or consonants by means of the letter 'M' without the Svara (accent).

5. That is called Pratyahara when one merely thinks of the five objects of sense, such as sound, etc., as also the very unsteady mind as the reins of Atman.

6. Pratyahara (subjugation of the senses), Dhyana (contemplation), Pranayama (control of breath), Dharana (concentration), Tarka and Samadhi are said to be the six parts of Yoga.

7. Just as the impurities of mountain-minerals are burnt by the blower, so the stains committed by the organs are burned by checking Prana.

8. Through Pranayamas should be burnt the stains; through Dharana, the sins; through Pratyahara, the (bad) associations; and through Dhyana, the godless qualities.

9. Having destroyed the sins, one should think of Ruchira (the shining).

10. Ruchira (cessation), expiration and inspiration - these three are Pranayama of (Rechaka, Puraka and Kumbhaka) expiration, inspiration and cessation of breath.

11. That is called (one) Pranayama when one repeats with a prolonged (or elongated) breath three times the Gayatri with its Vyahritis and Pranava (before it) along with the Siras (the head) joining after it.

12. Raising up the Vayu from the Akasa (region, viz., the heart) and making the body void (of Vayu) and empty and uniting (the soul) to the state of void, is called Rechaka (expiration).

13. That is called Puraka (inspiration) when one takes in Vayu, as a man would take water into his mouth through the lotus-stalk.

14. That is called Kumbhaka (cessation of breath) when there is no expiration or inspiration and the body is motionless, remaining still in one state.

15. Then he sees forms like the blind, hears sounds like the deaf and sees the body like wood. This is the characteristic of one that has attained much quiescence.
16. That is called Dharana when the wise man regards the mind as Sankalpa and merging Sankalpa into Atman, contemplates upon his Atman (alone).
17. That is called Tarka when one makes inference which does not conflict with the Vedas. That is called Samadhi in which one, on attaining it, thinks (all) equal.
- 18-20. Seating himself on the ground on a seat of Kusa grass which is pleasant and devoid of all evils, having protected himself mentally (from all evil influences), uttering Ratha-Mandala, assuming either Padma, Svastika, or Bhadra posture or any other which can be practiced easily, facing the north and closing the nostril with the thumb, one should inspire through the other nostril and retain breath inside and preserve the Agni (fire). Then he should think of the sound (Om) alone.
21. Om, the one letter is Brahman; Om should not be breathed out. Through this divine mantra (Om), it should be done many times to rid himself of impurity.
22. Then as said before, the Mantra-knowing wise should regularly meditate, beginning with the navel upwards in the gross, the primary (or less) gross and subtle (states).
23. The greatly wise should give up all (sight) seeing across, up or down and should practice Yoga always being motionless and without tremor.
24. The union as stated (done) by remaining without tremor in the hallow stalk (viz., Susumna) alone is Dharana. The Yoga with the ordained duration of twelve Matras is called (Dharana).
25. That which never decays is Akshara (Om) which is without Ghosha (third, fourth and fifth letters from 'K'), consonant, vowel, palatal, guttural, nasal, letter 'R' and sibilants.
26. Prana travels through (or goes by) that path through which this Akshara (Om) goes. Therefore it should be practiced daily, in order to pass along that (course).
27. It is through the opening (or hole) of the heart, through the opening of Vayu (probably navel), through the opening of the head and through the opening of Moksha. They call it Bila (cave), Sushira (hole), or Mandala (wheel).
28. (Then about the obstacles of Yoga): A Yogin should always avoid fear, anger, laziness, too much sleep or waking and too much food or fasting.
29. If the above rule be well and strictly practiced each day, spiritual wisdom will arise of itself in three months without doubt.
30. In four months, he sees the Devas; in five months, he knows (or becomes) Brahma-Nishtha; and truly in six months he attains Kaivalya at will. There is no doubt.
31. That which is of the earth is of five Matras (or it takes five Matras to pronounce Parthiva-Pranava). That which is of water is of four Matras; of Agni, three Matras; of Vayu, two;

32. And of Akasa, one. But he should think of that which is with no Matras. Having united Atman with Manas, one should contemplate upon Atman by means of Atman.

33. Prana is thirty digits long. Such is the position (of range) of Pranas. That is called Prana which is the seat of the external Pranas.

34. The breaths by day and night are numbered as 1,13,180 [or 21,600 -?].

35. (Of the Pranas) the first viz., Prana is pervading the heart; Apana, the anus; Samana, the navel; Udana, the throat;

36. And Vyana, all parts of the body. Then come the colours of the five Pranas in order.

37. Prana is said to be of the colour of a blood-red gem (or coral); Apana which is in the middle is of the colour of Indragopa (an insect of white or red colour);

38. Samana is between the colour of pure milk and crystal (or oily and shining), between both (Prana and Apana); Udana is Apandara (pale white); and Vyana resembles the colour of archis (or ray of light).

39. That man is never reborn wherever he may die, whose breath goes out of the head after piercing through this Mandala (of the pineal gland). That man is never reborn.

Om! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

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 Amritanada Upanishad belonging to the Krishna-Yajur-Veda.

4. Avadhuta Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. Then, it is said, Samkriti approached the venerable Avadhuta, Dattatreya, and questioned: Venerable Sir, Who is an Avadhuta? What is his condition? What his characteristic? And what his worldly existence? To him replied the venerable Dattatreya, the most compassionate:
2. The Avadhuta is so called because he is immortal [akshara]; he is the greatest [varenya]; he has discarded worldly ties [dhuta samsara bandhana]; and he is the indicated meaning of the sentence 'Thou art That', etc., [tattvamasyadi-lakshya].
3. He who rests constantly in himself, after crossing (the barrier of) castes and stages (of social position) and thus rises above varnas and asramas and is in union (with God) is said to be an Avadhuta.
4. His joy [priya] is (to be envisaged as) the head; delight [moda] is his right wing; great delight [pramoda] his left wing; and bliss (his very self). Thus he assumes a fourfold condition.
5. One should identify Brahman neither with the head nor with the middle part nor with the bottom but with (what remains in the shape of) the tail, since it is said that Brahman is 'the Tail' and substratum. Thus, those who contemplate this fourfold division attain the supreme Goal.
6. Not by rituals, not by begetting children, not by wealth, but by renunciation [tyaga] alone a few attained immortality.
7. His (the Avadhuta's) worldly existence consists in moving about freely, with or without clothes. For them there is nothing righteous or unrighteous; nothing holy or unholy. Through all-consuming, correct knowledge [samgrahaneshiti] (the Avadhuta) performs Ashvamedha sacrifice within (himself). That is the greatest sacrifice and the great Yoga.
8. Nought of this extraordinary, free action (of his) should be disclosed. This is the great vow [mahavrata]. He is not tainted like the ignorant.
9. As the sun absorbs all waters, and the fire consumes all things (remaining unaffected by them), even so, the pure Yogin enjoys all objects, unstained by virtues or sins.
10. As the ocean into which all waters flow maintains its own nature despite the water pouring in (from all sides), so, he alone attains peace into whom all desires flow in like manner; not he who seeks the objects of pleasure.

11. There is neither death nor birth; none is bound, none aspires. There is neither seeker after liberation nor any liberated; this indeed is the ultimate Truth.
12. Many were my activities perchance in the past for gaining things here and hereafter, or for obtaining liberation. All that is now of the past.
13. That itself is the state of contentment. Verily remembering the same (i.e. the past) achievements involving objects, he now remains thus ever content. The miserable ignorant, desirous of children, etc., needs must suffer.
14. Wherefore shall I suffer, who am filled with supreme bliss? Let those who yearn to go to the other worlds perform rituals.
15. What shall I, who am of the nature of all the worlds, perform? For what and how? Let those who are worlds, perform? For what and how? Let those who are qualified interpret the Shastras or teach the Vedas.
16. I have no such qualification, since I am free of action. I have no desire for sleeping or begging, bathing or cleaning. Nor do I do them.
17. If onlookers thus superimpose, let them do so. What matters to me the superimposition of others? A heap of the red-black berries (of the *Abrus precatorius*) would not burn, even if others superimposed fire on it. Likewise, I partake not of worldly duties superimposed (on me) by others.
18. Let them, who are ignorant of the reality, study the scriptures; knowing (the reality) why should I study? Let them who have doubts reflect (upon what was studied). Having no doubts, I do not reflect.
19. Where I under illusion, I may meditate; having no illusion, what meditation can there be (for me)? Confusion of body for the self, I never experience.
20. The habitual usage 'I am a man' is possible even without this confusion, for it is due to impressions accumulated during a long time.
21. When the results of actions set in motion [prarabdha-karman] are exhausted, the habitual usage also ends. This (worldly usage) will not cease even with repeated meditation unless such actions are exhausted.
22. If infrequency of worldly dealings is sought, let there be contemplation for you. Wherefore should I, to whom worldly dealings offer no hindrance, contemplate?
23. Because I do not have distractions, I do not need concentration, distraction or concentration being of the mind that modifies.
24. What separate experience can there be for me, whom am of the nature of eternal experience? What has to be done is done, what has to be gained is gained forever.
25. Let my dealings, worldly, scriptural or of other kinds proceed as they have started, I being neither an agent (of action) nor one affected (by it).

26. Or, even though I have achieved what has to be achieved, let me remain on the scriptural path for the sake of the well-being of the world. What harm for me thereby?

27. Let the body be engaged in the worship of gods, bathing, cleaning, begging and so forth. Let speech repeatedly utter the tara-mantra or recite the Upanishadic passages.

28. Let thought contemplate Vishnu or let it be dissolved in the bliss of Brahman. I am the witness. I neither do nor cause any doing.

29. Being contented with duties fulfilled and achievements accomplished, he ceaselessly reflects as follows with a contented mind:

30. Blessed am I, blessed am I. Directly and always, I experience my own self. Blessed am I, blessed am I, the bliss of Brahman shines brightly in me.

31. Blessed am I, blessed am I. I do not see the misery of existence. Blessed am I, blessed am I; my ignorance has fled away.

32. Blessed am I, blessed am I; no duty exists for me. Blessed am I, blessed am I; everything to be obtained is now obtained.

33. Blessed am I, blessed am I. What comparison is there in the world for my contentment! Blessed am I, blessed am I; blessed, blessed, again and again blessed.

34. Logical! The virtues accrued have yielded fruit! Indeed they have! By the richness of virtue we are as we are.

35. Wondrous knowledge, wondrous knowledge! Wondrous happiness, wondrous happiness! Wondrous scriptures, wondrous scriptures! Wondrous teachers, wondrous teachers!

36. He who studies this also achieves everything to be achieved. He becomes free of the sins of drinking liquor. He becomes free of the sins of stealing gold. He becomes free of the sins of killing a Brahmin. He becomes free of actions, ordained or prohibited. Knowing this, let him wander according to his free will. Om, Truth. Thus (ends) the Upanishad.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Avadhuta Upanishad belonging to the Krishna-Yajur-Veda.

5. Brahma Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. Om! Shaunaka, householder of fame, once asked Bhagavan Pippalada of Angira's family: In this body, the divine city of Brahman, installed, how do they create? Whose glory does this constitute? Who is he who became all this glory?
2. Unto him (Shaunaka) he (Pippalada) imparted the supreme Wisdom of Brahman: That is Prana, the Atman. He constitutes the glory of the Atman, the life of the Devas. He represents both the life and the death of the Devas. That Brahman who shines within the divine Brahmapura (or body) as the faultless One, devoid of manifested effects, self-effulgent, all-pervading, He (it is who) controls (the Jiva), like a spider controlling the king of bees. Just as spiders by means of one thread project and withdraw the web, so also the Prana, (who) retires drawing back his creation. Prana belongs to the Nadis or subtle nerve-chords as their Devata or indwelling deity. One in dreamless sleep goes through that state to one's own Abode, like a falcon and the sky - just as a falcon goes (to its nest) borne on the sky. He states: -- Just as this Devadatta (in dreamless sleep) runs not away even when struck with a stick, even so he does not also attach himself to good or evil consequences of the life's ordained activities; just as a child enjoys itself (spontaneously) without motive or desiring fruit, even so this Devadatta (the subject of dreamless sleep) enjoys happiness in that state. He knows being the Light Supreme. Desiring Light he enjoys the Light. So also he returns by the same way to the dream-state, like a leech: just as a leech carries itself on to the other points in front - (first) fixing upon the next point. And that state which he does not give up for a next one is called the waking state. (He carries all these states within himself) just as a (Vedic) deity bears the eight sacrificial cups simultaneously. It is from Him that the source of the Vedas and the Devas hang like breasts. In this waking state particularly good and evil obtain for the shining being (i.e. man's Self) as ordained. This being or Self is fully self-extended (into world-forms), he is the indwelling controller of things and beings, he is the Bird, the Crab, the Lotus, he is the Purusha, the Prana, the destroyer, the cause and the effect, the Brahman and the Atman, he is the Devata making everything known. Whoever knows all this attains to the transcendent Brahman, the underlying support, the subjective principle.
3. Now this Purusha has four seats, the navel, the heart, the throat, and the head. In these shines forth the Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahma; in the dreaming state, He is Vishnu; in dreamless sleep He is Rudra; and the fourth state is the Supreme Indestructible One; and He again is the Sun, the Vishnu, the Ishwara, He is the Purusha, He the Prana, He the Jive or the animate being, He the Fire, The Ishwara, and the Resplendent; (yea) that Brahman which is transcendent shines within all these! In Itself, It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing, neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandala's son or Pulkasa's son existing nor non-existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest

Brahman shines there. Within the recess of the heart is that Akasa of consciousness - that with many openings, the aim of knowledge, within the space of the heart - in which all this (universe outside) evolves and moves about, in which all this is warped and woofed (as it were). (Who knows this), knows fully all creation. There the Devas, the Rishis, the Pitris have no control, for being fully awakened; one becomes the knower of all truth.

4. In the heart the Devas live, in the heart the Pranas are installed, in the heart exist the supreme Prana and Light as also the immanent Cause with threefold constituents and the Mahat principle.

5. It exists within this heart, that is, in the consciousness. "Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajapati (the first created Being) Himself, which embodies longevity, eminence and purity, and may it be strength and puissance to you!"

6. The enlightened one should discard the external thread putting it off with the sacred tuft of hair on the head; the Supreme Brahman as the all-pervading one is the thread, and he should put this on.

7. The Sutra (or thread) is so called because of its having pierced through and started (the process of becoming). This Sutra verily constitutes the Supreme State. By whom this Sutra is known, he is the Vipra (sage), he has reached beyond the Vedas.

8. By It all this (universe) is transfixed, as a collection of gems is strung together on a thread. The Yogi who is the knower of all Yogas and the seer of truth should put on this thread.

9. Established in the state of highest Yoga, the wise one should put off the external thread. One who is really self-conscious must put on the thread constituted by awareness of Brahman.

10. On account of wearing this Sutra or thread, they can neither become contaminated nor unclean, those (namely) who have this thread existing within them - those, with this sacrificial thread of knowledge.

11. They, among men, (really) know the Sutra, they (really) wear the sacrificial thread (on themselves), who are devoted to Jnana (the highest knowledge), who have this Jnana for their sacred hair-tuft, this Jnana for their sacred thread.

12. For them Jnana is the greatest purifier - Jnana, that is the best as such. Those who have this Jnana for their tufted hair are as non-different from it as is fire from its flame. This wise one is (really) said to be a Shikhi (or wearer of the tufted hair), while others are mere growers of hair (on the head).

13. But those belonging to the three castes (Brahmanas, Kshatriyas and Vaisyas) who have the right of performing Vedic works have to put on this (i.e. the common) sacred thread, as surely this thread is ordained to be part of such works.

14. One who has the Jnana for his tufted hair, and the same for his sacred thread, has everything about him characterised by Brahmanahood - so know the knowers of the Vedas!

15. This sacred thread (of Yajna, i.e. of the all-pervading Reality) is, again, the purification (itself) and that which is the end-all (of Vedic works); and the wearer of this thread is the wise one - is Yajna himself as well as the knower of Yajna.

16. The One Lord (self-effulgent) in all beings remaining hidden, all-pervading and the Self of all beings, controlling and watching over all works (good or bad), living in all creatures and the Witness (i.e. neither the doer of any acts nor the enjoyer), the Supreme Intelligence, the One without a second, having no attributes.

17. The one intelligent (active) Being among the many inactive, He who makes the many from what is one - the wise men who find out this Self, theirs is the eternal peace, not of others.

18. Having made oneself the Arani, and the Pranava the upper Arani and rubbing them together through the practice of meditation, see the Lord in His hidden reality.

19. As in the oil in the sesame seed, the butter in the curd, water in the flowing waves, and fire in the Shami wood, so is the Atman in one's self to be discovered by one who searches for It through truth and austere practice.

20. As the spider weaves out the web and again withdraws it, so the Jiva comes out to and goes back again to the wakeful and dreaming states respectively.

21. The heart (i.e. the inner chamber of heart) resembles the calyx of a lotus, full of cavities and also with its face turned downwards. Know that to be the great habitat of the whole universe.

22. Know the wakeful state to have for its centre the eyes; the dreaming state should be assigned to the throat; the state of dreamless sleep is in the heart; and the transcendental state is in the crown of the head.

23. From the fact of an individual holding his self by means of Prajna or spiritual understanding in the Supreme Self, we have what is called Sandhya and Dhyana, as also the worshiping associated with Sandhya.

24. The Sandhya by meditation is devoid of any offering of liquids and so also of any exertion of body and speech; it is the unifying principle for all creatures, and this is really the Sandhya for Ekadandis.

26. From which without reaching It, the speech falls back with the mind, that is the transcendental Bliss of this embodied being, knowing which the wise one is released (from all bondage).

26. (And this Bliss is verily) the Self which pervades the whole universe, as the butter diffused within the milk.

This is the Brahmopanishad, or the supreme wisdom of Brahman, in the form of a unity of the Atman of all, founded on the spiritual discipline (Tapas) which is (nothing but) the Vidya or science of the Atman.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Brahmopanishad belonging to the Krishna-Yajur-Veda.

6. Brahma Vidya Upanishad

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 proclaim the Brahman-lore, which is omniscience, which is the highest. It shows as origination and end - Brahman, Vishnu, Mahesvara.

Vishnu, working with his miraculous power becomes, at intervals, a human being through compassion. His secret, as the OM fire, lies in the Brahman lore.

The syllable OM is the Brahman. Thus, verily, teach the Brahman-knowers; Body, location, time and dying away of this syllable, I will proclaim.

I - The body or sariram of the sound OM:

There are three gods and three worlds, three Vedas and three fires. Three moras and the half mora. In that trisyllabic, blissful one.

The Rig Veda, Grahapatya. The earth and Brahman as God that is the body of the "a" sound, as expounded by the Brahman-knowers.

The Yajur Veda and the mid-region, and the fire Dakshina, and the holy god Vishnu, this is the "u" sound proclaimed to us.

The Sama Veda and heaven, the Ahavaniya fire also, and Ishvara, the highest (or supreme) god. Thus is the "m" sound proclaimed to us.

II - The location or sthanam of the sound OM:

In the midst of the brain-conch, like the sun-shine glitters the "a". Within it is situated, the "u" sound of moon-like splendor.

The "m" sound too, like the fire, smokeless, resembling a lightning flash. Thus shine the three moras, like the Moon, the Sun and the fire.

There upon a pointed flame, like a torch light exists. Know it as the half mora, which one writes above the syllable.

III - The terminus or kala of the sound OM:

Yet one, like a pointed flame subtle, like lotus-fiber, shines the Sun-like cerebral artery - (passing through it) penetrates (the OM).

Through the Sun and seventy two thousand arteries, breaks through the head and remains as bringer of blessings to all - pervading the whole Universe.

IV - The vanishing, fading away or laya of the sound OM:

And just as the sound of a metal utensil - or of a gong dies in silence - so he, who seeks the All lets the OM sound fade away in silence.

For that wherein the sound fades away is the Brahman, the higher. Yea, the whole sound is Brahman and conduces to immortality.

Om Shanti! Shanti! Shanti!

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Brahma-Vidyopnishad belonging to the Krishna-Yajur-Veda.

7. Dakshinamurti Upanishad

Translated by P. R. Ramachander

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. In Brahma Vartha (Land of Brahma), under a banyan tree called Maha Bandira, many sages including Sounaka had assembled to perform a Sathra fire sacrifice. They approached sage Markandeya wearing samiths (dried twigs of banyan tree) as gloves and asked him, "How do you manage to be a Chiram Jeevi (One who does not have death) and how are you always in the happy state?" 1

He replied, "This is because of the knowledge of the most secret philosophy of Shiva. This very secret Shiva philosophy by which Shiva who is the Dakshinamurthy, becomes something which is not visible to others. He is that God who at the time of final deluge, who keeps everything else within himself and shines because of the pleasure of his own spirit. The secret mantras about him are as follows: Brahma is the sage, the meter is Gayathri and the god is Dakshinamurthy for this mantra.

First Mantra of 24 letters: After telling "om", tell "Namo" and then "Bhagavathe Dakshinamurthaye", then the fourth form of "asmad" viz "Mahyam", then "medham Pragnam", then the root of wind "ya", added with "chcha", followed by the name of wife of fire God "swaha". This is the mantra with 24 letters. That is "Om Namo Bhagwathe Dakshinamurthaye Mahyam, Medham Pragnam Prayacha Swaha!" 2

Then Dhyanam (thinking about the form in the mind, when mantra is chanted). I salute him who is white like a crystal, who holds in his hands, a chain of pearl beads, the pot of nectar which is the form of knowledge, and the mudhra (symbol) of wisdom, who ties himself with a snake, who wears the moon on his head and who wears different type of ornaments. 3

Second Mantra of nine letters: First Say "Om", then the first vowel with the visarga and in the end ell Panchakshari with visarga in the end, and this gives the Navakshari mantra (nine letters mantra). That is "Om Aam Aa Sivaya Nama Om!" 4

Then Dhyanam. Let the three eyed god who does only good, who has in his three hands, the sign of protection, deer and axe in three hands and fourth hand kept on his knee, who has tied a snake on his body, who shines white like milk, who sits below a banyan tree and who is surrounded by sages like Shuka, gives us pure thoughts. 5

[Slokas 6 is not available.]

Third Mantra: Add Broom Nama, Maya Bheeja, Vagbhava Bheeja, Dakshinamurthaye and Jnanam dehi Swaha to Om. The mantra would be "Om Broom, Namo Hreem Im Dakshinamurthaye Jnanam Dehi Swaha!" 7

Then Dhyanam: Let the God Dakshinamurthy, who has a white body due to application of holy ash, who wears the crescent moon on his head, who holds in his hands, Jnana mudra (symbol of wisdom), beaded chain, Veena and books, who wears all ornaments, who wears the elephant hide, who resembles the meditating Rama, who sits on the throne of explanation and who is being served by great sages protect us always. 8

We have to see that lamp of wisdom, which burns with renunciation as oil, devotion as wick and which shines in the full vessel of wake up state. 9

In the beginning of creation, Lord Brahma prayed this Dakshinamurthy, and obtained the capacity of creating beings and became very happy. He became blessed after getting what he desired. That Brahma therefore has become a devotee as well as somebody who deserves our devotion. 10

The one who reads this philosophy of Shiva with understanding, would get rid of all his sins. The ones who know this truly will attain salvation. 11

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Dakshinamurti Upanishad belonging to the Krishna-Yajur-Veda.

8. Dhyana-Bindu Upanishad

Translated by K. Narayanasvami Aiyar

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. Even if sin should accumulate to a mountain extending over many Yojanas (distance), it is destroyed by Dhyana-Yoga. At no time has been found a destroyer of sins like this.

2. Bijakshara (seed-letter) is the supreme Bindu. Nada (spiritual sound) is above it. When that Nada ceases along with letter, then the Nada-less is supreme state.

3. The Yogin who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed.

4. If the point of a hair be divided into one hundred thousand parts, this (Nada) is one-half of that still further divided; and when (even) this is absorbed, the Yogin attains to the stainless Brahman.

5-6. One who is of a firm mind and without the delusion (of sensual pleasures) and ever resting in Brahman, should see like the string (in a rosary of beads) all creatures (as existing) in Atman like odour in flowers, ghee in milk, oil in gingili seeds and gold in quartz.

7. Again just as the oil depends for its manifestation upon gingili seeds and odour upon flowers, so does the Purusha depend for its existence upon the body, both external and internal.

8. The tree is with parts and its shadow is without parts but with and without parts, Atman exists everywhere.

9(a). The one Akshara (letter OM) should be contemplated upon as Brahman by all who aspire for emancipation.

9(b)-10(a). Prithvi, Agni, Rig-Veda, Bhuh and Brahma -- all these (are absorbed) when Akara (A), the first Amsa (part) of Pranava (OM) becomes absorbed.

10(b)-11(a). Antariksha, Yajur-Veda, Vayu, Bhuvah and Vishnu, the Janardana - all these (are absorbed) when Ukara (U), the second Amsa of Pranava becomes absorbed.

11(b)-12(a). Dyur, sun, Sama-Veda, Suvah and Maheshvara - all these (are absorbed) when Makara (M), the third Amsa of Pranava becomes absorbed.

12(b)-13(a). Akara is of (Pita) yellow colour and is said to be of Rajo-Guna; Ukara is of white colour and of Sattva-Guna; Makara is of dark colour and of Tamo-Guna.

13(b)-14(a). He who does not know Omkara as having eight Angas (parts), four Padas (feet), three Sthanas (seats) and five Devatas (presiding deities) is not a Brahmana.

- 14(b)-15. Pranava is the bow. Atman is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all Karmas return (from him, viz., do not affect him).
16. The Vedas have Omkara as their cause. The Swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause.
17. The short (accent of OM) burns all sins, the long one is decayless and the bestower of prosperity. United with Ardha-Matra (half-metre of OM), the Pranava becomes the bestower of salvation.
18. That man is the knower of the Vedas who knows that the end (viz., Ardha-Matra) of Pranava should be worshipped (or recited) as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell.
19. One should contemplate upon Omkara as Ishvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart.
20. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames.
21. Brahma is said to be inspiration, Vishnu is said to be cessation (of breath) and Rudra is said to be expiration. These are the Devatas of Pranayama.
22. Having made Atman as the (lower) Arani (sacrificial wood) and Pranava as the upper Arani, one should see the God in secret through the practice of churning which is Dhyana.
23. One should practice restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely.
24. Those who look upon OM as of the form of Hamsa staying in all, shining like Crores of suns, being alone, staying in Gamagama (ever going and coming) and being devoid of motion - at last such persons are freed from sin.
25. That Manas which is the author of the actions (viz.,) creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu.
26. The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst; the moon is in the middle of the sun.
27. Agni is in the middle of the moon; the Prabha (spiritual light) is in the middle of Agni. Pitha (seat or centre) is in the midst of Prabha, being set in diverse gems.
- 28-29. One should meditate upon the stainless Lord Vasudeva as being (seated) upon the centre of Pitha, as having Srivatsa (black mark) and Kaustubha (garland of gems) on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling Crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner.
- 30-31. (That is) he should meditate with inspiration (of breath) upon Maha-Vishnu as resembling the Atasi flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the Gaura (pale-red) colour of gems and having four faces;

32-34(a). Then through expiration, he should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded.

34(b)-35. There he should meditate upon the sun, the moon and the Agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and Agni and taking its Hrim Bija (letter), one leads his Atman firmly.

36. He is the knower of Vedas who knows the three seats, the three Matras, the three Brahmas, the three Aksharas (letters) and the three Matras associated with the Ardha-Matra.

37. He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell - that man is a knower of the Vedas.

38. Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath.

39. Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows.

40. He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman.

41. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga.

42. There are as many postures as there are living creatures; and Maheshvara (the great Lord) knows their distinguishing features.

43. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara is the first Chakra. Svadhisthana is the second.

44. Between these two is said to be the seat of Yoni (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals.

45-46. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, is a knower of the Vedas.

47. A four-sided figure is situated above Agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its Sva (own) sound, having Svadhisthana as its Adhisthana (seat), (or since Sva or Prana arises from it).

48. The Chakra Svadhisthana is spoken of as the genital organ itself. The Chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by Vayu like Manis (gems) by string.

49-50(a). The Jiva (ego) urged to actions by its past virtuous and sinful Karmas whirls about in this great Chakra of twelve spokes, so long as it does not grasp the truth.

50(b). Above the genital organ and below the navel is Kanda of the shape of a bird's egg.

51. There arise (from it) Nadis seventy-two thousand in number. Of these seventy-two are generally known.

52-53. Of these, the chief ones are ten and carry the Pranas. Ida, Pingala, Susumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhuh and Sankhini are said to be the ten.

54-55(a). This Chakra of the Nadis should ever be known by the Yogins. The three Nadis Ida, Pingala and Susumna are said to carry Prana always and have as their Devatas, moon, sun and Agni.

55(b)-56(a). Ida is on the left side and Pingala on the right side, while the Susumna is in the middle. These three are known to be the paths of Prana.

56(b)-57. Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krikara, Devadatta and Dhananjaya; of these, the first five are called Pranas, etc., and last five Naga, etc., are called Vayus (or sub-Pranas).

58. All these are situated (or run along) the one thousand Nadis, (being) in the form of (or producing) life. Jiva which is under the influence of Prana and Apana goes up and down.

59-60(a). Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the hand springs up, so Jiva ever tossed by Prana and Apana is never at rest.

60(b)-61(a). He is knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana, like a bird (drawing itself from and yet not freeing itself) from the string (to which it is tied).

61(b)-63. The Jiva comes out with the letter 'Ha' and gets in again with the letter 'Sa'. Thus Jiva always utters the Mantra 'Hamsa', 'Hamsa'. The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the Yogins.

64-66(a). Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa equal to this or a meritorious action equal to this. Parameshvari (viz., Kundalini Sakti) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole.

66(b)-68. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Susumna. The Yogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini.

69. Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana, one should frequently rise up the Apana, fill up with air and then leave the Prana. Then the wise man gets matchless wisdom through (this) Sakti.

70. That Yogin who assuming Padma posture worships (i.e., controls) Vayu at the door of the Nadis and then performs restraint of breath is released without doubt.

71-72. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and Rasa, practicing celibacy, being moderate in eating and ever bent on Yoga, the Yogin becomes a Siddha in little more than a year. No inquiry need be made concerning the result.

73. Kundalini Sakti, when it is up in the throat, makes the Yogi get Siddhi. The union of Prana and Apana has the extinction of urine and faeces.

74-75(a). One becomes young even when old through performing Mula-Bandha always. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana - this is called Mula-Bandha.

75(b)-76. Uddiyana Bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel.

77. This Uddiyana Bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akasa which arises in the head and flows down.

78-79(a). The Jalandhara Bandha is the destroyer of all the pains of the throat. When this Jalandhara Bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on Agni nor does the Vayu move.

79(b)-80(a). When the tongue enters backwards into the hole of the skull, then there is the Mudra of vision latent in the eyebrow called Khechari.

80(b)-81(a). He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst, or swoon.

81(b)-83(a). He who practices this Mudra is not affected by illness or Karma; nor is he bound by the limitations of time. Since Chitta moves in the Kha (Akasa) and since the tongue has entered (in the Mudra) Kha (viz., the hole in the mouth). Therefore the Mudra is called Khechari and worshipped by the Siddhas.

83(b)-84. He whose hole (or passage) above the Uvula is closed (with the tongue backwards) by means of Khechari-Mudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the Bindu (virility) stays in the body.

85-86(a). Bindu does not go out of the body, so long as the Khechari-Mudra is practised. (Even) when Bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through Yoni-Mudra.

86(b)-87. This Bindu is twofold, white and red. The white one is called Sukla and the red one is said to contain much Rajas. The Rajas which stays in Yoni is like the colour of a coral.

88. The Bindu stays in the seat of the genital organs. The union of these two is very rare. Bindu is Shiva and Rajas is Sakti. Bindu is the moon and Rajas is the sun.

89-90(a). Through the union of these two is attained the highest body; when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun, thence is produced the divine form.

90(b)-92. Sukla being united with the moon and Rajas with the sun, he is a knower of Yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the unification of the sun and the moon and the complete drying of the Rasas (essences), this is called Maha-Mudra.

93. Placing the chin on the breast, pressing the anus by means of the left heel and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called Maha-Mudra, the destroyer of the sins of men.

94. Now I shall give a description of Atman. In the seat of the heart is a lotus of eight petals. In its centre is Jivatma of the form of Jyotis and atomic in size, moving in a circular line. In it is located everything. It knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of Sveta (white) colour, then it has a mind (or is inclined) to Dharma with Bhakti (devotion). When it rests on the south-eastern petal, which is of Rakta (blood colour), then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of Nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have Vairagya (or be indifferent). When it rests on the northern petal which is Pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of Vaidurya (Lapis Lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the inter-space between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day's work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of Bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep.

During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman.

When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.

95. Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the colour of the Bijas and their position. The letter 'Ya' is the Bija of Prana and resembles the blue cloud. The letter 'Ra' is the Bija of Agni, is of Apana and resembles the sun.

96. The letter 'La' is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter 'Va' is the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch.

97-99(a). The letter 'Ha' is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.

99(b)-101(a). One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava, having contracted his throat and the genital organ.

101(b)-102. From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc.

103-104(a). When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky.

104(b)-105. Between the two bows in the Brahma-hole, one should see Purusha with Sakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Maheshvara (the great Lord).

Thus is the Upanishad.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 DhyanaBindu Upanishad belonging to the Krishna-Yajur-Veda.

9. Ekakshara Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. Thou art the one Imperishable in the Imperishable, conjoint with Uma. As known by means of Susumna, here (on the empirical plane), the one firm (Principle art Thou). Thou art the ancient source of the world, the Lord of beings; Thou the Parjanya (the Principle of life-giving water), the Protector of the world.
2. Thou art immanent in all; from (the view-point) of the wise, Thou, the Lord of the world art the all-knowing (Fire). In the beginning Thou art unborn, the first born, the sacrifice, too, art Thou. Thou alone the one omnipresent and ancient.
3. Thou art the Principle of life; Thou the manifestation (the manifested world); Thou the source of the world; by a quarter hast Thou pervaded this world. Thou art the world's birth, the cause, the life supreme, and the child in the womb armed with the excellent bow and arrow.
4. Having widely spread out the arrow, shining like the youthful sun in the sky, Thou shinest as Hiranyagarbha. By means of light hast Thou created the resplendent eagle (the sun), in the sky. Thou art Subrahmanya, Thou Arishtanemi (a brother of Garuda).
5. Thou art the bearer of the Thunderbolt (Indra), the Lord of beings; Thou alone art love in all living beings and in Soma (Shiva with Uma). Thou art the sacred syllables Svaha, Svadha and Vasat; Thou the Rudra immanent unhurt in the hearts of beasts.
6. (Thou art) the supporter, the ordainer, the purifier (air), the all-pervading plenum, the divine Varaha, night and aloneness; the past, the future and the present; Thou art all activities, time, sequence and the supreme Imperishable.
7. The Vedic verses, prose formulas and songs proceed from Thy mouth. Thou shinest best (as) the Vasus and the sky. Thou art the leader of the sacrifice, the all-pervading fire and the Rudras. So also (art Thou) the hosts of demons and Vasus.
8. This God here dwells in the sun (the wheel of the celestial chariot) and elsewhere dispelling darkness. All that pertains to Him shines in lovely (fashion) like gold in some other sky. (This world of relativity shines so).
9. He is the all-knower; the Protector of the world; the firm nave of all born beings. He exists lengthwise and crosswise, the sum total of (things) spread out in order. He is the birthless (of wondrous births) Prajapati sung in the Vedas.

10. Thou art He whom in the sacrifices the knowers of Brahman adore with Vedic Songs, formulas and rites and the soma juice; as the final (Truth) devoid of all admixture, as the golden, the best of Veda-knowers.

11. Thou alone art the woman, the man; again Thou art the boy and the girl. Thou art the ordainer, the King Varuna, the Year, Aryama, the all.

12. (Thou art) Mitra, the bright-feathered (Garuda), the moon, Indra, Varuna, Rudra, Tvastar, Vishnu, Savitar, the lord of light, Thou Vishnu protectest all beings from the demoniac; the world is encompassed by Thee; Thou the womb of all that is born; Thou art the earth, the atmosphere, the firmament; Thou art the self-born; Thou art turned towards all.

13. Whoso thus knows the eternal Dweller in the cave (of the heart), the ancient Lord who has become the all, the golden, the supreme goal of the wise, is wise. He stays transcending all (forms of) wisdom. This is the secret doctrine.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Ekaksharopanishad belonging to the Krishna-Yajur-Veda.

10. Garbha Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 body is fivefold in nature (the five elements), existing in the five, depending on the six (tastes of food), connected with the six qualities (kama etc.), seven Dhatus, three impurities, three Yonis (of excretion) and four kinds of food.

Why say 'Fivefold in nature?' The five elements Earth, Water, Fire, Wind and Ether. In this body, whatever is hard is of Earth, liquid is water, warm is fire, whatever moves about is air and space-enclosed is ether. The function of the Earth is to support; water is to consolidate (digestion etc.). Fire is to see, wind is for moving, Ether is to give space (for vital functions).

The eyes are used in seeing form, ears for sound, tongue for taste, the skin and nose for touch and smell respectively; genital for pleasure, Apana is for evacuation (of bowels). The person cognises through the intellect wills with the mind and speaks with the tongue.

The six-fold support is the six tastes (of food): sweet, acid, salty, pungent, bitter and astringent.

1-7. Sadja, Risabha, Gandhara, Panchama, Madhyama, Dhaivata, Nisadha - these are the seven agreeable and disagreeable sounds. White, Red, Black smoke-coloured, Yellow, Tawny and Pale-White - these are the colours of the seven Dhatus (primary Humours). Why? For Devadatta (any person) there springs up in his mind desire for enjoyment of objects. From relish of food blood is born, from it is flesh, thence fat, bones, marrow, semen; by the combination of semen and blood the foetus is born.

Vital warmth springs up in the womb and the belly. In the seat of the warmth bile, Prana flows - at the proper season ordained by the creator.

8. The embryo lying (in the womb) for (a day) and night is a confused mass; after seven days it becomes a bubble; after a fortnight, a mass and in a month, it hardens. In two months develops the region of the head; in three months, the feet; in the fourth, belly and hip; in the fifth, the backbone; in the sixth, nose, eyes and ears; in the seventh the embryo quickens with life and in the eighth month, it becomes complete.

9. By the dominance of the father's semen, the child becomes male; the mother's - female. When equal, a eunuch. If, at the time of impregnation, the parents are agitated, the child will be blind, crippled and hunch-backed or stunted in growth. If the couples have vital-air-trouble, the semen enters in two parts resulting in twins.

10. In the eighth month, in conjunction with the five vital airs the Jiva gets the capacity to know its past affairs (of past births), conceives of the imperishable Atman as Om, through perfect knowledge and meditation. Having known Om he sees in the body the eight Prakritis derived from it the five elements, mind, intellect and ego and the sixteen changes [see Prasnopanishad].

11. The body becomes complete in the ninth month and remembers the past birth. Actions done and not done flash to him and he recognises the good and bad nature of Karma.

12-17. 'I have seen thousands of wombs, eaten several kinds of food and sucked many breasts; born and dead often, I am immersed in grief but see no remedy. If I can get out of this, I will resort to Sankhya-Yoga which destroys misery and yields liberation; or I resort to Maheshvara who destroys misery. Or I resort to Narayana, who destroys misery. If I did good and bad deeds for the sake of my dependants, I shall myself be burnt for the deeds - the others who enjoyed the fruits go away (unaffected).

18. The person being squeezed as it were by a machine is touched by all-pervading air and forgets previous births and deeds.

19. Why is the body so called? It has three fires: the Kosthagni ripens all that is eaten; the Darsanagni helps one see colour etc., the Jnanagni is the mind which helps perform good and bad deeds.

20. The Dakshinagni is in the heart; Garhapatya in the belly and Ahavaniya in the mouth; the intellect is the performer's consort, contentment is Diksha, sense organs are the utensils, head is the jar, hair is the sacred grass, the mouth the interior of the altar etc.

21. The heart measures 8 Palas, tongue 12, bile is one Prastha, phlegm one Adhaka. Sukla is one Kudupa, fat two Prasthas, Urine and mala two Prasthas each, depending on what is taken in daily.

The scripture of liberation expounded by Paippalada ends.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Garbhopenishad belonging to the Krishna-Yajur-Veda.

