

# IMPORTANT UPANISAD MANTRAS

By Swami Paramarthananda

Compiled by Smt. Rama Sivaraman

NOTE: Swami Paramarthananda has not verified the transcription of talks.  
The transcriptions have been done with Swamiji's blessings by his disciple.



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# **IMPORTANT UPANIṢAD MANTRAS**

**(often quoted by HH Swami Paramarthananda)**

**(This list has been prepared based on Swamiji's upaniṣad classes, this will serve as a ready recknor during Swamiji's classes where he frequently quotes from this list.**

**Compiled by Smt. Rama Sivaraman**

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## मुण्डकोपनिषद्

### MUṆḌAKA-UPANIṢAD

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम्

अचक्षुःश्रोत्रं तदपाणिपादम्।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं

यद् भूतयोनिं परिपश्यन्ति धीराः ॥ १.१.६ ॥

yat tad adreśyam agrāhyam agotram avarṇam,  
acakṣuḥśrotram tad apāṇipādam |  
nityam vibhum sarvagataṁ susūkṣmaṁ tad avyayaṁ,  
yad bhūtayoniṁ paripaśyanti dhīrāḥ || 1.1.6 ||

(*Brahman* is) that which cannot be perceived, which cannot be grasped, which is without a source, without properties, without eyes and ears, without hands and legs, which is timeless, all-pervading, and very subtle, which becomes many, which is imperishable, which is the material cause of all the beings, and which the discriminative ones see everywhere.

यथोर्णनाभिः सृजते गृह्णते च,

यथा पृथिव्यामोषधयः सम्भवन्ति।

यथा सतः पुरुषात्केशलोमानि

तथाक्षरात्संभवतीह विश्वम् ॥ १.१.७ ॥

yathorṇanābhiḥ sṛjate grhṇate ca,  
yathā pṛthivyām oṣadhayaḥ sambhavanti,  
yathā sataḥ puruṣāt keśalomāni,  
tathākṣarāt sambhavatīha viśvam || 1.1. 7 ||

Just as the spider creates and withdraws (its web), just as trees are born on the earth, just as hairs on the head and the body (grow) from a living person, in the same manner, the universe is born here out of *Brahman*.

यः सर्वज्ञः सर्वविद्, यस्य ज्ञानमयं तपः।

तस्मादेतद् ब्रह्म नाम, रूपमन्नं च जायते ॥ १.१.९ ॥

ya: sarvajñaḥ sarvavid, yasya jñānamayaṁ tapaḥ |  
tasmād etad brahma nāma, rūpam annaṁ, ca jāyate || 1.1.9 ||

He is omniscient (in general) and is omnipresent (in particular). His *tapas* is in the form of knowledge. This *Hiranyagarbha*, name, form and food are born out of Him.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणः,

निर्वेदमायान्नास्त्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्

समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

parīkṣya lokān karmacitān brāhmaṇaḥ,  
nirvedam āyānnāstyakṛtaḥ kṛtena ।  
tad vijñānārthaṁ sa gurum evābhigacchet,  
samitpāṇiḥ śrotriyaṁ brahmaṇiṣṭham ॥1.2.12 ॥

Having examined the worlds which are achieved through *karma*, a brahmin should come to dispassion. The unproduced (*mokṣha*) is not possible through *karma*. Therefore, to attain knowledge, he must necessarily approach, with *samit* in hand, a teacher who is learned in scriptures and established in *Brahman*.

तस्मै स विद्वानुपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय।

येनाक्षरं पुरुषं वेद सत्यं,

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम्॥१.२.१३॥

tasmai sa vidvān upasannāya samyak,  
praśāntacittāya śamānvitāya ।  
yenākṣaraṁ puruṣaṁ veda satyaṁ,  
provāca tāṁ tattvato brahmavidyām ॥ 1.2.13 ॥

To him who has approached properly, who has a calm mind, and who has sense-control, that wise man should impart that *brahmavidyā* by which one knows the absolute, all-pervading, imperishable *Brahman* as It is.

