

Upanishads

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Kaula Upanishad

May the Kaulika triumph!
May Varuni triumph!
May Truth triumph!
May fire triumph!
May all living things triumph!

Hail to the Absolute!
Hail to Earth!
Hail to Fire!
Hail to Air!
Hail to Guru!
You are like the Cosmos!
You are that, self-evidently!
I will speak of the Divine Law!
I will speak the truth!
That must protect me!
The source of speech must protect me!
Protect me!
Protect my speech!
Om Shanti Shanti Shanti.

Now the investigation into Dharma. (It is) knowledge and mind. It is the unified cause of both knowledge and liberation. Siddhi emanating from one's own being arises from liberation.

The five objects of the senses constitute the expanded Cosmos. Of all this Knowledge is the Essence. Yoga is liberation.

The Absolute without parts (Adharma) is the Creator. Ignorance is the same as knowledge. Ishvara, the Lord is the Cosmos. The eternal is the same as the transitory. Knowledge is identical with the absence of knowledge. Adharma is Dharma. This is liberation.

The five bonds constitute the essence of real knowledge. The Pinda is the producer (of all). In that is liberation.

This is real knowledge. Of all the senses the eye is the chief. One should behave in a way opposite to that expected. One should not do this devoid of rightness. All this is the essence of Shambhavi.

The amnaya (practice or direction) is not to be found in knowledge. Guru is oneness. All is oneness within the mind. Siddhi does not exist in uninitiated ones. Abandon pride and so forth.

One should not reveal this. One should not discuss this with pashus. Even weak argument may contain the truth. One should not make distinctions. Do not speak of the secret of self. One may speak of it to a pupil.

Within a Shakta, outwardly a Shaiva, in the world a Vaishnava. This is the rule. Liberation comes from knowledge of self.

Condemn not others such as Adhyatmika. Do not perform vows. Do not establish oneself on restraint. Binding oneself is not liberation.

A Kaula should not practice outwardly. One becomes equal to All. One becomes liberated.

One may read these sutras at sunrise. One attains the siddhi of knowledge.

This is the knowledge of Self, or Parameshvari.

May the Kaula triumph!

Om shanti shanti shanti.

The Kaula Upanishad is complete.

Pinda Upanishad

Om! O Devas!

May we hear only the good with our ears; O the ones to be worshipped!

May we see only the good with our eyes!

May we have strong limbs and bodies, which will enable us to pray and worship the Devas!

May we live unto such time the Devas feel we should live!

May Lord Indra of great fame shower some grace and good on us!

May Lord Surya (the Sun God), the knower of all, shower some grace and good on us!

May Lord Garuda, who has an unfettered clear path (to liberation), shower grace and good on us!

May Lord Brihaspati shower some grace and good on us!

Om Shanti! Shanti! Shanti!

All the Gods all and the wise men asked this question to Brahman:

"How can the dead receive without consciousness their balls of meal, or the Pinda (as it is called in Sanskrit)? And when into the five great elements - The body dissolving returns back - And the soul departs from it - At which place does it abide then?"

Then Brahman spoke:

"In water, it stays for three days; three days in fire; then it goes through the ether three days; and for a day then, in the wind."

"Then with the first meal ball - the atoms reassemble again; and with the second meal ball originates new flesh, skin and blood."

"And with the third meal ball - consciousness originates in him anew; and with the fourth meal ball originates the bones and the marrow."

"And with the fifth meal ball - Hands and fingers, head and the mouth; and with the sixth meal ball are formed the heart, neck and palate."

"By the seventh meal ball, vitality for a long life; and with the eighth meal ball he attains the power of speech."

"And with the ninth meal ball - all the organs are tightened; and with the tenth meal ball comes the powers anew in the stream."

Thus is formed through the offerings of meal balls, a new body from ball to ball.

Om! O Devas!

May we hear only the good with our ears; O the ones to be worshipped!

May we see only the good with our eyes!

May we have strong limbs and bodies, which will enable us to pray and worship the Devas!

May we live unto such time the Devas feel we should live!

May Lord Indra of great fame shower some grace and good on us!

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May Lord Garuda, who has an unfettered clear path (to liberation), shower grace and good on us!

May Lord Brihaspati shower some grace and good on us!

Om Shanti! Shanti! Shanti!

Shyama Upanishad

Om Krim. In the thousand petalled lotus one may achieve the true form of the absolute, most beautiful, using three Krim, two Hum, two Hrim, Dakshine Kalike, then the previous seven syllables, ending with svaha. This is the best of all mantras.

One who recites this is lord of gods, the lord of the universe, the lord of women, every guru, all name, learned in all the vedas, immersed in all the sacred waters, Sadashiva himself.