11. Kaivalya Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

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. Then Ashvalayana approached the Lord Paramesthi (Brahma) and said: Teach, O Lord, the knowledge of Brahman, the highest, always cultivated by the good, hidden and by which a wise man drives away instantly all the sins and reaches the Purusha higher than the high.
2. And to him, the Grandsire (Brahma) said, "Know (this) by means of faith, devotion and meditation. Not by work, nor by progeny, nor by wealth, but by renunciation, some attained immortality.
3. Higher than heaven, seated in the cave (Buddhi), that shines, (which) the self-controlled attain - the self-controlled, who being of pure minds have well ascertained the Reality, by the knowledge of Vedanta, and through Sannyasa or renunciation. In the sphere of Brahma, at the time of cosmic dissolution, they all get liberated from the highest (apparent) immortality of the manifested universe.
- 4-5. In a secluded place, sitting in an easy posture, pure, with a neck, head, and body erect, living in the last of the orders of religious life, having controlled all the sense, saluting his own preceptor with reverence, meditating within the lotus of the heart (on Brahman), untainted, pure, clear and griefless.
6. (Who is) unthinkable, un-manifest, of endless forms, the good, the peaceful, Immortal, the origin of the worlds, without beginning, middle, and end, the only one, all-pervading, Consciousness, and Bliss, the formless and the wonderful.
7. Meditating on the highest Lord, allied to Uma, powerful, three-eyed, blue-necked, and tranquil, the holy man reaches Him who is the source of all, the witness of all and is beyond darkness (i.e. Avidya).
8. He is Brahma, He is Shiva, He is Indra, He is the Immutable, the Supreme, the Self-luminous, He alone is Vishnu, He is Prana, He is Time and Fire, He is the Moon.
9. He alone is all that was, and all that will be, the Eternal; knowing Him, one transcends death; there is no other way to freedom.
10. Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman - not by any other means.
11. Making the Atman the (lower) Arani, and OM the upper Arani, by the repeated friction of knowledge, a wise man burns up the bond.

12. With his self thus deluded by Maya or ignorance, it is he who identifies himself with the body and does all sorts of things. In the waking state it is he (the Jiva) who attains satisfaction through the varied objects of enjoyment, such as women, food, drink, etc.
13. In the dream-state that Jiva feels pleasure and pain in a sphere of existence created by his own Maya or ignorance. During the state of profound sleep, when everything is dissolved (into their causal state), he is overpowered by Tams or non-manifestation and comes to exist in his form of Bliss.
14. Again, through his connection with deeds done in previous births, that very Jiva returns to the dream-state, or the waking state. The being who sports in the three cities (viz., the states of wakefulness, dream and profound sleep) - from Him has sprung up all diversity. He is the substratum, the bliss, the indivisible Consciousness, in whom the three cities dissolve themselves.
15. From This spring up Prana (Vitality), mind, all the organs, sky, air, fire, water and the earth that supports all.
16. That which is the Supreme Brahman, the soul of all, the great support of the universe, subtler than the subtle, and eternal - that is thyself, and thou art That.
17. "That which manifests the phenomena, such as the states of wakefulness, dream and profound sleep, I am that Brahman" - realising thus one is liberated from all bonds.
18. What constitute the enjoyable, the enjoyer, and the enjoyment, in the three abodes - different from them all am I, the Witness, the Pure Consciousness and the Eternal Good.
19. In me alone is everything born, in me does everything rest, and in me is everything dissolved. I am that Brahman, the secondless.
20. I am minuter than the minute, I am likewise the greatest of all, I am the manifold universe. I am the Ancient One, the Purusha and the Ruler, I am the Effulgent One, and the All-good.
21. Without arms and legs am I, of unthinkable power; I see without eyes, and I hear without ears. I know all, and am different from all. None can know me. I am always the Intelligence.
22. I alone am taught in the various Vedas, I am the revealer of the Vedanta or Upanishads, and I am also the Knower of the Vedas. For me there is neither merit nor demerit, I suffer no destruction; I have no birth, nor any self-identity with the body and the organs.
- 23-24. For me there is neither earth, nor water, nor fire, nor air, nor ether. Thus realising the Paramatman, who is in the cavity of the heart, who is without parts, and without a second, the Witness of all, beyond both existence and non-existence - one attains the Pure Paramatman Itself.
25. He who studies the Shatarudriya is purified as by the Fires, is purified from the sin of drinking, purified from the sin of killing a Brahmana, from deeds done knowingly or unawares. Through this he has his refuge in Shiva, the Supreme Self. One who belongs to the highest order of life should repeat this always or once (a day).
26. By means of this, one attains the Knowledge that destroys the ocean of Samsara or repeated transmigration. Therefore, knowing thus one attains the fruit of Kaivalya or liberation, verily one attains liberation.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Kaivalyopanishad, included in the Krishna-Yajur-Veda.

12. Kalagni Rudra Upanishad

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!

Once it happened that Sanat Kumara asked the exalted Kalagnirudra: "Teach me O exalted Sir! the truth in respect to the rule of the Tripundram (a sect mark consisting of three streaks) and what material, which place, how much, of what extent and which streaks, which divinity, which formula, which powers and which reward there are?"

The exalted one said to him "The material should be the ash of fires. One should grasp it with the five Brahman-formulas (Sathyojatam, Vamadevam, Agoram, Rudram, Eesanam). Consecrate it with the formula "Agnir iti bhasma" etc., Take out with the formula "ma nas toke tanayae" and (after consecrating) with the formula "Trayambakam Yajamahe" should apply it as three lines across on the head, forehead, breast and shoulders under the trayayusa formulas, trayambaka formulas and trisakti formulas.

This is the Sambhu-vow, which is taught in all the Vedas by those versed in the Veda. Therefore one desirous of liberation should practice it, so that he is not born again. And this O! Sanat kumara, is its (of the mark) extent; it stretches threefold from the forehead down to the eyes and goes from the center of one eye-brow to the other.

Its first line is the Grahapatya fire, the a-sound (of AUM), the Rajas (forceful characteristic), the terrestrial world, the external atman, the acting power, the Rig Veda, the morning pressing (of the Soma Juice), and Maheswara is its divinity.

Its second line is the Dakshina fire, the u-sound, the Sattvam (peaceful characteristic), the atmosphere, the inner Atman, the willing power, the Yajur Veda, the midday pressing of the Soma and Sadasiva is its divinity.

Its third line is the Ahavaniya fire, the m-sound, the Tamas (lazy characteristic), the heaven, the highest Atman, the perceiving power, the SamaVeda, the evening pressing of the Soma and Siva is its divinity.

Therefore he makes the Tripundram from the ashes. He who knows this, whether he be a Brahman-student, a house holder, a forest-resident or an ascetic, he is thereby purified of all the major sins and minor sins. Thereby all the gods are meditated upon by him, he is known by all the gods, becomes one who has bathed in all the holy bathing places, one who has all the time muttered the Rudra prayer. And after enjoying all the pleasures he enters, giving up the body, into union with Siva and does not return - and does not return.

Thus spoke the exalted Kalagni Rudra. One who recites it here, he also attains to a similar state. Om Satyam. - Thus reads the Upanishad.

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!

Here ends the Kalagni-Rudropanishad belonging to the Krishna-Yajur-Veda.

13. Kali Santarana Upanishad

Translated by K. Narayanasvami Aiyar

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

Hari Om!

At the end of Dvapara-Yuga, Narada went to Brahma and addressed him thus: "O Lord, how shall I, roaming over the earth, be able to across Kali?" To which Brahma thus replied: "Well asked. Hearken to that which all Shrutis (the Vedas) keep secret and hidden, through which one may cross the Samsara (mundane existence) of Kali. He shakes off (the evil effects of) Kali through the mere uttering of the name of the Lord Narayana, who is the primeval Purusha". Again Narada asked Brahma: "What is the name?" To which Hiranyagarbha (Brahma) replied thus:

1. "Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

2. These sixteen names (words) are destructive of the evil effects of Kali. No better means than this is to be seen in all the Vedas. These (sixteen names) destroy the Avarana (or the centripetal force which produces the sense of individuality) of Jiva surrounded by the sixteen Kalas (rays). Then like the sphere of the sun which shines fully after the clouds (screening it) disperse, Parabrahman (alone) shines."

Narada asked: "O Lord, what are the rules to be observed with reference to it?" To which Brahma replied that there were no rules for it. Whoever in a pure or an impure state, utters these always, attains the same world of, or proximity with, or the same form of, or absorption into Brahma.

Whoever utters three and a half Crores (or thirty-five millions) times this Mantra composed of sixteen names (or words) crosses the sin of the murder of a Brahmana. He becomes purified from the sin of the theft of gold. He becomes purified from the sin of cohabitation with a woman of low caste. He is purified from the sins of wrong done to Pitris, Devas and men. Having given up all Dharmas, he becomes freed at once from all sins. He is at once released from all bondage.

That he is at once released from all bondage is the Upanishad. Hari Om Tat Sat!

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Kalisantarana Upanishad belonging to the Krishna-Yajur-Veda.

14. Katha Upanishad

Translated by Vidyavachaspati V. Panoli

Om! May He protect us both together (by illumining the nature of knowledge).

May He sustain us both (by ensuring the fruits of knowledge).

May we attain the vigour (of knowledge) together.

Let what we learn enlighten us.

Let us not hate each other.

Om! Peace! Peace! Peace!

1-I-1. Out of desire, so goes the story, the son of Vajasrava gave away all his wealth. He had a son named Nachiketas.

1-I-2. Though young, faith possessed him as presents were being brought; he thought:

1-I-3. Water has been drunk (for the last time by these cows), grass has been eaten (for the last time); they have yielded all their milk, and are devoid of (the power of) the organs. Those worlds are indeed joyless where he goes who offers these.

1-I-4. He then said to his parent, "father, to whom wilt thou give me?" A second time and a third time (he said it). To him he (the father) said, "To Death I give thee."

1-I-5. Of many I go the first; of many I go the middle most. What purpose of Yama could there be which (my father) will get accomplished today through me?

1-I-6. Think how your ancestors behaved; behold how others now behave. Like corn man decays, and like corn he is born again.

1-I-7. Like Vaisvanara (fire), a Brahmana guest enters the houses. Men offer this to propitiate him. O Vaivasvata (Yama): fetch water (for him).

1-I-8. Hope, expectation, association with the effects (of these two), pleasant discourse, sacrifice, acts of pious liberality, sons and cattle - all these are destroyed in the case of the man of little intellect in whose house a Brahmana dwells without food.

1-I-9. O Brahmana, since thou, a worshipful guest, hast dwelt in my house for three nights without food, let me make salutation to thee. O Brahmana, may peace be with me. Therefore, ask for three boons in return.

1-I-10. O Death, let Gautama (my father) be relieved of the anxiety, let him become calm in mind and free from anger (towards me), and let him recognise me and talk to me when liberated by thee. Of the three boons, this is the first I choose.

1-I-11. Ouddalaki, the son of Aruna, will recognise thee as before and will, with my permission, sleep peacefully during nights and on seeing thee released from the jaws of Death; he will be free from anger.

1-I-12. There is no fear in heaven; nor art thou there; nor is there any fear from old age. Transcending both hunger and thirst and rising above grief, man rejoices in heaven.

1-I-13. O Death, thou knowest the Fire that leads to heaven. Instruct me, who am endowed with faith, about that (Fire) by which those who dwell in heaven attain immortality. This I choose for my second boon.

1-I-14. I will teach thee well; listen to me and understand, O Nachiketas, I know the Fire that leads to heaven. Know that Fire which is the means for the attainment of heaven and which is the support (of the universe) and located in the cavity.

1-I-15. Death told him of the Fire, the source of the worlds, the sort of bricks (for raising the sacrificial altar), how many, and how (to kindle the fire) and he (Nachiketas) too repeated it as it was told. Then Death, becoming delighted over it, said again:

1-I-16. The exalted one, being pleased, said to him: "I grant thee again another boon now. By thy name itself shall this fire be known; and accept thou this necklace of manifold forms".

1-I-17. Whoso kindles the Nachiketas fire thrice and becomes united with the three and does the three-fold karma, transcends birth and death. Knowing the omniscient one, born of Brahma, bright and adorable, and realizing it, he attains to surpassing peace.

1-I-18. He who, knowing the three (form of brick etc.), piles up the Nachiketa Fire with this knowledge, throws off the chains of death even before (the body falls off), and rising over grief, rejoices in heaven.

1-I-19. This is the Fire, O Nachiketas, which leads to heaven and which thou hast chosen for the second boon. Of this Fire, people will speak as thine indeed. O Nachiketas, choose the third boon.

1-I-20. This doubt as to what happens to a man after death - some say he is, and some others say he is not, - I shall know being taught by thee. Of the boons, this is the third boon.

1-I-21. Even by the gods this doubt was entertained in days of yore. This topic, being subtle, is not easy to comprehend. Ask for some other boon, O Nachiketas. Don't press me; give up this (boon) for me.

1-I-22. (Nachiketas said:) Since even by the gods was doubt entertained in this regard and (since) thou sayest, O Death, that this is not easily comprehended, no other preceptor like thee can be had to instruct on this nor is there any other boon equal to this.

1-I-23. Ask for sons and grandsons who will live a hundred years. Ask for herds of cattle, elephants gold and horses, as also for a vast extent of earth and thyself live for as many autumns as thou desirest.

1-I-24. If thou thinkest any other boon to be equal to this, ask for wealth and longevity. Be thou the ruler over a vast country, O Nachiketas; I shall make thee enjoy all thy longings.

1-I-25. What all things there are in the human world which is desirable, but hard to win, pray for all those desirable things according to thy pleasure. Here are these damsels with the chariots and lutes, the like of whom can never be had by men. By them, given by me, get thy services rendered, O Nachiketas, do not ask about death.

1-I-26. These, O Death, are ephemeral and they tend to wear out the vigour of all the senses of man. Even the whole life is short indeed. Be thine alone the chariots; be thine the dance and music.

1-I-27. Man cannot be satisfied with wealth. If we need wealth, we shall get it if we only see thee. We shall live until such time as thou wilt rule. But the boon to be asked for (by me) is that alone.

1-I-28. Having gained contact with the un-decaying and the immortal, what decaying mortal dwelling on the earth below who knows the higher goal, will delight in long life, after becoming aware of the (transitoriness of) beauty (Varian) and sport (rati) and the joy (pramoda) thereof.

1-I-29. O Death, tell us of that, of the great Beyond, about which man entertain doubt. Nachiketas does not pray for any other boon than this which enters into the secret that is hidden.

1-II-1. Different is (that which is) preferable; and different, indeed, is the pleasurable. These two, serving different purposes, blind man. Good accrues to him who, of these two, chooses the preferable. He who chooses the pleasurable falls from the goal.

1-II-2. The preferable and the pleasurable approach man. The intelligent one examines both and separates them. Yea, the intelligent one prefers the preferable to the pleasurable, (whereas) the ignorant one selects the pleasurable for the sake of yoga (attainment of that which is not already possessed) and kshema (the preservation of that which is already in possession).

1-II-3. Thou hast relinquished, O Nachiketas, all objects of desire, dear and of covetable nature, pondering over their worthlessness. Thou hast not accepted the path of wealth in which perish many a mortal.

1-II-4. What is known as ignorance and what is known as knowledge are highly opposed (to each other), and lead to different ways. I consider Nachiketas to be aspiring after knowledge, for desires, numerous though they be, did not tear thee away.

1-II-5. Living in the midst of ignorance and deeming themselves intelligent and enlightened, the ignorant go round and round staggering in crooked paths, like the blind led by the blind.

1-II-6. The means of attaining the other world does not become revealed to the non-discriminating one who, deluded by wealth, has become negligent. He who thinks, 'this world alone is and none else' comes to my thralldom again and again.

1-II-7. Of the Self many are not even able to hear; Him many, though they hear, do not comprehend. Wonderful is the expounder of the Self and attainer, proficient. The knower (of the Self) taught by an able preceptor is wonderful.

1-II-8. This (Self), if taught by an inferior person, is not easily comprehended, for It is variously thought of. Unless taught by another (who is a perceiver of non-difference) there is no way (of comprehending It), for It is not arguable and is subtler than subtlety.

1-II-9. This (knowledge of the Self) attained by thee cannot be had through argumentation. O dearest, this doctrine, only if taught by some teacher (other than a logician), leads to right knowledge. O, thou art rooted in truth. May a questioner be ever like thee, O Nachiketas.

1-II-10. I know that the treasure is impermanent, for that which is constant cannot be reached by things which are not constant. Therefore, has the Nachiketa Fire been kindled by me with impermanent things, and I have attained the eternal.

1-II-11. The fulfillment of all desires, the support of the universe, the endless fruits of sacrifice, the other shore of fearlessness, the extensive path which is praiseworthy and great, as also (thy own exalted) state - seeing all these thou hast, intelligent as thou art, boldly rejected (them).

1-II-12. The intelligent one, knowing through concentration of mind the Self that is hard to perceive, lodged in the innermost recess, located in intelligence, seated amidst misery, and ancient, abandons joy and grief.

1-II-13. Having heard this and grasped it well, the mortal, separating the virtuous being (from the body etc.) and attaining this subtle Self, rejoices having obtained that which causes joy. The abode (of Brahman), I think, is wide open unto Nachiketas.

1-II-14. Tell me of that which thou seest as distinct from virtue, distinct from vice, distinct from effect and cause, distinct from the past and the future.

1-II-15. The goal which all the Vedas expound, which all austerities declare, and desiring which aspirants resort to Brahmacharya, that goal, I tell thee briefly: It is this - Om.

1-II-16. This syllable (Om) indeed is the (lower) Brahman; this syllable indeed is the higher Brahman; whosoever knows this syllable, indeed, attains whatsoever he desires.

1-II-17. This support is the best; this support is the supreme. Knowing this support one is magnified in the world of Brahman.

1-II-18. The intelligent Self is not born, nor does It die. It did not come from anywhere, nor did anything come from It. It is unborn, eternal, everlasting and ancient, and is not slain even when the body is slain.

1-II-19. If the slayer thinks that he slays It and if the slain thinks of It as slain, both these do not know, for It does not slay nor is It slain.

1-II-20. The Self that is subtler than the subtle and greater than the great is seated in the heart of every creature. One who is free from desire sees the glory of the Self through the tranquility of the mind and senses and becomes absolved from grief.

1-II-21. While sitting, It goes far, while lying It goes everywhere. Who other than me can know that Deity who is joyful and joyless.

1-II-22. The intelligent one having known the Self to be bodiless in (all) bodies, to be firmly seated in things that are perishable, and to be great and all-pervading, does not grieve.

1-II-23. The Self cannot be attained by the study of the Vedas, not by intelligence nor by much hearing. Only by him who seeks to know the Self can It be attained. To him the Self reveals Its own nature.

1-II-24. None who has not refrained from bad conduct, whose senses are not under restraint, whose mind is not collected or who does not preserve a tranquil mind, can attain this Self through knowledge.

1-II-25. The Self to which both the Brahmana and the Kshatriya are food, (as it were), and Death a soup, how can one know thus where It is.

1-III-1. The knowers of Brahman and those who kindle the five fires and propitiate the Nachiketa Fire thrice, speak of as light and shade, the two that enjoy the results of righteous deeds, entering within the body, into the innermost cavity (of the heart), the supreme abode (of Brahman).

1-III-2. May we be able to know the Nachiketa Fire which is the bridge for the sacrificers, as also the imperishable Brahman, fearless, as well as the other shore for those who are desirous of crossing (the ocean of samsara).

1-III-3. Know the Self to be the master of the chariot, and the body to be the chariot. Know the intellect to be the charioteer, and the mind to be the reins.

1-III-4. The senses they speak of as the horses; the objects within their view, the way. When the Self is yoked with the mind and the senses, the wise call It the enjoyer.

1-III-5. But whoso is devoid of discrimination and is possessed of a mind ever uncollected - his senses are uncontrollable like the vicious horses of a driver.

1-III-6. But whoso is discriminative and possessed of a mind ever collected - his senses are controllable like the good horses of a driver.

1-III-7. But whoso is devoid of a discriminating intellect, possessed of an unrestrained mind and is ever impure, does not attain that goal, but goes to samsara.

1-III-8. But whoso is possessed of a discriminating intellect and a restrained mind, and is ever pure, attains that goal from which he is not born again.

1-III-9. But the man who has a discriminating intellect as his driver, and a controlled-mind as the reins, reaches the end of the path - that supreme state of Vishnu.

1-III-10. The sensory objects are subtler than the senses, and subtler than the sensory objects is mind. But intellect is subtler than mind and subtler than intellect is Mahat (the Hiranyagarbha).

1-III-11. The un-manifested (avyakta) is subtler than Mahat (Hiranyagarbha) and subtler than the un-manifested is Purusha. There is nothing subtler than Purusha. That is the end that is the supreme goal.

1-III-12. This Self hidden in all beings does not shine. But by seers of subtle and pointed intellect capable of perceiving subtle objects, It is seen.

1-III-13. Let the wise man merge speech in his mind, merge that (mind) into the intelligent self and the intelligent self into the Mahat. (Let him then) merge the Mahat into the peaceful Self.

1-III-14. Arise, awake, and learn by approaching the exalted ones, for that path is sharp as a razor's edge, impassable, and hard to go by, say the wise.

1-III-15. By knowing that which is soundless, touchless, formless, un-decaying, so also tasteless, eternal, odourless, beginningless, endless, subtler than Mahat and constant, man is liberated from the jaws of death.

1-III-16. Narrating and hearing this eternal story of Nachiketas told by Death, the intelligent man attains glory in the world of Brahman.

1-III-17. Whoso, becoming pure, causes this supreme secret to be recited before an assembly of the Brahmanas, or at the time of Sraddha, that (ceremony) secures for him infinite results, secures infinite results.

2-I-1. The self-existent damned the out-going senses. Therefore one sees externally and not the internal Self. Someone (who is) intelligent, with his eyes turned away, desirous of immortality, sees the inner Self.

2-I-2. The unintelligent go after outward pleasures; they fall into the meshes of wide-spread death. But the intelligent, having known immortality to be constant, never covet here objects that are inconstant.

2-I-3. By the self (a man knows) form, taste, odour, sound, touch, and the sexual joy. What remains here (unknowable to the Self)? This verily is that (thou seekest).

2-I-4. Knowing that great and all-pervading Self by which one sees (the objects) both in the sleep and the waking states, the intelligent man grieves no more.

2-I-5. Whoso knows the self closely, the honey-eater, the supporter of the vital airs and the lord of the past and the future, will not henceforward protect himself. This verily is that (thou seekest).

2-I-6. He who perceives the First-born that came into being from Tapas (Brahman) before the waters, and that, entering into the cavity of the heart, is seated there, he perceives that very Brahman. This verily is that (thou seekest).

2-I-7. (He who perceives) this Aditi that comes into being as the Prana, comprising all the gods, that is manifested along with the elements, and that, entering into the cavity of the heart, is seated there, he perceives that very Brahman. This verily is that (thou seekest).

2-I-8. The (sacrificial) fire lodged in the two aranis, even as the foetus is carefully borne by the pregnant woman, is fit to be worshipped every day by men who are wakeful and possessed of oblation. This verily is that (thou seekest).

2-I-9. On that from which the sun raises and in which it sets, are fixed all the gods. None ever goes beyond that. This verily is that (thou seekest).

2-I-10. What indeed is here is there; what is there is here again. Whoso here sees as though different, passes from death to death.

2-I-11. By mind alone is this attainable; there is no difference here whatsoever. Whoso here sees as though different, passes from death to death.

2-I-12. The Purusha, of the size of a thumb, dwells in the body. (Realizing Him as) the Lord of the past and the future, one does not (henceforward) want to protect oneself. This verily is that (thou seekest).

2-I-13. The Purusha of the size of a thumb is like a smokeless flame and is the Lord of the past and the future. He certainly exists now and shall certainly exist tomorrow. This verily is that (thou seekest).

2-I-14. As rain-water fallen on a mountain ridge runs down the rocks, so does one seeing the selves differently run after them alone.

2-I-15. As pure water poured into pure water remains the same only, so does the Self of the thinker who knows thus become, O Gautama.

2-II-1. The city of the unborn whose knowledge is like the light of the sun, consists of eleven gates. Meditating on Him, one does not grieve and, becoming free (from bondage), one becomes liberated. This verily is that (thou seekest).

2-II-2. As mover (sun), He dwells in heaven; (as air), He pervades everything and dwells in inter-space; as fire, on the earth; as guest, in the houses; He dwells in men; dwells in the gods; dwells in truth and dwells in space. He is all that is born in water, all that is born on earth, all that is born in sacrifices and all that is born on the mountains; He is unchanging and great.

2-II-3. (He) raises the prana upward and casts the apana downward. All the gods worship Him who is adorable and seated in the middle.

2-II-4. When this Self seated in the body is torn away and freed from the body, what remains here? This verily is that (thou seekest).

2-II-5. Not by prana, not by apana does a mortal live; but all live by something else on which these two depend.

2-II-6. I will describe to thee, O Gautama, this secret ancient Brahman and also what becomes of the Self after death.

2-II-7. Some jivas enter the womb for assuming bodies; others go into the unmoving, in accordance with their karma and with their knowledge.

2-II-8. This Purusha who is awake when all are asleep, creating all things cherished, is certainly pure; that is Brahman; that is called the Immortal. All worlds are strung on that; none passes beyond that. This verily is that (thou seekest).

2-II-9. Just as fire, though one, having entered the world, assumes a separate form in respect of every form, so does the in-dwelling Self of all beings, though one, assume a form in respect of every form, and is outside it.

2-II-10. Just as wind, though one, having entered the world, assumes a separate form in respect of each form, so does the in-dwelling Self of all beings, though one, assumes a form in respect of every form and is outside it.

2-II-11. Just as the sun, which is the eye of the entire world, is not tainted by the external impurities seen by the eyes, so also, the in-dwelling Self of all beings, though one, is not tainted by the sorrows of the world, It being external.

2-II-12. Eternal happiness belongs to the intelligent - not to others - who realize in their hearts Him who is one, the controller and the in-dwelling Self of all beings, and who makes the one form manifold.

2-II-13. Whoso among the intelligent realize the Self in the (inner space of the) heart as the eternal among the ephemeral, the consciousness among the conscious, who, though one, dispenses the desired objects to many, to them belongs eternal peace, not to others.

2-II-14. How shall I know that indescribable and supreme Bliss which they think of as 'This'? Is It self-luminous or does It shine distinctly, (making Itself perceptible to the intellect), or does It not?

2-II-15. There the sun shines not, nor do the moon and the stars, nor do these lightnings. How (then) can this fire (shine)? Everything shines after Him that shines. By His light shines all this.

2-III-1. This peepul tree with root above and branches down is eternal. That (which is its source) is certainly pure; that is Brahman and that is called immortal. On that are strung all the worlds; none passes beyond that. This verily is that (thou seekest).

2-III-2. All this universe, evolved (from Brahman), moves in prana (in Brahman); the most frightful like an uplifted thunderbolt. Those who know this become immortal.

2-III-3. For fear of Him, fire burns;

For fear of Him, shines the sun;

For fear of Him, Indra and Vayu function;

For fear of Him, death, the fifth, stalks on the earth.

2-III-4. If one could know here prior to the falling of the body, (one becomes liberated); (if not), one becomes fit to be embodied in the worlds of creatures.

2-III-5. As in a mirror, so in one's intellect; as in a dream, so in the world of manes; as seen in water, so in the world of the Gandharvas; as in the case of shade and light, so in the world of Brahma.

2-III-6. The intelligent man, having known the different nature of the senses originating separately (from their causes), as also their rising and setting, does not grieve.

2-III-7. The mind is subtler than the senses; subtler than the mind is the intellect; Mahat (Hiranyagarbha) is subtler than the intellect; subtler than Mahat is Avyakta (Un-manifested).

2-III-8. But subtler than Avyakta is Purusha, all-pervading and without a linga (distinguishing mark) indeed, knowing whom a mortal becomes freed and attains immortality.

2-III-9. His form does not stand within the scope of vision; none beholds Him with the eye. By the intellect restraining the mind and through meditation is He revealed. Those who know this become immortal.

2-III-10. When the five senses of knowledge are at rest together with the mind, and the intellect is not active, that state they call the highest.

2-III-11. That steady restraint over the senses they regard as yoga. Then one becomes vigilant, for yoga can indeed originate (in one) and can be lost (as well).

2-III-12. Not by speech, not by mind, not by the eye can It be attained. Except in the case of one who says, 'It exists', how can It be known to anyone else?

2-III-13. The Self should be apprehended as existing and also as It really is. Of these two (aspects), to him who knows It to exist, Its true nature is revealed.

2-III-14. When all longings that are in the heart vanish, then a mortal becomes immortal and attains Brahman here.

2-III-15. When all the knots of the heart are cut asunder here, then a mortal becomes immortal. Only this much is the instruction.

2-III-16. There are a hundred and one nerves of the heart. Of then, one goes out piercing the head. Going up through that, one attains immortality; the others serve for departing in different ways.

2-III-17. Purusha of the size of a thumb, the inner Self, is ever seated in the heart of all living beings. One should, with steadiness, separate Him from one's own body as stalk from the Munja grass. One should know Him as pure and immortal; one should know Him as pure and immortal.

2-III-18. Nachiketas then, having acquired this knowledge imparted by Death, as also the instructions on Yoga in entirety, attained Brahman having become dispassionate and deathless. So does become anyone else also who knows the inner Self thus.

Om! May He protect us both together (by illumining the nature of knowledge).

May He sustain us both (by ensuring the fruits of knowledge).

May we attain the vigour (of knowledge) together.

Let what we learn enlighten us.

Let us not hate each other.

Om! Peace! Peace! Peace!

Here ends the Kathopanishad, as contained in the Krishna-Yajur-Veda.

15. Katharudra Upanishad

Translated by Prof. A. A. Ramanathan

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Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. The Gods, it is said, requested of the venerable (Brahma): Venerable Sir, impart to us the spiritual knowledge. He, the creator (Prajapati), replied:

2. After removing the hair including the tuft and discarding it, and after removing the sacred thread, looking at one's son (the following shall be uttered): 'Thou art the scripture, thou the sacrifice, thou the Vasatkara, thou the syllable Om, thou art Svaha, thou Svadha, thou the doer and thou the creator'. Then the son shall say: 'I am the scripture, I am the sacrifice, I am the Vasatkara, I am the syllable Om, I am Svaha, I am Svadha, I am the doer and I am the creator, I am the divine architect (Tvastir), I am the base'. These are the words (to be uttered). While parting (from the son) he shall not shed tears. Should he shed tears; the line of progeny will be broken. Circumambulating clockwise (his village) and not looking at anything he shall depart. Such a one is fit for the world of Brahman.

3. After studying the Vedas as a celibate student and performing the duties prescribed in the scriptures, after marrying and begetting sons and providing them with suitable means, having performed sacrifices according to ability, he who has been permitted by elders and relatives shall take to renunciation. Reaching the forest he shall perform the Agnihotra sacrifice for twelve nights by pouring oblations of milk into the fire; for twelve nights he shall subsist on milk. At the end of twelve nights, the wooden vessels, being no more of use, shall be offered to the fire (with the mantra): 'This is the oblation of cooked rice to the Vaishvanara fire, to Prajapati, (this is) the oblation appointed in three potsherds to Vishnu and Agni'. The clay pots shall be consigned to the waters; the metal ones shall be given to the teacher, with the mantra: 'May you not desert me while parting from me, may I not desert you while I part from you'. He shall prostrate before the three fires - the household-fire, the southern-fire and the fire in which the oblations are offered. Some say that he shall consume a handful of ashes from the place where the fire-kindling sticks stand. After removing the hair including the tuft and discarding it, he shall abandon the sacred thread in the waters with the mantra, 'Bhuh Svaha'. Therefore, he shall resort to starvation or drowning in water or entering fire, or betake himself to the battle field; or he shall journey forward until he falls and dies or he shall enter a hermitage of elderly ascetics. He shall consume milk as the repast (of the evening). That shall be his offering for the evening. That (milk which he takes) in the morning is his morning (offering); that of the new-moon-day, the new-moon-day sacrifice; that of the full-moon-day, the full-moon-day sacrifice. The shaving of the hair, beard, etc., and cutting of nails in the spring comprise his Agnishtoma sacrifice.

4. After renunciation he shall not resume the fire-rituals. He shall recite the spiritual mantra: 'For I have become Death and would enter that which is coming into being (i.e. Brahman-knowledge)', etc. Saying 'Welfare to all beings', and contemplating the Self and naught else, lifting up the arms, he shall be one who has abandoned the (usual) path; he shall move about without any (fixed) abode. He shall subsist on alms, and shall not give any (gift). He shall not wear even scant (apparel) save during the rainy season for the protection of the animal body. Here are the verses (to support this):

- 5-6. The water-pot, the ladle, the sling (to carry his effects), the staff, foot-wear, covering to protect from the cold, the loin-cloth, the garment (to cover the body), the ring of Kusa grass, the bath towel, as well as the upper cloth, the sacred thread and the scriptures - all these an ascetic shall renounce.
7. With purified water he shall bathe and wash and also drink of the same. He shall sleep on the sands of a river (bank) or in temples.
8. He shall not make the body endure the extremes of comfort or hardship. He shall not exult when praised, nor curse others when blamed.
- 9-11. The one who bears a staff (ascetic) shall be un-falteringly firm in celibacy. Looking at, touching, sporting, talking about, entering into secret dialogue, imagining, thinking about, or physical enjoyment (with women) - this is what the learned call the eightfold cohabitation. Brahmacharya [celibacy] is the contrary. It should be observed by those who seek Liberation.
- 11-12. The self-effulgent light which illumines the world ever shines. It is indeed the witness of the world, the Self of all, pure in form, the basis of all beings, whose nature is pure consciousness.
13. Not by action, not by (begetting) children, not by anything else, only by knowing Brahman, man attains Brahman.
- 14-15. That Brahman, which is without a second, and which is Truth, Knowledge and Happiness, is the object of (real) knowing. The best of the twice-born, who know Brahman residing in the cave which is called the highest heaven, during his transmigratory existence known as 'illusion', 'ignorance', etc., attain all desired things instantaneously.
16. He who realizes his own self, which is the witness of the power called ignorance and illusion, knowing 'I am Brahman alone' becomes Brahman Itself.
17. From this Self which is one with Brahman and which is possessed of power (i.e. maya) arose the un-manifest ether (Akasa) like a rope-serpent.
18. Then from the ether emerged the un-manifest touch which is named 'air' (Vayu). Then from air emerged fire; from fire, water; and from water, the earth.
19. Then after dividing and compounding all those subtle (elements) into five, from them alone the auspicious Lord created the cosmic egg.
20. Enfolded in the cosmic egg are gods, anti-gods, Yakshas, Kinnaras, human beings, animals, birds, etc., in accordance with (the result of) their own actions.
21. The bodies of beings which appear in the form of (a framework of) bones, sinews, etc., is the self of the nature of food for the all-pervading Self.
22. Then, further within, is the self of Prana [vital energy] split (into five). Still further within is the self of the nature of mind which is different (from the others).
23. Next, even further within and different is the self of the nature of knowledge. Then, in the interior, distinct, is the self of the nature of bliss.

24. That (self) of the nature of food is pervaded by (the self) of the nature of vital energy; similarly (the self of) vital energy is by the nature (pervaded) by (the self) of the nature of mind.

25. The mind-self is pervaded by the self of knowledge. The ever-happy self of the nature of knowledge is always pervaded by bliss.

26. In the same way, the self of bliss is pervaded by Brahman, the witness, the innermost of all. Brahman is not (pervaded) by anything else.

27-28. By realizing directly this Brahman, which is named the Support (the Tail puccha), which is of the nature of truth, knowledge and non-duality, the essence, the joy, the eternal, the dweller in the body becomes happy everywhere. Where from otherwise can there be happiness?

28-29. If this supreme bliss which is the very Self of all beings were not existent, which human being can be alive? Who can ever be active?

29-30. Therefore it is this Being, shining fully in the consciousness that ever makes happy the individual self, which is otherwise full of sorrow.

30-32. Only when the great ascetic realizes his complete unity without any difference from this, which is described as unseen, etc., he attains total fearlessness. This is the ultimate Good, supreme Immortality, absolute Existence, transcendent Brahman, beyond the three divisions (of time).

32-33. When an individual experiences even a slight difference in this (identity) he will have fear; there is no doubt.

33-34. Because of this sheath of bliss, from (God) Vishnu to a pillar - all always realize happiness though in different degrees.

34-35. For him who is versed in the scriptures, disinterested in attaining any position, and happy, the bliss which is his very nature shines forth by itself.

35-36. It is well known that word functions dependent upon a base (like jati, dravya, kriya, guna). Because of the absence of any (such) base, words recoil (from Brahman). For how can the word function in respect of the absolute bliss devoid of any base?

37-38. This subtle mind which makes all things its object turns back from That, from which retreat also (the senses), hearing, touch, sight, etc., as well as the organs of actions; they are not capable of reaching the Supreme.

38-39. Realizing that Brahman which is Bliss, without a second, devoid of attributes, the solidarity of truth and consciousness, as one's own self, one fears naught.

39-40. He who knows thus from the teaching of his Guru, who becomes master of himself, never suffers from the impact of good or bad actions.

40-41. The whole world which appeared formerly as the inflicter and the inflicted now shines as one's own Self, owing to the knowledge arising from the Vedantic teaching.

41-42. The pure (Brahman), God, the individual self, the knower, the means of knowledge, the object of knowledge and the result - thus, for empirical purposes, is the sevenfold distinction made.

43-44. (The Consciousness) devoid of the condition of Maya [cosmic nescience] is termed 'pure' (Brahman). When related to the cosmic nescience, it is God. Under the influence of the individual nescience (Avidya) it is the individual self. When related to the internal organ it is called the knower. In relationship with the modifications of the internal organ, it is called the means of knowledge.

45-46. The Consciousness which is not known is termed 'object'; and the consciousness which is known is called 'result'. The intelligent man should meditate upon his own Self as devoid of all conditioning.

46. He who knows this in reality becomes Brahman itself.

47. Now I speak of the true essence of the teaching of all Vedanta: dying oneself, becoming oneself, one yet remains oneself. Thus (ends) the Upanishad.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Katharudropanishad belonging to the Krishna-Yajur-Veda.

16. Kshurika Upanishad

Translated by P. R. Ramachander

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

Kshurika means knife. This Upanishad shows us the way to cut the attachment with this world using the knife called wisdom and shows us the way to salvation. It is called Kshurikopanishad.

I am relating to you the Kshurikopanishad. Using which we can attain awakening through Yoga and reach the birthless state. 1

(Slokas 2-9 are not available.)

Using the mind with very sharp wisdom as knife, you have to meditate on the secret place called "prabhada" which is above the feet and cut it and go above. 10

Using the path of a sharp mind you have to practice yoga relentlessly and have to reach out the secret place called "Indra Vajram" which is in a place above the knees and separate it out using meditation and Yoga. 11

Then you have to release the life power which is in between the union of thighs. Practicing skilful yoga you should separate it out and go upward. 12

Then you have to attain the group of nadis (nerves) near the neck and realize the 101 Nadis there and identify the best three Nadis. You have to identify the Ida Nadi which is the protector on the left side, the pingala Nadi on the right side and understand the proper position of Sushumna Nadi. The one who identifies this is the only one who understands the secrets of Vedas. 13-14

Sushumna Nadi is the one which makes you merge with the ultimate reality (Brahman) and is one without any deficiencies and is of the form of Brahman. In each of the 72000 Nadis, there is a material which is like oil. This is taken out of it by meditation. Only in case of Sushumna Nadi, it is not possible to separate this oily material out of it. 15

Similar to the fact that oil gets the fragrance of jasmine flower when it joins with it, this Nadi gets the smell of the good or bad deed done by a person. So you have to meditate on this Nadi. 16

Then this person who has won over his mental senses should sit in a place without any sound and become detached, realize the philosophy of yoga, become one with no desires and should withdraw within himself like the lamps getting off one by one when they are lit together. 17-21

The one who realizes yoga through intense practice of pranayama and meditation on Om cuts off the bonds of family life using the very sharp mind which has been sharpened using an efficient sharpener of renunciation and gets freedom from all bondage. 22

The one who gets freedom from desires reaches the deathless state. The one who gets freedom from all desires by cutting off all desires and affection becomes devoid of all bonds. 23

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Kshurikopanishad belonging to the Krishna-Yajur-Veda.