तदेतत्सत्यं यथासुदीप्तात्पावकाद्, विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।

तथाक्षराद्विविधाः सोम्य भावाः, प्रजायन्ते तत्र चैवापि यन्ति॥२.१.१॥

tad etat satyaṁ yathā sudīptāt pāvakād, visphuliṅgāḥ sahasraśaḥ prabhavante sarūpāḥ ।  
tathākṣarād vividhāḥ somya bhāvāḥ, prajāyante tatra caivāpi yanti ॥ 2.1.1 ॥

This is the truth, oh pleasing one! Just as, from a blazing fire, thousands of sparks originate with the same nature, so also, various beings are born of *Brahman* and merge into that itself.

दिव्यो ह्यमूर्तः पुरुषः, सबाह्याभ्यन्तरो ह्यजः।

अप्राणो ह्यमनाः शुभ्रः, ह्यक्षरात्परतःपरः॥ २.१.२॥

divyo hyamūrtaḥ puruṣaḥ, sabāhyābhyantaro hyajaḥ ।  
aprāṇo hyamanāḥ, śubhraḥ, hyakṣarātparataḥ paraḥ ॥ 2.1.2 |

*Brahman* is indeed self-effulgent, formless, within and without, birthless, without *Prāṇa*, without mind, pure, and beyond *māya* which is beyond (the world).

पुरुष एवेदं विश्वं कर्म, तपो ब्रह्म परामृतम्।

एतद्यो वेद निहितं गुहायां, सोऽविद्याग्रन्थि विकिरतीह सोम्य॥ २.१.१०॥

puruṣa evedaṁ viśvaṁ karmā, tapo brahma parāmṛtam ।  
etad yo veda nihitaṁ guhāyāṁ, so'vidyāgranthiṁ vikiratīha somya ॥ 2.1.10॥

This universe (consisting of) *karma*, *upāsana*, (and their results) is *Brahman* alone. One who knows this supremely immortal *Brahman*, located in the heart, destroys the knot of ignorance here itself, oh pleasing one!

भिद्यते हृदयग्रन्थिः, छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि, तस्मिन्दृष्टे परावरे॥ २.२.९॥

bhidyate hṛdayagrantiśchidyante sarvasaṁśayāḥ ।  
kṣīyante cāsa karmāṇi, tasmin drṣṭe parāvare ॥ 2. 2.9 ॥

When that (*Brahman*) which is in the form of cause and effect is seen, the knot of the heart is broken. All doubts are dispelled. And all his *karmas* wear out.

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः।

तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति॥ २.२.११॥

na tatra sūryo bhāti na candratārakaṁ nemā vidyuto bhānti kuto'yamagniḥ ।  
tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti ॥ 2.2.11॥

The sun does not illumine that (*Ātmā*). The moon and the stars do not (illumine). These flashes of lightening do not illumine. How can this fire (illumine)? Everything shines after that (*Ātmā*) alone, which is self-effulgent. By its light all this shines.

ब्रह्मैवेदममृतं पुरस्ताद्, ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण।

अधश्चोर्ध्वं च प्रसृतं, ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥ २.२.१२ ॥

brahmaivedam amṛtaṁ purastād brahma paścād brahma dakṣiṇataścottareṇa ।  
adhaścordhvaṁ ca prasṛtaṁ brahmaivedaṁ viśvam idaṁ variṣṭham ॥ 2.2.12 ॥

(All) this in front is the immortal *Brahman* alone. *Brahman* alone is behind. *Brahman* alone is on the right as well as on the left. (*Brahman*) pervades below and above also. This universe is this supreme *Brahman* alone.