Triangle, triangle, triangle, triangle, triangle, together with eight filamented petals, with a bhupura. Place Devi here, and in the heart and other limbs meditate on Her.

Meditate on Kalika as an adolescent, the colour of a thunder cloud, with crooked teeth, her hands bestowing boons, removing fear, and holding a sword and a head.

Kali, Kapalini, Kulla, Kurukulla, Virodhini and Vipracitta are in the six angles. Ugra, Ugraprabha, Dipta, Nila, Ghana, Balaka, Matra, Mudra and Mita are in the nine angles. Brahmi, Narayani, Maheshvari, Chamunda, Varahi, Narasimhi, Kaumari and Aparajita are in the eight petals. Madhava, Rudra, Vinayaka and Saurah are in the four angles. The dikpalas are in the directions.

Worship Devi in all the limbs, making the oblation with nectar and doing puja with the pancatattva. This is how devotees become saints.

The first result is that enemies become friends. Reciting the mantra protects against theft. The devotee becomes wealthy. This is the result of devotion to Tara, Durga or Sundari. All Bhutas sleep, while the black limbed one awakes. He without a son who studies this Upanishad of the black limbed one, gets a son. It is the equivalent of bathing in water like the Ganges, going to the holy places, sacrifice and homa.

Om Shanti! Shanti! Shanti!

Sri Chaitanya Upanishad

1. Thereafter, Pippalada, with sacrificial fuel in hand, approached Lord Brahma and said, "O My Lord, in this world, please tell me what is the real auspiciousness?"

2. Lord Brahma said, "Always be very pleased with only austerity, celibacy and control of the mind."

3. He, Pippalada, becoming pure in mind, again approached his father and said: "O my Lord Brahma, in the age of Kali Yuga, people are covered due to sin. How can they obtain liberation?"

4. Please tell me which deity or which mantra is worthy of service.

5. Lord Brahma replied, "I will tell you the confidential truth. On the bank of the Jahnavi, in Navadvipa Dhama, which is known as Goloka, Govinda with two arms, golden complexion, the Super Soul, the greatest Personality, the greatest Yogi, the Supreme Being, Who is transcendental to the modes of nature, and Whose form is truth, will appear to manifest devotional service (bhakti) in this world. These verses describe that.

6. The one Supreme Personality of Godhead, who appears in a variety of transcendental forms, is also known as Gaura. He has also appeared in various complexions such as red, blackish and white. He shall appear in the form of Gaura. He Himself is Chaitanya, the embodiment of cit-sakti. He shall appear in the form of a devotee, to bestow devotional service to the Lord and He is also to be known by devotional service.

7. I offer my respectful obeisances unto He who is to be understood by Vedanta, who is Krishna, the Super Soul, whose form is conscious of everything. Obeisances again and again unto Lord Sri Chaitanya Mahaprabhu.

8. By knowing Him, who is to be known by Vedanta, who is the oldest personality, who is Himself, Chaitanya, the source of the universe and the greatest, one can overcome death. There is no other means for going beyond Maya.

9. By the mantra, whose source is His own name, the Lord pleases everything.

10. His superior energies are hladini (bliss), and samvit (knowledge).

11. He chants the original mantra consisting of Hari, Krishna and Rama, in other words, the Hare Krishna Maha Mantra.

12. He who removes the knot in the heart in the form of material desire is called Hari. The union by the remembrance of the root krs- and the affix -na, is the hymn of praise - Krishna. He who gives pleasure to everything is the form of bliss - Rama. Here is such a verse.

13. The Maha-Mantra is confidential, transcendental and can be understood only by devotional service, (bhakti-yoga).

14. These sixteen names are supremely beautiful. Those who chant them regularly are sober persons who are able to cross beyond the illusory energy. There is no other means. One should repeat this maha-mantra which is the supreme secret, regularly.

15. Chaitanya is Sankarsana, Vasudeva, and the Super Soul. He is the cause of Rudra (Siva), Sakra (Indra), Brihaspati, all the demigods, all moving and non-moving entities, and everything which is temporary and external. Herein are the celebrated verses.

16. Whatever one enjoys which is temporary is known as an effect and is perishable.

17. It is said that the spirit soul is eternal. He is the cause of that which is perishable and also beyond that which is perishable.

18. He who is beyond that which is perishable and imperishable is the Supreme Person. The name of the Supreme Truth, the cause of all causes is Sri Chaitanya.

19. Anyone who develops love for Chaitanya Mahaprabhu, worships Him or meditates on Him is freed from sin, becomes purified, understands the Supreme Truth, and overcomes lamentation. For him, there is no other destination.

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