[Publisher's Note: Kshurika Upanishad has been listed as one of the Krishna-Yajur-Veda Upanishads in our version of the Muktika Upanishad. But it has been shown as one of the Atharva Veda Upanishads in another Publication of Upanishads.]

17. Maha Narayana Upanishad

Translated by Swami Vimalananda

Published by Sri Ramakrishna Math, Chennai

Hari Om! May Mitra, Varuna, Aryaman, Indra, Brihaspati
And all-pervading Vishnu be propitious to us
And grant us welfare and bliss.
I bow down to Brahman in reverence.
O Vayu, I bow down to Thee in adoration.
Thou verily art perceptible Brahman.
I shall declare: Thou art right.
Thou art the true and the good.
May that - the Supreme Being adored as Vayu - preserve me.
May He preserve the teacher.
Me, may He protect; My teacher, may He protect.
Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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: The Lord of creation, who is present in the shoreless waters, on the earth and above the heaven and who is greater than the great, having entered the shining intelligences of creatures in seed form, acts in the fetus (which grows into the living being that is born).

I-2: That in which all this universe exists together and into which it dissolves. That in which all the gods remain enjoying their respective powers - That certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajapati, is supported by His own imperishable nature described as absolute ether.

I-3: He by whom the space between heaven and earth as well as the heaven and the earth are enveloped. He by whom the sun burns with heat and gives light, and He whom the sages bind in the ether of their hearts (with the string of meditation), in whom - The Imperishable One - all creatures abide.

I-4-5: From whom the creatrix of the world, Prakriti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperishable, who is of unlimited forms, who is the universe, who is ancient, who remains beyond darkness or Prakriti and who is higher than the highest - nothing else exists other than, or subtler than, Him.

I-6: Sages declare: That alone is right and That alone is true: That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are that Reality. That alone being the navel of the universe sustains manifoldly the universe which arose in the past and which springs to existence at present.

I-7: That alone is Fire: That is Air; That is Sun; That verily is Moon; That alone is shining Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures.

I-8-9: All nimesas, kalas, muhurtas, kasthas, days, half-months, months, and seasons, were born from the self-luminous Person. The year also was born from Him. He milked water and also these two, the firmament and the heaven.

I-10: No person ever grasped by his understanding the upward limit of this Paramatman, nor His limit across, nor His middle portion. His name is 'great glory' for no one limits His nature by definition.

I-11: His form is not to be beheld; none whosoever beholds Him with the eye. Those who meditate on Him with their minds undistracted and fixed in the heart know Him; they become immortal.

[Paramatma-sukta or Hiranyagarbha-sukta - from Yajur-Veda-Samhita:

1. The universe arose from Visvakarman through water, earth, fire and other elements. He excelled Aditya, Indra and other gods. The sun called Tvasta rises in the morning embodying His brilliance. In the beginning of creation the mortal world enveloped in gloom received its divine brilliance from the sun shining in the glory of Paramatman.
2. I know this Great Person who is beyond ignorance and darkness and whose splendour is comparable to that of the sun. Knowing Him thus in this life itself, one transcends death. There is no other path leading to the attainment of liberation.
3. The sun who is the Lord of creatures moves about in the space between heaven and earth causing day and night. Although He is unborn, being the Self of all, He manifests Himself as the manifold universe. Wise men realize the source of the universe, the all-pervading Paramatman. Prajapati, the first patriarchs, sought the position, which Marichi and other sages attained.
4. Salutation to the resplendent Sun-God who is the son of Para-Brahman, who shines for the benefit of gods, who is invoked as the beneficent leader of the gods, and who was born as the eldest among the gods.
5. When the gods instituted the Knowledge of Brahman they declared thus teaching about the Supreme reality. - That sage who knows the Supreme as described before will have sovereignty over gods, for he has become the Inmost Self of all.
6. O Sun, Hri and Lakshmi are Thy consorts, Thyself being Brahma, Vishnu and Siva. Day and night are Thy two sides. Asterisms in the sky are Thine own form. The Ashvins are Thy mouth. Being such, grant me whatever I desire, spiritual illumination, happiness here and other objects of desire.]

[Hymn to Hiranyagarbha - from Taittiriya-Samhita IV-1-8:

1. The resplendent Prajapati was born at the beginning of creation from the Supreme potent with the power of Maya. Having been born He became the one sustainer and nourisher of all beings. The same Paramatman, here designated as Hiranyagarbha, supports the earth as well as heaven. May we worship that shining One with offerings - who is of the nature of bliss or whose characteristic nature cannot be interrogated.
2. Who became the sovereign ruler of all beings living and existing on the earth; who controls as the indwelling Spirit all the bipeds and quadrupeds evident on the earth;
3. Who is the giver of Self (all Selves in reality being Himself); who is the bestower of strength (as nourisher through food); whose command even gods are eager to receive; whom immortality and death obey like shadow;
4. Whose glory the mountains, the Himalayas and the rest, declare; whose greatness the ocean along with rivers proclaim; to whose hands engaged in dispensing justice may be compared the eight directions;

5. Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of their greatness; supported by whom the sun moves gloriously after rising;
6. By whom the powerful sky and the terrestrial region were made firm; by whom the blissful heaven was awarded to the virtuous, by whom Release was appointed for the virtuous; who is the maker of Rajasa creation in the mid-region;
7. Through the power of whom the great Causal Waters holding within it the power of unfoldment and the capacity to produce fire transformed itself into the form of the world and from whom the one Breath of all gods came into existence;
8. Who - the Hiranyagarbha - viewed the waters which create fire and support the Vedic acts of worship (in order to endow it with such potency); who is the one God ruling over all the rest.]

I-12: This Self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiranyagarbha in the beginning He indeed is inside the universe represented as the womb. He alone is the manifold world of creation now springing into existence and causing the birth of the world of creation yet to come. As one having faces everywhere, He dwells also as the inner most Self leading all creatures.

I-13: The Self-luminous Reality is one without a second and is the creator of heaven and earth. (Having created the universe by Himself and out of Himself.) He became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by dharma and adharma (merit and demerit) represented as His two hands and the constituent elements of the universe which have supplied the Souls with the material embodiment represented as patatra or legs.

I-14-15: He in whom this universe originates and into whom it is absorbed; He who exists as the warp and woof in all created beings; He by whom the three states (of waking, dream and deep sleep) are appointed in the intellects hidden in creatures; He in whom the universe finds a single place of rest - having seen that Paramatman, the Gandharva named Vena became a true knower of all the worlds and proclaimed (to his disciples for the first time) that Reality as immortal. He who knows that all-pervasive One becomes worthy of receiving the honour due to a father even from his own natural father.

I-16: Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer. He knows the proper places of each because He understands all created beings.

I-17: They (i.e. those who have realized their identity with the Highest Lord) immediately spread over heaven and earth. They pervade other worlds, the quarters of heaven and the heavenly region called Suvarloka. Whosoever among created beings sees that Brahman named Rita or 'the True', un-intermittently pervading the creation like the thread of a cloth, by contemplation in mind, truly becomes That.

I-18: Having pervaded the worlds and the created beings and all the quarters and intermediate quarters, the first born of Brahman known as Prajapati or Hiranyagarbha became by His own nature as Paramatman, the ruler and protector of individual souls.

I-19: I pray I may attain to the marvelously excellent Lord of the un-manifest cause of the universe who is dear to Indra and my own Self, who is covetable, who is worthy of reverence and who is the bestower of intellectual powers.

I-20: O Jatavedas, shine brilliantly in order to destroy the sins connected with me. Confer on me enjoyments of various kinds including cattle. Give me sustenance and longevity and appoint a suitable dwelling for me in any direction.

I-21: O Jatavedas, through Thy grace may not the evil one slay our cows, horses, men and other belongings in the world. O Fire, come to succour us without holding weapons in Thy hand or thoughts of our offences in Thy mind. Unite me on all sides with wealth.

I-22: May we know the Supreme Person and for the attainment of His Knowledge may we meditate upon Him, the thousand-eyed Great God. May Rudra, the giver of Knowledge, impel us towards such meditation and keep us in it.

I-23: May we know or realize the Supreme Person. For that, may we meditate upon Mahadeva and to that meditation may Rudra impel us.

I-24: May we know the Supreme Person. For that, may we meditate upon Vakratunda; May Dantin impel us towards it.

I-25: May we know the Divine Person. For that, may we meditate upon Chakratunda; May Nandi impel us towards it.

I-26: May we know that Divine Person. For that, may we meditate upon Mahasena; May Shanmukha impel us towards it.

I-27: May we know that Divine Person. For that, may we meditate on Suvarnapaksha; May Garuda impel us towards it.

I-28: May we know the Veda, embodied as the four-faced Brahma. For that, may we meditate upon Hiranyagarbha. May Brahman impel us towards it.

I-29: May we know Narayana. For that, may we meditate upon Vasudeva; May Vishnu impel us towards it.

I-30: May we know Vajranakha. For that, may we meditate upon Tikshnadamstra; May Narasimha impel us towards it.

I-31: May we know Bhaskara. For that, may we meditate upon the great-light-producer; May Aditya impel us towards it.

I-32: May we know Vaishvanara. For that, may we meditate upon Lalila; May Agni impel us towards it.

I-33: May we know Katyayana. For that, may we meditate upon Kanyakumari; May Durgi impel us towards it.

I-34: May durva (the panic grass), who represents the divine Spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities.

I-35: O durva, just as thou growest farther and farther multiplying at every node putting forth roots and fresh stalks, so also help us to grow in progeny by hundreds and thousands.

I-36: O Devi, worshipped by devotees, may we worship thee with oblations - thou who multipliest thyself by hundreds and growest in thousands.

I-37: O earth that is traversed by a horse, a chariot and Vishnu, I shall keep thee on my head; protect me at every step.

I-38: The earth is the giver of happiness like the milch cow, the sustainer of life and support for all living beings. (Represented as such the earth is addressed): Thou wert raised up by Krishna in His incarnation of the boar having hundred hands.

I-39: O excellent earth, destroy my evil deeds as well as sins connected with me. O excellent earth, thou art a gift from God to creatures. Thou art prayed over by Kashyapa. O excellent earth, grant me prosperity, for everything depends on thee.

I-40: O excellent earth, on which all creatures are supported, cleanse all that (sin) from me. O excellent earth, my sins having been destroyed by thee, I attain to the highest goal.

I-41: O Indra, make us fearless of those (causes such as sin, enemies and hell) of which we are afraid. O Maghavan, destroy that, i.e. the cause of fear, that is in us (thy devotees). For our protection destroy our harassing enemies.

I-42: May Indra come to our succour - Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vritra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety.

I-43: May Indra who is profusely praised by the devotees through sacred hymns, or frequently worshipped with oblations, vouchsafe to us safety and well-being. May the all-knowing or all-possessing Pusan vouchsafe to us well-being. May Garuda, the son of Triksha, whose chariot is not injured by anyone, vouchsafe to us safety. May Brihaspati, the preceptor of gods, grant us well-being.

I-44: Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains). Counter-weights do not weigh down making Indra light.

I-45: Vena, the noon sun who was born at the beginning of creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance, spreads over the whole world up to its boundary. He illumines also the heavenly bodies. He remains manifoldly in his own limited forms which are like himself. He also spreads over and permeates the causal substance out of which the visible and the invisible universe emerges.

I-46: Being the producer of creatures including men and their settler in respective regions and also far-famed for forbearance, O earth, be to us an ender of sorrows and giver of bliss here and hereafter.

I-47: I invoke in this act of worship Sri, the support of all, who is known through smell, who is unassailable, perpetually prosperous, rich in cow dung and the mistress of all created beings.

I-48: May Sri favour me; May Alakshmi connected with me and mine be destroyed. The gods having Vishnu for their chief (who is the perpetual abode of Sri) by the help of (the means prescribed in) the Vedas won these worlds for themselves free from the fear of enemies; May Indra armed with thunderbolt and worshipful moon grant us happiness.

I-49: May Indra grant us welfare. May he destroy the evil one hostile to us.

I-50: O Lord of prayers, make me the presser of soma juice, well known among the gods like Kakshivan, the son of Usik. Make me physically capable of performing sacrifices. Let those who are hostile to us remain 'there' long, in the hell.

I-51: He who is rendered holy by the ancient, widespread, sanctifying feet (or by virtuous conduct) crosses over evil deeds and their effects. Having been rendered holy by that naturally pure and purifying feet of the Lord (or conduct) may we overcome our enemies, the sins.

I-52: O Indra, O slayer of Vritra, O valorous one and all-knowing one, accept with pleasure our soma oblation in the company of your retinue and troop of gods. Slay our enemies, give us victory in battle and grant us safety and fearlessness from every quarter.

I-53: For us may (the regents of) water and herbs be friendly and to those who dislike us and whom we dislike let them be unfriendly.

I-54: O waters, verily you are bliss-conferring. Being such, grant us food, and great and beautiful insight (of the Supreme Truth). Further make us in this very life participators of that joy of yours which is most auspicious, just like fond mothers (who nurse their darlings with nourishment). May we attain to that satisfactory abode of yours which you are pleased to grant us. Generate for us also the waters of life and pleasures on earth (during our sojourn here).

I-55: I take refuge in Varuna, who is of golden luster or who has a golden diadem. O Varuna, being entreated by me, grant me the saving grace. For I have enjoyed what belongs to bad people and accepted gift from sinners.

I-56: May Indra, Varuna, Brihaspati and Savitur completely destroy that sin committed by me and my people in thought, word and act.

I-57: Salutation to fire hidden in water. Salutation to Indra. Salutation to Varuna. Salutation to Varuni, the consort of Varuna. Salutation to the deities of waters.

I-58: (Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed.

I-59: May the King Varuna efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person.

I-60: Thus being sinless, stainless and unbound by evil and bondage; May I ascend to the happy heaven and enjoy equality of status with Brahman.

I-61: May the sin-effacing Varuna who dwells in other sources of water like rivers, tanks and wells also purify us.

I-62: O Ganga, O Yamuna, O Sarasvati, O Sutudri, O Marudvrudha, O Arjikiya, come together and listen to this hymn of mine along with Parushni, Asikni, Vitasta and Sushoma.

I-63: From the all-illuminating Supreme, by His resolve, the right and the true were generated. From Him night and day were generated. And from Him again was generated the sea with different waters.

I-64-65: Then, after the creation of the vast ocean the year was generated. Afterwards the ruler of the world of sentient and non-sentient beings who made day and night ordained sun and moon, sky and earth and the atmosphere and blissful heaven, just as they were in the previous cycles of creation.

I-66: May the sin-effacing Varuna, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space between the earth and heaven and also connected with us (the performers of religious work). May the Vasus purify us. May Varuna purify us. May Aghamarshana, the sage called by that name, purify us. He, Varuna, is the protector of the world that was and also the world that exists at present between the past and the future worlds. He grants to the doers of meritorious deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who is the support of heaven and earth, having become the sun is wholesome and attractive. Being such, blissful in nature, thou O Varuna, grant us thy favours and purify us.

I-67: That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element) - I am that Supreme Light. I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self-owing to Ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature. Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always; May this oblation be well made.

I-68: He who is a transgressor of the scriptural conduct, a recreant, a thief, a feticide or an outrage of his preceptor's honour is released from his sins; for Varuna, the regent of waters and effacer of sins (absolves them from sins by the repetition of this mantra).

I-69: I am the ground of sins. Therefore you cause me to weep. Wise men say (don't make me weep, but favour me by destroying my sins).

I-70: The Supreme represented as the ocean has overflowed to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees. He dwells together with Uma (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection. The Jiva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions.

II-1: May we offer oblations of soma to Jatavedas. May the all-knowing One destroy what is unfriendly to us. May He, the Divine Fire that leads all, protect us by taking across all perils even as a captain takes the boat across the sea; May He also save us from all wrongs.

II-2: I take refuge in Her, the Goddess Durga, who is fiery in luster and radiant with ardency, who is the Power belonging to the Supreme who manifests Himself manifold, who is the Power residing in actions and their fruits rendering them efficacious (or the Power that is supplicated to by the devotees for the fruition of their work). O Thou Goddess skilled in saving. Thou takest us across difficulties excellently well; our salutations to Thee.

II-3: O Fire, thou art worthy of praise. With happy methods take us beyond all difficulties. May our home town and home land become extensive and may the plot of earth (for growing the crops) also be ample. Further be thou pleased to join our children and their children with joy.

II-4: O Jatavedas, Thou who art the destroyer of all sins takest us beyond all troubles and protectest us just as one is taken across the sea by a boat. O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally ('May everyone be whole and happy').

II-5: We invoke from the highest place of assembly the Fire-God who is the leader of all, who is the charger and vanquisher of the hosts of enemies, and who is fierce. May He, the Fire-God take us across all our difficulties and wrongs and all that is perishable, and protect us.

II-6: Thou who art lauded in sacrifices increasest our happiness. Thou abidest in the form of sacrifices, ancient and recent, in the places of sacrifice. O Fire, be thou pleased to make (us) happy (who are) thine own selves. Further grant us from all sides good fortune.

II-7: O Lord, Thou art unconnected (with sin and sorrow) and Thou pervadest (all sacrifices). (Desirous of good fortune) comprising in cattle and overflowing (with the current of immortal bliss) may we serve Thee without break. May the gods who dwell in the highest region of heaven delight me - (practicing loving adoration) for Vishnu - here on the earth by granting my wish.

III-1: (May the Deity) Earth (grant me) food. For that I make oblation to Fire and Earth. Hail! (May the Deity of) Atmosphere (grant me) food. For that I make oblation to Air and Atmosphere. Hail! (May the Deity of) Heaven (grant me) food. For that I make oblation to the Sun and Heaven. Hail! (May the Deities of) Earth, Atmosphere and Heaven (grant me) food. For that I make oblation to the Moon and the Quarters. Hail! Salutation to Gods! Svadha (reverence) to Manes! (May the Deities of) Earth, Atmosphere and Heaven (assert to my desire with the utterance of) Om (and grant me) food.

IV-1: Hail! I offer this oblation to Brahman who is expressed by the first Vyahriti, to Fire created by Him and to the Earth dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the second Vyahriti, to the Air created by Him and to the Atmosphere dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the third Vyahriti, to the Sun created by Him and to Heaven dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the Vyahritis, Bhuh, Bhuvah and Suvah, to the Moon created by Him and to the Quarters. Salutations to the gods dwelling in all the regions! Reverence to the departed ancestors! I am that Brahman expressed by Om in unity and also expressed by the three Vyahritis in His threefold aspect. O Divine Fire, assent to my prayer.

V -1: Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, the Deities, Bhuh, Fire and Earth. Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, Bhuvah, Air and Atmosphere. Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, Suvah, the Sun and Heaven. Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, Bhuh, Bhuvah, Suvah, the Moon, the Asterisms and the Quarters. Salutations to Gods! Reverence to Manes! I am that Supreme Reality expressed by the syllable Om and the three Vyahritis, Bhuh, Bhuvah and Suvah. May I attain the supreme!

VI-1: O Fire, preserve us from sin. Hail! Preserve us so that we may attain full knowledge. Hail! O Resplendent One, preserve our sacrificial acts. Hail! O Satakratu, preserve everything (that belongs to us). Hail!

VII-1: O Divine Fire, O settler of all creatures, being praised by the hymns of the first Veda be gracious to protect us. Hail! Further, being praised by the hymns of the second Veda be gracious to protect us. Hail! Being praised by the hymns of the third Veda be gracious to protect our food and strengthening essence of it. Hail! Being praised by the hymns of the four Vedas be gracious to protect us. Hail!

VIII-1: The Supreme Being, Indra, who is the most excellent Pranava taught in the Vedas, who ensouls the entire universe, who leads the collection of Vedic utterances in Gayatri and other metres standing in their beginning, who is capable of being attained by the worshippers and who is the first in the causal link, taught the contemplative sages the sacred wisdom of the Upanishad, Himself being the subject-matter of them, in order to strengthen them with the power of knowledge. I salute the gods for removing the obstacles in my path to illumination. For the same I also reverence the Manes. The triple regions of Bhuh, Bhuvah and Suvah and the entire Veda are comprised in Om.

IX-1: My salutations to the Supreme. May I concentrate my thoughts upon Him (in order that I may be united with Him). May I become one practising concentration of thought without distraction. I have heard enough with my ears (and perceived pleasurable objects through other senses). O my senses, do not fail me now (but settle yourselves in the Supreme Brahman with whom I wish to unite myself through the meditation of) Om.

X-1: Right is austerity. Truth is austerity. Understanding of the scriptures is austerity. Subduing of one's senses is austerity. Restraint of the body through such means like fast is austerity. Cultivation of a peaceable disposition is austerity. Giving gifts without selfish motives is austerity. Worship is austerity. The Supreme Brahman has manifested Himself as Bhuh, Bhuvah and Suvah. Meditate upon Him. This is austerity par excellence.

XI-1: Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds - the good name that accrues from them - spreads to a great distance (as far as heaven). There is gain this illustration. The cutting edge of a sword is laid across a pit. 'I am placing my feet on it, I am treading over it. So saying if I walk over it, I will be perturbed by the thought of hurt or fall into the pit'. In the same manner a man who is exposed to open and hidden sins must seek to guard himself from either in order that he may attain Immortality.

XII-1: The Infinite Self more minute than the minute and greater than the great is set in the heart of the beings here. Through the grace of the Creator one realises Him who is free from desires based on values, who is supremely great and who is the highest ruler and master of all, and becomes free from sorrows.

XII-2: From Him originate the seven Pranas, the seven flames, their fuel, the seven tongues and the seven worlds in which the life-breaths move. (Further other things that are) sevenfold also come forth from Him, who dwells in the secret place of the heart and are set (in their respective places).

XII-3: From Him arise all the seas and mountains. From Him flow rivers of all kinds and from Him all herbs and essences come forth; united with the essence of the herbs the individual Soul seated in the subtle body dwells in creatures.

XII-4: The Supreme having become the four-faced Brahma among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant).

XII-5: There is one unborn Female (Maya, the uncaused substance of the universe) red, white and black (representing Sattva, Rajas and Tamas) producing manifold offspring of the same nature. There is one unborn (in the generic sense some Jivas who are attached) who lies by her taking delight in her; there is another unborn (in the generic sense those who are not attached) who leaves her after having enjoyed her.

XII-6: That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun - that is the Supreme Truth, the Reality underlying all.

XII-6 (A): The beings born from Prajapati are not separate from Him. Before their birth nothing whatsoever existed other than Him, who entered all the creatures of the world as their in-most Self. Prajapati has identified Himself with the creatures. He imparts the three luminaries, fire, sun and moon, luster by identifying Himself with them. He is endowed with sixteen parts.

XII-6 (B): We invoke the creator of the universe who sustains the creation in many ways and who witnesses the thoughts and deeds of men. May He grant us plenty of excellent wealth.

XII-7: The sacrificers poured clarified butter into the consecrated Fire. Clarified butter is the place of origin of this one and in clarified butter is his support. Indeed clarified butter is his luminant and residence. O Fire, with every offering of oblation bring here the gods and delight them. O thou excellent one, convey to gods the offerings we have made with Svaha.

XII-8: From the Supreme Fount, vast as the ocean, arose the universe in the shape of waves yielding enjoyment to created beings. The name designating the self-luminous Reality and consisting of the syllable Om is hidden in the Vedas. By contemplating on the Supreme along with the slow repetition of that name one attains to immortality. This designation of the Supreme is on the lips of contemplative sages and it is the central support of undying bliss.

XII-9: May we always repeat in our contemplative sacrifices the designation Om which has for its cause the Self-luminous Reality and may we also hold Him in our hearts with salutations. The four-horned white Bull has expressed this Supreme Brahman praised by us in the hearing of co-seekers.

XII-10: The syllable Om conceived as the Bull possesses four horns, three feet and two heads. He has seven hands. This Bull connected in a threefold manner, eloquently declares the Supreme. The Self-luminous Deity has entered the mortals everywhere.

XII-11: God-like sages attained in the order (of their spiritual practices) the Self-luminous Reality laid in the three states of consciousness and secretly held by the teachers who praise it by chants in the Vedic speech (the great formulas such as 'Thou art That'). Indra or Virat, the regent of the visible universe and the waking consciousness created one, the visible world. Surya representing Tajjasa and Hiranyagarbha created one, namely, the world of dream, and from Vena came the remaining one, the dreamless sleep. By the self-supporting Paramatman all these threefold categories were fashioned.

XII-12: May He, the Lord, join us with beneficial remembrance - He who is superior to all, who has been revealed in the Vedas, who is the Supreme Seer and who sees Hiranyagarbha who is the first among the gods and who is born before all the rest.

XII-13: Other than whom there is nothing higher, nothing minuter, nothing greater, by that Purusha - the One who stands still like a tree established in heaven - all this is filled.

XII-14: Not by work, not by progeny, not by wealth, they have attained Immortality. Some have attained Immortality by renunciation. That which the hermits attain is laid beyond the heaven; yet it shines brilliantly in the (purified) heart.

XII-15: Having attained the Immortality consisting of identity with the Supreme, all those aspirants who strive for self-control, who have rigorously arrived at the conclusion taught by the Vedanta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of Brahman at the dissolution of their final body.

XII-16: In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme. Further in the interior of this small area there is the sorrowless Ether. That is to be meditated upon continually.

XII-17: He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanishads and which is dissolved in the primal cause during contemplation.

XIII-1-3: This universe is truly the Divine Person only. Therefore it subsists on Him - the self-effulgent Divine Being - who has many heads and many eyes, who is the producer of joy for the universe, who exists in the form of the universe, who is the master and the cause of humanity, whose forms are the various gods, who is imperishable, who is the all-surpassing ruler and saviour, who is superior to the world, who is endless and omni form, who is the goal of humanity, who is the destroyer of sin and ignorance, who is the protector of the universe and the ruler of individual souls, who is permanent, supremely auspicious and unchanging, who has embodied Himself in man as his support (being the indwelling Spirit), who is supremely worthy of being known by the creatures, who is embodied in the universe and who is the supreme goal.

XIII-4: Narayana is the Supreme Reality designated as Brahman. Narayana is the highest (Self). Narayana is the supreme Light (described in the Upanishads). Narayana is the infinite Self. [Narayana is the most excellent meditator and meditation.]

XIII-5: Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Narayana within and without.

XIII-6: One should meditate upon the Supreme - the limitless, unchanging, all-knowing, cause of the happiness of the world, dwelling in the sea of one's one heart, as the goal of all striving. The place for His meditation is the ether in the heart - the heart which is comparable to an inverted lotus bud.

XIII-7: It should be known that the heart which is located just at the distance of a finger span below the Adam's apple and above the navel is the great abode of the universe.

XIII-8: Like the bud of a lotus, suspends in an inverted position, the heart, surrounded by arteries. In it there is a narrow space (or near it there is a narrow space called Susumna). In it everything is supported.

XIII-9-11: In the middle of that (narrow space of the heart or Susumna) remains the un-decaying, all-knowing, omni faced, great Fire, which has flames on every side, which enjoys the food presented before it, which remains assimilating the food consumed, (the rays of which spread scattering themselves vertically and horizontally), and which warms its own body from the insole to the crown. In the centre of that Fire Which permeates the whole body, there abides a tongue of Fire, of the colour of shining gold, which is the topmost among the subtle, which is dazzling like the flash of the lightning that appears in the middle of a rain-bearing cloud, which is as slender as the dawn of a paddy grain; and which serves as a comparison to illustrate subtlety.

XIII-12: Paramatman dwells in the middle of that flame. (Although He is thus limited) still He is the four-faced creator, Siva, Vishnu, Indra, the material and efficient cause of the Universe and the Supreme Self-luminous Pure Consciousness.

XIV-1: Verily Aditya is He; This orb of His gives light and heat; The well-known Rik verses are there; Therefore the orb is the collection of Riks; He is the abode of the Rik verses. Now this flame which is shining in the orb of the sun is the collection of Saman chants; That is the abode of Saman chants. Now He who is the Person in the flame within the orb of the sun (is to be meditated as) the collection of Yajus; that part of the orb is the collection of Yajus; That is the abode of Yajus. Thus by these three the threefold knowledge alone shines. He who is within the sun is the Golden Person.

XV-1: The sun alone is verily all these: -- energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities Death, Satya, Mitra, Wind, Ether and Breath, the Rulers of the world, Prajapati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life), liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

XV-2: Aditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable Om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers. (Or the worshippers offer honey and sweet offerings to Him). That form of the sun is Brahman. That is the pervading cause of all. That is water, fire, flavour and ambrosia. The three Vyahritis representing the three worlds and the Pranava representing the cause of the universe denote that Brahman.

XVI-1: [By these twenty-two names ending with salutations they consecrate the Sivalinga for all] - the Linga which is representative of soma and Surya, and holding which in the hand holy formulas are repeated and which purifies all:

Nidhanapataye Namah! [Salutations to the Lord of the dissolution of the universe!]

Nidhanapataantikaya Namah! [Salutations to the end-maker (Yama who is responsible for the death of all creatures)!]

Urdhvaya Namah! [Salutations to the Most High standing at the head of the categories which evolve into the universe!]

Urdhva-Lingaya Namah! [Salutations to the principle of Sadasiva embodying the power of Intelligence!]

Hiranyaya Namah! [Salutations to Him, He who is beneficial and charming to creatures!]

Hiranya-Lingaya Namah! [Salutations to Him, He who is visualized as the Linga made of gold!]

Suvarnaya Namah! [Salutations to Him, He who is endowed with attractive splendour!]

Suvarna-Lingaya Namah! [Salutations to Him, He who is of the form of Linga made of suvarna (silver)!]

Divyaya Namah! [Salutations to Him, He who is the source of bliss in heaven!]

Divya-Lingaya Namah! [Salutations to Him, He who is worshipped as the divine emblem!]

Bhavaya Namah! [Salutations to Him, He who is the source of the cycle of birth and death!]

Bhava-Lingaya Namah! [Salutations to Him, He who is worshipped as the Linga by human beings!]

Sarvaya Namah! [Salutations to Him, He who is the suppresser of the universe at the time of final dissolution!]

Sarva-Lingaya Namah! [Salutations to Him, He who has the shape of the Linga emblem of Sarva, who gives bliss!]

Shivaya Namah! [Salutations to Him, He who is most auspicious!]

Shiva-Lingaya Namah! [Salutations to Him, He who has the form of Sivalinga!]

Jvalaya Namah! [Salutations to Him, He who has the form of a flaming splendour!]

Jvala-Lingaya Namah! [Salutations to Him, He who has the form of the brilliant Linga!]

Atmaya Namah! [Salutations to Him, He who is the Spirit - Atman - dwelling in all creatures!]

Atma-Lingaya Namah! [Salutations to Him, He who is concealed in the heart of all creatures being their inmost Self!]

Paramaya Namah! [Salutations to Him, He who is unsurpassed!]

Parama Lingaya Namah! [Salutations to Him, He who is the Supreme Lord of bliss and liberation indicated by the Linga emblem!]

XVII-1: I take refuge in Sadyojata. Verily I salute Sadyojata again and again. O Sadyojata, do not consign me to repeated birth; lead me beyond birth, into the state of bliss and liberation. I bow down to Him who is the source of transmigratory existence.

XVIII-1: Salutation to Vamadeva [the beautiful and shining One or the generous God]. Salutation to Jyestha [the Eldest, existing before creation]. Salutation to Srestha [the most worthy and excellent]. Salutation to Rudra [He who causes creatures to weep at the time of dissolution]. Salutation to Kala [He who is the Power of time responsible for the evolution of Nature]. Salutation to Kalavikarana [He who causes changes in the evolution of the universe beginning with Prakriti]. Salutation to Balavikarana [He who is the producer of varieties and degrees of strength]. Salutation to Bala [He who is the source of all strength]. Salutation to Balapramathana [He who suppresses all power at the time of retraction]. Salutation to Sarvabhutamana [the Ruler of all the created beings]. Salutation to Manonmana [He who is the kindler of the light of the soul].

XIX-1: Now, O Sarva, my salutations be at all times and all places to Thy Rudra forms, benign, terrific, more terrific and destructive.

XX-1: May we know or realize the Supreme Person. For that, may we meditate upon Mahadeva and to that meditation may Rudra impel us.

XXI-1: May the Supreme who is the ruler of all knowledge, controller of all created beings, the preserver of the Vedas and the one overlord of Hiranyagarbha, be benign to me. I am the Sadasiva described thus and denoted by Pranava.

XXII-1: Salutations again and again to Hiranyabahu [One who has ornaments of gold on the arms or possessing a form having the golden hue], Hiranyavarna [He who is the source of the syllables of the Vedas which are as precious as gold], Hiranyarupa [He who is shining in splendour], Hiranyapati [the Lord of riches wholesome and charming], Ambikapati [the consort of Ambika, the Mother of the universe], Umapati [The master of Uma, Brahma-vidya personified as such], Pasupati [the Lord of all created beings].

XXIII-1: Supreme Brahman, the Absolute Reality, has become an androgynous Person in the form of Uma Maheshvara, dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Him alone who is the Soul of the universe or whose form is the universe.

XXIV-1: All this verily is Rudra. To Rudra who is such we offer our salutation. We salute again and again that Being, Rudra, who alone is the light and the Soul of creatures. The material universe the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is indeed this Rudra. Salutations be to Rudra who is such.

XXV-1: We sing a hymn that confers on us happiness in the highest degree to Rudra who is worthy of praise, who is endowed with the highest knowledge, who rains objects to the worshippers most excellently, who is more powerful and who is dwelling in the heart. Indeed all this is Rudra. Salutations be to Rudra who is such.

XXVI-1: He who has the sacrificial ladle made of Vikankata (Flacourtia Spida) tree for his Agnihotra rite offers oblations effective in producing the desired fruit. Further, these oblations contribute to establish (his spiritual knowledge through the generation of mental purity).

XXVII-1: Krinushva paja iti panja.

[Five mantras commencing with the lemma krinushva paja are only indicated in the texts by reference to index words. They are recited for effecting the destruction of hostile influences. They are from the Taittiriya-Samhita I-ii-14. Originally they are from the Rig-Veda IV-iv-1-5.]

XXVIII-1: The sage Vasistha declared that Aditi is the mother and protector of gods, of celestial minstrels, of men, of departed ancestors, of demons and others; that she is possessed of hardness or cohesiveness, that she is excellent and honoured, that she belongs to the Divine Spirit, that she is fit to be praised, contingent and supporting all, that she is rich in crops, broad and possessing a wealth of objects, that she is universal and comprising of the primary element, that she is exceedingly blissful, transformed into the bodies of creatures, illustrious, enduring and hence immortal.

XXIX-1: Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrupeds are water. Edible crops are water. Ambrosia is water. Samrat [perpetually shining] is water. Virat [manifoldly shining] is water. Svarat [self-luminous] is water. The metres are water. The luminaries are water. Vedic formulas are water. Truth is water. All deities are water. The three worlds denoted by Bhuh, Bhuvah and Suvah are water. The source of all these is the Supreme denoted by the syllable 'Om'.

XXX-1-2: May this water cleanse my physical body that is made of earthy substances. Thus purified, may the earthy body purify me, the Soul within. May this water purify the guardian of the Vedas, my preceptor. May the purified Vedas taught by the purified teacher purify me. (Or may the Supreme purify me. May the water purified by the Supreme purify me). My defilement, repast on prohibited food and misconduct if any, and the sin accruing from the acceptance of gifts from persons disapproved by the scripture - from all these may I be absolved. May the waters purify me. Hail!

XXXI-1: May fire, Anger and Guardians of anger guard me from the sins resulting from anger. May the Day efface completely whatever sin I have committed on this day by thought, word, hands, feet, stomach and the procreative organ. Further whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth, the source of Immortality. Hail!

XXXII-1: May the Sun, Anger and the Guardians of anger guard me from the sins resulting from anger. May the Night efface completely whatever sin I have committed during the last night by thought, word, hands, feet, stomach and the procreative organ. Further, whatever sinful deed has been committed by me all that and myself I offer as an oblation into the Supreme Light represented by the sun, the source of Immortality. Hail!

XXXIII-1: The one syllable 'Om' is Brahman. Agni is its Deity. Its Rishi also is Brahman. Its metre is Gayatri. Its use is for the union with Paramatman who exists as the manifold universe.

XXXIV-1: May the boon-conferring discrimination Gayatri come to us (in order to instruct us about) the imperishable Brahman who is determined by the Vedanta. May Gayatri, the mother of metres, favour us with the Supreme just mentioned.

XXXIV-2: O thou who art the source of all letters, O thou the great Deity, O thou the object of meditation at twilight, O thou Sarasvati, may thy devotee be liberated from the sin which he commits during the day by the same day and the sin which he commits during the night by the same night.

XXXV-1: O Gayatri, Thou art the essence of strength. Thou art patience, or the subduing power. Thou art physical capacity. Thou art splendour. Thou art the abode of gods and their name. Thou art the insentient universe. Thou art the full span of life or the Lord of all. Thou art every living thing. Thou art the life span of all. Thou art the vanquisher of all that is hostile to us. Thou art the Truth denoted by the Pranava. I invoke Gayatri, (into my heart). I invoke Savitri. I invoke Sarasvati. I invoke the metres, the Rishis (and the gods). I invoke the splendour (of all the gods). Of Gayatri the metre is Gayatri, the Rishi is Vishvamitra and the Deity is Savitur. Fire represents the mouth; the four-faced Brahma, the head; Vishnu, the heart; Rudra, the crown-hair; Earth, the source; the in-breath, the out-breath, the diffused breath, the up-breath and the middle breath, the breath. Gayatri is fair in hue and is of the same family as Paramatman attained by the Sankhyas - the illumined sages. The deity Gayatri (explained further as a formula) has twenty-four syllables, comprised in three feet, six sheaths or cavities and five heads. It is employed in Upanayana, or initiation into Vedic studentship.

XXXV-2: Om Earth. Om Sky. Om Heaven. Om Middle Region. Om Place of Birth. Om Mansion of the Blessed. Om Abode of Truth. Om may we meditate on the Adorable Light of that Divine Generator who quickens our understandings. Om He is water, light, flavour, ambrosia and also the three worlds. He who is denoted by Pranava is all these.

XXXVI-1: O Goddess, Thou mayest go and remain at Thy pleasure on the highest and holiest peak on the earth, or in any high place until the brahmanas remember Thee gain.

XXXVI-2: May the boon-conferring Mother of the Vedas, who has been magnified by me, who impels the created beings like wind and who has two places of birth, depart to the excellently produced world of Brahman having conferred on me, here on the earth, long life, wealth and power of Vedic learning.

XXXVII-1: The imperishable Aditya who is the giver of lustre and the creator of the universe moves in the sky like his own rays. The essence of him in the form of sweet water flows in the shape of rivers. He is the Truth. Aditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable Om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers. (Or the worshippers offer honey and sweet offerings to Him). That form of the sun is Brahman. That is the pervading cause of all. That is water, fire, flavour and ambrosia. The three Vyahritis representing the three worlds and the Pranava representing the cause of the universe denote that Brahman.

XXXVIII-1: May the Supreme reach me. May the Blissful reach me; May the Supreme alone that is blissful reach me. O Lord, being one among Thy creatures I am Thy child. Suppress the dreary dream of the empirical existence that I experience. For that I offer myself as an oblation into Thee. O Lord, the vital and mental powers. Thou hast kept in me

XXXVIII-2: One may impart Trisuparna to a Brahmana unsolicited. Those brahmanas who recite Trisuparna indeed destroy even the sin of brahminicide. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with Pranava, i.e., the Deity of this mantra.

XXXIX-1: That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.

XXXIX-2: O God, O Thou Creator, vouchsafe to us today the prosperity consisting of progeny. Turn away from us this bad dream (of the world).

XXXIX-3: O God, O Creator, turn away from me all the sins. Bring to me that which is beneficial.

XXXIX-4: To me, who is the devotee of the Supreme Truth let the wind blow sweetly; let the rivers run sweetly. Let the herbs be to us sweet and beneficial.

XXXIX-5: Let there be sweetness day and night. Let the particles of the earth be sweetness bearing. Let heaven, our father, be sweet to us.

XXXIX-6: Let the fruit-bearing trees be sweet to us. Let the sun be sweet and beneficial to us. Let the cows be sweetness-bearing to us.

XXXIX-7: One may impart Trisuparna to a Brahmana unsolicited. Those brahmanas who recite Trisuparna indeed destroy even the sin of feticide or hurting a Brahmana well versed in the Vedas and in their auxiliaries. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with Pranava, i.e., the Deity of this mantra.

XXXX-1: That Brahman is attained through the power of sacrifice. That Bliss is attained through the power of sacrifice. The Bliss which is indeed Brahman is attained through the power of sacrifice.