द्वा सुपर्णा सयुजा सखाया, समानं वृक्षं परिषस्वजाते।

तयोरन्यः पिप्पलं स्वाद्वत्ति, अनश्नन्नन्योऽभिचाकशीति॥ ३.१.१ ॥

dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajāte ।  
tayoranyaḥ pippalaṁ svādvattyanāśnannanyo abhicākaśīti ॥ 3.1.1 ॥

Two birds with beautiful wings, which are close friends, cling to the same tree. Of them, one eats the fruits with relish. The other looks on without eating.

समाने वृक्षे पुरुषो निमग्नः अनीशया शोचति मुह्यमानः।

जुष्टं यदा पश्यत्यन्यमीशमस्य, महिमानमिति वीतशोकः॥ ३.१.२ ॥

samāne vṛkṣe puruṣo nimagno'niśayā śocati muhyamānaḥ ।  
juṣṭaṁ yadā paśyatyanyamīśamasya mahimānamiti vītaśokaḥ ॥ 3.1.2 ॥

Being deluded (and) completely immersed in the very same body, a person grieves helplessly. When one sees the other, the adored Lord, (and) His glory as (one's own), (one becomes) free from grief.

यदा पश्यः पश्यते रुक्मवर्णं, कर्तारमीशं पुरुषं ब्रह्मयोनिम्।

तदा विद्वान्पुण्यपापे विधूय, निरञ्जनः परमं साम्यमुपैति॥ ३.१.३ ॥

yadā paśyaḥ paśyate rukmavarṇaṁ kartāramīśaṁ puruṣaṁ brahmayonim ।  
tadā vidvān puṇyapāpe vidhūya nirañjanaḥ paramaṁ sāmiamupaiti ॥ 3.1.3 ॥

When the wise seer sees *Brahman* which is ever effulgent like gold, which is the creator, which is the Lord, and which is the cause of *Hiraṇyagarbha*, then, he gives up all *puṇya* and *pāpa*. Free from impurities, (he) attains total identity (with *Brahman*).

सत्यमेव जयते नानृतं, सत्येन पन्था विततो देवयानः।

येनाक्रमन्त्यृषयो ह्यासकामाः, यत्र तत्सत्यस्य परमं निधानम्॥ ३.१.६ ॥

satyameva jayate nānṛtaṃ satyena panthā vitato devayānaḥ ।  
yenā" kramantyrṣayo hyāptakāmā yatra tat satyasya paramaṃ nidhānam ॥ 3.1.6॥

The truthful alone wins, not the untruthful. The bright-path is paved with truthfulness. By this (bright-path) indeed do the *upāsakas*, who has fulfilled the desires, reach (that *brahmaloka*) where the supreme goal of truthfulness (is).

बृहच्च तदिव्यमचिन्त्यरूपं, सूक्ष्माच्च तत्सूक्ष्मतरं विभाति।  
दूरात्सुदूरे तदिहान्तिके च, पश्यत्स्विहैव निहितं गुहायाम्॥ ३.१.७॥  
bṛhacca tad divyamacintyarūpaṃ sūkṣmācca tat sūkṣmataraṃ vibhāti ।  
dūrāt sudūre tadihāntike ca paśyatsvihaiva nihitaṃ guhāyām ॥ 3.1.7॥

That (*Brahman*) is infinite, self-effulgent, and is of inconceivable nature. It is subtler than the subtlest and shines variously. It is farther than the farthest and close here. (It is) here itself in (all) living beings located in the heart.

न चक्षुषा गृह्यते नापि वाचा, नान्यैर्देवैस्तपसा कर्मणा वा।  
ज्ञानप्रसादेन विशुद्धसत्त्वः ततस्तु तं पश्यते निष्कलं ध्यायमानः॥ ३.१.८॥  
na cakṣuṣā grhyate nāpi vācā nānyairdevaistapasā karmaṇa vā ।  
jñānaprasādena viśuddhasattvaḥ tatastu taṃ paśyate niṣkalaṃ dhyāyamānaḥ ॥ 3.1.8॥

(It) is grasped neither through the eyes, nor through the speech, nor through other sense organs, (nor) by austerity, (nor) by rituals. Through the tranquility of the mind one becomes pure-minded and then meditating , one sees that partless one.