XXXX-2: The Supreme having become the four-faced Brahma among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant).

XXXX-3: That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun - that is the Supreme Truth, the Reality underlying all.

XXXX-4: I pile fuel in the consecrated fire with a view to acquire the Vedas necessary for Thy worship, meditating on Thee in the form of Rig-Veda. The unbroken currents of clarified butter offered into the kindled fire - rendered sacred by cordial and hearty thoughts - flow like rivers, the water of which is potable for Gods. By this I kindly the splendour of the holy fire.

XXXX-5: In that Ahavaniya Fire, amidst those currents of clarified butter offered as oblation,

abides the profusely rich and splendid Supreme Being who is magnified in the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on creatures according to their merit, and who shares with gods sweet ambrosia in the form of oblations offered by worshippers in Fire. In His proximity are seated the seven sages who destroy sins by mere remembrance and who continuously pour oblations in the form of a current of nectar keeping in mind the various gods for whom they are meant.

XL-6: This Trisuparna may be imparted to a Brahmana unsolicited. Those brahmanas who recite Trisuparna indeed destroy even the sin of slaying a worthy Brahmana or an anointed king. They attain to the fruit of the performance of Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with Pranava, i.e., the Deity of this mantra.

XLI-1: May the all-penetrating goddess of intellect who is beneficial, favourably disposed to, and delighting in, us visit us, O goddess, may we who were delighting in profitless speech before thy visit, now as the result of thy delight in us, become enlightened and also capable of expressing the Supreme Truth along with our heroic sons and disciples.

XLI-2: O goddess of intellect, favoured by thee, one becomes a seer; one becomes a Brahmana or a knower of Brahman. Favoured by thee one becomes also possessed of riches. Favoured by thee one obtains manifold wealth. Being such, O goddess of intellect, delight in us and confer on us wealth.

XLII-1: May Indra grant me intelligence. May goddess Sarasvati grant me intelligence; May the two Ashvins wearing garlands of lotus flowers engender in me intelligence.

XLII-2: Hail! May that intelligence favour me - that which is possessed by Apsaras (celestial women) that which is the mental power in Gandharvas (celestial minstrels) that intelligence expressed as the divine Vedic lore and that intelligence which spreads like fragrance.

XLIII-1: May that goddess of intelligence come to me with a joyful face and favour me - That goddess of intelligence who is pervasive like fragrance, who is capable of examining all objects, who possesses golden letters in the shape of the syllables of the Vedas (of who is wholesome and charming), who is continuously present, who is fit to be resorted to by the seekers of the values of life again and again, who possesses flavour and strength and who nourishes me with milk and other wealth.

XLIV-1: May Agni render in me intelligence, continuity of progeny and splendour born of Vedic study. May Indra render in me intelligence, continuity of progeny and virility; May Surya render in me intelligence, continuity of progeny and prowess that strikes fear in the hearts of enemies.

XLV-1: May death depart from us. May Immortality come to us; May Vaivasvata Yama grant us safety. May the sins of us be destroyed like the seared leaves of a tree; May the strength-giving wealth come to us.

XLVI-1: O Death, go back by thy own path which is other than that of the gods. I entreat thee who art capable of seeing me and listening to me; Do not destroy our progeny. Do not strike down our heroes.

XLVII-1: We heartily supplicate to the Lord of creatures who is the protector of the universe and who is active within us as life-breath and outside us as the blowing wind. May He guard us from death and protect us from sin; May we live brilliantly upto our old age.

XLVIII-1: O Thou Supreme Being, release me from the fear of Yama and accusation of people and the necessity of being in the yonder world. O Agni, may the two divine physicians, the Ashvins, chase away from us death by virtue of the powers of religious work.

XLIX-1: Like servants gods follow Hari who is the Lord of the universe, who leads all thoughts as the foremost leader and who absorbs into Himself the universe at the time of dissolution (or who destroys the sins of devotees). May this path to liberation taught in the Vedas having the same form as Brahman open itself to me; deprive not me of that. Strive to secure it for me.

L-1: Kindling the consecrated fire with chips of wood (in order to offer oblations during worship) may I attain both the worlds. Having attained the prosperity of this world and the next I shall cross over death.

LI-1: O fierce Death, do not cut off my life. Do not injure (my interest). Do not cripple my strength. Do not subject me to deprivation. Do not hurt my progeny and life. I shall serve thee with oblations; for, thou art vigilant over the deeds of men.

LII-1: O Rudra, injure not our elders, our children, our adults capable of procreation, the fetus we have laid in the mother's womb and our father and mother. Do not hurt our dear selves.

LIII-1: O Rudra do not hurt us in respect of our children, our grand-children, other men belonging to us, our cattle and our horses. Do not hurt in anger our heroes. We shall serve thee with oblations and reverence.

LIV-1: O Prajapati, all that is born is not different from Thee. Thou art before them and after also (when they are reabsorbed into Thee). The created beings cannot surpass Thee. With whatever desire we offer oblations to Thee may that be fulfilled; May we become lords of riches.

LV-1: May Indra come to our succour - Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vritra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety.

LVI-1: We worship the three-eyed Lord who is fragrant and who increasingly nourishes the devotees. Worshipping Him may we easily slip off from death just as the ripe cucumber easily separates itself from the binding stalk; May we be never separated from Immortality.

LVII-1: O Death, those thousand and ten thousand and ten thousand snares which thou hast laid for slaying man, all of them we remove by the power of our deeds of worship.

LVIII-1: Hail! May this be an oblation made to Mrityu, the maker of death.

LIX-1: O Agni, thou art the remover of the offences we have committed against gods. Hail! Thou art the remover of the offences we have committed against men. Hail! Thou art the remover of the offences we have committed against departed ancestors. Hail! Thou art the remover of the offences we have committed to ourselves. Hail! Thou art the remover of the offences committed by others connected with us. Hail! Thou art the remover of the offences committed by our relatives. Hail! Thou art the remover of the offences committed during day and night. Hail! Thou art the remover of the offences committed in the state of dream and waking. Hail! Thou art the remover of the offences we have committed in the state of deep sleep and waking. Hail! Thou art the remover of the offences committed consciously and unconsciously. Hail! Thou art the remover of the offences committed by contact with those who are sinners. Hail!

LX-1: O Gods, O Vasus, that serious god-offending sin which we have committed by our tongues, by our understanding, and by our actions, place that in those who come near and act in an evil way towards us. Hail!

LXI-1: Salutations to the gods. Desire performed the act. Desire did the act. Desire is doing the act, not I. Desire is the agent, not I. Desire causes the doer to act, not I. O Desire, fascinating in form, let this oblation be offered to thee. Hail!

LXII-1: Salutations to the gods. Anger performed the act. Anger did the act. Anger is doing the act, not I. Anger is the agent, not I. Anger causes the doer to act, not I. O Anger, let this oblation be offered to thee. Hail!

LXIII-1: O Supreme Being, I offer oblations of tasty tila (Sesamum indicum) seeds mixed with some flour, into the consecrated fire; may my mind delight in the attributed of the Supreme Hail!

LXIII-2: O God, through Thy grace, may I obtain cattle, gold, wealth, food and drink, and all desired objects and beauty and prosperity; for that this oblation be offered to Thee. Hail!

LXIII-3: May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal Brahmana, many sons, faith, intelligence and grandsons. May this oblation be offered for that; Hail!

LXIV-1: O Lord, through Thy grace, may these black Sesame seeds, white Sesame seeds, healthful Sesame seeds and own Sesame seeds cleanse whatever sin there is connected with me or whatever wrong there is in me. For that I offer oblations. Hail!

LXIV-2: May the Sesamum seeds offered remove my sins, such as partaking of the food supplied by theft, dining at a place where food is served in connection with the funeral rites of a single recently departed soul, slaying of a Brahmana, outraging the preceptor's honour, cattle-lifting, drink and slaying a hero or a fetus. May I have peace; Hail!

LXIV-3: May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal Brahmana, many sons, faith, intelligence and grandsons. May this oblation be offered for that; Hail O Jatavedas [the all-knowing Supreme invoked in fire]!

LXV-1: [Viraja Homa]: By this oblation may my in-breath, our-breath, diffused breath, up-breath and middle breath become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXV-2: By this oblation may my speech, mind, sight, hearing, taste, smell, seed, intellect, intention and aim become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXV-3: By this oblation may my seven bodily ingredients - outer and inner skin, flesh, blood, fat, marrow, sinew and bone - become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXV-4: By this oblation may the limbs and the parts of my body comprised by the head, hands, feet, sides, back, thighs, belly, shanks, the generative organ, the middle part of the body (or the male and female generative organs) and the anus become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXV-5: O thou Divine Person, who is dark blue, and brown and who is red in eyes make haste to favour me. Grant me more and more purity. Be a grantor of knowledge and purity to me through the medium of my preceptor. May my thoughts become purified; I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-1: [Viraja Homa]: By this oblation may the five constituent elements of my body - earth, water, fire and ether - become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-2: By this oblation may the qualities of sound, touch, colour, taste and smell (residing in the above five elements constituting my body) become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-3: By this oblation may the deeds accomplished by my mind, speech and body become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-4: May I not have any suppressed feelings of egoism. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-5: By this oblation may my body become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-6: By this oblation may my internal organs become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-7: By this oblation may my infinite Self become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire; Hail!

LXVI-8: May this oblation be made to the deity of hunger. Hail! May this oblation be made to the conjoined deities of hunger and thirst; Hail! May this oblation be made to the all-pervasive Supreme; Hail! May this oblation be made to the Supreme who is the ordainer of Rik chants; Hail! May this oblation be made to the Supreme who is interested in his creation; Hail! (I am the Truth expressed by Pranava. For the realization of that may this oblation be offered into the consecrated fire; Hail!)

LXVI-9: O Lord, through thy grace I remove from me that uncleanness in the form of hunger and thirst, misfortune and adversity, poverty and lack of progress, and all the like. Efface my sins. Hail!

LXVI-10: By this oblation may my five-fold self-comprised by the sheaths of food, breathe, mind, intelligence and bliss become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

LXVII-1: Agnaye Svaha [oblation to Fire]!
 Vishvebhyo Devebhya Svaha [oblation to sum total of deities or All-gods]!
 Dhruvaya Bhumaya Svaha [oblation to the permanent plenitude]!
 Dhruvakshitaye Svaha [oblation to the permanent ground]!
 Achyutakshitaye Svaha [oblation to the unchanging abode]!
 Agnaye Svishtakrite Svaha [oblation to the maker of the right sacrifice]!
 Dharmaya Svaha [oblation to the religious duty]!
 Adharmaya Svaha [oblation to the ir-religious duty]!
 Adbhya Svaha [oblation to the waters]!
 Oshodhi-vanaspatibhya Svaha [oblation to the herbs and trees]!
 Raksho-devajanebhya Svaha [oblation to the demons and gods]!
 Grihyabhya Svaha [oblation to the household deities]!
 Avasanebhya Svaha [oblation to the deities dwelling in the outskirts of the house]! Avasaanapatibhya
 Svaha [oblation to the leaders of such deities]!
 Sarvabhutebhya Svaha [oblation to all spirits or the deities of the five primordial elements]!
 Kamaya Svaha [oblation to the god of love]!
 Antarikshaya Svaha [oblation to the wind blowing in the sky]!
 Yadejati jagati yachcha chestati namno bhagoyam namne Svaha
 [oblation to the Supreme Being who is the totality of words in the Veda and also whatever there is in
 this world moving as insentient and whatever that acts as sentient]!
 Pritivyai Svaha [oblation to the earth]!
 Antarikshaya Svaha [oblation to the spirits dwelling in the sky]!
 Deve Svaha [oblation to the heaven]!
 Suryaya Svaha [oblation to the sun]!
 Chandramase Svaha [oblation to the moon]!
 Nakshatrebhya Svaha [oblation to the asterisms]!
 Indraya Svaha [oblation to the chief of gods]!
 Brihaspataye Svaha [oblation to the preceptor of gods]!
 Prajapataye Svaha [oblation to the lord of creatures]!
 Brahmane Svaha [oblation to the four-faced creator]!
 Svadha Pitrubhya Svaha [oblation to the departed ancestors]!
 Namō Rudraya Pasupataye Svaha
 [Salutation and oblation to Rudra, the lord of living beings]!
 Devebhya Svaha [oblation to the gods]!
 Pitrubhya Svadhastu [oblation to the manes]!
 Bhutebhyo Namah [salutations to variety of gods]!
 Manusyebhyo Hantaa [oblation to men]!
 Prajapataye Svaha [oblation to the lord of creatures]!
 Paramestine Svaha [oblation to the four-faced creator dwelling in Brahmaloaka]!

LXVII-2: Just as a perennial well is supplied with water by hundreds and thousands of springs, so
 may I have an inexhaustible supply of grain from a thousand sources. For that end, I offer oblations to
 the wealth-holding deity. Hail!

LXVII-3: With the intention of acquiring prosperity, I present offering of food to those spirits who are
 the servants of Rudra (dwelling in the cremation ground) causing pain to creatures by death and
 bereavement, and who wander about day and night in search of tribute. May the lord of prosperity
 grant me all prosperity. Hail!

LXVIII-1: Om that is Brahman. Om that is Vayu. Om that is the finite self. Om that is the Supreme Truth. Om that is all. Om that is the multitude of citadels (the bodies of creatures). Salutations to Him.

LXVIII-2: That Supreme Being moves inside the heart of created beings possessing manifold forms. O Supreme, Thou art the sacrifice, Thou art the expression Vasat, Thou art Indra, Thou art Rudra, Thou art Brahma, Thou art Prajapati, Thou art That, Thou art the water in the rivers and the ocean, Thou art the sun, Thou art flavour, Thou art ambrosia, Thou art the body of the Vedas, Thou art the threefold world and Thou art Om.

LXIX-1: Firm in my religious faith, I offer this oblation of ambrosia into Prana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Apana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Vyana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Udana with reverence. Firm in my religious faith, I offer this oblation of ambrosia into Samana with reverence. By these oblations may my Self be united with the Supreme, so that I may attain Immortality.

LXIX-2: O water, thou art the spread out seat of Anna-Brahman, the immortal food.

LXIX-3: Firm in my religious faith, I offer this oblation of ambrosia into Prana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Prana; Firm in my religious faith, I offer this oblation of ambrosia into Apana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Apana; Firm in my religious faith, I offer this oblation of ambrosia into Vyana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Vyana; Firm in my religious faith, I offer this oblation of ambrosia into Udana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Udana; Firm in my religious faith, I offer this oblation of ambrosia into Samana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Samana; by these oblations may my Self be united with the Supreme, so that I may attain Immortality.

LXIX-4: O water, thou art the cover for Anna-Brahman, the immortal food.

LXX-1: Firm in my religious faith, I have offered this oblation of ambrosia into Prana with reverence. O Prana, increase the power of my in-breath by this food. Firm in my religious faith, I have offered this oblation of ambrosia into Apana with reverence. O Apana, increase the power of my out-breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into Vyana with reverence. O Vyana, increase the power of my diffused breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into Udana with reverence. O Udana, increase the power of my up-breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into Samana with reverence. O Samana, increase the power of my middle breath with this food.

LXXI-1: May the Supreme Lord be gratified (by this meal just taken) - Who is the ruler of all the world and the enjoyer of all, Who as the person dwelling in the body, is of the size of the thumb, and Who is the support of the body - imparting to it sentience and activity from the toe to the crown.

LXXII-1: O Lord, after repast my powers of speech, of breath, of sight, and of hearing, are firm in their respective stations i.e., mouth, nostrils, eyes and ears; so also strength and vitality have returned to my arms and thighs. My subtle body and my gross body with all its limbs are now free from inadequacy. My salutation to Thee. Do not cause any hurt to me and mine.

LXXIII-1: Like birds with handsome plumage the sages who were devoted to sacrificial worship (or intent on the good of all) approached Indra supplicating thus: Remove our darkness and ignorance; fill our eyes with worthy sights; and release us from the bondage of ignorance like birds trapped in snares.

LXXIV-1: O Rudra, thou art the binding knot of the breaths and the organs of senses functioning in the body. Enter me as the end-maker of sorrows and increase and protect me by that food which I have taken in.

LXXV-1: Salutations to Rudra, and to Vishnu (or Rudra who is Vishnu). Guard me from death.

LXXVI-1: O Agni, thou art born on the days of sacrifices as the protector of men in general and of those among men who offer sacrifices. Thou art born spreading light around, or causing pain quickly by mere touch. Thou art born from water as lightning or as the heat under the sea. Thou art born from clouds or stones by friction. Thou art born from the forests. Thou art born from the herbs. Thou art born ever pure or as the sun.

LXXVII-1: O Thou Lord, who art worshipped in all the sacrifices, I prostrate before Thee in deep reverence! I prostrate before Thee! I prostrate before Thee! Deign to remain with me as the giver of what is auspicious. Deign to remain with me as the giver of happiness here. Deign to remain with me as the giver of good and divine qualities. Deign to remain with me as the giver of splendour born of Vedic learning. When the sacrifice which I have instituted has been completely prosperously, be with me to confer the fruits of it.

LXXVIII-1: Truthfulness is excellent. What is excellent is truthfulness only. By truthfulness those who have attained to the state of blissfulness never fall from there. What belongs to sat, namely good people that are indeed satyam (truthfulness). For this reason seekers of the highest good find delight in truthfulness.

LXXVIII-2: Some hold the opinion that austerity is the means of liberation and that there is no austerity higher than religious fast. This excellent austerity is hard to be practiced. A person who practises it becomes invincible (or such austerity is unthinkable for the commonalty). Therefore seekers of the highest good delight in austerity.

LXXVIII-3: Perfect ascetics declare that withdrawal of the senses from the attraction of forbidden objects is the means of liberation. Therefore they delight in it.

LXXVIII-4: Hermits who dwell in the forest consider that tranquility of mind is the means of liberation and therefore they delight in calmness.

LXXVIII-5: All creatures praise selfless gift as supreme; for there is nothing more difficult to perform than giving selfless gift. Therefore seekers of the highest good delight in giving selfless gift.

LXXVIII-6: Some consider that scriptural duty is the means of liberation. By the performance of scriptural duties all the world is held together. There is nothing more difficult to practise than the duties ordained by the scriptures. Therefore seekers of the highest good find delight in the scriptural duty.

LXXVIII-7: The largest numbers of people consider that procreation is the means of liberation. For that reason the largest numbers of offspring are born. Because procreation is deemed such a means, therefore the largest numbers of people delight in procreation.

LXXVIII-8: Some one devoted to the Vedic religion says that the Vedic Fires are the means of liberation. Therefore the Vedic Fires must be consecrated.

LXXVIII-9: Another person devoted to the Vedic religion says that Agnihotra is the means of liberation. Therefore some seekers of the highest delight in the Agnihotra sacrifice.

LXXVIII-10: Others devoted to the Vedic religion say that sacrifice is the means of liberation. Verily gods have attained heaven by their own prior deeds of sacrifice. Therefore seekers of the highest good delight in the performance of sacrifice.

LXXVIII-11: Some wise people consider that inward worship is the means of liberation. Therefore wise people delight only in inward worship.

LXXVIII-12: Brahma Hiranyagarbha considers that Sannyasa is the means of liberation. Hiranyagarbha is indeed the Supreme. The Supreme alone is Hiranyagarbha (although he is a personality). Certainly these austerities set forth above are inferior. Sannyasa alone surpassed all. To him who thus knows the all-transcending excellence of Sannyasa precious knowledge (has been imparted).

LXXIX-1: Aruni, the son of Prajapati and Suparna approached his father Prajapati - thus we have heard - and questioned him, what is that which revered teachers declare as the supreme means of liberation? To him Prajapati thus replied:

LXXIX-2: By truth the wind blows. By truth the sun shines in the sky. Truth is the foundation of speech. Everything in practical life depends on truth. Therefore they say truth is the supreme means of liberation.

LXXIX-3: Be Tapas performed in the beginning gods attained godhood. By Tapas seers attained to heaven gradually. By Tapas we get rid of our enemies who stand in the way of our acquisitions. Everything is founded in Tapas. Therefore they say Tapas is the supreme (means of liberation).

LXXIX-4: Persons who practice sense-control shake off their sin by that. Perfect ascetics reached heaven gradually through sense-control. Sense-control is inaccessible to ordinary creatures. Everything is founded in sense-control. Therefore they say sense-control is the supreme (means of liberation).

LXXIX-5: Those who are of a tranquil disposition do good merely by calmness. Sages have attained to heaven through calmness of mind. Calmness of mind is inaccessible for the ordinary creatures. Everything is founded on calmness of mind. Therefore they say that calmness of mind is the supreme means of liberation.

LXXIX-6: Giving of gift in the shape of dakshina is the secure abode of the sacrifices. In the world all creatures subsist on a giver. People remove by gifts those who are envious and malignant towards them. By gift the unfriendly become friendly. Everything is established in gift. Therefore they say that the gift is the supreme means of liberation.

LXXIX-7: Dharma, religious righteousness, is the support of the whole universe. All people draw near a person who is fully devoted to dharma. Through dharma a person chases away sin. All are supported by dharma. Therefore they say that dharma is the supreme means of liberation.

LXXIX-8: In this world procreation is certainly the foundation of the race. A person who extends the continuity of progeny in the right way by rearing off springs, according to the scriptural rules, discharges his debt towards his departed ancestors. That alone is the way for him to pay off his debts towards his ancestors. Therefore they say that procreation is the supreme means of liberation.

LXXIX-9: The great sacrificial Fires are indeed the three-fold knowledge and the path leading to godhood. Of them, the Garhapatya Fire is Rig-Veda, the earth and the Rathantara Saman chant; Anvaharyapachana is Yajur-Veda mid-region and the Vamadevya Saman chant; Ahavaniya is the Sama-Veda, the heavenly worlds and the Brihat Saman chant. Therefore they say that the sacrificial Fires are the supreme means of liberation.

LXXIX-10: The performance of Agnihotra at dawn and sunset is expiation for sins incidental to house-keeping. It is a good yaga and a good homa and also it is the commencement of all yajna-s and kratu-s. It is a beacon to the heavenly world. Therefore they say Agnihotra is the supreme means of liberation.

LXXIX-11: Others devoted to the Vedic religion say that sacrifice is the means of liberation. Sacrifice is indeed dear to gods. Verily gods have attained to heaven by their previous deeds of sacrifice. They have driven away demons by sacrifice. By sacrifice those who are hostile become friendly. Everything is supported by sacrifice. Therefore they say sacrifice is the supreme means of liberation.

LXXIX-12: Inward worship or mental concentration is indeed the means of attaining to the state of Prajapati and so that is holy. Those who possess a mind endowed with the power of inward concentration see and realise what is good. Through mental concentration, seers like Vishvamitra created subjects by mere wish. All depends upon this power of the mind. Therefore they say that the power of inward concentration is the supreme means of liberation.

LXXIX-13: Wise seers declare that Sannyasa mentioned as the supreme means of liberation is Brahman, and that Brahman is the Universal Spirit, is supremely blissful, is self-born, is the protector of created beings, is the soul of time, and so forth.

LXXIX-14: The year is the yonder sun. That Person who is in the sun is Hiranyagarbha; He is Parameshthin (the protector of the universe) and Brahmatman - Supreme Reality that is the innermost Self of all creatures.

LXXIX-15: Those rays by which the sun gives heat, the same rays transform water into rain-cloud which showers the rain. By the rain-cloud herbs and trees come into existence. From herbs and trees food is produced. By the use of food the breaths and sense are nourished. When the life-breath is nourished one gets bodily strength. Bodily strength gives the capacity to practise Tapas (in the shape of self-control, religious fast and so forth). As the result of such Tapas, faith in scriptural truths springs into existence. By faith mental power comes. By mental power sense-control is made possible. By sense-control reflection is engendered. From reflection calmness of mind results. Conclusive experience of Truth follows calmness. By conclusive experience of Truth remembrance of It is engendered. Remembrance produces continuous remembrance. From continuous remembrance results unbroken direct realization of Truth. By such realization a person knows the Atman. For this reason, he who gives food gives all these. For, it is found that the vital breaths and the senses of creatures are from food, that reflection functions with the vital breath and the senses, that unbroken direct realization comes from reflection and that bliss comes from unbroken direct realization of Truth. Thus having attained bliss one becomes the Supreme which is the source of the universe.

LXXIX-16: He by whom all this universe is pervaded - the earth and the mid-region, the heaven and the quarters and the sub-quarters - that Person is fivefold and is constituted of five substances. He who has attained supreme knowledge through Sannyasa is, indeed, this Person. He is all that is perceptible at present, was in the past and will be in the future. Through apparently human, his true nature is that which is settled by the enquiry into the Vedas and what is attained by his new birth in right knowledge. He is firmly established in the richness of knowledge imparted by his guru, as also in his faith and in Truth. He has become the self-resplendent. Being such a one he remains beyond the darkness of ignorance. O Aruni, having become one possessed of knowledge by realizing Him, the Supreme, through Sannyasa and with your mind fixed in the heart, do not again fall a prey to death. Because Sannyasa is thus the supreme means of realization, therefore wise men declare that to be above all other means of liberation.

LXXIX-17: O Supreme, Thou art the giver of the wealth of supreme knowledge to us. Thou hast become all. Thou unitest the individual Souls in the Sutratman. Thou pervadest the universe. Thou art the giver of the lustre to fire. Thou art the giver of light and heat to the sun. Thou art the bestower of the riches of light to the moon. Thou art taken in the upayama vessel as soma juice for oblation. We worship Thee the Supreme who art such for the manifestation of Light.

LXXIX-18: (The Sannyasin having meditated upon the Supreme) should concentrate his thoughts on Him uttering the syllable Om. This, the syllable Om, verily is the substance of many great Upanishads and a secret guarded by the gods without imparting to the unfit. He who practices meditation on the Supreme thus with the aid of Pranava after Sannyasa attains to the unlimited greatness of the Supreme. By that he attains to the greatness of Brahman. Thus the secret knowledge has been imparted.

LXXX-1: The institutor of the sacrifice, in the case of the sacrifice offered by a Sannyasin who has attained supreme knowledge in the manner already described, is his own Self. His faith is his wife; his body is his sacrificial fuel; his chest is his altar; his hairs are his holy grass; the Veda he has learnt is his tuft of hair; his heart is his sacrificial post; his desire is his clarified butter; his anger is his animal to be immolated; his austerity is his fire; his sense-control is his immolator; his gifts are his dakshina; his speech is his Hotir priest; his breath is his Udgatir priest; his sight is his Adhvaryu priest; his mind is his Brahman priest; his hearing is his Agnid priest; the span of his life is his preparatory rite; what he eats that is his oblation; what he drinks that is his drinking of soma juice; when he delights himself that is his Upasad rite; when he walks, sits and stands that is his Pravargya rite; that which is his

mouth that is his Ahavaniya Fire; that which is his utterance that is his offering of oblation; that which is his knowledge that is his Homa sacrifices; when he eats in the afternoon and forenoon that is his Samid-homa (oblation of fuel in the fire); the three divisions of the day - forenoon, midday and evening - relating to him are his savanas; the day and night are his Darsapurnamasa sacrifices; the half months and the months are his Chaturmasya sacrifice; the seasons are his Pasubandha sacrifice; the samvatsaras and the parivatsaras are his Ahargana sacrifice; the total sacrifice is, indeed, his Sattrā; death is the Avabhṛitha or completion of his sacrifice. That person who knows this, namely, the conduct of a Sannyasin - covering all the duties from Agnihotra to Sattrā and terminating in death overcome by old age - and who dies during the period of the sun's movement to the north attains to the overlordship of gods like Indra and then reaches identity or companionship with the sun. On the other hand he who dies during the period when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon. A Brahmana who knows separately the greatness of the sun and the moon realizes these two; but he who has become a knower of Hiranyagarbha wins further. From that knowledge which was acquired in the world of Hiranyagarbha, he attains to the greatness of Brahman, the Supreme who is Existence-Knowledge-Bliss, at the dissolution of the world of Hiranyagarbha.

Thus the secret knowledge here, and in this Upanishad, is concluded.

Hari Om! May Mitra, Varuna, Aryaman, Indra, Brihaspati
And all-pervading Vishnu be propitious to us
And grant us welfare and bliss.
I bow down to Brahman in reverence.
O Vayu, I bow down to Thee in adoration.
Thou verily art perceptible Brahman.
I shall declare: Thou art right.
Thou art the true and the good.
May that - the Supreme Being adored as Vayu - preserve me.
May He preserve the teacher.
Me, may He protect; My teacher, may He protect.
Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Mahanarayanopanishad, included in the Krishna-Yajur-Veda.

18. Narayana Upanishad

Translated by P. R. Ramachander

Shanthy Pata

[Prayer for peace]

Om Sahananavathu.
Saha nou bunakthu.
Saha veeryai kara vahai
Thejasvinaava dhithamasthu
Maa vidwishavahai
Om Santhi santhi santhi.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

Maaya thath karyamakhilam yad bodhadhaythyah pahnavam.
Tripan narayanakhyam thath kalaye swathma mathratha.

I would tell you about that knowledge called "Narayana principle with three aspects" knowing which Maya (illusion) and all that which happens because of Maya will vanish entirely.

Om adha purusho ha vai Narayano akaamayath. Praja srujeyethi. Narayanath prano jayathe. Mana sarvendriyani cha kham vayur jyothirapa prithvi viswasya dharini. Narayanath brahma jayathe. Narayanath Rudra jayathe. Narayanath Indro Jayathe. Narayanath prajapathi prajayathe. Narayanath Dwadasa aadhithya Rudra Vasava sarvaani Chandamsi Narayana deva Samudpadyanthe. Narayanath pravarthanthe. Narayane praleeyanthe. Eethath Rig veda siro adithe. 1

Om!

Narayana desired to create people. Because of this thought, Soul (prana) rose from him. Mind and all body parts, sky, air, light, water and the earth which can carry all these created beings took their form. From Narayana, Brahma was born. From Narayana, Rudra was born. From Narayana, Indra was born. From Narayana those people who rule these human beings were born. From Narayana, the twelve suns, eleven Rudras, Eight Vasus and all those meters (for writing) were born. All these function because of Narayana. All these end in Narayana. Thus is read, the Upanishads of Rig Veda.

[The twelve Adithyas (sons of Adithi) are Datha, Mithra, Aaryama, Rudra, Varuna, Surya, Bhaga, Vivaswan, Poosha, Savitha, Thwashta and Vishnu.

The eleven Rudras are Manyu, Manu, Mahinagan, Mahan, Shivan, Ruthudwajan, Ugra rethas, Bhavan, Kaman, Vamadevan and Druthavruthan.

The eight Vasus who are children of Vasu who is the daughter of Daksha are Dharan, Druvan, Soman, Ahass, Anilan, Analan Prathyushan and Prabhasan.]

Adha nithyo Narayana. Brahma Narayana. Shivascha Narayana. Shankrascha Narayana. Kaalascha Narayana. Disascha Narayana. Vidhisascha Narayana. Oordhwascha Narayana. Adhascha Narayana. Anthar bahischa Narayana. Narayana evedam sarva yad bhootham yachcha bhavyam. Nish kalanko niranjano Nirvikalpo niraakhyatha shabho deva eka Narayano na dwitheyesthi kaschit. Ya evam veda sa vishnureva bhavathi sa Vishnureva bhavathi. Ethad Yajur veda siro adithe. 2

He is perennial. Narayana is Brahma. Narayana is Shiva. Narayana is Indra and Kaala (god of death). All directions are Narayana. All sides are Narayana. Inside and outside is Narayana. Narayana is what has happened, what is happening and what will happen. Narayana is the only God who is blemish less, stain less, order less, endless and who cannot be described and when Narayana is there, there is no other second. He who knows this, becomes himself Lord Vishnu. Thus is read, the Upanishads of Yajur Veda.

Om ithyagre vyaahareth nama ithi paschath. Narayanasa ethyuparishath. Om ithyekaksharam. Nama ithi dhwe akshare. Narayanayethi Panchaksharani. Ethadwai Narayanasyashtaksharam padam. Yoha vai Narayanasya ashtaksharam pada madhyethi. AAnapabroova sarva mayurethi. Vindathe Prajapathyam rayasposham gowpathyam thatho amruthathwamasruthethi thatho amrutha masnutha ithi. Ethath Sama Veda siro adithe. 3

Tell "Om " first and then tell "Nama" After this tell "Narayana". There is one letter in "Om". There are two letters in "Nama". There are five letters in "Narayana." Together is formed the eight lettered "Om Namō Narayana". He, who tells these eight letters, attains full life without any blemish. He would attain salvation after becoming the lord of the people and be blessed with lots of wealth, lots of cows and all other forms of wealth. Thus is read the Upanishads of Sama Veda.

Prathyganandam" brahma purusham pranaswaroopam. Aakara. Uukara, makaro ithi. Thaa anekadha samabhavath thadho mithi yamukthwa muchyathe yogi janma samsara bandhaath. Om namo Narayanayethi manthropasako vaikuntabhuvanam gamishyathi. Thdidam pundareekam vignana danam thasmad thaddhabamathram. Brahmanyō devaki puthro brahmanyō madhu soodhana. Brahmanya pundarikaksho brahmanya Vishnurachyutha ithi. Sarva bhoothasthamekam vai narayanam karana purusha makaranam parabrahmom ethad adharva siro adithe. 4

That ever happy brahma purusha (soul) is of the form of pranava ("om") which is made of joining "Aa", "Uu" and "Ma". That pranava (Brahma Purusha) growing in several ways becomes "Om" and that yogi (student of yoga) who meditates on it attains salvation. That yogi who meditates on "Om Namō Narayanaya" reaches Vaikunta, the abode of Lord Vishnu. That Vaikunta is nothing but the Hrudaya Kamala (lotus like heart) which is full of eternal wisdom from which a streak of light similar to lightning emanates. The son of Devaki is Brahmam. The Madhu Sudhana (he who killed Madhu) is Brahmam. The lotus eyed one is Brahmam and also Lord Vishnu who is Achyutha. That Purusha which is the reason for existence of all beings is surely Narayana. He is also the causeless "Om", which is Para Brahmam. Thus is read the Upanishads of Atharva Veda.

Pratharadhiyano rathri krutha papam nasyathi. Sayam adhiyanom divasa krutha papam naasyathi. Maadhyam dinam aadhithyaa abhimukho adhiyana pancha maha pathako upa pathakath pramuchyathe. Sarva Veda parayana punyam labhathe. Narayana sayujyamvaa prothi. Sriman Narayana Sayujyam mavapnothi cha evam Veda. 5

He who reads this in the morning destroys the sin he has committed at night. He who reads this in the evening destroys the sins he has committed during day time. He, who reads this at noon addressing the Sun, gets rid of the five great sins as well as subsidiary sins. He also gets the holy effect of reading all Vedas. He becomes one with Lord Narayana at the end. This is the knowledge of Veda.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Narayanopanishad belonging to the Krishna-Yajur-Veda.

[Publisher's Note: This Narayana Upanishad is listed as one of the 108 Upanishads in another version of Muktika Upanishad. The Upanishad "Narayana" listed in our version of Muktika Upanishad actually means Maha Narayana Upanishad.]

19. Pancha Brahma Upanishad

Translated by P. R. Ramachander

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

Sage Pippalada asked Lord Ishwara, "Oh, God, Which appeared first?"

For which, the Lord Maheswara replied:

The Para Brahma took shape in stages of Sathyojatha, Aghora, Vamadeva, Thathpurusha and Ishana. 1

Sathyojatha is the aspect of earth and is the Sun, Goddess Lakshmi, Brahma, the letter Om, Rig Veda, Garhapathyagni (Household fire), mantras, Saptha Swaras (seven notes) and yellow colour. It gives all that is wished for. 2

Aghora is the aspect of water and is moon, Goddess Parvathy, Yajur Veda, blue colour of the cloud, Dakshinagni (the fire of the south) and fifty letters. It drives away all sins, destroys all that is evil and grants riches. 3

Vamadeva gives great knowledge and destroys all sins. It is the aspect of fire, is lights of crores of suns, Sama Veda, eight type of songs, courageous tone, Ahwaneeyagni, power of knowledge, power to destroy and slightly blackish white colour. It gives full consciousness, rules over all the three worlds, spread over all the three worlds and grants all sort of luck and results for the action performed. 4

Thathpurusha is with eight letters (Aa, Ka, Cha, Ta, Tha, Pa, Ya, Sa) and is in the eight petal lotus and is normally surrounded by air. It has five fires, protects effects of mantras, personification of the fifty consonants, has the form of Atharva Veda, is the chief of several crores of Ganas, has the shape which is extremely big, red coloured, gives whatever is asked for, medicine for worry and diseases and the root of Srishti (creation), Sthithi (upkeep) and Laya(merging). It is the basis of all strengths. It is the Thureeya which is beyond the three common states and is the thing called Brahman. It is worshiped by Brahma, Shiva and Vishnu. It is the philosophy from which all others originate. 5

You should understand that Ishana is the witness for intelligence and is the activator of the brain. It is the aspect of sky and cannot be seen. It is decorated by the sound of "Om". It has the shape of all devas. It is peaceful. It is beyond peace. It is beyond sound. It is Aa and occupies the headship of vowels. It is the form of Pancha Brahma which is everywhere and activates the five actions of creation, upkeep, destruction, disappearance and blessing. It hides the Pancha Brahmas within itself and exists as itself and shines beyond the Pancha Brahmas by its light. It shines in the beginning, middle and end without any causative reason. All those devas who are all under stupor by the illusion of Maheswara would not understand properly that Mahadeva who is the teacher of the universe, is the cause of all causes. His shape does not appear before the eye. This world is shining because of

that Parathpara Purusha in whom the world exists. It merges in him. That Ishana aspect is the Para Brahman which is the upper boundary of peace. The knowledge that the Para Brahman is oneself and the rise of Sathyo Jatam (birth of truth) is Para Brahman. Whichever is seen or heard is the soul of Para Brahman. 6

The existence in five shapes is called Brahma Karya (activity). After understanding Brahma Karya, Ishana is appreciated. After putting the fact all that is originating from Para Brahman in ones soul, the wise man experiences and understands that "It is me" and becomes Brahman as well as deathless. There is no doubt that the one who understands this Brahman becomes freed (emancipated).

One should chant the Panchakshara Mantra which is from Na to Ya (Namasivaya) and which is of the shape of five letters and is Lord Shiva's body. After understanding the philosophy of the soul of Pancha Brahma, One should understand that every form is the form of those five. One who studies this knowledge of the soul of the Pancha Brahma would shine himself as Pancha Brahma. This Upanishad tells that Lord Shiva, who grants salvation to one, from this day- to-day life of the world, exists as witness without differentiation in the heart of all beings and is called Hrudayam (That which exists within).

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Pancha-Brahmopanishad belonging to the Krishna-Yajur-Veda.

20. Pranagnihotra Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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, therefore, we shall set forth 'the hymn of food' that is beyond all empirical knowledge, the essence of all Upanishads, dealing with the sacrifice in the body, by virtue of which the embodied man becomes free from transmigratory life without Agnihotra and the knowledge of Sankhya.
2. According to proper procedure, setting (the cooked) rice on the ground one intones the three verses beginning with 'Ya osadhaya' and the two beginning with 'annapate ...'.
3. The many plants of hundred shapes and forms that Soma rules asking, urged on by Brihaspati, ye deliver us from calamities.
4. The fruitful plants and fruitless, that have flowers and the flowerless, urged on by Brihaspati, ye deliver us from calamities.
5. Let me not bind for you the plants that live and endow (others with) life, that are free from malignancy; may they put to fight the evil spirits from one who offers them (sacrifice).
6. Lord of food! Give us food that is clean and rich in energy; help the giver of food over (the hazards of life). Endow us, bipeds and quadrupeds, with might.
7. May the food (we eat) be fire; (though) it is adverse to the Rudras and the evil spirits and may it promote generations of off-spring. Let the mighty (Lord) purge it of all seeds of fear and make it auspicious. Hail to the mighty Lord.
8. Seeing all you move within the hidden (places). You are the sacrifice; You are Brahma, Rudra, Vishnu. You are the sacred syllable Vasat, light, taste, the immortal Brahman, the earth, the mid-region and the firmament. OM Salutation.
9. May the waters purify the earth; may the purified earth purify me. May (the waters) purify the master of the Veda; may the hallowed Vedic essence purify me. Whatever is left over as unfit to be consumed or whatever deed of mine be sinful - all these may the waters purify; also the gifts (accepted from) the unrighteous. Hail!
10. You are ambrosia; an ambrosial spread (base). You are ambrosia in regard to the vital breath; fit for the sacred offering, the last blessing. OM, salutation to Prana. OM, salutation to Apana. OM, salutation to Vyana. OM, salutation to Udana. OM, salutation to Samana. OM, salutation to Brahman. OM, may myself be in Brahman for the winning of immortality.

11. The offering to Prana is made with the little finger and the thumb. With the ring finger and the thumb is made the offering to Apana. With the middle finger and the thumb is made that to Vyana, with all fingers is the offering made to Udana and with the forefinger and the thumb is made the offering to Samana.
12. Silently one offering is made with one Ric; two in the Ahavaniya; one in the Dakshina fire; one in the Garhapatya and one in the fire for all expiatory rites.
13. Then, 'You are the lid for immortality' - for winning immortality. Sipping one must take again and touch again.
14. Taking water in the right palm and holding it over against the heart one should intone: Prana is fire; is the supreme Self surrounded by the five vital breaths. Fearlessness to all living beings! Fear never dwells in me
15. You (Prana) are Vishva and Vaishvanara; by you is the multiform world sustained as it manifests itself. Where you are, the immortal Brahma, are all offerings (made).
16. This great and novel Spirit (is) established at the ends of the big toes. I pour water round him at the end (of the ceremonial eating) for winning immortality.
17. Let this external self meditate on specific activities - thus one makes offerings in the fire. Let (the performer) be a son to all. The ritual offerings are consecrated in the fire.
18. I shall perform sacrifice in my body. There are the four fires, no mean ones, corresponding to the four parts of OM with the half syllable.
19. There is no solar fire, shaped like the solar disc, sheathed in a thousand rays, abiding in the crown as the solar seer. The fire of vision mentioned (above) with its four forms, becoming the Ahavaniya is stationed in the mouth. The bodily fire consumes the oblations that destroy old age. Becoming Dakshinagni, shaped like a half moon, it is stationed in the heart. Then, there is the gastric fire that, becoming Garhapatya is stationed at the navel consuming what is eaten, drunk, licked and sucked.
20. Underneath are the three horizontal states of mind - the moon, Lord and the agent of generation.
21. In this bodily sacrifice, unadorned by the girdle round the sacrificial post, who is the sacrificer? Who is (his) wife? Who are the officiating priests? Who are the attendants? Which are the sacrificial vessels? What are the oblations? Which is the altar? Which is the interior of the altar? Which is the wooden container (for the soma juice)? Which is the chariot? Which is the sacrificial animal? Who is the officiating priest? Who is the invoking priest? Who is the assistant of the Chief priest? Who is the assistant of the Adhvaryu? Who is the first chanter? Who is the assistant of the Hotir? Who sings the Sama songs aloud? Which is the libation to (Agni)? Who is the assistant of the Brahma priest? What are the Darbha grass? Which is the ladle? Which is the container of the ghee? Which are the two ghee offerings? Which are the two parts of the ghee? What are the preliminary offerings? What are the final sacrifices? Which is the Ida libation (in between the two)? What is recitation? What is the Samyorvaka formula? Which are the four Ajya oblations? Which is the sacrificial post? Which is the cord? Which are the Ishtis (oblations of butter, fruits, etc.)? What is the sacrificial fee? What is the ritual bath after the sacrifice?

22. In the bodily sacrifice, unadorned by the cord round the sacrificial post, the sacrificer is the self; (his) wife is the intellect. The great officiating priests are the Vedas. The ego is the Adhvaryu. The mind-stuff is the invoking priest. Prana is the assistant of the chief priest; Apana is the assistant of the Adhvaryu. Vyana is the first chanter. Udana is the loud Sama singer. Samana is the assistant of Hotir. The body is the altar. The nose is the interior of the altar. The crest is the wooden container. The foot is the chariot. The right hand is the ladle. The left hand is the container of the ghee. The ears are the two ghee offerings. The eyes are the two parts of the ghee. The neck is the libation. The Tanmatras are the assistant of the Brahma Priest. The great elements are the attendants. Gunas are the supplementary offerings. The tongue is the final sacrifices. Teeth and lips are the middle libation. The palate is the hymn-recitation. Memory is the Samyorvaka formula. Compassion, forbearance, non-violence are the four Ajya oblations (to Soma, etc.). Om is the sacrificial post. Desire is the cord. Mind is the chariot. Lust is the sacrificial animal. The hair is the Darbha grass. The sense organs are the sacrificial vessels. The organs of action are the oblations. Non-violence is the Ishtis. Renunciation is the sacrificial fee. The post-sacrificial bath (follows) from death. In this body are stationed all the divinities.

23. (Either) one dies in Benares (or) the Brahmana who reads this (Upanishad) achieves liberation in one life: This is the secret doctrine.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Pranagnihotropanishad belonging to the Krishna-Yajur-Veda.

21. Rudra Hridaya Upanishad

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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, at this moment, I take refuge in that Pure State of the Supreme Absolute which can be known by the Vidya, called the Rudra Hridaya Upanishad.

After prostrating before the celebrated form of Sri Mahadeva-Rudra in his heart, adoring the sacred Bhasma and Rudraksha and mentally reciting the great Mahavakya-Mantra, Tarasara, Sri Suka asked his father Sri Vyasa Maharshi, thus:

Who is the real God of gods? In whom are all these existences established? By worshipping whom, can I please the Devas in whole?

Hearing these words, Sri Veda Vyasa replied thus:

Rudra is the embodiment of all Devas. All devas are merely different manifestations of Sri Rudra Himself. On the right side of Rudra, there is the sun, then the four-headed Brahma, and then three Agnis (fires). On the left side, there exist Sri Umadevi, and also Vishnu and Soma (moon).

Uma Herself is the form of Vishnu. Vishnu Himself is the form of the moon. Therefore, those who worship Lord Vishnu, worship Siva Himself. And those who worship Siva worship Lord Vishnu in reality. Those who envy and hate Sri Rudra actually hate Sri Vishnu. Those who decry Lord Siva, decry Vishnu Himself.

Rudra is the generator of the seed. Vishnu is the embryo of the seed. Siva Himself is Brahma and Brahma Himself is Agni. Rudra is full of Brahma and Vishnu. The whole world is full of Agni and Soma. The masculine gender is Lord Siva. The feminine gender is Sri Bhavani Devi. All the mobile and immobile creation of this universe is filled up with Uma and Rudra. The Vyakta is Sri Uma, and the Avyakta is Lord Siva. The combination of Uma and Sankara is Vishnu.

Hence everybody should prostrate to Sri Maha Vishnu with great devotion. He is the Atman. He is the Paramatman. He is the Antaratman. Brahma is the Antaratman. Siva is the Paramatman. Vishnu is the Eternal Atman of this entire universe. This whole creation of Svarga, Martya and Patala Lokas is a big tree. Vishnu is the top portion (branches) of this tree. Brahma is the stem. The root is Lord Siva.

The effect is Vishnu. The action is Brahma. The cause is Siva. For the benefit of the worlds. Rudra has taken these three forms.

Rudra is Dharma. Vishnu is the world. Brahma is Knowledge. Therefore, do Kirtan of His name, 'Rudra', 'Rudra'. By singing like this, the hallowed name of this great Lord, all your sins will be destroyed.

Rudra is man; Uma is woman; Prostrations to Him and Her. Rudra is Brahma; Uma is Sarasvati; Prostrations to Him and Her. Rudra is Vishnu; Uma is Lakshmi; Prostrations to Him and Her. Rudra is Sun; Uma is shadow; Prostrations to Him and Her. Rudra is moon; Uma is star; Prostrations to Him and Her. Rudra is day; Uma is night; Prostrations to Him and Her. Rudra is Yajna; Uma is Veda; Prostrations to Him and Her. Rudra is Agni; Uma is Svaha; Prostrations to Him and Her. Rudra is Veda; Uma is Sastra; Prostrations to Him and Her. Rudra is tree; Uma is creeper; Prostrations to Him and Her. Rudra is scent; Uma is flower; Prostrations to Him and Her. Rudra is meaning; Uma is word; Prostrations to Him and Her. Rudra is Linga; Uma is Pitha; Prostrations to Him and Her.

The devotee should worship Sri Rudra and Uma with these Mantras referred to above. O my son, Suka! With these hymns, you should meditate on the Eternal Para-Brahman, which is beyond the reach of the senses, which is pure Existence, knowledge and Bliss and which cannot be understood either by the speech or by the mind. After knowing this, there is nothing more to be known, because everything is the form of That, and there is nothing separate from That.

There are two Vidyas to be known. They are Para and Aparā. Aparā Vidya is the embodiment of the four Vedas and their six Angas. They do not deal with the Nature of the Atman. But the Para Vidya is called the Moksha-Sastra. It deals with that supreme philosophy of the Absolute Truth, un-understandable, impersonal, Nirguna, Nirakara, without ears, without eyes, without hands, without feet, eternal, omnipresent, imperishable, and knowable by the intelligent daring sages.

From that Lord Siva who performs a terrible penance in the form of Supreme Jnana-Marga, this whole world is created which is the food of the mortals. This world is Maya. It seems to appear just like a dream. It is superimposed on the Lord just like a rope on a serpent. This is the eternal Truth. There is no creation in reality. All is absolute. All is Truth. Knowing this, one is liberated at once.

Only through Jnana, you can get rid of this Samsara. Only through Jnana, you can understand this existence and never through Karma. Understand this through the guidance of a Brahmanishtha-Srotriya Guru. The Guru will give the disciple all the necessary knowledge of Brahman, the Absolute. By cutting off the bondage of Ajnana or Avidya, one should take refuge in Lord Sadasiva. This is the real wisdom to be understood by an aspirant seeking after Truth.

The Pranava is the bow. The Atman is the arrow. The Para-Brahman is the target. Just like the arrow, the Atman will become one with Brahman.

But all these three, the bow, the arrow and the target are not different from that Sadasiva. There do not shine the bodies of the sun, moon or the stars. There does not blow the wind, there do not exist many Devatas. He, the One Lord only exists. He only, the Purity of purities, shines for ever and ever.

There are two birds in this body, the Jiva and the Paramatman. The Jiva eats the fruit of his Karmas, but the Paramatman is untouched by anything. The Paramatman is only the Sakshi. He does not do anything. He only assumes the form of the Jiva through His Maya, just as the Akasa inside a pot seems to be different from the Akasa outside and assumes the form of the pot. In reality all is Siva, Advaita, the One Absolute. There is no difference of whatever kind.

When all is understood to be One, Omkara, the Absolute, there is no sorrow, there is no Maya. Then the attainment of the Advaita-Paramananda is very easy. Think that you are the basis of this entire universe; you are the One, Kevala, Sat-Chit-Ghana. All people cannot understand this Truth. Those devoid of Maya can know this secret. After knowing this, the Atman does not move towards any place at any time. It becomes one with the Absolute, just like Ghatakasa with Paramakasa. Just as Akasa does not move anywhere, similarly this Atman does not have any movement. It becomes one with OM.

One who knows this great secret Truth is the real Muni. He becomes the Para-Brahman Itself. He becomes Satchidananda. He attains permanent peace.

Om! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

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 Rudra-Hridayopanishad belonging to the Krishna-Yajur-Veda.

22. Sarasvati-Rahasya Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. The sages, verily, with due reverence, asked the holy Asvalayana: How is that knowledge won which illumines the content of the word Tat? Tell us that, Holy Sir, by meditation on which you know the Truth.
2. Best of Sages! I won supreme perfection by exalting Sarasvati with the reciting of the ten verses on Her, as also the Ric stanzas with the 'seed-syllables'.
3. The sages said: How, by what meditation, Sage of Dedicated Life, is the truth of Sarasvati won? What pleases the great and sacred goddess Sarasvati? Speak.
4. Asvalayana then spoke: Of this great mantra of the ten verse on Sarasvati, I, Asvalayana, am the seer. The eight-syllabled Anustubh is the metre; the holy Vagisvari, the divinity; 'yadvak' is the seed; 'devim vacham' the power; 'pra no devi' the lynch-pin; the application (of the mantra) is for pleasing Her; the consecration of limbs is by (invoking) faith, intelligence, wisdom, memory, the goddess of speech and Mahasarasvati.
5. To win plenitude of speech, in my heart I salute the goddess Sarasvati, who shines like snow, pearls, camphor and the moon; who confers auspicious blessing; is decked with garlands of golden Champaka blossoms; and charms the mind by her figure with the lofty, rounded bosom.
6. Of this mantra (pra no devi), Bharadvaja is the seer; Gayatri, the metre; Sri Sarasvati, the divinity; OM, the seed, power and lynch-pin; its application is for gaining whatever is desired; consecration is with the mantra.
7. Her nature the essence of Vedanta's sense,
She the Supreme Sovereign,
Manifest as name and form -
May Sarasvati guard me!
8. OM!
May the goddess Sarasvati,
Dispenser of nourishment,
Guardian of thoughts,
Protect us ever!
9. Of this mantra (a no divah), Atri is the seer; Tristubh, the metre; Sarasvati, the divinity; HRIM, the seed, power and lynch-pin; its application is for gaining whatever is desired; its application is for gaining whatever is desired; consecration of limbs is with the mantra.

10. The only one extolled in Vedas four
And their ancillaries; the non-dual
Potency of Brahman - May She, divine
Sarasvati, protect me!

11. HRIM
From heaven, from the giant clouds,
Let holy Sarasvati come
To our sacrifice; listening
Kindly to the call, may the Queen
Of Waters gladly hear our sweet words!

12. Of this mantra (pavaka nah), Madhucchandas is the seer; Gayatri, is the metre; Sarasvati, the divinity; SRIM, the seed, power and lynch-pin; its application is for gaining whatever is desired; consecration is with the mantra.

13. Existing solely in the form of sense,
Of sentence, word and letter,
Without beginning and without end -
May She, infinite Sarasvati, protect me!

14. SRIM
The purifier Sarasvati,
Dispenser of nourishment,
Treasure of intelligence -
May She accept our sacrifice!

15. Of this mantra (chodayitri), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; BLUM, the seed, power and lynch-pin; consecration is with the mantra.

16. In the self, among the gods,
The Sovereign Mistress of the gods
Dwells inwardly, forth uttering -
May Sarasvati protect me!

17. BLUM
Inspirer of truthful words,
Awakener of noble minds,
Sarasvati receives worship.

18. Of this mantra (maho arnah), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.

19. She as the inner controller
Rules over all in the three worlds,
Dwells as Rudra, the Sun and others -
May that Sarasvati protect me!

20. SAUH

Sarasvati shines splendidly -
Vast sheet of water - who confers
Wisdom and vivifies all thought.

21. Of this mantra (chatvari vak), the seer is Uchathyaputra; Tristubh, the metre; Sarasvati, the divinity; AIM, the seed, power and lynch-pin; consecration is with the mantra.

22. Being manifested, She is experienced
By sages looking inwardly;
Pervasive, one, form of awareness,
May Sarasvati protect me!

23. AIM

Speech is confined to four groups of words.
These, intelligent Brahmans know.
Hidden in the cave, the three do not stir --
The fourth group men speak forth.

24. Of this mantra (yadvak), the seer is Bhargava; Tristubh, the metre; Sarasvati, the divinity; KLIM, the seed, power and lynch-pin; consecration is with the mantra.

25. Being conceived in eightfold form
Of names, general and the like,
She as the integral is manifest -
May She, Sarasvati, protect me!

26. KLIM

She is the word of inert things;
The Queen of gods dwells silently;
Power milks four energy-streams;
Whither has fled Her supreme form?

27. Of this mantra (devim vacham), the seer is Bhargava; Tristubh, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.

28. Whom the Vedas and all others
Of distinct or indistinct speech
Speak forth - the cow that yields all desires,
May that Sarasvati protect me!

29. SAUH

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

30. Of this mantra (uta tvah), the seer is Brihaspati; Tristubh, the metre; Sarasvati, the divinity; SAM, the seed, power and lynch-pin; consecration is with the mantra.

31. Knowing whom all bonds are cut;
Along all paths the knower hies;
To that supreme abode - (Freedom) -
May She, Sarasvati, protect me!

32. SAM

Though seeing, one does not behold
Speech; though hearing one does not hear;
To one She does reveal Herself,
As does a well-robed wife in love
Unto her lord.

33. Of this mantra (ambitame), Gritsamada is the seer; Anustubh, the metre; Sarasvati, the divinity;
AIM, the seed, power and lynch-pin; consecration is with the mantra.

34. Vesting things of name and form
In Her, meditate they on Her,
Of whom the form is the One Brahman,
May that Sarasvati protect me!

35. AIM

Dearest mother! Best of rivers!
Greatest goddess! Sarasvati!
Unbelauded are we, almost -
Mother! Make for us great name!

36. Female swan amidst the cluster
Of the faces of the four-faced god -
May the all-white Sarasvati
Sport for ever in my mind!

37. Bowing to Thee, Sarada!
Dweller in Kashmir's city,
The I petition for ever -
Grant me the gift of right knowledge!

38. Holding in Thy hands the string
Of beads, the goad, the noose, the book,
Wearing the necklace of pearls,
Reside Thou ever in my speech!

39. Thy neck is as the conch; thy lip
Deep red; decked with all ornaments
Art thou, goddess Sarasvati!
Great One! Reside on my tongue-tip!

40. Faith, grasp, intelligence Thou art,
Goddess of Speech, spouse of Brahma;
Thy home, the tongue-tip of devout
Souls; Thou the giver of virtues,
Such as restraint of mind's movements.

41. Obeisance to Thee, O Bhavani!
Whose tresses deck the crescent moon.
Thou art the stream of nectar that
Extinguishes samsara's heat.

42. Whoso the gift of faultless poesy,
And enjoyment and Freedom seeks,
With these ten verses, worshipping ever,
Bestows rich praise on Sarasvati,

43. To him who thus unfailingly
Worships and lauds Sarasvati,
Who has both faith and devotion,
Conviction comes in six brief months.

44. From him streams forth Sarasvati
Spontaneous, lovely-lettered,
In sounds of poetry and prose
Of import true and unmeasured.

45. A text unheard the poet grasps;
Sarasvati's being he shares.

46. Sarasvati thus spake:
Through Me even Brahma won
Self-knowledge eternal;
Ever being Truth, Knowledge, Bliss,
Mine is perpetual Brahmanhood,
Without let or hindrance.

47. Thence through equilibrium
Of qualities, Sattva,
Rajas, Tamas, become
I Prakriti; in Me
Chit's semblance shines,
As reflection in mirror fair.

48. Once more, Prakriti shines
Threefold wise, through that
Reflection of the Chit;
And as determined by
Prakriti, am I Purusha too verily.

49. The Unborn, in Maya
In which pure Sattva reigns,
Is reflected; Maya,
Prakriti is, that has
Sattva dominant.

50. That Maya is adjunct,
Wholly subordinate
To all-knowing Ishwara;
For, His alone oneness,
Over Maya lordship, and
Omniscience are, in truth.

51. Being of Sattva made,
In essence collective,
Of worlds the spectator,
He is God who holds power
To make, unmake or otherwise
Make the universe; He
Has virtues like all-knowingness.

52. Maya has forces two; one projection,
The other, concealment: the first projects
The world - all that is subtle and all gross.

53. The second veils, within, the gulf
Between the Seer and seen; without,
The gulf between creation and Brahman.
Maya causes endless cosmic flux.

54. Nescience appears in Witness-light,
To subtle body conjoined,
Spirit and mind co-dwelling there
Become jiva phenomenal.

55. His Jivahood,
Through ascription shines forth, also,
In Witness-light; together with
The fall of what conceals, and so,
The shining forth of distinction,
That (Jivahood) disappears, too.

56. So also, through subservience
Of Brahman to the Power which
Veils Its difference from cosmos,
Brahman shines forth in mutations.

57. Here, too, the difference that holds
Between Brahman and the cosmos
Shows not, once Maya's power which
Conceals falls low; their difference
Is in creation; in Brahman never.

58. Five factors are there here; being,
Shining, loving, form, and name, too;
The first three to Brahman pertain;
Two others constitute the world.

59. Leave aside the last two factors,
Be intent on the former three;
Either in the heart, or without,
Practice always concentration.

60-63. Twofold is concentration
In the human heart: with or without
Aspects; that with aspects is, then,
Twofold, conforming to 'word'
And 'object'; desire and its train
Are objects of the mind; of them,
As spectator, meditate on
Consciousness: that concentration
Conforms to objects. 'I without
Taints am; being, knowing, loving
I am; self-shining, devoid of
Duality': to 'word' conforms.
Thus concentration with aspects.
Abandoning 'objects' and 'words'
For joy of deep Self-experience,
One wins concentration without
Aspects: a flame in windless spot.

64. Like to concentration
In the heart, outside too, in some
Object twofold concentration
Takes place with discrimination
Of name and form from pure Being.

65. The third, as said above, takes place
When taste of bliss to silence leads;
Time may, without a break, be spent
In these six concentrations well.

66. With conceit in body gone,
And Supreme Self realized,
Wherever the mind may roam
There rests immortality.
The knot of heart is cut asunder
And all doubts are slain;

67. All modes of action dwindle away
When the Supreme Self is seen.

68. A finite soul, the supreme God -
These notions are to Me imputed.
They are not real - who knows this,
In truth, is free - doubt is there none.

This is the secret wisdom.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Sarasvati-Rahasyopanishad, included in the Krishna-Yajur-Veda.

23. Sariraka Upanishad

Translated by Dr. A. G. Krishna Warriar

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Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

Then, the body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space.

The organs of sense are ear etc: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects.

The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively.

Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel.

Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether.

Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only.

Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury - are the qualities (effects) of Sattva.

I am the doer, enjoyer, speaker, am conceited - these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft - these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa.

First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active).

The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them).

The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti.

The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Sariraka Upanishad belonging to the Krishna-Yajur-Veda.

24. Sarva Sara Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

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. Om. What is Bandha (bondage of the Soul)? What is Moksha (liberation)? What is Avidya (nescience)? What is Vidya (knowledge)? What are the states of Jagrat (waking), Svapna (dreaming), Sushupti (Dreamless sleep), and the fourth, Turiya (Absolute)? What are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas (vestures or sheaths of the soul)? What is the Karta (agent), what the Jiva (individual self), the Kshetrajna (knower of the body), the Sakshi (Witness), the Kutastha, the Antaryamin (Internal Ruler)? What is the Pratyagatman (Inner Self), what the Paramatman (Supreme Self), the Atman, and also Maya? -- the master of Self looks upon the body and such like things other than the Self as Itself: this egoism is the bondage of the soul. The cessation of that (egoism) is Moksha, liberation. That which causes that egoism is Avidya, nescience. That by which this egoism is completely turned back is Vidya, knowledge. When the self, by means of its four and ten organs of sense beginning with the mind and benignly influenced by the sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Atman's Jagrat (wakeful) state. When, even in the absence of sound etc., (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires - then it is the Atman's state of Svapna (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge, then is the Atman's state of Sushupti (dreamless sleep).

2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the Turiya, the fourth. The aggregate of the six sheaths, which are the products of food, is called the Annamaya-kosha, alimentary sheath. When the fourteen kinds of Vayus beginning with the Prana, are in the alimentary sheath, then it is spoken of as the Pranamaya-kosha, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, etc., which have for their objects sound and the rest, then it (this state) is called the Manomaya-kosha, mental sheath. When the soul shines being united with these three sheaths and cognisant of the differences and non-differences thereof then it is called the Vijnanamaya-kosha, sheath of intelligence. When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent Banyan tree remains in the Banyan seed, then it is spoken of as the Anandamaya-kosha, causal frame of the Soul. When it dwells in the body, as the seat of the idea of pleasure and pain, then it is the Karta, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste, and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body), and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the Jiva, individual soul, on account of its being limited by Upadhis. The five groups are those beginning with the mind, those beginning with the Prana, those beginning with the Sattva, those beginning with the will, and those beginning with merit.

The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman, is called the Linga-sharira (subtle body), and the "heart's knot". The Consciousness which manifests itself therein is called the Kshetrajna, Knower of the Kshetra (body).

3. He who is the cogniser of the manifestation and disappearance of the knower, knowledge, and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous, is called the Sakshi, Witness. When being perceived in an undifferentiated manner in the intelligence of all beings, from Brahma (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the Kutastha. When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations by virtue of possessing limiting adjuncts, the Atman manifests itself as inter-woven in all bodies, like the thread through a string of jewels, then it is called the Antaryamin, Internal Ruler. When the Atman shines forth - absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent - then, it is spoken of as the Entity of "Thou" (Tvam), and as the Pratyagatman, Inner-Self. (That which is) Satya (the Reality), Jnana (Knowledge), Ananta (the Infinite), Ananda (Bliss), is Brahman. The Reality is the indestructible; that which, when name, space, time, substance, and causation are destroyed, dies not, is the indestructible; and that is called Satya, the Reality. And Jnana - that essence of Intelligence which has no beginning and no end, spoken of as Jnana.

4. And Ananta, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as gold in modifications of gold, as thread in fabrics of thread, the antecedent, all-pervading Consciousness, that is in all phenomena of creation beginning with the Un-manifested, is called the Infinite. And Ananda, Bliss - the essence of the consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness is called Bliss. That, of which the above fourfold nature is an indication, and which is permanent in all space, time, substance, and causation, is called the Entity of "That" (Tat) Paramatman, Supreme Self, and Para-Brahman, or the Highest Brahman. Distinguished from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of "Art" (Asi). Self-luminous is spoken of as the Atman; the Entity of "not-That", also is spoken of as Atman. That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-unreal - non-existent, when, because of the immutability of its own substratum, the cause of change is ascertained; -- existent when it is not so ascertained - (thus that) which is un-definable, is called Maya.

5. I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely. I am neither the doer nor the enjoyer, only a witness to Prakriti. By my presence body etc., function as alive, still, eternal, ever joy, pure. I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.

6. I am not body; birth, death does not come to me. I am not Prana - have no hunger and thirst; I am not mind - have no grief or delusion. I am not the doer - have no bondage or release.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Sarva-Sara Upanishad, as contained in the Krishna-Yajur-Veda.

25. Skanda Upanishad

Translated by Dr. A. G. Krishna Warriar

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Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy, May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

1-5. (Skanda says): Great god! Owing to an iota of your compassion I am the lapseless being (not lapsing from the identity). I am a mass of knowledge! I am also the Good - what more (can I need)?

Owing to the waxing of the internal organ, what is not spiritual appears as such; by its warning, this is nothing but pure knowledge or Hari. I am knowledge alone, unborn - what more? All that is other (than) It is inert and perishes like a dream.

He who discerns the consciousness as distinct from the inert is the unswerving mass of knowledge. Only he is Shiva, Hari, luminary of luminaries, the supreme god, the Brahman - I am that Brahman surely.

6-7. Jiva is Shiva and Shiva is Jiva; when bound by husk it is paddy, unbound of is rice. Thus the bound one is Jiva, released from karma he is eternal Shiva. Bound by ropes, he is Jiva, unbound, Shiva.

8-9. (I bow) to Shiva of the form of Vishnu and Vishnu who is Shiva; Vishnu is Shiva's heart and Shiva, Vishnu's. Just as Vishnu is full of Shiva, so is Shiva full of Vishnu. As I see no difference, I am well all my life.

10-15. The body is said to be the temple, the deity Shiva is Jiva; one should throw away the flowers after worship and worship with the sense of identity. Perception of non-difference is knowledge, meditation the objectless mind. The bath is removal of mental impurity; cleanliness is control of the senses. One should drink the nectar of Brahman; take alms for sustenance, live by oneself devoid of duality. Such a person of wisdom will get liberation.

I bow to the supreme, sacred seat of power, to secure well-being and long life. They know themselves to be Brahman, Brahma, Vishnu, Shiva, beyond thought, un-manifest, endless, un-decaying, by your grace, Nrisimha.

That high place of Vishnu the wise ones always behold like an eye extended in heaven. The sages, praising and awake exalt that supreme status of Vishnu.

This is the doctrine of liberation according to the Vedas.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy, May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Skandopanishad belonging to the Krishna-Yajur-Veda.

26. Suka Rahasya Upanishad

Translated by Dr. A. G. Krishna Warriar

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Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

1-19. Now we expound the Rahasya Upanishad: the divine sages, worshipping Brahma, asked: Lord, tell us the Rahasya Upanishad. He said, 'In the past Vyasa, the treasure of all Vedas and penance asked Shiva: O Lord of great wisdom, who has vowed firmly to break the bondage (of life). The time has come to give initiation to my son Suka into the sacrament of Veda'. Shiva said, 'When the sole Brahman is imparted by me, your son will depart by himself having got detachment'.

Vyasa said: Be it as it may; in the Upanayana, when Brahman is imparted, may my son become omniscient very quickly and get the four kinds of Moksha.

Then Shiva, hearing this sat in a divine seat to give instruction. Suka, the fortunate, came there with devotion and getting the Pranava, spoke again to Shiva.

Suka said, 'First among gods, all-knowing, be pleased. The supreme Brahman, inherent in Om, has been imparted; the special sense 'That Thou Art' etc., with the six limbs, I desire to hear'.

Shiva said, 'Well said, O treasure of knowledge, you have asked for the desirable, the mystery of the Vedic texts, named Rahasyopanishad with the six parts, knowing which one shall be directly released. The texts without the six parts one should not teach. Just as Upanishads are the crown of the Vedas, so is the Rahasya of Upanishads. For the wise man who meditates upon Brahman, holy spots, Vedic rites and mantras are useless. One wins a hundred years of life, meditating the sense of major texts. The same is won, uttering this once.

20. Om, for this mantra, Hamsa is the Rishi, un-manifest Gayatri is the metre, deity is Paramahamsa, Hamsa is the seed, Sama-Veda is the power. 'I am That' is the pin. Its application is in the context of uttering the major text to secure the grace of the Paramahamsa. 'Truth, knowledge, infinity is Brahman. Bow to the thumbs, 'Eternal joy is Brahman' - Svaha to the index fingers. 'Brahman is eternal joy, mostly' - Vasat to the middle fingers. 'That which is plenitude' - Hum to the ring fingers. 'The lord of plenitude' - Vasat to the little fingers. 'One and non-dual is Brahman. Phat' to the inside and outside of the palms. 'Truth, knowledge, infinity is Brahman' - Phat to the inside and outside of the palm. 'Truth, knowledge, infinity is Brahman - bow to the heart'. 'Eternal bliss is Brahman' - Svaha to the head - Vasat to the braid of hair. 'That which is plenitude' - Hum to armour - Vasat to the three eyes. 'One and non-dual Brahman' - Phat to the missile. The earth, old region, heaven, Om, this is the link of space.

21-22. Meditation: I bow to the noble teacher, beyond becoming and the three Gunas, one, eternal, holy, witness of all knowledge, giver of bliss, beyond the world, sky-like and purpose of major texts. The four major passages:

- (1) Consciousness is Brahman
- (2) I am Brahman
- (3) That Thou Art and
- (4) This self is Brahman.

Those who recite the statement of identity become liberated in Sayujya (identity).

23-24. Of the great incantation 'Tat', the seer is Hamsa, un-manifest Gayatri is the metre. Paramahansa the deity; Hamsa the seed; Sama-Veda, power; So'ham is the pin; application is the meditation for my liberation. Bow to the thumbs, to that aspirant Svaha to Isana, the index fingers, Vasat to Aghora the middle fingers, to Sadyojata, the ring fingers, hum; to Vamadeva, the little fingers Vausat; to that spirit, Isana, Aghora etc. Phat.
Meditation: Meditate on that shining light as knowledge and its objects and what is beyond them both, taintless, awake, free and imperishable.

25-26. Of the chant of 'Tvam' Vishnu is the seer, Gayatri is the metre, supreme self the deity, 'aim' the seed, 'klim' the power, 'sauh' the pin, application is to the repetition for my liberation. Bow to Vasudeva, to the thumbs: Svaha to Samkarsana, the index-fingers; Vasat to Pradyumna, the middle fingers; Hum to Aniruddha, the ring fingers; Vausat to Vasudeva, the little finger; Phat to Vasudeva and others.
Meditation: I adore the word 'Thou' the Jiva state, in all living things, everywhere, impartite form, controller of mind and egoism.

27. For 'Asi', the seer is Manah, metre Gayatri, deity Ardhanarishvara, seed is Avyaktadi, power is Nrisimha, pin is supreme Self. Application is repetition for identification of Jiva and Brahman. I bow to the thumbs, the dyad of Earth; Svaha to the index finger, the dyad of water. Vasat to the middle fingers, the dyad of fire; Hum to the ring fingers, the dyad of Air; Vausat for the little fingers, the dyad of Ether; Phat for the front and back of the hand, the dyad of Earth etc. So too the consecration of the heart. Bhuh, Bhuvah, Svah, Om. Thus the directions are enclosed.

28-29. Meditation: 'Meditate ever on Asi, thou art. Aiming at the merger of Jiva in that, as long as the mind dwells on the purport'. Thus have been stated the six limbs of the major texts.

30-38. Now according to the classification of the mystic teachings are set forth the verses on the purport.
Prajnana is that whereby one sees, hears, smells and makes clear all objects here, pleasant and unpleasant, by which one knows. In the four-faced Brahman, Indra and Devas, men, horses, cows, etc., spirit is one Brahman - so, in me too Prajnana is Brahman. In this body being remains witness to the intellect and is called I. The Being full in itself is described as Brahman, referred to with Asmi. So, I am Brahman. The being, one without a second, without name and form before creation and even now is called That. The being called Thou here beyond the senses understood as one. Let this unity be experienced. The inner self, from ego to the body, is called this (ayam) because it is self-luminous and realizes intimately. The truth of the universe is stated of all that is seen by the word Brahman.

39. I was in the state of dream of 'I' and "Mine' because of the absence of the vision of the spirit. But I was awakened when the sun of my own nature arose by means of the major texts spoken clearly by the perception.

40-42. Senses has two ways: expressed and implied. In 'Tattvam Asi' the expressed meaning is the senses etc., which are elemental and the implied is, 'He' in 'you' (Tvam), in the word Tat the expressed sense is lordship etc., the implied is the supreme being which is Sat, Chit and Ananda. 'Asi' identifies these two. Tvam and Tad mean effect and cause respectively when this is the adjunct; otherwise both are the same Sat, Chit and Ananda - separating the space and time, the identity is got, just as in the world, in the expression, 'This is that Devadatta'.
The Jiva is having the effect-adjunct, Isa has cause-adjunct - when both are removed, only the full knowledge remains.

43-45. First hearing from the Guru then thought about it and meditation - this is the cause of full knowledge. Other knowledge will surely perish, while the knowledge of Brahman leads to Brahman. The Guru should instruct the words of the Upanishad with the limbs, not merely the words - These are Brahma's words.

46-53. Ishvara said, 'O Suka, thus being instructed by me as requested by Vyasa, you will become Jivanmukta'.

The Svara which is uttered at the start of Veda is Parameshvara. Suka being thus instructed by Shiva became one with the universe; rose, bowed to Shiva and giving up all possessions, went away as if swimming in the ocean of the supreme spirit.

Vyasa, seeing him go away as a recluse, went after him calling, affected by separation. All the world echoed him. Hearing this Vyasa was overjoyed along with his son.

He who learns this through the Guru's grace will become released from all sin and enjoy Moksha.

Thus the Upanishad.

Om! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

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 Sukarahasyopanishad belonging to the Krishna-Yajur-Veda.

27. Svetasvatara Upanishad

Translated by Swami Tyagisananda

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Om! May Brahman protect us both together;
May He nourish us both together;
May we both work together, with great energy.
May our study be vigorous and effective;
May we not hate each other.
Om! Peace! Peace! Peace!

I-1: Students of Brahman (i.e. the Vedas) discuss (among themselves): What is the cause? (Is it) Brahman? Whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery?

I-2: Time, nature, law, chance, matter, energy, intelligence - neither these, nor combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery.

I-3: Practicing the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.

I-4: We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight; which is driven along three different roads by means of a belt that is single yet manifold; and which each revolution gives rise to two.

I-5: We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five streams; that has five big turnings due to five causes; that has the five Pranas for the waves, the mind - the basis of five-fold perception - for the source, and the five-fold misery for its rapids; and that has five whirlpools, five branches and innumerable aspects.

I-6: In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality.

I-7: This is expressly declared to be the Supreme Brahman. In that is the triad. It is the firm support, and it is the imperishable. Knowing the inner essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth.

I-8: The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the un-manifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it.

I-9: The conscious subject and the unconscious object, the master and the dependent, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.

I-10: Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

I-11: With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.

I-12: This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation the enjoyer, the enjoyed and the power which brings about the enjoyment - all are declared to be the three aspects of Brahman.

I-13: Fire is not perceived in its source, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).

I-14: Making one's own body the lower piece of wood and the Pranava the upper piece of wood, and practicing churning in the form of meditation, one should realize God as one would find out something hidden.

I-15-16: As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance.

II-1: First harnessing the mind and the senses with a view to realizing the Truth, and then having found out the light of the fire, the Evolving Soul brought itself out of the earth.

II-2: With our minds controlled so as to manifest the self-luminous Immanent Soul, we shall vigorously endeavour for the attainment of supreme bliss.

II-3: Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light.

II-4: Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few, who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practice meditation and concentration.

II-5: Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself! May the sons of Immortal Bliss hearken to me - even they who occupy celestial regions!

II-6: Where fire is churned out, where air is controlled, where Soma juice overflows - there the mind attains perfection.

II-7: Attaining whom thou destroyest the source and art no more troubled by the results of past actions - to that ancient Brahman be thou devoted through the Prime Cause, the Immanent Soul.

II-8: Placing the body in a straight posture, holding the chest, throat and head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful currents by means of the raft of Brahman.

II-9: Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses.

II-10: One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice - places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises.

II-11: Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice.

II-12: When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death.

II-13: It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness excretions.

II-14: Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal and becomes sorrowless.

II-15: When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakriti, he is freed from all sins.

II-16: This Divinity pervades all directions in their entirety. He is the first-born (Hiranyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions.

II-17: Salutations to that Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

III-1: It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this Being becomes immortal.

III-2: He who protects and controls the worlds by His own powers, He - Rudra - is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.

III-3: Though God, the creator of heaven and earth, is one only, yet Heaven is the real owner of all the eyes, faces, hands and feet in this universe. It is Heaven who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated).

III-4: May Heaven, who created the gods and supports them; who is the origin also of the cosmic soul; who confers bliss and wisdom on the devotees, destroying their sins and sorrows, and punishing all breaches of law - may Heaven, the great seer and the lord of all, endow us with good thoughts.

III-5: O Lord, who blesses all creatures by revealing the Vedas, deign to make us happy by Thy calm and blissful self, which roots out terror as well as sin.

III-6: O revealer of the Vedic truths, deign to make propitious that arrow which Thou holdest in Thy hand for shooting at somebody. O protector of devotees, do not destroy that benign personal form of Thine which has manifested as the universe.

III-7: Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing him to be the Lord, one becomes immortal.

III-8: I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.

III-9: There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory He stands like a tree, one without a second and immovable. By that Being the whole universe is filled.

III-10: That Being is far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone.

III-11: Therefore, that Divine Lord, being all-pervading, omnipresent and benevolent, dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world.

III-12: This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti).

III-13: Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal.

III-14: That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers.

III-15: That which is, that which was, and that which is yet to be - all this is nothing but this Infinite Being. Though He grows beyond His own nature into the form of the objective universe, He still remains the lord of immortality.

III-16: With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe.

III-17: They realize Him as shining by the functions of all the senses yet without the senses as the lord of all, the ruler of all, the refuge of all and the friend of all.

III-18: It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate.

III-19: Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being.

III-20: Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord.

III-21: I know this un-decaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth.

IV-1: May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end - may He endow us with good thoughts!

IV-2: That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajapati.

IV-3: Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.

IV-4: Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born.

IV-5: There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous off springs resembling herself. By her side lies one unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her.

IV-6: Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.

IV-7: Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery.

IV-8: Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside? Only those who know That are satisfied.

IV-9: The Lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this.

IV-10: Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts.

IV-11: One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various aspects of Prajapati, and in whom this universe dissolves, and in whom it appears in manifold forms.

IV-12: May He, who created the gods and supports them; who witnessed the birth of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law - may He, the great seer and the lord of all, endow us with good thoughts!

IV-13: Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest.

IV-14: One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.

IV-15: He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death.

IV-16: One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence finer than ghee.

IV-17: This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal.

IV-18: When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient wisdom.

IV-19: No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory.

IV-20: His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition as thus seated in their heart, become immortal.