सम्प्राप्यैनमृषयो ज्ञानतृप्ताः, कृतात्मानो वीतरागाः प्रशान्ताः।  
ते सर्वगं सर्वतः प्राप्य धीराः, युक्तात्मानः सर्वमेवाविशन्ति॥ ३.२.५॥  
samprāpyainam ṛṣayo jñānatṛptāḥ kṛtātmāno vītarāgāḥ praśāntāḥ  
te sarvagaṃ sarvataḥ prāpya dhīrāḥ yuktātmānaḥ sarvam evāviśanti ॥ 3.2.5॥

Having attained this (*Brahman*), the sages are satisfied with knowledge. Having transformed themselves, they are free from attachment and totally tranquil. Having totally attained the all-pervading (*Brahman*), those self-disciplined wise ones enter everything.

वेदान्तविज्ञानसुनिश्चितार्थाः, संन्यासयोगाद्यतयः शुद्धसत्त्वाः।  
ते ब्रह्मलोकेषु परान्तकाले, परामृताः परिमुच्यन्ति सर्वे॥ ३.२.६॥  
vedāntavijñānasuniścitārthāḥ sannyāsayogād yatayaḥ śuddhasattvāḥ ।  
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 3.2.6॥

Through renunciation, the pure-minded *sannyāsīs* have clearly ascertained *Brahman* which is the object of Vedantic knowledge. Having become one with the infinite *Brahman* (while living), they all resolve completely into *Brahman* at the time of death.

स यो ह वै तत्परमं ब्रह्म वेद, ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति।

तरति शोकं तरतिपाप्मानं, गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति॥ ३.२.९॥

sa yo ha vai tat paramaṁ brahma veda, brahmaiva bhavati nāsyābrahmavit kule bhavati ।

tarati śokaṁ tarati pāpmānaṁ guhāgranthibhyo vimukto'mṛto bhavati ॥ 3.2.9॥

Indeed he who knows *Brahman*, becomes *Brahman* itself. In his family there will not be anyone ignorant of *Brahman*. He crosses over sorrow. He crosses over *pāpā*. Released from the knots of the heart, he becomes immortal.



## केनोपनिषद् KENA-UPANIṢAD

श्रोत्रस्य श्रोत्रं मनसो मनो यद्,

वाचो ह वाचं स उ प्राणस्य प्राणः।

चक्षुषश्चक्षुरतिमुच्य धीराः,

प्रेत्यास्माल्लोकादमृता भवन्ति॥ १.२॥

śrotrasya śrotram manaso mano yad vāco ha vācam sa u prāṇasya prāṇaḥ ।  
cakṣuṣaścakṣuratimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti ॥ 1.2॥

That (principle) is, indeed, (the Self) which is the Ear of the ear, the Mind of the mind, the Speech of the speech, the *Prāṇa* of the *Prāṇa*, and the Eye of the eye. The discriminative ones (who know the Self) give up (the body-identification) and become immortal after leaving this world.

यन्मनसा न मनुते, येनाहुर्मनो मतम्।

तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते॥ १.६॥

yanmanasā na manute yenāhurmano matam।  
tadeva brahma tvam viddhi nedaṁ yadidamupāsatē॥ 1.6॥

"*Brahman* is that very (consciousness) which one does not know with the mind and by which (consciousness), they say, the mind is known" - (Thus) you understand. This (deity), which (people) meditate upon, is not (*Brahman*).

प्रतिबोधविदितं मतम्, अमृतत्वं हि विन्दते।

आत्मना विन्दते वीर्यं, विद्यया विन्दतेऽमृतम्॥ २.४॥

pratibodhaviditaṁ matamamṛtatvaṁ hi vindate ।  
ātmanā vindate vīryaṁ vidyayā vindate'mṛtam ॥2.4॥

(*Brahman*) discerned in every cognition (is really) known because, (then alone), one attains immortality. Through (a prepared) mind one attains the capacity (to know). Through knowledge one attains immortality.