IV-21: Some, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra, deign to protect me with that benevolent face of Thine.

IV-22: Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes in Thy anger, O Rudra. We invoke Thee always with offerings.

V-1: Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman, in whom exists wisdom as well as ignorance, and who governs them both.

V-2: He alone presides over Nature in all aspect, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom.

V-3: Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground. Again, bringing forth the agents of creation, the Great Self holds sway over them all.

V-4: Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause.

V-5: He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe.

V-6: He lies hidden in the Upanishads, which form the essence of the Vedas. Him the Hiranyagarbha knows as the source of Himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal.

V-7: Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds.

V-8: Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect.

V-9: That individual soul is as subtle as a hairpoint divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known.

V-10: He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.

V-11: By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink.

V-12: The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another.

V-13: Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelops everything, one becomes free from all fetters.

V-14: That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind - realizing Him, the blissful the incorporeal and the nameless, one is freed from further embodiment.

VI-1: Some deluded thinkers speak of Nature, and others of time, as the force that revolves this wheel of Brahman. But really all this is only the glory of God manifested in the world.

VI-2: It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of time, who is omniscient, who is Pure consciousness itself, and by whom all this is ever enveloped.

VI-3: After setting the creation in motion and withdrawing Himself from it, He unites the principle of Spirit with the principle of Matter - with one, with two, with three and with eight - through the mere instrumentality of time and their own inherent properties.

VI-4: He gives the start to the creation associated with the three Gunas of Nature and others all things. Again, in the absence of the Gunas, He destroys all created objects, and after destruction, remains aloof in His essence.

VI-5: By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time.

VI-6: Knowing Him who is the origin and dissolution of the universe - the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe - as seated in one's own self, He is perceived as different from, and transcending, the tree of Samsara as well as time and form.

VI-7: May we realize Him - the transcendent and adorable master of the universe - who is the supreme lord over all the lords, the supreme God above all the gods, and the supreme ruler over all the rulers.

VI-8: His has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.

VI-9: No one in the world is His master, nor has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.

VI-10: May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman!

VI-11: God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.

VI-12: Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold - to them belongs eternal happiness, and to none else.

VI-13: He is the eternal among the eternal and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline.

VI-14: The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not - how then this fire? Because He shines, everything shines after Him. By His light all this shines.

VI-15: The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation.

VI-16: He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.

VI-17: He is the soul of the universe, He is immortal, and His is the rulership. He is the all knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally.

VI-18-19: He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is the partless, free from actions, tranquil, faultless, taintless and resembles the fire that has consumed its fuel - seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.

VI-20: Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.

VI-21: Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers.

VI-22: This highest mysticism, expounded in the Vedanta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple.

VI-23: These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.

Om! May Brahman protect us both together; May He nourish us both together.
May we both work together, with great energy. May our study be vigorous and effective;
May we not hate each other. Om! Peace! Peace! Peace!

Here ends the Svetasvatropanishad, included in the Krishna-Yajur-Veda.

28. Taittiriya Upanishad

Translated by Swami Gambhirananda

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Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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!

Siksha Valli

I-i-1: May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brihaspati be blissful to us. May Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me; May He protect the teacher; May He protect me; May He protect the teacher; Om, peace, peace, peace!

I-ii-1: We shall speak of the science of pronunciation. (The things to learn are) the alphabet, accent, measure, emphasis, uniformity, juxtaposition. Thus has been spoken the chapter on pronunciation.

I-iii-1: May we both attain fame together. May spiritual pre-eminence be vouchsafed to both of us together. Now therefore, we shall state the meditation on juxtaposition through five categories - relating to the worlds, to the shining things, to knowledge, to progeny, and to the body. These, they call the great juxtapositions. Now then, as regards the meditation on the worlds. The earth is the first letter. Heaven is the last letter. The sky is the meeting-place.

I-iii-2-4: Vayu is the link. This is the meditation with regard to the worlds. Then follows the meditation with regard to the shining things. Fire is the first letter. The sun is the last letter. Water is the rallying point. Lightning is the link. This is the meditation with regard to the shining things. Then follows the meditation with regard to knowledge. The teacher is the first letter. The student is the last letter. Knowledge is the meeting-place. Instruction is the link. This is the meditation with regard to knowledge. Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny. Then follows the meditation with regard to the (individual) body. The lower jaw is the first letter. The upper jaw is the last letter. Speech is the meeting-place. The tongue is the link. This is the meditation with regard to the (individual) body. These are the great juxtapositions. Anyone who meditates on these great juxtapositions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food, and the heavenly world.

I-iv-1-2: The Om that is the most exalted in the Vedas, that pervades all worlds, and that emerged from the immortal Vedas as their quintessence, may he (Om that is Indra), the supreme Lord, gratify me with intelligence. O Lord, may I be the receptacle of immortality. May my body be fit; may my tongue be surpassingly sweet; may I hear much through the ears. You are the sheath of Brahman: you are covered by (worldly) wisdom. Protect what I have heard. Then vouchsafe to me who am her (i.e. Prosperity's) own, that Prosperity which brings, increases, and accomplishes quickly for me clothes, cattle, food, and drink for ever, and which is associated with furry and other animals. Svaha.

May the Brahmacharins (i.e. students) come to me from all sides. Svaha. May the Brahmacharins come to me in various ways. Svaha. May the Brahmacharins come to me in the proper way. Svaha. May the Brahmacharins have physical self-control. Svaha. May the Brahmacharins have mental self-control. Svaha.

I-iv-3: May I become famous among people. Svaha. May I become praiseworthy among the wealthy. Svaha. O adorable One, may I enter into you, such as you are. Svaha. O venerable One, you, such as you are, enter into me. Svaha. O adorable One, who are greatly diversified, may I purify my sins in you. Svaha. As water flows down a slope, as months roll into a year, similarly O Lord, may the students come to me from all quarters. Svaha. You are like a resting house, so you become revealed to me, you reach me through and through.

I-v-1-2: Bhuh, Bhuvah, Suvah - these three, indeed, are the Vyahritis. Of them Mahacamasya knew a fourth one - Maha by name. It is Brahman; it is the Self. The other gods are the limbs. Bhuh, indeed, is this world. Bhuvah is the intermediate space. Suvah is the other world. Maha is the sun; through the sun, indeed, do all the worlds flourish. Bhuh, indeed is the fire. Bhuvah is the air. Suvah is the sun. Maha is the moon; through the moon, indeed, all the luminaries flourish. Bhuh, indeed, is the Rig-Veda. Bhuvah is the Sama-Veda. Suvah is the Yajur-Veda.

I-v-3: Maha is Brahman (i.e. Om), for by Brahman (Om), indeed, are all the Vedas nourished. Bhuh, indeed, is Prana; Bhuvah is Apana; Suvah is Vyana; Maha is food; for by food, indeed, are all the vital forces nourished. These, then, that are four, are (each) fourfold. The Vyahritis are divided into four groups of four (each). He who knows these knows Brahman. All the gods carry presents to him.

I-vi-1-2: In the space that there is in the heart, is this Person who is realisable through knowledge, and who is immortal and effulgent. This thing that hangs down between the palates like a teat, through it runs the path of Brahman; and reaching where the hairs part, it passes out by separating the skulls. (Passing out through that path, a man) becomes established in Fire as the Vyahriti Bhuh; he becomes established in Air as the Vyahriti Bhuvah; in the sun as the Vyahriti Suvah; in Brahman as the Vyahriti Mahah. He himself gets independent sovereignty; he attains the lord of the mind; he becomes the ruler of speech, the ruler of eyes, the ruler of ears, the ruler of knowledge. Over and above all these he becomes Brahman which is embodied in Akasa, which is identified with the gross and the subtle and has truth as Its real nature, which reveals in life, under whose possession the mind is a source of bliss, which is enriched with peace and is immortal. Thus, O Pracinayogya, you worship.

I-vii-1: The earth, sky, heaven, the primary quarters, and the intermediate quarters; fire, air, the sun, the moon, and the stars; water, herbs, trees, sky, and Virat - these relate to natural factors. Then follow the individual ones: Prana, Vyana, Apana, Udana and Samana; the eye, the ear, the mind, speech and sense of touch; skin, flesh, muscles, bones and marrow. Having imagined these thus, the seer said, "All this is constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones.

I-viii-1: Om is Brahman. Om is all this. Om is well known as a word of imitation (i.e. concurrence). Moreover, they make them recite (to the gods) with the words, "Om, recite (to the gods)". They commence singing Samas with Om. Uttering the words "Om som" they recite the Shastras. The (priest) Brahma approves with the word Om. One permits the performance of the Agnihotra sacrifice with the word Om. A Brahmana, when about to recite the Vedas utters Om under the idea, I shall attain Brahman". He does verily attain Brahman.

I-ix-1: Righteousness and learning and teaching (are to be practiced). Truth and learning and teaching (are to be practiced). Austerity and learning and teaching (are to be resorted to). Control of the outer senses and learning and teaching (are to be practiced). Control of the inner organs and learning and teaching (are to be resorted to). The fires (are to be lighted up), and learning and teaching (are to be followed). The Agnihotra (is to be performed), and learning and teaching (are to be carried on). Guests (are to be entertained), and learning and teaching (are to be practiced). Social good conduct (is to be adhered to), and learning and teaching (are to be practiced). Children (are to be begotten), and learning and teaching (are to be carried on). Procreation and learning and teaching (are to be carried on). A grandson (is to be raised), and learning and teaching (are to be practised). Truth (is the thing) - this is what Satyavacha, of the line of Rathitara, thinks. Austerity (is the thing) - this is what Taponitya, son of Purusisti, thinks. Learning and teaching alone (are the things) - this is what Naka, son of Mudgala, thinks. For that indeed is the austerity; for that indeed is the austerity.

I-x-I: I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Self) that is in the sun. I am the effulgent wealth. I am possessed of a fine intellect, and am immortal and un-decaying. Thus was the statement of Trisanku after the attainment of realisation.

I-xi-1: Having taught the Vedas, the preceptor imparts this post-instruction to the students: "Speak the truth. Practice righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

I-xi-2-4: There should be no error in the duties towards the gods and manes. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, but not the others. These actions of ours that are commendable are to be followed by you, but not the others. You should, by offering seats, remove the fatigue of those Brahmanas who are more praiseworthy among us. The offering should be with honour; the offering should not be with dishonour. The offering should be in plenty. The offering should be with modesty. The offering should be with awe. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. Then, as for the accused people, you should behave with regard to them just as the Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the Vedas. This is divine behest. This is how the meditation is to be done. This is how this must be meditated on.

I-xii-1: May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brihaspati be blissful to us. May Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me; May He protect the teacher; May He protect me; May He protect the teacher; Om, peace, peace, peace!

Brahmananda Valli

II-i: May He protect us both together. May He nourish us both together; May we both acquire strength together. Let our study be brilliant. May we not cavil at each other; Om! Peace! Peace! Peace!

II-i-1: The knower of Brahman attains the highest. Here is a verse uttering that very fact: "Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, lodged in the supreme space in the heart, enjoys, as identified with the all - knowing Brahman, all desirable things simultaneously.

From that Brahman, which is the Self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is a product of the essence of food. Of him this indeed, is the head, this is the southern side; this is the northern side; this is the Self; this is the stabilising tail.

Here is a verse pertaining to that very fact:

II-ii-1: All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all, those who worship food as Brahman acquire all the food. Food was verily born before all creatures; therefore it is called the medicine for all. Creatures are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, it is called food.

As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. This Self is also of the human form. Its human form takes after the human form of that (earlier one). Of this, Prana is the head, Vyana is the southern side, Apana is the northern side, space is the self and the earth is the tail that stabilises. Pertaining to that is this (following) verse:

II-iii-1: The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore it is called the life of all; those who worship the vital force as Brahman, attain the full span of life; since on the vital force depends the life of all, it is called the life of all.

Of the preceding (physical) one, this one, indeed, is the embodied self. As compared with this vital body, there is another internal self constituted by mind. By that one is this one filled up. That self constituted by mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the Yajur-mantras are the head. The Rig-mantras are the right side, the Sama-mantras are the left side, the Brahmana portion is the self (trunk), the mantras seen by Atharvangiras are the stabilising tail. Pertaining to this there is a verse:

II-iv-1: One is not subjected to fear at any time if one knows the Bliss that is Brahman failing to reach which (Brahman, as conditioned by the mind), words, along with the mind, turn back.

Of that preceding (vital) one, this (mental one is verily the embodied self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one as aforesaid has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk); (the principle, called) Mahat, is the stabilising tail. Pertaining to this, here is a verse:

II-v-1: Knowledge actualises a sacrifice, and it executes the duties as well. All the gods meditate on the first-born Brahman, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.

Of that preceding (mental) one this (cognitive one) is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the right side, hilarity is the left side; bliss is the self (trunk). Brahman is the tail that stabilises. Apropos of this here is a verse:

II-vi-1: If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge).

Of that preceding (blissful) one, this one is the embodied self. Hence hereafter follow these questions: After departing (from here) does any ignorant man go to the other world (or does he not)? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not)?

He (the Self) wished, "Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth. Pertaining to this, there occurs this verse:

II-vii-1: In the beginning all this was but the Un-manifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator.

That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space (within the heart). This one, indeed, enlivens (people). For whenever an aspirant gets fearlessly established in this un-perceivable, bodiless, inexpressible, and un-supporting Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in It, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so-called) learned man who lacks the unitive outlook.

Illustrative of this is this verse here:

II-viii-1-4: Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire, as also Indra, and Death, the fifth.

This, then, is an evaluation of that Bliss:

Suppose there is a young man - in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there lies this earth for him filled with wealth. This will be one unit of human joy. If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is everlasting, and so also of a follower of the Vedas unaffected by desires. If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one joy of those that are born as gods in heaven, and so also of a follower of the Vedas untouched by desires. If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so also of a follower of the Vedas unaffected by desires. If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so also of a follower of the Vedas untarnished by desires. If the joy of the gods be increased a hundred times, it is one joy of Indra, and so also of a follower of the Vedas unaffected by desires. If the joy of Indra be multiplied a hundredfold, it is one joy of Brihaspati and so also of a follower of the Vedas unaffected by desires. If the joy of Brihaspati be increased a hundred times, it is one joy of Virat, and so also of a follower of the Vedas untarnished by desires. If

the joy of Virat be multiplied a hundred times, it is one joy of Hiranyagarbha, and so also of a follower of the Vedas unsullied by desires.

II-viii-5: He that is here in the human person, and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss. Expressive of this there occurs this verse:

II-ix-1: The enlightened man is not afraid of anything after realising that Bliss of Brahman, failing to reach which, words turn back along with the mind.

Him, indeed, this remorse does not afflict: "Why did I not perform good deeds, and why did I perform bad deeds? He who is thus enlightened strengthens the Self with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.

Bhrigu Valli

III-i-1: Bhrigu, the well-known son of Varuna, approached his father Varuna with the (formal) request, "O, revered sir, teach me Brahman". To him he (Varuna) said this: "Food, vital force, eye, ear, mind, speech - (these are the aids to knowledge of Brahman)". To him he (Varuna) said: "Crave to know that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman". He practiced concentration. He, having practiced concentration,

III-ii-1: He realised food (i.e. Virat, the gross Cosmic person) as Brahman. For it is verily from food that all these beings take birth, on food they subsist after being born and they move towards and merge into food. Having realised that, he again approached his father Varuna with the (formal) request. "O, revered sir, teach me Brahman". To him he (Varuna) said: "Crave to know Brahman through concentration; concentration is Brahman". He practiced concentration. He, having practiced concentration,

III-iii-1: He knew the vital force as Brahman; for from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force, Having known thus, he again approached his father Varuna with the (formal) request. "O, revered sir, teach me Brahman". To him he (Varuna) said: "Crave to know Brahman through concentration; concentration is Brahman". He practiced concentration. Having practiced concentration,

III-iv-1: He knew mind as Brahman; for from mind, indeed, spring all these beings; having been born, they are sustained by mind; and they move towards and merge into mind. Having known that, he again approached his father Varuna with the (formal) request. "O, revered sir, teach me Brahman". To him he (Varuna) said: "Crave to know Brahman through concentration; concentration is Brahman". He practiced concentration. Having practiced concentration,

III-v-1: He knew knowledge as Brahman; for from knowledge, indeed, spring all these beings; having been born, they are sustained by knowledge; they move towards and merge in knowledge. Having known that, he again approached his father Varuna with the (formal) request. "O, revered sir, teach me Brahman". To him he (Varuna) said: "Crave to know Brahman through concentration; concentration is Brahman". He practiced concentration. Having practiced concentration,

III-vi-1: He knew Bliss as Brahman; for from Bliss, indeed, all these beings originate; Having been born, they are sustained by Bliss; they move towards and merge in Bliss. This knowledge realised by Bhrigu and imparted by Varuna (starts from the food-self and) terminates in the supreme (Bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the luster of holiness, and great in glory.

III-vii-1: His vow is that, he should not deprecate food. The vital force is verily the food, and the body is the eater; for the vital force is lodged in the body. (Again, the body is the food and the vital force is the eater, for) the body is fixed on the vital force. Thus (the body and vital force are both foods; and) one food is lodged in another. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the luster of holiness and great in glory.

III-viii-1: His vow is that he should not discard food. Water, indeed, is food; fire is the eater; for water is established on fire. (Fire is food and water is the eater, for) fire resides in water. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the luster of holiness and great in glory.

III-ix-1: His vow is that he should make food plentiful. Earth is food; space is eater; for earth is placed in space. (Space is food; and earth is eater, for) space is placed on earth. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

III-x-1-2: His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by whatsoever means he may. (And one should collect food for the further reason that) they say, "Food is ready for him". Because he offers cooked food in his early age with honour, food falls to his share in the early age with honour. Because he offers food in his middle age with medium courtesy, food falls to his share in his middle age with medium honour. Because he offers food in his old age with scant esteem, food falls to his share in old age with scant consideration. To him who knows thus (comes the result as described).

(Brahman is to be meditated on) as preservation in speech; as acquisition and preservation in exhaling and inhaling; as action in the hands; as movement in the feet; discharge in the anus. There are meditations on the human plane.

Then follow the divine ones. (Brahman is to be meditated on) as contentment in rain; as energy in lightning.

III-x-3-4: Brahman is to be worshiped as fame in beasts; as light in the stars; as procreation, immortality, and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support; thereby one becomes supported. One should meditate on that Brahman as great; thereby one becomes great. One should meditate on It as thinking; thereby one becomes able to think. One should meditate on It as bowing down; thereby the enjoyable things bow down to one. One should meditate on It as the most exalted; Thereby one becomes exalted. One should meditate on It as Brahman's medium of destruction; thereby the adversaries that envy such a one die, and so do the enemies whom this one dislikes.

This being that is in the human personality and the being that is there in the sun are one.

III-x-5-6: He who knows thus, attains, after desisting from this world, this self made of food. After attaining this self made of food then, attaining this self made of vital force, then attaining this self made of mind, then attaining this self made of intelligence, then attaining this self made of bliss, and roaming over these worlds with command over food at will and command over all forms at will, he continues singing this Sama song: "Halloo! Halloo! Halloo! I am the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am (Hiranyagarbha) the first born of this world consisting of the formed and the formless, I (as Virat) am earlier than the gods. I am the navel of immortality. He who offers me thus (as food), protect me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun. This is the Upanishad.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Taittiriya Upanishad, included in the Krishna-Yajur-Veda.

29. Tejo-Bindu Upanishad

Translated by K. Narayanasvami Aiyar

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. PARAM-DHYANA (the supreme meditation) should be upon Tejo-bindu (the seed or source of spiritual light), which is the Atma of the universe, which is seated in the heart, which is of the size of an atom, which pertains to Shiva, which is quiescent and which is gross and subtle, as also above these qualities.
2. That alone should be the Dhyana of the Munis as well as of men, which is full of pains, which is difficult to meditate on, which is difficult to perceive, which is the emancipated one, which is decayless and which is difficult to attain.
3. One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pairs (heat and cold etc.), who has given up his egoism, who does not bless anyone nor take anything from others;
4. And also who goes where they naturally ought not to go and naturally would not go where they like to go - such persons also obtain three in the face. Hamsa is said to have three seats.
5. Therefore know it is the greatest of mysteries, without sleep and without support. It is very subtle, of the form of Soma and is the supreme seat of Vishnu.
6. That seat has three faces, three gunas and three Dhatus and is formless, motionless, changeless, sizeless and supportless.
7. That seat is without Upadhi and is above the reach of speech and mind. It is Svabhava (Self or nature) reachable only by Bhava (being).
8. The indestructible seat is associateless, without bliss, beyond mind, difficult to perceive, emancipated and changeless. It should be meditated upon as the liberated, the eternal, the permanent and the indestructible.
9. It is Brahman, is Adhyatma (or the deity presiding as Atma) and is the highest seat of Vishnu. It is inconceivable, of the nature of Chidatma and above the Akasa.
10. It is void and non-void and beyond the void and is abiding in the heart. There is (in It) neither meditation nor meditator, nor the meditated, nor the non-meditated.

11. It is not the universe. It is the highest space; it is neither supreme nor above the supreme. It is inconceivable, unknowable, non-truth and not the highest.
12. It is realised by the Munis, but the Devas do not know the supreme One. Avarice, delusion, fear, pride, passion, anger, sin;
13. Heat, cold, hunger, thirst, thought and fancy - (all these do not exist in It). (In It) there is no pride of (belonging to) the Brahmana caste, nor is there the collection of the knot of salvation.
14. (In It) there is no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states is the supreme Brahman.
15. Yama (forbearance), Niyama (religious observance), Tyaga (renunciation), Mouna (silence) according to time and place, Asana (posture), Mulabandha, seeing all bodies as equal, the position of the eye;
16. Prana-samyamana (control of breath), Pratyahara (subjugation of the senses), Dharana, Atma-Dhyana and Samadhi - these are spoken of as the parts (of Yoga) in order.
17. That is called Yama in which one controls all his organs (of sense and actions) through the Vijnana that all is Brahman; this should be practiced often and often.
18. Niyama, in which there is the supreme bliss enjoyed through the flowing (or inclination) of the mind towards things of the same (spiritual) kind, (viz., Brahman) and the abandoning of things differing from one another is practiced by the sages as a rule.
19. In Tyaga (renunciation), one abandons the manifestation (or objects) of the universe through the cognition of Atman that is Sat and Chit. This is practised by the great and is the giver of immediate salvation.
20. Mouna (the silence), in which, without reaching That, speech returns along with mind, is fit to be attained by the Yogins and should be ever worshipped by the ignorant (even).
21. How is it possible to speak of 'That', from which speech returns? How should it be described as the universe as there is no word to describe it?
22. It is 'That' which is (really) called silence and which is naturally understood (as such). There is silence in children, but with words (latent); whereas the knowers of Brahman have it (silence) but without words.
23. That should be known as 'the lonely seat' in which there is no man in the beginning, middle, or end and through which all this (universe) is fully pervaded.
- 24-25. The illusion of Brahma and all other beings takes place within one twinkling (of His eye). That should be known as Asana (posture), in which one has with ease and without fatigue (uninterrupted) meditation of Brahman; that is described by the word Kala (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness.
26. That is called Siddhasana (Siddha-posture) in which the Siddhas (psychical personages) have succeeded in realising the endless One as the support of the universe containing all the elements, etc.

27. That is called the Mulabandha, which is the Mula (root) of all worlds and through which the root Chitta is (Bandha) bound. It should be always practiced by the Rajayogins.
28. One after having known the equality of the Angas (or parts of Yoga) point to one and the same Brahman, should be absorbed in that equal (or uniform) Brahman; if not, there is not that equality (attained). Then like a dry tree, there is straightness (or uniformity throughout).
29. Making one's vision full of spiritual wisdom, one should look upon the world as full of Brahman. That vision is very noble. It is (generally) aimed at the tip of the nose;
30. But it should be directed towards that seat (of Brahman) wherein the cessation of seer, the seen and sight will take place and not towards the tip of the nose.
31. That is called Pranayama (the control of breath), in which there is the control of the modifications (of mind) through the cognition of Brahman in all the states of Chitta and others.
32. The checking of (the conception of the reality of) the universe, is said to be expiration. The conception of 'I am Brahman' is inspiration.
33. The holding on (long) to this conception without agitation is cessation of breath. Such is the practice of the enlightened.
34. The ignorant close their nose. That should be known as Pratyahara, through which one sees Atman (even) in the objects of sense and pleases Chitta through Manas. It should be practised often and often.
35. Through seeing Brahman wherever the mind goes, the Dharana is meant that state where one indulges in the good thought:
36. 'I am Brahman alone', and is without any support. This Dhyana is the giver of supreme bliss.
37. Being first in a state of changelessness and then thoroughly forgetting (even) that state owing to the cognition of the (true) nature of Brahman - this is called Samadhi.
38. This kind of bliss should be practiced (or enjoyed) by a wise person till his cognition itself united in a moment with the state of Pratyag (Atman).
39. Then this King of Yogins becomes a Siddha and is without any aid (outside himself). Then he will attain a state, inexpressible and unthinkable.
40. When Samadhi is practised, the following obstacles arise with great force - absence of right inquiry, laziness, inclination to enjoyment;
41. Absorption (in material object), Tamas, distraction, impatience, sweat and absent-mindedness. All these obstacles should be overcome by inquirers into Brahman.
42. Through Bhava-Vrittis (worldly thoughts), one gets into them. Through Sunya-Vrittis (void or empty thoughts), one gets into them. But through the Vrittis of Brahman, one gets fullness.

43. Therefore one should develop fullness through this means (of Brahman). He who abandons this Vritti of Brahman, which is very purifying and supreme - that man lives in vain like a beast.

44. But he who understands this Vritti (of Brahman) and having understood it makes advances in it, becomes a good and blessed person, deserving to be worshipped by the three worlds.

45. Those who are greatly developed through the ripening (of their past Karmas) attain the state of Brahman; others are simply reciters of words.

46. Those who are clever in arguments about Brahman, but are without the action pertaining to Brahman and who are greatly attached to the world - those certainly are born again and again (in this world) through their Ajnana;

47. (The former) never remain, even for half a moment - without the Vritti of Brahman, like Brahma and others, Sanaka, etc., Suka and others.

48. When a cause is subject to changes, it (as an effect) must also have its cause. When the cause ceases to exist in truth, the effect perishes through right discrimination. Then that substance (or principle) which is beyond the scope of words remains pure.

49. After that, Vritti Jnana arises in their purified mind; through meditation with transcendental energy, there arises a firm certitude.

50. After reducing the visible into the invisible state, one should see everything as Brahman. The wise should ever stay in bliss with their understanding full of the essence of Chit.

Thus ends the first chapter.

CHAPTER - II

Then the Kumara asked Shiva: "Please explain to me the nature of Chinmatra that is the partless non-dual essence". The great Shiva replied:

1-23. "The partless non-dual essence is the visible. It is the world, it is the existence, it is the Self, it is mantra, it is action, it is spiritual wisdom, it is water. It is the earth, it is Akasa, it is the books, it is the three Vedas, it is the Brahman, it is the religious vow, it is Jiva, it is Aja (the unborn), it is Brahma, it is Vishnu, it is Rudra; it is I, it is Atman, it is the Guru. It is the aim, it is sacrifice, it is the body, it is Manas, it is Chitta, it is happiness, it is Vidya; it is the undifferentiated, it is the eternal, it is the supreme, it is everything. O six-faced one, different from It there is nothing. None, none but It; It is I. It is gross, it is subtle, it is knowable, it is thou; it is the mysterious; it is the knower; it is existence, it is mother, it is father, it is brother, it is husband, It is Sutra (Atman), it is Virat. It is the body, it is the head, it is the internal, it is the eternal, it is full, it is nectar, it is Gotra (clan), it is Griha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is the gunas, it is the witness. It is a friend, it is a relative, it is an ally, it is the king, town, kingdom and subjects. It is Om, Japa, meditation, the seat, the one worthy to be taken (in), the heart, the Jyotis, Swarga (heaven) and Self".

24. "All the partless and non-dual essence should be regarded as Chinmatra. Chinmatra alone is the Absolute Consciousness; and this partless non-dual essence alone is the (real) essence.

25. All having consciousness alone except those having changes, are Chinmatra. All this is Chinmatra.
26. He is Chinmaya; the state of Atman is known as Chinmatra and the partless non-dual essence. The whole world is Chinmatra. Your state and my state are Chinmatra.
27. Akasa, earth, water, Vayu, Agni, Brahma, Vishnu, Shiva and all else that exist or do not, are Chinmatra.
28. That which is the partless non-dual essence is Chinmatra. All the past, present and future are Chinmatra.
29. Substance and time are Chinmatra. Knowledge and the knowable are Chinmatra. The knower is Chinmatra. Everything is Chinmatra.
30. Every speech is Chinmatra. Whatever else is Chinmatra. Asat and Sat are Chinmatra.
31. The beginning and end are Chinmatra; that which is in the beginning and end is Chinmatra ever. The Guru and the disciple are Chinmatra. If the seer and the seen are Chinmatra, then they are always Chinmaya.
32. All things wondrous are Chinmatra. The (gross) body is Chinmatra, as also subtle and causal bodies. There is nothing beyond Chinmatra.
33. I and thou are Chinmatra. Form and non-form are Chinmatra. Virtue and vice are Chinmatra. The body is a symbol of Chinmatra.
34. Sankalpa, knowing, Mantra and others, the gods invoked in Mantras;
35. The gods presiding over the eight quarters the phenomenal and the supreme Brahman are nothing but Chinmatra. There is nothing without Chinmatra.
- 36-38. Maya is nothing without Chinmatra. Puja (worship) is nothing without Chinmatra. Meditation, truth, sheaths and others, the (eight) Vasus, silence, non-silence and indifference to objects - are nothing without Chinmatra. Everything is from Chinmatra. Whatever is seen and however seen - it is Chinmatra so far.
- 39-41. Whatever exists and however distant is Chinmatra. Whatever elements exist, whatever is perceived and whatever is Vedanta - all these are Chinmatra. Without Chinmatra, there is no motion, no Moksha and no goal aimed at. Everything is Chinmatra. Brahman that is the partless non-dual essence is known to be nothing but Chinmatra.
42. Thou, O Lord, art the partless non-dual essence (stated) in the books, in me, in Thee and in the ruler. He who thus perceives 'I' as of one homogeneity (pervading everywhere) will at once be emancipated through this spiritual wisdom. He is his own Guru with this profound spiritual wisdom.

Thus ends the second chapter.

CHAPTER - III

The Kumara addressed his father (again): "Please explain to me the realisation of Atman". To which the great Shiva said:

1-3. "I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the 'I' that has given up 'I'. I am one that is without anything. I am full of Chidakasha.

4. I am the sole fourth one. I am the sole one above the fourth (state of Turya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness.

5-7. I am of the nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases of the nature of bliss, without changes or differentiations and of the nature of the eternal one essence and Chinmatra.

8. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond reach of Manas and speech.

9. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atman; I am Atman and Sadashiva.

10. My nature is Atmic spiritual effulgence. I am the essence of the Jyotis of Atman. I am without beginning, middle, or end. I am like the sky.

11. I am solely Sat, Ananda and Chit which is unconditioned and pure. I am the Sachchidananda that is eternal, enlightened and pure.

12. I am ever of the nature of the eternal Sesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme Akasa.

13. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all).

14-15. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of Chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full.

16. I am ever fully contented, the all, and Brahman, and the very consciousness; I am 'I'. My nature is of the earth.

17-21. I am the great Atman and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me, neither the earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one. Brahman without old age or death.

22-25. I shine by myself; I am my own Atman, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness and am used to play in my own Atman, look on my own Atman, and am in myself happily seated. I have my own Atman as the residue, stay in my own consciousness, and play happily in the kingdom of my own Atman. Sitting on the real throne of my own Atman, I think of nothing else but my own Atman.

26-32. I am Chidrupa alone, Brahman alone, Sachchidananda, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Atman, the unconditioned bliss, and am always Atma-Akasa. I alone am in the heart like Chid-aditya (the consciousness-sun). I am content in my own Atman, have no form, or no decay, am without, the number one, have the nature of an unconditioned and emancipated one, and I am subtler than Akasa; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone and of the nature of Sachchidananda. All this is Brahman alone. There is none other than Brahman and that is 'I'. I am Brahman that is Sat and bliss and the ancient.

33. The word 'thou' and the word 'that' are not different from me. I am of the nature of consciousness. I am alone the great Shiva.

34. I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness.

35. Being purely of the nature of Brahman, I am the eternal Atman. I alone am the Adishesha (the primeval Sesha). I alone am the Sesha.

36. I am without name and form, of the nature of bliss, of the nature of being unperceivable by the senses and of the nature of all beings;

37-39. I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence and the one and secondless Sat, (viz.,) Brahman. There is no doubt of it.

40-43. I am of the nature of all-void. I am the one that is given out by the Vedas. I am of the nature of the emancipated and emancipation, of Nirvanic bliss, of truth and wisdom, of Sat alone and bliss, of the one beyond the fourth, of one without fancy and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless and of Chit. I am neither existing nor non-existing.

44-45. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no semblance, no manas, no sense, no Buddhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states.

46. I am neither of the nature of the three pains nor of the three desires. I have neither Sravana nor Manana in Chidatma in order to attain salvation.

47. There is nothing like me or unlike me. There is nothing within me. I have none of the three bodies.

48. The nature of Manas is unreal, the nature of Buddhi is unreal, the nature of Aham (the 'I') is unreal; but I am the unconditioned, the permanent and the unborn.
49. The three bodies are unreal, the three periods of time are unreal, the three Gunas are unreal, but I am of the nature of the Real and the pure.
50. That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the Real and of the nature of Chit.
51. The Murtis (Brahma, Vishnu and Rudra having limitation) are unreal, all the creation is unreal, all the Tattvas are unreal, but know that I am the great Sadashiva.
52. The master and the disciple are unreal, the mantra of the Guru is unreal, that which is seen is unreal, but know me to be the Real.
53. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real.
54. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, viz., this universe;
- 55-56. Cause and non-cause are unreal; things lost or obtained are unreal. Pains and happiness are unreal, all and non-all are unreal, gain and loss are unreal, victory and defeat are unreal.
- 57-59. All the sound, all the touch, all the forms, all the taste, all the smell and all Ajnana are unreal. Everything is always unreal - the mundane existence is unreal - all the Gunas are unreal. I am of the nature of Sat. One should cognise his own Atman alone. One should always practise the mantra of his Atman.
- 60-69. The mantra (Aham Brahmarshmi) 'I am Brahman' removes all the sins of sight, destroys all other mantras, destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all grieves and passions instantaneously, the power of anger, the modifications of Chitta, Sankalpa, Crores of sins, all actions and the Ajnana of Atman.
- 70-71. The mantra 'I am Brahman' gives indescribable bliss, gives the state of Ajada (the non inertness or the undecaying) and kills the demon of non-Atman. The thunderbolt 'I am Brahman' clears all the hill of not-Atman.
72. The wheel 'I am Brahman' destroys the Asuras of not-Atman. The Mantra 'I am Brahman' will relieve all (persons).
73. The Mantra 'I am Brahman' gives spiritual wisdom and bliss. There are seven Crores of great Mantras and there are Vratas (vows) of (or yielding) hundred Crores of births.
74. Having given up all other Mantras, one should ever practice this Mantra. He obtains at once salvation and there is not even a particle of doubt about it.

Thus ends the third chapter.

CHAPTER - IV

The Kumara asked the great Lord: "Please explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation)." To which the great Shiva replied:

1. "I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta.
2. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta.
3. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only.
- 4-6. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.
- 7-11(a). He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.'
- 11(b)-30(a). He is said to be a Jivanmukta, who realises: 'All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception) , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'.

30(b)-31. He is said to be a Jivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'.

32. He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.

33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).

34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless - I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation - I am Brahman alone - I am Chit alone'.

38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss.

39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void.

47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss.

49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond.

53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all.

55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss'.

63-68(a). He who thinks: 'My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman'. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa - such a man is a Videhamukta.

68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea 'I am Brahman', whose Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.

80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti".

Thus ends the fourth chapter.

CHAPTER - V

The sage named Nidagha addressed the venerable Ribhu: "O Lord, please explain to me the discrimination of Atman from non-Atman". The Sage replied thus:

1-4(a). "The furthest limit of all Vak (speech) is Brahman; the furthest limit to all thoughts is the Guru. That which is of the nature of all causes and effects but yet without them, that which is without Sankalpa, of the nature of all bliss and the auspicious, that which is the great one of the nature of bliss, that which illuminates all luminaries and that which is full of the bliss of Nada (spiritual sound), without any enjoyment and contemplation and beyond Nadas and Kalas (parts) - that is Atman, that is 'I', the indestructible.

4(b)-5(a). Being devoid of all the difference of Atman and non-Atman, of heterogeneity and homogeneity and of quiescence and non-quiescence - that is the one Jyotis at the end of Nada.

5(b)-6. Being remote from the conception of Maha-Vakyartha (i.e., the meaning of Maha Vakyas) as well of 'I am Brahman', being devoid of or without the conception of the word and the meaning and being devoid of the conception of the destructible and indestructible - that is the one Jyotis at the end of Nada.

7. Being without the conception 'I am the partless non-dual essence' or 'I am the blissful', and being of the nature of the one beyond all - 'that is one' Jyotis at the end of Nada.

8. He who is devoid of the significance of Atman (viz., motion) and devoid of Sachchidananda - he is alone Atman, the eternal.

9. He who is undefinable and unreachable by the words of the Vedas, who has neither externals nor internals and whose symbol is either the universe or Brahman - he is undoubtedly Atman.

10-12(a). He who has no body, nor is a Jiva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Sat nor Asat, neither preservation nor regeneration, neither Guna nor non-Guna - that is undoubtedly my Atman.

12(b)-15(a). He who has neither the described nor description, neither Sravana nor Manana, neither Guru nor disciple, neither the world of the Devas nor the Devas nor the Asuras, neither duty nor non-duty, neither the immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither Mantra nor non-Mantra, neither science nor non-science, neither the seer nor the sight which is subtle, nor the nectar of time - that is Atman.

15(b)-16(a). Rest assured that not-Atman is a misnomer. There is no Manas as not-Atman. There is no world as not-Atman.

16(b)-17(a). Owing to the absence of all Sankalpas and to the giving up of all actions, Brahman alone remains and there is no not-Atman.

17(b)-21. Being devoid of the three bodies, the three periods of time, the three Gunas of Jiva, the three pains and the three worlds and following the saying 'All is Brahman', know that there is nothing to be known through the absence of Chitta; there is no old age through the absence of body; no motion through the absence of legs; no action through the absence of hands; no death through the absence of creatures; no happiness through the absence of Buddhi; no virtue, no purity, no fear, no

repetition of Mantras, no Guru nor disciple. There is no second in the absence of one. Where there is not the second, there is not the first.

22. Where there is truth alone, there is no non-truth possible; where there is non-truth alone, there is no truth possible.

23. If you regard a thing auspicious as inauspicious, then auspiciousness is desired (as separate) from inauspiciousness. If you regard fear as non-fear, then fear will arise out of non-fear.

24. If bondage should become emancipation, then in the absence of bondage will be no emancipation. If birth should imply death, then in the absence of birth, there is no death.

25. If 'thou' should imply 'I', then in the absence of 'thou' there is no 'I'. If 'this' should be 'that', 'this' does not exist in the absence of 'that'.

26. If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence of effect, there is no cause.

27. If duality implies non-duality, then in the absence of duality, there is no non-duality. If there should be the seen, then there is the eye (or sight); in the absence of the seen, there is no eye.

28. In the absence of the interior, there is no exterior. If there should be fullness, then non-fullness is possible. Therefore (all) this exists nowhere.

29. Neither you nor I, nor this nor these exist. There exists no (object of) comparison in the true one.

30. There is no simile in the unborn. There is (in it) no mind to think. I am the supreme Brahman. This world is Brahman only. Thou and I are Brahman only.

31. I am Chinmatra simply and there is no not-Atman. Rest assured of it. This universe is not (really at all). This universe is not (really) at all. It was nowhere produced and stays nowhere.

32. Some say that Chitta is the universe. Not at all. It exists not. Neither the universe nor Chitta nor Ahankara nor Jiva exists (really).

33-34. Neither the creation of Maya nor Maya itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, the two Samadhis, the measurer, the measure, Ajnana and Aviveka - none of these exists (truly) anywhere.

35-38. Therefore the four moving considerations and the three kinds of relationship exist not. There is no Ganga, no Gaya, no Setu (bridge), no elements or anything else, no earth, water, fire, Vayu and Akasa anywhere, no Devas, no guardians of the four quarters, no Vedas, no Guru, no distance, no proximity, no time, no middle, no non-duality, no truth, no untruth, no bondage, no emancipation, no Sat, no Asat, no happiness, etc., no class, no motion, no caste and no worldly business.

39. All is Brahman only and nothing else - all is Brahman only and nothing else. There exists then nothing (or Statement) as that 'consciousness alone is'; there is (then) no saying such as 'Chit is I'.

40-41. The statement 'I am Brahman' does not exist (then); nor does exist (then) the statement: 'I am the eternally pure'. Whatever is uttered by the mouth, whatever is thought by Manas, whatever is determined by Buddhi, whatever is cognised by Chitta - all these do not exist. There is no Yogin or Yoga then. All are and are not.

42. Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion - all these do not exist then. Know that is no not-Atman.

43. The Vedas, Sciences, Puranas, effect and cause, Ishvara and the world and the elements and mankind - all these are unreal. There is no doubt of it.

44. Bondage, salvation, happiness, relatives, meditation, Chitta, the Devas, the demons, the secondary and the primary, the high and the low - all these are unreal. There is no doubt of it.

45. Whatever is uttered by the mouth, whatever is willed by Sankalpa, whatever is thought by Manas - all these are unreal. There is no doubt of it.

46-47. Whatever is determined by the Buddhi, whatever is cognised by Chitta, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears and whatever exists as Sat, as also the ear, the eye and the limbs - all these are unreal.

48-51(a). Whatever is described as such and such, whatever is thought as so-and-so, all the existing thoughts such as 'thou art I', 'that is this', and 'He is I', and whatever happens in Moksha, as also all Sankalpas, delusion, illusory attribution, mysteries and all the diversities of enjoyment and sin - all these do not exist. So is also not-Atman. Mine and thine, my and thy, for me and for thee, by me and by thee - all these are unreal.

51(b)-52(a). (The statement) that Vishnu is the preserver, Brahma is the creator, Rudra is the destroyer - know that these undoubtedly are false.

52(b)-54(a). Bathing, utterings of Mantras, Japas (religious austerities) Homa (sacrifice), study of the Vedas, worship of the Devas, Mantra, Tantra, association with the good, the unfolding of the faults of Gunas, the working of the internal organ, the result of Avidya and the many Crores of mundane eggs - all these are unreal.

54(b)-55. Whatever is spoken of as true according to the verdict of all teachers, whatever is seen in this world and whatever exists - all these are unreal.

56-58(a). Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by anyone, whatever action is done, good or bad, whatever is done as truth - know all these to be unreal.

58(b)-59. Thou alone art the transcendental Atman and the supreme Guru of the form of Akasa, which is devoid of fitness (for it) and of the nature of all creatures. Thou art Brahman; there is no doubt of it.

60. Thou art time; and thou art Brahman, that is ever and imponderable. Thou art everywhere, of all forms and full of consciousness.

61. Thou art the truth. Thou art one that has mastered the Siddhis and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the God, the quiescent, the diseaseless, Brahman the full and greater than the great.

62-64. Thou art impartial, Sat and the ancient knowledge, recognised by the words 'Truth, etc.' Thou art devoid of all parts. Thou art the ever-existing - thou appearest as Brahma, Rudra, Indra, etc., -- thou art above the illusion of the universe - thou shinest in all elements - thou art without Sankalpa in all - thou art known by means of the underlying meaning of an scriptures; thou art ever content and ever happily seated (in thyself); thou art without motion, etc., In all things, thou art without any characteristics; in all things thou art contemplated by Vishnu and other Devas at all times.

65-69. Thou hast the nature of Chit, thou art Chinmatra unchecked, thou stayest in Atman itself, thou art void of everything and without Gunas, thou art bliss, the great, the one secondless, the state of Sat and Asat, the knower, the known, the seer, the nature of Sachchidananda, the lord of Devas, the all-pervading, the deathless, the moving, the motionless, the all and the non-all with quiescence and non-quiescence, Sat alone, Sat commonly (found in all), of the form of Nitya-Siddha (the unconditioned developed one) and yet devoid of all Siddhis.

70-73. There is not an atom which thou dost not penetrate; but yet thou art without it. Thou art devoid of existence and non-existence as also the aim and object aimed at. Thou art changeless, decayless, beyond all Nadas, without Kala or Kashta (divisions of time) and without Brahma, Vishnu and Shiva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of Self. Thou art the monarch of the kingdom of Self and yet without the conception of Self. Thou art of the nature of fullness and incompleteness.

74. There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou actest according to the nature of each. Thou art nothing but the nature of each. Have no doubt 'thou art I'.

75. This universe and everything in it, whether the seer or the seen, resembles the horns of a hare (or an illusory).

76-89(a). Earth, water, Agni, Vayu, Akasa, Manas, Buddhi, Ahankara, Tejas, the worlds and the sphere of the universe, destruction, birth, truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness, the past, present and future, the aim and the object of aim, mental restraint, inquiry, contentment, enjoyer, enjoyment, etc., the eight parts of Yoga, Yama, etc., the going and coming (of life), the beginning, middle and end, that which can be taken and rejected, Hari, Shiva, the organs, Manas, the three states, the twenty-four Tattvas, the four means, one of the same class or different classes, Bhuh and other worlds, all the castes and orders of life with the rules laid down for each, Mantras and Tantras, science and nescience, all the Vedas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened and the non-enlightened, duality and non-duality, the conclusion of all Vedantas and Shastras, the theory of the existence of all souls and that of one soul only, whatever is thought by Chitta, whatever is willed by Sankalpa, whatever is determined by Buddhi, whatever one hears and sees, whatever the guru instructs, whatever is sensed by all the organs, whatever is discussed in Mimamsa, whatever is ascertained by Nyaya (philosophy) and by the great ones who have reached the other side of the Vedas, the saying 'Shiva destroys the world, Vishnu protects it and Brahma creates it', whatever is found in the Puranas, whatever is ascertained by the Vedas and is the signification of all the Vedas - all these resemble the horns of a hare.

89(b). The conception 'I am the body' is spoken of as the internal organ.

90. The conception 'I am the body' is spoken of as the great mundane existence; the conception 'I am the body' constitutes the whole universe.

91-96. The conception 'I am the body' is spoken of as the knot of the heart, as non-wisdom, as the state of Asat, as nescience, as the dual, as the true Jiva and as with parts, is certainly the great sin and is the disease generated by the fault of thirst after desires.

97. That which is Sankalpa, the three pains, passion, anger, bondage, all the miseries, all the faults and the various forms of time - know these to be the result of Manas.

98-104. Manas alone is the whole world, the ever-deluding, the mundane existence, the three worlds, the great pains, the old age and others, death and the great sin, the Sankalpa, the Jiva, the Chitta, the Ahankara, the bondage, the internal organ and earth, water, Agni, Vayu and Akasa. Sound,, touch, form, taste and odour, the five sheaths, the waking, the dreaming and dreamless sleeping states, the guardians of the eight quarters, Vasus, Rudras, Adityas, the seen, the inert, the pairs and non-wisdom - all these are the products of Manas.

105. Rest assured that there is no reality in all that is Sankalpa. The whole world, the guru, disciple, etc., do not exist, yea, do not exist.

Thus ends the fifth chapter.

CHAPTER - VI

1-9(a). Ribhu continued again: "Know everything as Sachchinmaya (full of sat and consciousness). It pervades everything. Sachchidananda is non-dual, decayless, alone and other than all. It is 'I'. It alone is Akasa and 'thou'. It is I. There is (in it) no Manas, no Buddhi, no Ahankara, no Chitta, or the collection of these - neither 'thou' nor I, nor anything else nor everything. Brahman alone is. Sentence, words, Vedas, letters, beginning, middle or end, truth, law, pleasure, pain, existence, Maya, Prakriti, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Shastras, command, the knower, the known and the knowledge, the waking, dreaming and dreamless sleeping and the fourth state - all these do not belong to me. Everything is Sachchinmaya interwoven.

9(b)-29. No attributes pertaining to body, elements and spirit, no root, no vision, no taijasa, no Prajna, no Virat, no Sutratma, no Ishvara and no going or coming, neither gain nor loss, neither the acceptable nor the rejectable, nor the censurable, neither the pure nor the impure, neither the stout nor the lean, no sorrow, time, space, speech, all, fear, duality, tree, grass or mountain, no meditation, no Siddhi of Yoga, no Brahmana, Kshatriya or Vaishya, no bird or beast, or limb, no greed, delusion, pride, malice, passion, anger or others, no woman, Sudra, castes or others, nothing that is eatable or enjoyable, no increase or decrease, no belief in the Vedas, no speech, no worldliness or unworldliness, no transaction, no folly, no measure or measured, no enjoyment or enjoyed, no friends, son, etc., father, mother, or sister, no birth or death, no growth, body or 'I', no emptiness or fullness, no internal organs or mundane existence, no night, no day, no Brahma, Vishnu, or Shiva, no week, fortnight, month, or year, no unsteadiness, no Brahmaloaka, Vaikuntha, Kailasa and others, no Swarga, Indra, Agniloka, Agni, Yamaloka, Yama, Vayuloka, guardians of the world, three worlds - Bhuh, Bhuvah, Svah, Patala or surface of earth, no science, nescience, Maya, Prakriti, inertness,

permanency, transience, destruction, movement, running, object of meditation, bathing, Mantra or object, no adorable object, anointment or sipping with water, no flower, fruit, sandal, light waved before god, praise, prostrations or circumambulation, no entreaty conception of separateness even, oblation of food, offered food, sacrifice, actions, abuse, praise, Gayatri and Sandhi (period of junction, such as twilight, etc.), no mental state, calamity, evil desire, bad soul, Chandala (low caste person), Pulkasa, unbearableness, unspeakableness, Kirata (hunter), Kaitava (demon), partiality, partisanship, ornament, chief, or pride, no manyness, no oneness, durability, triad, tetrad, greatness, smallness, fullness, or delusion, no Kaitava, Benares, Tapas, clan, family, Sutra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision or illusion, no sacred sentences, identity, or the Siddhis, Anima, etc.

30. Everything being consciousness alone, there is no fault in anything. Everything being of the nature of Sat alone is Sachchidananda only.

31. Brahman alone is everything and there is nothing else. So 'That' is 'I', 'That' is 'I', 'That' alone is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. The eternal Brahman alone is 'I'.

32-33. I am Brahman alone without being subject to mundane existence. I am Brahman alone without any Manas, any Buddhi, organs or body. I am Brahman alone not perceivable. I am Brahman alone and not Jiva. I am Brahman alone and not liable to change.

34. I am Brahman alone and not inert. I am Brahman alone and have no death. I am Brahman alone and have no Pranas. I am Brahman alone and greater than the great.

35. This is Brahman. Great is Brahman. Truth is Brahman. It is all-pervading. Time is Brahman. Kala is Brahman. Happiness is Brahman. It is self-shining.

36. One is Brahman. Two is Brahman. Delusion is Brahman. Sama and others are Brahman. Badness is Brahman. Goodness is Brahman. It is of the form of restraint, quiescence, the all-pervading and the all-powerful.

37. The Loka (world) is Brahman. Guru is Brahman. Disciple is Brahman. It is Sadashiva. (That which) is before is Brahman. (That which will be) hereafter is Brahman. Purity is Brahman. Auspiciousness and inauspiciousness are Brahman.

38. Jiva always is Brahman. I am Sachchidananda. All are of the nature of Brahman. The universe is said to be of the nature of Brahman.

39. Brahman is Itself (Svayam). There is no doubt of it. There is nothing out of itself. The letter Om of the form of consciousness is Brahman alone. Everything is itself.

40-45. I alone am the whole universe and the highest seat, have crossed the Gunas and am greater than the great, the supreme Brahman, Guru of Gurus, the support of all and the bliss of bliss. There is no universe besides Atman. The universe is of the nature of Atman.

46-52(a). There is nowhere (or no place) without Atman. There is not even grass different from Atman. There is not husk different from Brahman. The whole universe is of the nature of Atman. All this is of the nature of Brahman. Asat is not of the nature of Brahman. There is not a grass different from Brahman. There is not a seat different from Brahman; there is not a Guru different from Brahman; there is nor a body different from Brahman. There is nothing different from Brahman like I-ness or you-ness.

52(b)-57. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere - all these are Asat (unreal) only. The differences arising from the actor, action, qualities, likes, taste and gender - all these arise from Asat and are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever else - all these are simply Asat. The internal organ is Asat. The organs are Asat. All the Pranas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons and the six tastes are Asat.

58. I am Sachchidananda. The universe is rootless. I am Atman alone, Chit and Ananda. The scenes of mundane existence are not different.

59. I am the Truth of the nature of Ananda and the nature of the imponderable Chit.

60. All this is of the nature of Jnana. I am the secondless, having Jnana and bliss. I am of the nature of an illuminator of all things. I am of the nature of all non-being.

61-63. I alone shine always. Therefore how can I with such a nature become Asat? That which is called 'thou' is the great Brahman of the nature of the bliss of consciousness and of the nature of Chit having Chidakasha and Chit alone as the great bliss. Atman alone is 'I'. Asat is not 'I'. I am Kutastha, the great guru and Sachchidananda alone. I am this born universe. No time, no universe, no Maya, no Prakriti (in me).

64. I alone am the Hari. Personally, I alone am the Sadashiva. I am of the nature of pure consciousness. I am the enjoyer of pure Sattva.

65-71. I am the only essence full of Chit. Everything is Brahman and Brahman alone. Everything is Brahman and is Chit alone. I am of the nature of the all-latent and the all-witness. I am the supreme Atman, the supreme Jyotis, the supreme wealth, the supreme goal, the essence of all Vedantas, the subject discussed in all the Shastras the nature of Yogic bliss, the ocean of the chief bliss, the brightness of all wisdom, of the nature of chief wisdom, the brightness of the fourth state and the non-fourth but devoid of them, the indestructible Chit, truth, Vasudeva, the birthless and the deathless Brahma, Chidakasha, the unconditioned, the stainless, the immaculate, the emancipated, the utterly emancipated, the soulless, the formless and of the nature of the non-created universe. The universe which is assumed as truth and non-truth does not really exist.

72. Brahman is of the nature of eternal bliss and is even by itself. It is endless, decayless, quiescent and of one nature only.

73-75. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a hare, then the world (really is). If one (person) can quench his thirst by drinking the waters of the mirage, or if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Gandharva city (merely unreal).

76-98. When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-of pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vindhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe

really be. When the dust of the earth shall be produced in the ocean, when the maddened elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when the fire flames downwards, when flame shall become (really) cold, when the lotus shall grow out of flaming fire, when Indranila (sapphire) arises in the great mountains, when Meru comes and sits in the lotus-eye, when a mountain can become the offspring of a black bee, when Meru shall shake, when a lion is killed by goat, when the three worlds can be found in the space of the hollow of an atom, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow shall walk like a swan, when the mule shall fight with a lion, when a great ass shall walk like an elephant, when the full moon shall become a sun, when Rahu (one of the nodes) shall abandon the sun and the moon, when a good crop shall arise out of the waste (burnt) seeds, when the poor shall enjoy the happiness of the rich, when the lions shall be conquered by the bravery of dogs, when the heart of Jnanis is known by fools, when the ocean is drunk by the dogs without any remainder, when the pure Akasa shall fall upon men, when heaven shall fall on the earth, when the flower in the sky shall emit fragrance, when a forest appearing in pure Akasa shall move and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is.

99. There is no universe in the womb of Aja (the unborn Brahman) - there is no universe in the womb of Atman. Duality and non-duality, which are but the results of differentiation, are really not.

100. All this is the result of Maya. Therefore, there should be Brahma-Bhavana. If misery should arise from the conception of 'I am the body', then it is certain 'I am Brahman'.

101. The knot of the heart is the wheel of Brahman, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahman.

102. That non-dual Brahman, which is eternal and of the form of unconditioned bliss, is the guard of Atman against the chief of the form of not-Atman.

103. Through instances like the above is established the nature of Brahman. Brahman alone is the all-abode. Abandon the name even of the universe.

104. Knowing for certain 'I am Brahman', give up the 'I'. Everything disappears as the flower from the hands of a sleeping person.

105. There is neither body nor Karma. Everything is Brahman alone. There are neither objects, nor actions, nor the four states.

106. Everything which has the three characteristics of Vijnana is Brahman alone. Abandoning all action, contemplate:

107. 'I am Brahman', 'I am Brahman'. There is no doubt of this. I am Brahman of the nature of Chit. I am of the nature of Sachchidananda.

108. This great science of Shankara should never be explained to any ordinary person, to an atheist or to a faithless, ill-behaved or evil-minded person.

109. It should be, after due examination, given to the high-souled ones whose minds are purified with devotion to their gurus. It should be taught for a year and a half.

110. Leaving off thoroughly and entirely the practice recommended by the (other) Upanishads, one should study the Tejobindu Upanishad always with delight.

111. By once studying it, he becomes one with Brahman.

Thus ends the sixth chapter.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Tejobindu Upanishad, as contained in the Krishna-Yajur-Veda.

30. Varaha Upanishad

Translated by K. Narayanasvami Aiyar

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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

The great sage Ribhu performed penance for twelve Deva (divine) years. At the end of the time, the Lord appeared before him in the form of a boar. He said: "Rise, rise and choose your boon". The sage got up and having prostrated himself before him said: "O Lord, I will not, in my dream, wish of thee those things that are desired by the worldly. All the Vedas, Shastras, Itihasas and all the hosts of other sciences, as well as Brahma and all the other Devas, speak of emancipation as resulting from knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature."

Then the boar-shaped Bhagavan (Lord) said:

1. Some disputants hold that there are twenty-four Tattvas (principles) and some thirty-six, whilst others maintain that there are ninety-six.
2. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye and others.
3. The organs of action are five, viz., mouth, hand, leg and others. Pranas (vital airs) are five; sound and other (viz., rudimentary principles) are five.
4. Manas, Buddhi, Chitta and Ahankara are four; thus those that know Brahman know these to be the twenty-four Tattvas.
5. Besides these, the wise hold the quintuplicated elements to be five, viz., earth, water, fire, Vayu and Akasa;
6. The bodies to be three, viz., the gross, the subtle and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming and the dreamless sleeping.
- 7-8. The Munis know the total collection of Tattvas to be thirty-six (coupled with Jiva). With these Tattvas, there are six changes, viz., existence, birth, growth, transformation, decay and destruction.
9. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities.
10. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes.

11. Vishva, Taijasa and Prajna are the three aspects of the Jiva. Sattva, Rajas and Tamas are the three Gunas (qualities).

12. Prarabdha, Sanchita and Agamin are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action);

13. And there are also thought, certainty, egoism, compassion, memory (functions of Manas, etc.), complacency, sympathy and indifference;

14. Dik (the quarters), Vayu, Sun, Varuna, Ashvini Devas, Agni, Indra, Upendra and Mrityu (death); and then the moon, the four-faced Brahma, Rudra, Kshetrajna and Ishvara.

15-16. Thus these are the ninety-six Tattvas. Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these Tattvas and am without decay are released from Ajnana and its effects and become Jivanmuktas.

17. Those that know these ninety-six Tattvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this."

Thus ends the first Chapter of Varaha Upanishad.

CHAPTER - II

1. The great Ribhu (again) addressed the Lord of Lakshmi of the form of boar thus: "O Lord, please initiate me into the supreme Brahma-Vidya (or science)."

2-3. Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: "Through (the right observance of) the duties of one's own caste and orders of life, through religious austerities and through the pleasing of the Guru (by serving him rightly), arise to persons the four, Vairagya, etc. They are the discrimination of the eternal from the non-eternal; indifference to the enjoyments of this and the other worlds;

4-5(a). The acquisition of the six virtues, Sama, etc., and the longing after liberation. These should be practiced. Having subdued the sensual organs and having given up the conception of 'mine' in all objects, you should place your consciousness of 'I' in (or identify yourself with) me, who am the witness Chaitanya (consciousness).

5(b)-7(a). To be born as a human being is difficult - more difficult it is to be born as a male being - and more so is it to be born as a Brahmana. Even then, if the fool does not cognise through the hearing, etc., of Vedanta, the true nature of the Sachchidananda (of Brahman) that is all-pervading and that is beyond all caste and orders of life, when will he obtain Moksha?

7(b)-8. I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such thing as love, except on my account. The love that is on account of me is not natural to me. As I am the seat of supreme love that 'I am not' is not.

9. He who is sought after by all, saying "I should become such", is myself, the all-pervading. How can non-light affect Atman, the self-shining which is no other than the light whence originates the words 'I am not light'.

10-12(a). My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman.

12(b)-13(a). I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to touch (or affect) me, who am Atman, the self-resplendent.

13(b)-14(a). That man who sees (his) Atman which is all-witness and is beyond all caste and orders of life as of the nature of Brahman, becomes himself Brahman.

14(b)-15(a). Whoever sees, through the evidence of Vedanta, this visible universe as the Supreme Seat which is of the form of light, attains Moksha at once.

15(b)-16(a). When that knowledge which dispels the idea that this body (alone) is Atman, arises firmly in one's mind as was before the knowledge that this body (alone) is Atman, then that person, even though he does not desire Moksha, gets it.

16(b)-17(a). Therefore how will a person be bound by Karma, who always enjoys the bliss of Brahman which has the characteristics of Sachchidananda and which is other than Ajnana?

17(b)-18. Persons with spiritual eyes see Brahman that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss that is the underlying meaning of the words 'Thou' (Tvam) and 'I' (Aham) and that is untouched by all the stains.

19. As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahman). Prajnana alone is Brahman. It has truth and Prajnana as its characteristics.

20. By thus cognising Brahman well, a person becomes immortal. One who knows his own Atman as Brahman, that is bliss and without duality and Gunas (qualities) and that is truth and absolute consciousness is not afraid of anything.

21. That which is consciousness alone which is all-pervading, which is eternal, which is all-full, which is of the form of bliss and which is indestructible, is the only true Brahman.

22-23(a). It is the settled determination of Brahma-Jnanis that there is naught else but that. As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise.

23(b)-24(a). In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage? And who is the one to be emancipated?

24(b)-25(a). The real nature of all embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (viz., do not really exist).

25(b)-26. Knowing, as Atman, all the locomotive and fixed worlds that appear as other than Atman, meditate upon them as 'I am'. Such a person then enjoys his real nature. There is no other to be enjoyed than one-Self.

27. If there is anything that is, then Brahman alone has that attribute. One who is perfect in Brahma-Jnana, though he always sees this established universe, does not see it other than his Atman.
- 28-30. By cognising clearly my form, one is not trammled by Karma. He is an undaunted person who by his own experience cognises as his own real nature all (the universe and Brahman) that is without the body and the organs of sense - that is the all-witness - that is the one noumenal Vijnana, that is the blissful Atman (as contrasted with Jivatma or the lower self) and that is the self-resplendent. He is one that should be known as 'I' (myself). O Ribhu, may you become He.
31. After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has this known fully Atman has neither emancipation nor bondage.
32. Whoever meditates, even for one Muhurta (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the all-witness, is released from all bondage.
33. Prostrations - prostrations to me who am in all the elements, who am the Chidatma (viz., Atman of the nature of wisdom) that is eternal and free and who am the Pratyagatman.
- 34-35. O Devata, you are I. I am you. Prostrations on account of myself and yourself who are infinite and who are Chidatma, myself being the supreme Isha (Lord) and yourself being Shiva (of a beneficent nature). What should I do? Where should I go? What should I reject?
36. (Nothing, because) the universe is filled by me as with the waters on the universal deluge. Whoever gives up (fondness) love of the external, love of the internal and love of the body and thus gives up all associations, is merged in me. There is no doubt about it.
37. That Paramahansa (ascetic) who, though living in the world, keeps aloof from human congregation as from serpent, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison and who has abandoned all passion and is indifferent towards all objects is no other than Vasudeva, (viz.,) myself.
38. This is Satya (Truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is naught else but I.
39. (The word) 'Upavasa' (lit., dwelling near) signifies the dwelling near (or union) of Jivatma and Paramatman and not (the religious observance as accepted by the worldly of) emaciating the body through fasts.
40. To the ignorant, what is the use of the mere drying up of the body? By beating about the hole of a snake, can we be said to have killed the big snake within.
41. A man is said to attain Paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain Sakshatkara (direct cognition) when he knows (or realises) that he is himself Brahman.
42. When a Yogin knows his Atman to be the Absolute, then he becomes a Jivanmukta.
43. To Mahatmas, to be always in the state 'I am Brahman' conduces to their salvation. There are two words for bondage and Moksha. They are 'mine' and 'not mine'.

44. Man is bound by 'mine', but he is released by 'not mine'. He should abandon all the thoughts relating to externals and so also with references to internals. O Ribhu, having given up all thoughts, you should rest content (in your Atman) ever."

45. The whole of the universe is caused through Sankalpa alone. It is only through Sankalpa that the universe manifests. Having abandoned the universe, which is of the form of Sankalpa and having fixed your mind upon the Nirvikalpa (one which is changeless), meditate upon my abode in your heart.

46. O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme.

47. Whatever is Chit (consciousness) in the universe is only Chinmatra. This universe is Chinmaya only. You are Chit. I am Chit; contemplate upon the worlds also as Chit.

48-49(a). Make the desires nil. Always be without any stain. How then can the bright lamp of Atmic Vijnana arising through the Vedas be affected by the Karma arising from the ignorance of the actor and the agent?

49(b)-50(a). Having given up not-Atman and being in the world unaffected by it, delight only in the Chinmatra within, ever intent on the One.

50(b)-51(a). As the Akasa of the pot and that of the house are both located in the all-pervading Akasa, so the Jivas and Ishvara are only evolved out of me, the Chidakasa (the one Akasa of universal consciousness).

51(b)-52(a). So that which did not exist before the evolution of Atmas (Jiva) (and Ishvara) and that which is rejected at the end (viz., universal deluge) is called Maya by Brahma-Jnanis through their discrimination.

52(b)-53(a). Should Maya and its effects (the universe) be annihilated, there is no state of Ishvara; there is no state of Jiva. Therefore like the Akasa without its vehicle, I am the immaculate and Chit.

53(b)-54. The creation, sentient as well as non-sentient from Ikshana (thinking) to Pravesha (entry) of those having the forms of Jivas and Ishvara is due to the creation (or illusion) of Ishvara; while the Samsara (worldly existence) from the waking state to salvation is due to the creation of Jiva.

55. So the Karmas ordained in the sacrifice (called) Trinachaka (so called after Nachiketas of Katha Upanishad) to Yoga are dependent upon the illusion of Ishvara; while (the systems from) Lokayata (atheistical system) to Sankhya rest on the illusion of Jiva.

56. Therefore aspirants after salvation should never make their heads enter into the field of controversy regarding Jiva and Ishvara. But with an undisturbed mind, Tattvas of Brahman should be investigated.

57. Those who do not cognise the Tattva of the secondless Brahman are all deluded persons only. Whence (then) is salvation to them? Whence then is happiness (to them) in this universe?

58. What if they have the thoughts of the superiority and inferiority (of Ishvara and Jiva)? Will sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state?

59. When Buddhi is absorbed in Ajnana, then it is termed, by the wise, sleep. Whence then is sleep to me who have not Ajnana and its effects?
60. When Buddhi is in full bloom, then it is said to be the Jagrat (waking state). As I have no changes, etc., there is no waking state to me.
61. The moving about of Buddhi in the subtle Nadis constitutes the dreaming state. In me without the act of moving about, there is no dreaming.
62. Then at the time of Sushupti when all things are absorbed, enveloped by Tamas, he then enjoys the highest bliss of his own nature in an invisible state.
63. If he sees everything as Chit without any difference, he alone is an actual Vijnani. He alone is Shiva. He alone is Hari. He alone is Brahma.
64. This mundane existence which is an ocean of sorrow is nothing but a long-lived dream, or an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman alone should be contemplated upon.
65. By causing to be absorbed this universe which is but a superimposition, the Chitta partakes of my nature. Having annihilated all the six powerful enemies, through their destruction become the non-dual One like the scent-elephant.
66. Whether the body perishes now or lasts the age of moon and stars, what matters it to me having Chit alone as my body? What matters it to the Akasa in the pot, whether it (the pot) is destroyed now or exists for a long time.
67. While the Slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it.
68. Likewise the wise do not identify themselves with their gross and subtle bodies. If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of Atma-Jnana, the wise man becomes bodiless, through the idea 'It (Brahman) is not this; It is not this'.
69. Shastras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one's fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of the past Karma which is being enjoyed in this life), the destruction of the manifestation (of the universe) takes place. Maya is thus destroyed in a three-fold manner.
70. If within himself no identification (of Jiva) with Brahman takes place, the state (of the separateness) of Jiva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease.
71. With the cessation of Prarabdha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that Maya perishes thus entirely. If it is said that all the universe is, that Brahman alone is that is of the nature of Sat.
72. If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chit.

73. In Brahman, which is one and alone, the essence of whose nature is absolute consciousness and which is remote from the differences of Jiva, Ishvara and Guru, there is no Ajnana. Such being the case, where then is the occasion for the universe there? I am that Brahman which is all full.

74. While the full moon of wisdom is robbed of its luster by the Rahu (one of the two nodes of the moon) of delusion, all actions such as the rites of bathing, alms-giving and sacrifice performed during the time of eclipse are all fruitless.

75. As salt dissolved in water becomes one, so if Atman and Manas become identified, it is termed Samadhi.

76. Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception of (divine) truth and the attainment of one's true state.

77. Then the state of being in one's own self shines of its own accord in a Yogin in whom Jnana-Sakti has dawned and who has abandoned all Karmas.

78. The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or controlled), what then on this earth cannot be accomplished?

79. He who obtains Murchchha cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman.

80. The master of Indriyas (the organs) is Manas (mind). The master of Manas is Prana. The master of Prana is Laya (absorption Yoga). Therefore Laya-Yoga should be practiced.

81. To the Yogins, Laya(-Yoga) is said to be without actions and changes. This Laya (absorption) of mind which is above speech and in which one has to abandon all Sankalpas and to give up completely all actions, should be known through one's own (experience).

82. As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon the protection of the pot on her head, so the Yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman.

83. The person who desires all the wealth of Yoga should, after having given up all thoughts, practice with a subdued mind concentration on Nada (spiritual sound) alone."

Thus ends the second Chapter of Varaha Upanishad.

CHAPTER - III

1. "The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself.

2. Whatever is seen and whatever is heard is no other than Brahman. I am that Para-Brahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom and the endless.

3. I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the Akasa, so the miseries attendant on mundane existence do not affect me.
4. Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (be-ness) through the annihilation of Asat (not-be-ness). It is only the nature of Chit (Consciousness) that is associated with this visible universe. Therefore my form is partless.
5. To an exalted Yogin, there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness.
6. Practice always silence 'I am (viz., that you yourself are) Para-Brahman' which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is second-less and which is beneficent.
7. It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and Gotra (clan). Practice silence - I am Chit, which is the Vivarta-Upadana (viz., the illusory cause) of the universe.
8. Always practice silence - I am (viz., you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither the relationship nor the differences existing in the universe and which partakes of the essence of the non-dual and the supreme Sat and Chit.
9. That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat.
10. Even the state of happiness which is eternal without Upadhis (vehicles) and which is superior to all the happiness derivable from Sushupti is of my bliss only.
11. As by the rays of the sun, thick gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishnu) Viz., the sun's luster.
12. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet.
13. As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage?
14. As in the presence of the sun the world of its-own accord begins to perform its actions, so in my presence all the worlds are animated to action.
15. As to the mother-of pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya this universe which is composed of Mahat, etc.
16. I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed one's, the bodies of Brahmanas and others.

17. As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by Vijnana. Therefore the universe is not.
18. I am neither the body nor the organs of sense and action, nor Pranas, Nor Manas, nor Buddhi, nor Ahankara, nor Chitta, nor Maya, nor the universe including Akasa and others.
19. Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chit, Sat and Ananda alone and that is Janardana (Vishnu).
20. As, through the fluctuation of water, the sun (reflected therein) is moved, so Atman arises in this mundane existence through its mere connection with Ahankara.
21. This mundane existence has Chitta as its root. This (Chitta) should be cleansed by repeated effort. How is it you have your confidence in the greatness of Chitta?
22. Alas, where is all the wealth of the kings! Where are the Brahmanas? Where are all the worlds? All old ones are gone. Many fresh evolutions have occurred.
23. Many Crores of Brahmas have passed away. Many kings have flitted away like particles of dust. Even to a Jnani, the love of the body may arise through the Asura (demoniacal) nature. If the Asura nature should arise in a wise man, his knowledge of truth becomes fruitless.
24. Should Rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again?
25. Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage?
26. O Lord of Munis, only he who has not Atma-Jnana and who is not an emancipated person, longs after Siddhis. He attains such Siddhis through medicine, (or wealth), Mantras, religious works, time and skill.
27. In the eyes of an Atma-Jnani, these Siddhis are of no importance. One who has become an Atma-Jnani, one who has his sight solely on Atman, and one who is content with Atman (the higher Self) through (his) Atman (or the lower self), never follows (the dictates of) Avidya.
28. Whatever exists in this world, he knows to be of the nature of Avidya. How then will an Atma-Jnani who has relinquished Avidya be immersed in (or affected by) it.
29. Though medicine, Mantras, religious work, time and skill (or mystical expressions) lead to the development of Siddhis, yet they cannot in any way help one to attain the seat of Paramatman.
30. How then can one who is an Atma-Jnani and who is without his mind be said to long after Siddhis, while all the actions of his desires are controlled?"

Thus ends the third Chapter of Varaha Upanishad.

CHAPTER - IV

On another occasion Nidagha asked Lord Ribhu to enlighten him as to the characteristics of Jivanmukti. To which Ribhu replied in the affirmative and said the following: "In the seven Bhumikas (or stages of development of wisdom) there are four kinds of Jivanmuktas. Of these the first stage is Subhechcha (good desire); the second is Vicharana (inquiry); the third is Tanumanasi (or pertaining to the thinned mind); the fourth is Sattvapatti (the attainment of Sattva); the fifth is Asamsakti (non-attachment); the sixth is the Padartha-Bhavana (analysis of objects) and the seventh is the Turya (fourth or final stage). The Bhumika which is of the form of Pranava (Om) is formed of (or is divided into) Akara - 'A', Ukara - 'U', Makara - 'M' and Ardha-Matra. Akara and others are of four kinds on account of the difference of Sthula (gross) Sukshma (subtle), Bija (seed or causal) and Sakshi (witness). Their Avasthas are four: waking, dreaming, dreamless sleeping and Turya (fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of Ukara is Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the Sushupti state in the gross essence of Makara is termed Vishva; in the subtle essence, Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in Turya State in the gross essence of Ardha-Matra is termed Turya-Vishva. In the subtle, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya-Turya.

The Turya essence of Akara is (or embraces) the first, second and third (Bhumikas or stages of the seven). The Turya essence of Ukara embraces the fourth Bhumika. The Turya essence of Makara embraces the fifth Bhumika. The Turya essence of Ardha-Matra is the sixth stage. Beyond this, is the seventh stage.

One who functions in the (first) three Bhumikas is called Mumukshu; one who functions in the fourth Bhumika is called a Brahavit; one who functions in the fifth Bhumika is called a Brahavidvara; one who functions in the sixth Bhumika is called a Brahavidvariya; and one in the seventh Bhumika is called a Brahavidvarishtha. With reference to this, there are Slokas. They are:

1. Subhechcha is said to be the first Jnana-Bhumi (or stage of wisdom); Vicharana, the second; Tanumanasi, the third;
2. Sattvapatti, the fourth; then come Asamsakti as the fifth, Padartha-Bhavana as the sixth and Turya as the seventh.
3. The desire that arise in one through sheer Vairagya (after resolving) 'Shall I be ignorant? I will be seen by the Shastras and the wise' (or 'I will study the books and be with the wise') - is termed by the wise as Subhechcha.
4. The association with the wise and Shastras and the following of the right path preceding the practice of indifference is termed Vicharana.

5. That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be Tanumanasi.
6. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified Chitta rests on Atman which is of the nature of Sat is called Sattvapatti.
7. The light (or manifestation) of Sattva-Guna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages is termed Asamsakti.
- 8-9. That stage wherein through the practice in the (above) five stages one, having found delight in Atman, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed Padartha-Bhavana, the sixth stage.
10. The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atman alone without the difference (of the universe) is the seventh stage called Turya.
11. The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences. (Because) the universe one sees in the waking state he thinks to be really existent.
12. When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage.
13. As the autumnal cloud being dispersed vanishes, so this universe perishes. O Nidagha, be convinced that such a person has only Sattva remaining.
14. Then having ascended the fifth stage called Sushuptipada (dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences.
- 15-16(a). Having always introvert though ever participating in external actions, those that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities).
- 16(b). (Lastly) the seventh stage which is the ancient and which is called Gudhasupti is generally attained.
17. Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor Asat, neither self nor not-self.
18. Like an empty pot in the Akasa, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without.
19. Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up.
20. Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atman which shines as the supreme Light.

21. He is said to be a Jivanmukta (emancipated person) in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible Akasa.
22. He is said to be a Jivanmukta, the light of whose mind never sets or rises in misery or happiness and who does not seek to change what happens to him (viz., either to diminish his misery or increase his happiness).
23. He is said to be a Jivanmukta who though in his Sushupti is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).
24. He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as it) in consonance to love, hatred, fear and others.
25. He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not.
26. He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear.
27. He is said to be a Jivanmukta, who though participating in all the illusory objects, is cool amidst them and is a full Atman, (being) as if they belonged to others.
28. O Muni, he is said to be a Jivanmukta, who having eradicated all the desires of his Chitta, is (fully) content with me who am the Atman of all.
29. He is said to be a Jivanmukta, who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta.
30. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal.
31. Through the path of the Guru and Shastras, enter soon sat - the Brahman that is immutable, great, full and without objects - and be firmly seated there.
32. Shiva alone is Guru; Shiva alone is Vedas; Shiva alone is Lord; Shiva alone is I; Shiva alone is all. There is none other than Shiva.
33. The undaunted Brahmana having known Him (Shiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.
34. (The Rishi) Suka is a Mukta (emancipated person). (The Rishi) Vamadeva is a Mukta. There are no others (who have attained emancipation) than through these (viz., the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become Sadyo-Muktas (viz., emancipated) immediately after (the body wear away);
35. While those who always follow the path of Vamadeva (i.e., Vedanta) in this world are subject again and again to rebirths and attain Krama (gradual) emancipation, through Yoga, Sankhya and Karmas associated with Sattva (Guna).

36. Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path; while the Vamadeva path is called the ant's path.

37-38. Those persons that have cognised the true nature of their Atman through the mandatory and prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) Maha-Vakyas (the sacred sentences of the Vedas), the Samadhi of Sankhya Yoga or Asamprajnata Samadhi and that have thereby purified themselves, attain the supreme seat through the Suka path.

39-40. Having, through Hatha-Yoga practice with the pain caused by Yama, postures, etc., become liable to the ever recurring obstacles caused by Anima and other (Siddhis) and having not obtained good results, one is born again in a great family and practices Yoga through his previous (Karmic) affinities.

41. Then through the practice of Yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path.

42. Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation. To one that sees (all) as the one (Brahman), where is delusion? Where is sorrow?

43. Those that are under the eyes of those whose Buddhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins.

44. All beings inhabiting heaven and earth that fall under the vision of Brahmavits are at once emancipated from the sins committed during many Crores of births."

Thus ends the fourth Chapter of Varaha Upanishad.

CHAPTER - V

Then Nidagha asked Lord Ribhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:

1. "The body is composed of the five elements. It is filled with five Mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas;
2. That which is bright is Tejas (fire); motion is the property of Vayu; that which pervades everywhere is Akasa. All these should be known by an aspirant after Yoga.
3. Through the blowing of Vayu-Mandala in this body, (there are caused) 21,600 breaths every day and night.
4. If there is a diminution in the Prithvi-Mandala, there arise folds in the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair;
5. If there is diminution in the essence of Tejas, there is loss of hunger and lustre; if there is diminution in the essence of Vayu, there is incessant tremor;

6. If there is diminution in the essence of Akasa, one dies. The Jivita (viz., Prana) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements rises up like birds flying up in the air.
7. It is for this reason that is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant.
8. Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain.
9. Therefore this (Udyana-Bandha) should not be practiced by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food.
10. He should practise Mantra-Yoga. Laya-Yoga and Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively. Laya, Mantra and Hatha-Yogas have each (the same) eight subservients.
- 11-12(a). They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.
- 12(b)-13(a). (Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion, straightforwardness, patience, courage, moderate eating and purity (bodily and mental).
- 13(b)-14. Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of prayers) and Vrata (religious observances).
- 15-16. They are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga.
17. Placing the left ankle on the right thigh and the right ankle on the left thigh and keeping the body erect (while sitting) is the posture "Chakra".
18. Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.
19. The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).
- 20-21. Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and blood.
22. In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.