## कठोपनिषद् KATHA-UPANIṢAD

येयं प्रेते विचिकित्सा मनुष्ये, अस्तीत्येके नायमस्तीति चैके।

एतद्विद्यामनुशिष्टस्त्वयाहं, वराणामेष वरस्तृतीयः॥ १.१.२०॥

yeyam prete vicikitsā manuṣye astītye ke nāyam astīti caike ।  
etad vidyām anuśiṣṭastvayāhaṁ varāṇām eṣa varastṛtiyaḥ ॥1.1.20॥

Here is a doubt regarding a man who is dead. Some (people say) that he exists (after death) and some (others say) that he does not exist (after death). Instructed by you, I would like to understand this. Among the boons, this is the third boon.

श्वोभावा मर्त्यस्य यदन्तकैतत्, सर्वेन्द्रियाणां जरयन्ति तेजः।

अपि सर्वं जीवितमल्पमेव, तवैव वाहास्तव नृत्यगीते॥ १.१.२६॥

śvo'bhāvā martyasya yadantakaitat sarvendriyāṇāṁ jarayanti tejaḥ ।  
api sarvaṁ jīvitam alpam eva tavaiva vāhāstava nṛtyagīte ॥ 1.1.26॥

Oh Yama, All these ephemeral (things) weaken the power of all the sense organs of the mortal (human being). Moreover, every form of life is short only. Let all your vehicles, dance, and music be yours only.

न वित्तेन तर्पणीयो मनुष्यः, लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा।

जीविष्यामो यावदीशिष्यसि त्वं, वरस्तु मे वरणीयः स एव॥ १.१.२७॥

na vittena tarpaṇīyo manuṣyaḥ lapsyāmahe vittam adrākṣma cet tvā ।  
jīviṣyāmo yāvad īśiṣyasi tvam varastu me varaṇīyaḥ sa eva ॥ 1.1.27॥

Man cannot be satisfied by wealth. Since I have seen you, I shall get wealth. As long as you rule, I shall live. That boon alone is to be chosen by me indeed.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयः ते उभे नानार्थे पुरुषोऽसिनीतः।

तयोः श्रेय आददानस्य साधु भवति, हीयतेऽर्थाद्य उ प्रेयो वृणीते॥ १.२.१॥

anyacchreyo'nyad utaiva preyaḥ te ubhe nānārthe puruṣaḥ sinītaḥ ।  
tayor śreya ādadānasya sādhu bhavati hīyate'rthādy u preyo vṛṇīte ॥ 1.2.1॥

*Śreyas* is one (path) and *preyas* is quite another. Those two, with different destinations, bind a person. There is felicity for one who chooses *śreyas* between the two. One who chooses *preyas* is indeed deprived of the (supreme) goal.

श्रेयश्च प्रेयश्च मनुष्यमेतः, तौ सम्परीत्य विविनक्ति धीरः।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते, प्रेयो मन्दो योगक्षेमाद् वृणीते॥ १.२.२॥

śreyaśca preyaśca manuṣyam etaḥ tau samparītya vivinakti dhīraḥ ।

śreyo hi dhīro'bhi preyasō vṛṇīte preyo mando yogakṣemād vṛṇīte ॥ 1.2.2 ॥

*Śreyas* and *preyas* approach the human being. Having very clearly considered them, the discriminative (person) distinguishes (them). Indeed, the discriminative one chooses *śreyas* rather than *preyas*. The indiscriminate one chooses *preyas* for the sake of acquisition and preservation.