23. It is covering by its face the Brahmarandhra (viz., Brahma's hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh.

24. In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.

25. On the next two spokes are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.

26. On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;

27-28. In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colours.

29-30. The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali.

31-33(a). Thus ten Vayus move in these Nadis. A wise man who has understood the course of Nadis and Vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atman) at the tip of his nose, in the centre of his heart and in the middle of Bindu and should see with a tranquil mind through the (mental) eyes, the nectar flowing from there.

33(b)-34. Having closed the anus and drawn up the Vayu and caused it to rise through (the repetition of) Pranava (Om), he should complete with Sri Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.

35. This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself.

36. (Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe are not in vain.

37. By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.

38. Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.

39. He should contemplate upon his Atman as Shiva and then as being bathed by nectar. In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).

40. He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.

41. As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).

42. This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.
43. This Bandha of four feet serves as a check to the three paths. This brightens up the path through which the Siddhas obtained (their Siddhis).
44. If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.
45. This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered.
46. By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.
47. With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested.
48. Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances).
49. With the increase of Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births are burnt up.
50. In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.
51. There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.
52. From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.
53. The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).
54. To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support;
55. To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practice Pranayama.
56. Even a person who is well-skilled in the practice of the three Bandhas should try always to cognise with a true heart that Principle which should be known and is the cause of all objects and their attributes.
57. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.

58. (The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).

59. He is an emancipated person who practices thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be always taken up and through Kumbhaka alone it should be filled up within.

60. It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva. That (Vayu) which is non-motionless should be shaken again through Kantha-Mudra (throat-posture).

61-62. Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu.

63. The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar.

64. Through the motion of Meru, the Devatas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).

65. Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.

66-67(a). Then to the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Devatas and through the practice of Yoga.

67(b)-68. In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha.

69-70. So also its pronunciation in Apyayana or Pluta Svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound. The short Svara goes to Bindu. The long Svara goes to Brahma-randhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.

71-72(a). This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.

72(b)-73(a). Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.

73(b)-74(a). It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.

74(b). Parichaya state is that in which Vayu is firmly fixed to Akasa, neither associated with Jiva nor not, while the body is immovable.

75. It is said that Nishpatti state is that in which there take place creation and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort.

Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta. This is what is said by the Rig-Veda. Like the eye pervading the Akasa (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu. OM, thus is the Upanishad."

Thus ends the fifth Chapter of Varaha Upanishad.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Varaha Upanishad belonging to the Krishna-Yajur-Veda.

31. Yoga-Kundalini Upanishad

Translated by K. Narayanasvami Aiyar

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. Chitta has two causes, Vasanas and (Prana) Vayu. If one of them is controlled, then both are controlled.
2. Of these two, a person should control (Prana) Vayu always through moderate food, postures and thirdly Sakti-Chala.
- 3-4. I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled, in order to please Shiva (the patron of Yogins). This is called moderate food. Posture herein required is of two kinds, Padma and Vajra.
5. Placing the two heels over the two opposite thighs (respectively) is the Padma (posture) which is the destroyer of all sins.
6. Placing one heel below the Mulakanda and the other over it and sitting with the neck, body and head erect is the Vajra posture.
7. The Sakti (mentioned above) is only Kundalini. A wise man should take it up from its place (Viz., the navel, upwards) to the middle of the eyebrows. This is called Sakti-Chala.
8. In practising it, two things are necessary, Sarasvati-Chalana and the restraint of Prana (breath). Then through practice, Kundalini (which is spiral) becomes straightened.
- 9-10(a). Of these two, I shall explain to you first Sarasvati-Chalana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that Kundalini is roused.
- 10(b)-11(a). When Prana breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards) 4 digits the Akasa of 12 digits.
- 11(b)-13(a). Then the wise man should bind the (Sarasvati) Nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundalini with all his might from right to left often and often; for a period of two Muhurtas (48 minutes), he should be stirring it up fearlessly.
- 13(b)-14. Then he should draw up a little when Kundalini enters Susumna. By this means, Kundalini enters the mouth of Susumna. Prana (also) having left (that place) enters of itself the Susumna (along with Kundalini).

15. By compressing the neck, one should also expand the navel. Then by shaking Sarasvati, Prana goes above (to) the chest.
- 16-17. Through the contraction of the neck, Prana goes above from the chest. Sarasvati who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases.
18. Gulma (a splenetic disease), Jalodara (dropsy), Pliha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.
19. I shall now briefly describe to you Pranayama. Prana is the Vayu that moves in the body and its restraint within is known as Kumbhaka.
20. It is of two kinds, Sahita and Kevala. One should practise Sahita till he gets Kevala.
21. There are four Bhedas (lit., piercing or divisions) viz., Surya, Ujjayi, Sitali and Bhastri. The Kumbhaka associated with these four is called Sahita Kumbhaka.
- 22-23. Being seated in the Padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire and water, one should shake (or throw into vibration) Sarasvati;
24. Slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril.
25. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by Vayu as also by intestinal worms.
- 26(a). This should be done often and it is this which is spoken of as Surya-Bheda.
- 26(b)-27. Closing the mouth and drawing up slowly the breath as before with the nose through both the Nadis (nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril.
28. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies his body and increases the (gastric) fire within.
29. It removes also the evils arising in the Nadis, Jalodara (water belly or dropsy) and Dhatus. This Kumbhaka is called Ujjayi and may be practiced (even) when walking or standing.
30. Drawing up the breath as before through the tongue with (the hissing sound of) 'Sa' and retaining it as before, the wise man should slowly exhale it through (both) the nostrils.
31. This is called Sitali Kumbhaka and destroys diseases, such as Gulma, Pitha, consumption, bile, fever, thirst and poison.
32. Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils.

33. Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull.

34-35. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril.

36-37(a). If his belly is full of Vayu, then he should press well his nostrils with all his fingers except his forefinger and performing Kumbhaka as before, should exhale through the left nostril.

37(b)-38. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundalini, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-Nadi (viz., Susumna).

39. It pierces also the three Granthis (or knots) differentiated through the three Gunas. This Kumbhaka is known as Bhastri and should especially be performed.

40. Through these four ways when Kumbhaka is near (or is about to be performed), the sinless Yogin should practice the three Bandhas.

41. The first is called Mulabandha. The second is called Uddiyana and the third is Jalandhara. Their nature will be thus described.

42. Apana (breath) which has a downward tendency is forced up by one bending down. This process is called Mulabandha.

43. When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu.

44-45(a). Then Agni and Apana come to (or commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping Kundalini through its heat.

45(b)-46. Then this Kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of Brahmanadi (Susumna). Therefore Yogins should daily practise Mulabandha often.

47-48(a). Uddiyana should be performed at the end of Kumbhaka and at the beginning of expiration. Because Prana Uddiyate (viz., goes up) the Susumna in this Bandha, therefore is called Uddiyana by the Yogins.

48(b)-49(a). Being seated in the Vajra posture and holding firmly the two toes by the two hands, he should press at the Kanda and at the place near the two ankles.

49(b)-50. Then he should gradually upbear the Tana (thread or Nadi) which is on the western side first to Udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When Prana reaches the Sandhi (junction) of navel, slowly it removes the impurities (or diseases) in the navel. Therefore this should be frequently practiced.

51. The Bandha called Jalandhara should be practised at the end of Kumbhaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards).
52. When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Prana goes through Brahmanadi on the western Tana in the middle.
53. Assuming the seat as mentioned before, one should stir up Sarasvati and control Prana.
54. On the first day Kumbhaka should be done four times; on the second day it should be done ten times and then five times separately;
55. On the third day, twenty times will do and afterwards Kumbhaka should be performed with the three Bandhas and with an increase of five times each day.
- 56-57. Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with Prana.
58. If a Yogin is afraid of such diseases (when attacked by them), he says, "my diseases have arisen from my practice of Yoga". Then he will discontinue this practice. This is said to be the first obstacle to Yoga.
59. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep;
60. The sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;
61. And the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation.
62. The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Then Chitta is absorbed in Susumna and Prana (therefore) never moves.
63. When the impurities (of Chitta) are thus removed and Prana is absorbed in Susumna, he becomes a (true) Yogin.
64. Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus) and this is spoken of as Mulabandha.
65. Apana thus rose up mixes with Agni and then they go up quickly to the seat of Prana. Then Prana and Apana unite with one another go to Kundalini, which is coiled up and asleep.
- 66-67. Kundalini being heated by Agni and stirred up by Vayu, extends her body in the mouth of Susumna, pierces the Brahmagranthi formed of rajas and flashes at once like lightning at the mouth of Susumna.
- 68-69(a). Then it goes up at once through Vishnugranthi to the heart. Then it goes up through Rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the Mandala (sphere) of the moon.

69(b)-70(a). It dries up the moisture produced by the moon in the Anahata-Chakra having sixteen petals.

70(b)-71. When the blood is agitated through the speed of Prana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there?

72. (Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up.

73. Through taking in this, Chitta which was moving amidst sensual objects externally is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atman.

74. Kundalini assumes the eight forms of Prakriti (matter) and attains Shiva by encircling him and dissolves itself in Shiva.

75. Thus Rajas-Sukla (seminal fluid) which rises up goes to Shiva along with Marut (Vayu); Prana and Apana which are always produced become equal.

76. Pranas flow in all things, great and small, describable, or indescribable, as fire in gold.

77. Then this body which is Adhibhautika (composed of elements) becomes Adhidaivata (relating to a tutelar deity) and is thus purified. Then it attains the stage of Ativahika.

78. Then the body being freed from the inert state becomes stainless and of the nature of Chit. In it, the Ativahika becomes the chief of all, being of the nature of That.

79. Like the conception of the snake in a rope, so the idea of the release from life and Samsara is the delusion of time.

80. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman.

81. The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava (substance) and form and the self-resplendent light and Chidatma.

82. The Sakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the Mulakanda.

83-84. Taking hold of its tail with its mouth, it is in contact with the hole of Brahmarandhra (of Susumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Svadhisthana flaming, owing to the blowing of Vayu.

85. From the blowing of Vayu and Agni, the chief (Kundalini) pierces open the Brahmagranthi and then Vishnugranthi.

86. Then it pierces Rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Shiva in Sahasrara Kamala (1000 lotuses seat or pineal gland). This should be known as the highest Avastha (state) and it alone is the giver of final beatitude.

Thus ends the first chapter.

CHAPTER - II

1. I shall hereafter describe the science called Khechhari which is such that one who knows it is freed from old age and death in this world.
2. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practice Khechhari.
- 3-4. One should regard that person as his guru on earth who knows Khechhari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of Khechhari is not easily attainable, as also its practice.
5. Its practice and Melana are not accomplished simultaneously. Those that are bent upon practice alone do not get Melana.
6. Only some get the practice, O Brahmana, after several births, but Melana is not obtained even after a hundred births.
7. Having undergone the practice after several births, some (solitary) Yogin gets the Melana in some future birth as the result of his practice.
8. When a Yogin gets this Melana from the mouth of his Guru, then he obtains the Siddhis mentioned in the several books.
9. When a man gets this Melana through books and the significance, then he attains the state of Shiva freed from all rebirths.
10. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master.
11. An ascetic should wander over the earth so long as he fails to get this science and when this science is obtained, then he has got the Siddhi in his hand (viz., mastered the psychical powers).
12. Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science.
13. He should regard as Shiva him who teaches the practice. Having got this science from me, you should not reveal it to others.
- 14-15. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahmana, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science Khechhari and being then taught well by him, should at first practice it carefully.
- 16-17. By means of this science, a person will attain the Siddhi of Khechhari. Joining with Khechhari Sakti (viz., Kundalini Sakti) by means of the (science) of Khechhari which contains the Bija (seed of letter) of Khechhari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechhari Bija (seed-letter) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas).

18. Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsa (Soma or moon part) should also be pronounced in the reverse order.
19. Then a letter composed of three Amsas of the form of moon has been described; and after that, the eight letter should be pronounced in the reverse order;
20. Then consider it as the supreme and its beginning as the fifth and this is said to the Kuta (horns) of the several bhinnas (or parts) of the moon.
- 21-22(a). This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion) which is born in his body and which is the source of all vicious deeds.
- 22(b)-23. He who recites this five lakhs of times with very great care - to him the science of Khechari will reveal itself. All obstacles vanish and the Devas are pleased.
24. The destruction of Valipalita (viz., wrinkle and grayness of hair) will take place without doubt. Having acquired this great science, one should practice it afterwards.
- 25-26. If not, O Brahmana, he will suffer without getting any Siddhi in the path of Khechari. If one does not get this nectar like science in this practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi.
27. As soon as he gets this science, he should practice it; and then the sage will soon get the Siddhi.
28. Having drawn out the tongue from the root of the palate, a knower of Atman should clear the impurity (of the tongue) for seven days according to the advice of his Guru.
29. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Snuhi ("Euphorbia Antiquorum") and should cut for the space of a hair (the Fraenum Lingui).
30. Having powdered Saindhava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair.
31. Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-Bandha (Bandha at the head), which is at the root of the tongue is destroyed.
32. Then the Yogin who knows timely action should encircle with Siro-Vastra (lit. the cloth of the head) the Vak-Ishvari (the deity presiding over speech) and should draw (it) up.
33. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears;
34. Having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head).
- 35-36. It goes up obliquely to Sakha and downwards to the well of the throat. In another three years, it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat.

37. Gradually it opens the great adamantine door in the head. The rare science (of Khechari) Bija has been explained before.

38. One should perform the six Angas (parts) of this Mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis;

39. And this Karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay.

40-41(a). Therefore it should be practiced, O best of sages, little by little. When the tongue goes to the Brahmastrand through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the Devas.

41(b)-42. On doing this for three years with the point of finger, he should make the tongue enter within; then it enters Brahmadvāra (or hole). On entering the Brahmadvāra, one should practise Mathana (churning) well.

43. Some intelligent men attain Siddhi even without Mathana. One who is versed in Khechari Mantra accomplishes it without Mathana.

44-46(a). By doing the Japa and Mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform Mathana slowly.

46(b)-47. In six months, the state of Mathana becomes natural like sleep in Children. And it is not advisable to do Mathana always. It should be done (once) only in every month.

48. A Yogin should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained.

49. Then he sees the whole universe in his body as not being different from Atman. This path of the Urdhva-Kundalini (higher Kundalini), O chief of Kings, conquers the macrocosm.

Thus ends the second chapter.

CHAPTER - III

1. Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign?"

2. In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).

3. A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).

4-5. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of Sakti and Sakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.

6. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.

7-8(a). Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle; one should stand in the seat of Bindu and close the nostrils.

8(b)-9(a). Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).

9(b)-11. There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows).

12. Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards.

13. He who practices thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.

14-15. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.

16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;

17-18(a). And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice.

18(b)-19. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari - that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.,).

20-21(a). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).

21(b)-23(a). The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds - all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles).

23(b)-24(a). The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.

24(b)-25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.

26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.

27-28(a). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state.

28(b)-29(a). Who am I? How has this stain of mundane existence accrued to me? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states?

29(b)-30. Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.

31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.

33. That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person.

34. And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.

35. Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless.

Thus ends the third chapter.

Hari Om Tat Sat!

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Yogakundalini Upanishad belonging to the Krishna-Yajur-Veda.

32. Yoga Sikha Upanishad

Translated by P. R. Ramachander

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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

"All the living beings are surrounded by the net of illusion, Oh God, Parameshwara, Oh God of Gods, How will they attain salvation? Be kind enough to tell." Asked Lord Brahma to Lord Parameshwara and he replied as follows: 1.1

Some people say that the only way out is Jnana (knowledge). To attain occult powers, that alone will not suffice. How can Jnana without Yoga lead to salvation? It is also true that Yoga alone without Jnana will not lead to salvation. So the one who aims at salvation, should learn Jnana and Yoga together. 1.2

Like a rope ties a bird, the minds of all living beings are tied. Enquiries and researches do not affect the tie of this mind. So the only way to win over this mind is through victory over Prana. There is no other option to get victory over Prana except Yoga and there are no methods except those shown by Siddhas. 1.3

So I am teaching you this Yoga Shika (head of all yogas). It is greater than all Jnanas. After sitting in either Padmasana (lotus position) or any other Asana, and after concentrating the sight to the tip of the nose and after controlling both the hands and legs, meditate on the letter 'Om' with a concentrated mind. If one continuously meditates on Parameshwara, he would become an expert in yoga and the Parameshwara would appear before him. 1.4

If we sit in an asana and continuously practice, the bindu will cease from going down. Without Pooraka and Rechaka, the Prana would stand in Kumbhaka for a very long time. You would hear different types of sound. The nectar will start flowing from the place of the moon. Hunger and thirst will cease. Mind would get concentrated on the ever flowing bliss. The four steps for this are Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga. The great Maha Yoga, which is one, has been divided in to four and named as above. The prana goes out with sound "ham" and goes in with the word "sa", and all beings naturally chant the mantra "Hamsa, Hamsa" (while exhaling and inhaling). This is chanted in the Sushumna after being taught by the Guru in an inverted manner (Hamsa inverted is soham). This chanting of the mantra "Soham, Soham (I am it)" is called Mantra Yoga. Sun is the letter "Ha" and moon is the letter "Tha". The joining of sun and the moon is the Hatha Yoga. Due to Hatha Yoga, the idiocy which is the cause of all doshas (draw backs) is swallowed. When the merging of Jeevatma and Paramatma takes place, mind melts and vanishes. And only air of Prana remains. This is called Laya Yoga. Because of Laya Yoga that heavenly Swathmananda Sowkhya (the well being of the joy of ones own soul) is attained. In the great temple of the middle of yoni (the female organ) the principle of the Devi, which is red like Hibiscus flower lives as Rajas in all beings. The merger of this rajas with the male principle is called Raja Yoga. As a result of Raja Yoga, the Yogi gets all the occult

powers like Anima. You have to understand that all these four types of Yogas are nothing but the merger of Prana, Apana and Samana. 1.5

For all those who have a body, their body is the temple of Shiva. It can give them occult powers. The triangular part in between the anus and penis is called the mooladhara. This is the place where Shiva lives as a life giving force. There the Parashakthi called Kundalini lives. From there wind is produced. The fire is also produced from there. From there only the sound 'Hamsa' and the mind are also produced. This place which would give whatever is asked for is called Kamakhya peetam (the seat of passion). In the edge of the anus is the Swadishtana Chakra with six petals. Near the belly is the Mani Poora Chakra with its ten petals. In the place near the heart the Anahatha Chakra with its 12 petals exists. And, Hey Lord Brahma, this is called the Poorna Giri Peeta. In the depression in the throat, Vishudhi Chakra with its 16 petals exists. Hey lord of Lords that is the Jalandara Chakra. In between the eyelids is the Agna Chakra with its two petals. Over that is the Maha Peeta called Udayana. 1.6

Second Chapter

This world functions because of the unclear foundation power which is described as Maha Maya, Maha Lakshmi, Maha Devi and Maha Saraswathi. That power shines in a micro form as a Bindu (dot) on the Peeta (seat). That Bindu breaks the Peeta and emerges from there in the form of Nadha (sound). That Nadha Brahma assumes three shapes viz., Macro, Micro and external. The macro form is the big shape which is pervaded by the five Brahmans. The micro form which arises from the Nadha with its three Bheejas (roots) is the form of Hiranya Garbha. Para is the ever true property of Satchitananda. By continuously chanting the Atma mantra, the glitter will occur in Para Thathwa (the philosophy of the external). For the Yogi who has stopped his mind, this appears in the micro form similar to the flame of the lamp, moon's crescent, like a fire fly, like a streak of lightning and like the glitter of stars. There are no greater mantras than Nadha (sound), no Gods greater than Atma, no greater worship than the meditation and no pleasure greater than satisfaction. My devotee who understands this would remain stable in his happiness. To that great man who has great devotion to God as well as similar great devotion to his teacher, all this would be understood automatically.

Third Chapter

That great ever living Nadha (sound) is called Sabhda Brahman. It is the strength residing in the Mooladhara. Para is the foundation for its own self and is of the form of Bindhu. That Nadha coming out of Parashakthi (similar to the germ coming out of the seed) is called Pasyanthi (we see). The Yogis who are able to see using the Pasyanthi Shakthi, understand that it is the whole world. That power produces sound like a rain starting from the heart. Hey Lord of Lords, there it is called Madhyama. It is called Vaikari when it merges in the sound form with Prana and exists in the throat and jaw. It produces all the alphabets from Aa to Ksha. From alphabet words arise and from words rise the sentences and from them all the Vedas and Mantras. This Goddess Saraswathi lives in the cave of intelligence in all beings. In meditation when will power melts, you can reach this Para Thathwa.

Fourth Chapter

Because the divine power is single, there are no differences there. You have to understand that the thought process of living beings is like seeing a snake in a rope. When you do not know, it is a rope and then for a small time the rope appears as a snake. The ordinary intelligence is similar to this. We see everything as the world that we see. There is no reason or basis for this world to be different from

this Brahman. So the World is only Brahman and not anything different. If you understand the Para Thathwa like this, where is the cause for differentiation? 4.1

In Taittiriya Upanishad fear has been told as belonging to that foolish person who finds difference between Jeevatma (soul) and Paramatma (God). Though this world has been told as some thing to be experienced, in the next moment it vanishes like a dream. There is no state of waking up in a dream. There is no dream in the state of waking up. Both of them are not there in Laya. Laya is not in both of them. All these three are illusions created by the three characters. The one who sees this would be above characteristics and would be forever. 4.2

The Chaithanya (activity) starts in the form of the world. All these are Brahman. It is useless to differentiate it as Atma and Anatma when dealing with wise people. The foolish man thinks that body is attached to the soul. The belief that pot is mixed with the mud and the water is mixed with mirage and similarly the belief that body is mixed up with the soul is because of taking recourse to ignorance. 4.3

Fifth Chapter

That Yogi who has mastered yoga and who has complete control over his senses would attain whatever he imagines. The Teacher (guru) is the Brahma, He is Vishnu and He is the Lord of Lords Sadashiva and there is nobody greater than the teacher in all the three worlds. We should worship with devotion that Parameshwara, who is the great Soul who has taught us the divine knowledge. The one who worships like that would get the result of Jnana fully. Do not keep your aim because of the wavering mind on occult powers. The one, who knows this principle well, is the one who has attained salvation. There is no doubt about it.

Sixth Chapter

That great light in which the Bhoo Loka, Bhuvar Loka and Suvar Loka [Worlds] and the Sun, Moon and Fire Gods, are but a small part in the letter "Om". When mind wavers, the worldly life and when it is firm, the salvation will result. So Lord Brahma, using great intelligence we have to keep the mind not to waver. For desire to possess wealth, the mind is the reason. When that is destroyed, the world would be destroyed. One should with lot of effort start the treatment for that. When a man looks after his mind using his mind and realizes that it has stopped running, he would see the Parabrahman, which is very difficult to see. The Yogi is able to get salvation by seeing his mind with his mind. We have to see the mind with the mind and hanker for that mad state. We have to see the mind with the mind and be stable in Yoga. 6.1

In any place where the wind moves, the mind also wavers. Mind is called moon, sun, wind, sight and fire. The Bindu (dot), Nadha (sound) and the Kala (crescent) are the Gods Vishnu, Brahma and Ishwara. By constant practice of Nadha, the bad influences will vanish. That which is Nadha becomes the Bindu and then becomes the mind. One has to clearly aim at the unification of Nadha, Bindu and Chintha. Mind itself is the Bindu and that is the reason for the state of creation of the world. Similar to milk being produced by the cow, Bindu is produced by the mind. 6.2

The one who realizes well the six wheels (Aghna chakras) enters the world of pleasure. One has to enter it by controlling the airs in the body. One has to send the air (Vayu) upwards. One has to practice Vayu, Bindu Chakra and Chintha. Once the Yogi realizes Samadhi by one of them, he feels that everything is nectar like. Similar to the fact that the fire inside the wood cannot be brought out without churning it by another wood, without practice, the lamp of wisdom can not be lit. Adopting his

teacher as the one who pilots the ship and by adopting his teachings as the stable ship, with the power of constant practice, one crosses the sea of this birth. Thus tells this Upanishad.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Yoga-Sikhopanishad belonging to the Krishna-Yajur-Veda.

33. Yoga Tattva Upanishad

Translated by K. Narayanasvami Aiyar

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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. I shall now describe Yoga-Tattva (Yoga-Truth) for the benefit of Yogins who are freed from all sins through the hearing and the studying of it.
2. The supreme Purusha called Vishnu, who is the great Yogin, the great being and the great Tapasvin, is seen as a lamp in the path of the truth.
3. The Grandfather (Brahma) having saluted the Lord of the universe (Vishnu) and having paid Him due respects, asked Him (thus): "Pray, explain to us the truth of Yoga which includes in it the eight subservient."
4. To which Hrisiksha (the Lord of the senses or Vishnu) replied thus: "Listen. I shall explain its truth. All souls are immersed in happiness and sorrow through the snare of Maya.
- 5-6. Kaivalya, the supreme seat, is the path which gives them emancipation, which rends asunder the snare of Maya, which is the destroyer of birth, old age and disease and which enables one to overcome death. There are no other paths to salvation. Those who go round the net of Shastras are deluded by that knowledge.
7. It is impossible even for the Devas to describe that indescribable state. How can that which is self-shining be illuminated by the Shastras?
8. That only which is without parts and stains and which is quiescent beyond all and free from decay becomes the Jiva (self) on account of the results of past virtues and sins.
9. How did that which is the seat of Paramatman, is eternal and above the state of all existing things and is of the form of wisdom and without stains attain the state of Jiva?
10. A bubble arose in it as in water and in this (bubble) arose Ahankara. To it arose a ball (of body) made of the five (elements) and bound by Dhatus.
11. Know that to be Jiva which is associated with happiness and misery and hence is the term Jiva applied to Paramatman which is pure.
- 12-13. That Jiva is considered to be the Kevala (alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart-burning, grief and gladness.
14. So I shall tell you the means of destroying (these) sins. How could Jnana capable of giving Moksha arise certainly without Yoga?

15. And even Yoga becomes powerless in (securing) Moksha when it is devoid of Jnana. So the aspirant after emancipation should practice (firmly) both Yoga and Jnana.

16. The cycle of births and deaths comes only through Jnana and perishes only through Jnana. Jnana alone was originally. It should be known as the only means (of salvation).

17-18(a). That is Jnana through which one cognises (in himself) the real nature of Kaivalya as the supreme seat, the stainless, the partless and of the nature of Sachchidananda without birth, existence and death and without motion and Jnana.

18(b)-19. Now I shall proceed to describe Yoga to you: Yoga is divided into many kinds on account of its actions: (viz.,) Mantra-Yoga, Laya-Yoga, Hatha-Yoga and Raja-Yoga.

20. There are four states common to all these: (viz.,) Arambha, Ghata, Parichaya and Nishpatti.

21. O Brahma, I shall describe these to you. Listen attentively. One should practice the Mantra along with its Matrikas (proper intonations of the sounds) and others for a period of twelve years;

22. Then he gradually obtains wisdom along with the Siddhis, (such as) Anima, etc. Persons of weak intellect who are the least qualified for Yoga practice this.

23-24(a). The (second) Laya-Yoga tends towards the absorption of the Chitta and is described in myriads of ways; (one of which is) - one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping, or eating. This is called Laya-Yoga.

24(b)-25. Now hear (the description of) Hatha-Yoga. This Yoga is said to possess (the following) eight subservient, Yama (forbearance), Niyama (religious observance), Asana (posture), Pranayama (suppression of breath), Pratyahara (subjugation of the senses), Dharana (concentration), Dhyana, the contemplation on Hari in the middle of the eyebrows and Samadhi that is the state of equality.

26-27. Maha-Mudra, Maha-Bandha and Khechari, Jalandhara, Uddiyana and Mula-Bandha, uttering without intermission Pranava (OM) for a long time and hearing the exposition of the supreme truths, Vajroli, Amaroli and Sahajoli, which form a triad - all these separately I shall give a true description of.

28-29(a). O four-faced one (Brahma), among (the duties of) Yama moderate eating - and not others - forms the principal factor; and non-injury is most important in Niyama.

29(b). (The chief postures are) four (viz.,) Siddha, Padma, Simha and Bhadra.

30-31. During the early stages of practice the following obstacles take place, O four-faced one, (viz.,) laziness, idle talk, association with bad characters, acquisition of Mantras, etc., playing with metals (alchemy) and woman, etc., and mirage. A wise man having found out these should abandon them by the force of his virtues.

32. Then assuming Padma posture, he should practice Pranayama. He should erect a beautiful monastery with a very small opening and with no crevices.

33. It should be well pasted with cow-dung or with white cement. It should be carefully freed from bugs, mosquitoes and lice.

34. It should be swept well every day with a broom. It should be perfumed with good odours; and fragrant resins should burn in it.

35-36(a). Having taken his seat neither too high nor too low on a cloth, deer-skin and Kusa grass spread, one over the other, the wise man should assume the Padma posture and keeping his body erect and his hands folded in respect, should salute his tutelary deity.

36(b)-40. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor vary rapidly and snapping the fingers once is called a Matra.

41-44. Drawing the air through the left nostril for about sixteen Matras and having retained it (within) for about sixty-four Matras, one should expel it again through the right nostril for about thirty-two Matras. Again fill the right nostril as before (and continue the rest). Practice cessation of breath four times daily (viz.,) at sunrise, noon, sunset and midnight, till eighty (times are reached). By a continual practice for about three months, the purification of the Nadis takes place. When the Nadis have become purified, certain external signs appear on the body of the Yogin.

45-46(a). I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body and along with these, absence of restlessness in the body.

46(b)-49. The proficient in Yoga should abandon the food detrimental to the practice of Yoga. He should give up salt, mustard; things sour, hot, pungent, or bitter vegetables; asafetida, etc., worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, etc. During the early stages of practice, food of milk and ghee is ordained; also food consisting of wheat, green pulse and red rice are said to favour the progress. Then he will be able to retain his breath as long as he likes.

50-53. By thus retaining the breath as long as he likes, Kevala Kumbhaka (cessation of breath without inspiration and expiration) is attained. When Kevala Kumbhaka is attained by one and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice), sweat is given out; he should wipe it off. Even after that, owing to the retaining of the breath, the person practicing it gets phlegm. Then by an increased practice of Dharana, sweat arises.

54. As a frog moves by leaps, so the Yogin sitting in the Padma posture moves on the earth. With a (further) increased practice, he is able to rise from the ground.

55. He, while seated in Padma posture, levitates. There arises to him the power to perform extraordinary feats.

56. He does (or should) not disclose to others his feats of great powers (in the path). Any pain small or great, does not affect the Yogin.

57. Then excretions and sleep are diminished; tears, rheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him.

58-60. With a still further practice, he acquires great strength by which he attains Bhuchara Siddhi, which enables him to bring under his control all the creatures that tread this earth; tigers, Sarabhas (an animal with eight legs), elephants, with bulls or lions die on being struck by the palm of the Yogin. He becomes as beautiful as the god of love himself.

61-62. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection, his virility will be lost; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen, a good odour pervades the body of the Yogin.

63. Then sitting in a secluded place, he should repeat Pranava (OM) with three Pluta-Matras (or prolonged intonation) for the destruction of his former sins.

64. The Mantra, Pranava (OM) destroys all obstacles and all sins. By practicing thus he attains the Arambha (beginning or first) state.

65-66. Then follows the Ghata (second State) - one which is acquired by constantly practicing suppression of breath. When a perfect union takes place between Prana and Apana, Manas and Buddhi, or Jivatma and Paramatman without opposition, it is called the Ghata state. I shall describe its signs.

67. He may now practice only for about one-fourth of the period prescribed for practice before. By day and evening, let him practice only for a Yama (3 hours).

68-69(a). Let him practice Kevala Kumbhaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called Pratyahara.

69(b). Whatever he sees with his eyes let him consider as Atman.

70. Whatever he hears with his ears let him consider as Atman. Whatever he smells with his nose let him consider as Atman.

71. Whatever he tastes with his tongue let him consider as Atman. Whatever the Yogin touches with his skin let him consider as Atman.

72. The Yogin should thus unwearied gratify his organs of sense for a period of one Yama every day with great effort.

73-74. Then various wonderful powers are attained by the Yogin, such as clairvoyance, Clair-audience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible and the transmutation of iron into gold when the former is smeared over with his excretion.

75-76. That Yogin who is constantly practicing Yoga attains the power to levitate. Then should the wise Yogin think that these powers are great obstacles to the attainment of Yoga and so he should never take delight in them. The king of Yogins should not exercise his powers before any person whatsoever.

77. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed.

78-79. His disciples would, without doubt, request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forgets to practice (Yoga); so he should practice day and night Yoga without forgetting the words of the Guru. Thus passes the Ghata state to one who is constantly engaged in Yoga practice.

80. To one nothing is gained by useless company, since thereby he does not practice Yoga. So one should with great effort practice Yoga.

81-83(a). Then by this constant practice is gained the Parichaya state (the third state). Vayu (or breath) through arduous practice pierces along with Agni the Kundalini through thought and enters the Susumna uninterrupted. When one's Chitta enters Susumna along with Prana, it reaches the high seat (of the head probably) along with Prana.

83(b). There are the five elements: Prithvi, Apas, Agni, Vayu and Akasa.

84-87(a). To the body of the five elements, there is the fivefold Dharana. From the feet to the knees is said to be the region of Prithvi, is four-sided in shape, is yellow in colour and has the Varna (or letter) 'La'. Carrying the breath with the letter 'La' along the region of earth (viz., from the foot to the knees) and contemplating upon Brahma with four faces and four mouths and of a golden colour, one should perform Dharana there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element.

87(b)-90. The region of Apas is said to extend from the knees to the anus. Apas is semi-lunar in shape and white in colour and has 'Va' for its Bija (seed) letter. Carrying up the breath with the letter 'Va' along the regions of Apas, he should contemplate on the God Narayana having four arms and a crowned head, as being of the colour of pure crystal, as dressed in orange clothes and as decayless; and practicing Dharana there for a period of two hours, he is freed from all sins. Then there is no fear for him from water and he does not meet his death in water.

91. From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, of red colour and has the letter 'Ra' for its (Bija) seed.

92-93(a). Raising the breath made resplendent through the letter 'Ra' along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the colour of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance.

93(b)-94(a). Practicing Dharana there for a period of two hours, he is not burnt by fire even though his body enters the fire-pit.

94(b)-96. From the heart to the middle of the eyebrows is said to be the region of Vayu. Vayu is hexangular in shape, black in colour and shines with the letter 'Ya'. Carrying the breath along the region of Vayu, he should contemplate on Ishvara, the Omniscient, as possessing faces on all sides; and practicing Dharana there for two hours, he enters Vayu and then Akasa.

97-98(a). The Yogin does not meet his death through the fear of Vayu. From the centre of the eyebrows to the top of the head is said to be the region of Akasa, is circular in the shape, smoky in colour and shining with letter 'Ha'.

98(b)-101(a). Raising the breath along the region of Akasa, he should contemplate on Sadashiva in the following manner, as producing happiness, as of the shape of Bindu, as the great Deva, as having the shape of Akasa, as shining like pure crystal, as wearing the rising crescent of moon on his head, as having five faces, ten hands and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favours and as the cause of all the causes.

101(b). By practising Dharana in the region of Akasa, he obtains certainly the power of levitating in the Akasa (ether).

102. Wherever he stays, he enjoys supreme bliss. The proficient in Yoga should practice these five Dharanas.

103. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.

104-105. Then he should practise Dharana for a period of six Ghatikas (2 hours, 24 minutes). Restraining the breath in (the region of) Akasa and contemplating on the deity who grants his wishes - this is said to be Saguna Dhyana capable of giving (the Siddhis) Anima, etc. One who is engaged in Nirguna Dhyana attains the stage of Samadhi.

106. Within twelve days at least, he attains the stage of Samadhi. Restraining his breath, the wise one becomes an emancipated person.

107. Samadhi is that state in which the Jivatman (lower self) and the Paramatman (higher Self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so.

108-109(a). He will become absorbed in Parabrahman and does not require Utkranti (going out or up). But if he does not so desire and if his body is dear to him, he lives in all the worlds possessing the Siddhis of Anima, etc.

109(b)-110. Sometimes he becomes a Deva and lives honoured in Svarga; or he becomes a man or an Yaksha through his will. He can also take the form of a lion, tiger, elephant, or horse through his own will.

111. The Yogin becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure but the result is the same.

112-115(a). Place the left heel pressed on the Anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can and then slowly breathe out. After practicing it with the left foot, practice it with the right. Place the foot that was stretched before on the thigh. This is Maha-Bandha and should be practiced on both sides.

115(b)-117(a). The Yogin sitting in Maha-Bandha and having inhaled the air with intent mind, should stop the course of Vayu (inside) by means of the throat Mudra and occupying the two sides (of the throat) with speed. This is called Mahavedha and is frequently practiced by the Siddhas.

117(b)-118(a). With the tongue thrust into the interior cavity of the head (or throat) and with the eyes intent on the spot between the eyebrows, this is called Khechari-Mudra.

118(b)-119(a). Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the Jalandhara (Bandha); and is a lion to the elephant of death.

119(b)-120(a). That Bandha by which Prana flies through Susumna is called Uddiyana Bandha by the Yogins.

120(b)-121(a). Pressing the heel firmly against the anus, contracting the anus and drawing up the Apana, this is said to be Yoni-Bandha.

121(b)-122(a). Through Mula-Bandha, Prana and Apana as well as nada and Bindu are united and gives success in Yoga; there is no doubt about this.

122(b)-124(a). The one practicing in a reversed manner (or on both sides) which destroys all diseases, the gastric fire is increased. Therefore a practitioner should collect a large quantity of provisions, (for) if he takes a small quantity of food, the fire (within) will consume his body in a moment.

124(b)-125. On the first day, he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and grayness of hair will disappear within three months.

126. He who practices only for a period of a Yama (twenty-four minutes) every day conquers time. He who practices Vajroli becomes a Yogin and the repository of all Siddhis.

127-128. If the Yoga Siddhis are ever to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He who drinks of the nectar thus is rendered immortal day by day. He should daily practice Vajroli. Then it is called Amaroli.

129-131(a). Then he obtains the Raja-Yoga and certainly he does not meet with obstacles. When a Yogin fulfils his action by Raja-Yoga, then he certainly obtains discrimination and indifference to objects. Vishnu, the great Yogin, the grand one of great austerities and the most excellent Purusha is seen as a lamp in the path of truth.

131(b)-134(a). That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son and he who is now son will be again father. Thus are the egos of this world wandering in the womb of birth and death like a bucket in the wheel of a well and enjoying the worlds.

134(b)-136(a). There are the three worlds, three Vedas, three Sandhyas (morning, noon and evening), three Svaras (sounds), three Agnis and Gunas, and all these are placed in the three letters (OM). He who understands that which is indestructible and is the meaning of the three (OM) - by him are all these worlds strung. This is the Truth, the supreme seat.

136(b)-138(a). As the smell in the flower, as the ghee in the milk, as the oil in the gingili seed and as the gold in the quartz, so is the lotus situated in the heart. Its face is downwards and its stem upwards. Its Bindu is downwards and in its centre is situated Manas.

138(b)-139(a). By the letter 'A', the lotus becomes expanded; by the letter 'U', it becomes split (or opened). By the letter 'M', it obtains Nada; and the Ardha-Matra (half-metre) is silence.

139(b)-140(a). The person engaged in Yoga obtains the supreme seat, which is like a pure crystal, which is without parts and which destroys all sins.

140(b)-141. As a tortoise draws its hands and head within itself, so drawing in air thus and expelling it through the nine holes of the body, he breathes upwards and forwards.

142. Like a lamp in an air-tight jar which is motionless, so that which is seen motionless through the process of Yoga in the heart and which is free from turmoil, after having been drawn from the nine holes, is said to be Atman alone."

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
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 Yogatattva Upanishad belonging to the Krishna-Yajur-Veda.