नैषा तर्केण मतिरापनेया, प्रोक्तान्येनैव सुज्ञानाय प्रेष्टा।

यां त्वमापः सत्यधृतिर्बतासि, त्वादृङ्मो भूयान्नचिकेतः प्रष्टा॥ १.२.९॥

naiṣā tarkeṇa matirāpaneyā proktānyenaiva sujñānāya preṣṭha ।

yāṃ tvam āpaḥ satyadhṛtirbatāsi tvādṛṅmo bhūyānnaciketaḥ praṣṭā ॥1.2.9 ॥

This knowledge cannot be attained by reasoning, oh dear one! Taught by someone else alone, (does it come) to (one's) comprehension. You have attained that knowledge. You are indeed a resolute one. Oh *Nachiketas*! May we have seekers like you.

तं दुर्दर्शं गूढमनुप्रविष्टं, गुहाहितं गह्वरेष्ठं पुराणम्।

अध्यात्मयोगाधिगमेन देवं, मत्वा धीरो हर्षशोकौ जहाति॥ १.२.१२॥

taṃ durdarśaṃ gūḍham anupraviṣṭaṃ guhāhitaṃ gahvareṣṭhaṃ purāṇam ।

adhyātmayogādhigamena devaṃ matvā dhīro harṣaśokau jahāti ॥ 1.2.12 ॥

Having known the effulgent *Ātmā* which is located in the heart, which has become hidden, which is incomprehensible, which is amidst misery, (and) which is ancient by resorting to *adhyātmayogā*, the discriminative one gives up happiness and sorrow.

अन्यत्र धर्मादन्यत्राधर्माद्, अन्यत्रास्मात् कृताकृतात्।

अन्यत्र भूताच्च भव्याच्च, यत्तत्पश्यसि तद्वद॥ १.२.१४॥

anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt ।

anyatra bhūtācca bhavyācca yat tat paśyasi tad vada ॥ 1.2.14 ॥

Tell (me) that which you see as different from *dharma*, different from *adharma*, different from this cause and effect, (and) different from past and future.

न जायते म्रियते वा विपश्चिद्, नायं कुतश्चिन्न बभूव कश्चित्।

अजो नित्यः शाश्वतोऽयं पुराणः, न हन्यते हन्यमाने शरीरे॥ १.२.१८॥

na jāyate mriyate vā vipaścid nāyaṃ kutaścinna babhūva kaścit I  
ajo nityaḥ śāśvato'yaṃ purāṇaḥ na hanyate hanyamāne śarīre II 1.2.18 II

The omniscient one does not originate or die. It did not originate from anything. It did not (become) anything. It is birthless, deathless, decayless and growthless. It is not afflicted when the body is afflicted.

हन्ता चेन्मन्यते हन्तुं, हतश्चेन्मन्यते हतम्।

उभौ तौ न विजानीतः, नायं हन्ति न हन्यते॥ १.२.१९॥

hantā cenmanyate hantum hataścenmanyate hatam I  
ubhau tau na vijānītaḥ nāyaṃ hanti na hanyate II 1.2.19 II

If a killer thinks (that the *Ātmā*) kills and if the one who is being killed thinks (that the *Ātmā* is) killed, both of them do not know. This (*Ātmā*) does not kill (and) is not killed.

अणोरणीयान्महतो महीयान्, आत्मास्य जन्तोर्निहितो गुहायाम्।

तमक्रतुः पश्यति वीतशोकः धातुप्रसादान्महिमानमात्मनः॥ १.२.२०॥

aṇoraṇīyān mahato mahīyān ātmāsyā jantornihito guhāyām I  
tam akratuḥ paśyati vītaśokaḥ dhātuprasādān mahimānam ātmanaḥ II 1.2.20 II

*Ātmā* is smaller than the smallest (and) bigger than the biggest. It is located in the heart of this being. The desireless one sees that glory of the *Ātmā* through the serenity of the organs (and becomes) free from grief.

आसीनो दूरं व्रजति, शयानो याति सर्वतः।

कस्तं मदामदं देवं, मदन्यो ज्ञातुमर्हति॥ १.२.२१॥

āsīno dūraṃ vrajati śayāno yāti sarvataḥ I  
kastaṃ madāmadam devaṃ madanyo jñātum arhati II 1.2.21 II

Sitting, it goes far. Lying, it goes everywhere. Who, other than me, can know the effulgent one which is joyful and joyless?

अशरीरं शरीरेषु, अनवस्थेष्ववस्थितम्।

महान्तं विभुमात्मानं, मत्वा धीरो न शोचति॥ १.२.२२॥

aśarīragṃ śarīreṣu anavastheṣvavasthitam ।

mahāntaṃ vibhum ātmānaṃ matvā dhīro na śocati ॥ 1.2.22 ॥

Having known the *Ātmā* which is bodiless, which is the permanent one in the impermanent bodies, which is big, and which is all-pervading the discriminative ones do not grieve.

नायमात्मा प्रवचनेन लभ्यः, न मेधया न बहुना श्रुतेन।

यमेवैष वृणुते तेन लभ्यः, तस्यैष आत्मा विवृणुते तनूँ स्वाम्॥ १.२.२३।

nāyam ātmā pravacanena labhyaḥ na medhayā na bahunā śrutena ।

yam evaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūgṃ svām ॥ 1.2.23 ॥

This *Ātmā* can be attained neither through (mere) recitation (of the *Vedas*,) nor through (mere) memory, nor through (mere) repeated listening. (It is) attained by him whom this (*Ātmā*) chooses. This *Ātmā* reveals its nature to him.

नाविरतो दुश्चरिताद्, नाशान्तो नासमाहितः।

नाशान्तमानसो वापि, प्रज्ञानेनैवमाप्नुयात्॥ १.२.२४॥

nāvirato duścariāt nāśānto nāsamāhitaḥ ।

nāśāntamānaso vāpi prajñānenainam āpnuyāt ॥ 1.2.24 ॥

Neither the one who has not withdrawn from bad conduct, nor the one who lacks sense-control, nor the one who lacks mind-control, nor the one who lacks concentration can attain this (*Ātmā*) through knowledge.

यस्य ब्रह्म च क्षत्रं च, उभे भवत ओदनः।

मृत्युर्यस्योपसेचनं, क इत्था वेद यत्र सः॥ १.२.२५॥

yasya brahma ca kṣatraṃ ca ubhe bhavata odanaḥ ।

mṛtyuryasyopasecanaṃ ka itthā veda yatra saḥ ॥ 1.2.25 ॥

For that (*Ātmā*) both *brāhmaṇas* and *kṣatriyas* are food. Death is sauce for that (*Ātmā*). Who can know thus where that (*Ātmā*) is?

ऋतं पिबन्तौ सुकृतस्य लोके, गुहां प्रविष्टौ परमे परार्धे।

छायातपौ ब्रह्मविदो वदन्ति, पञ्चाग्नयो ये च त्रिणाचिकेताः॥ १.३.१॥

ṛtaṃ pibantau sukr̥tasya loke guhāṃ praviṣṭau parame parārdhe ।

chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ ॥ 1.3.1 ॥

The knowers of Brahman say (that jīvātmā and Paramātmā,) which are like shade and light, have entered the intellect within the supreme abode of Paramātmā, experiencing the result of their own actions in the body. Those who invoke the five fires and who invoke the nāciketa-fire thrice (also say so.)

इन्द्रियेभ्यः परा ह्यर्थाः, अर्थेभ्यश्च परं मनः।

मनसस्तु परा बुद्धिः, बुद्धेरात्मा महान्परः॥ १.३.१०॥

indriyebhyaḥ parā hyarthāḥ arthebhyaśca paraṁ manaḥ |  
manasastu parā buddhiḥ buddherātmā mahānparaḥ || 1.3.10 ||

Sense-objects are superior to the sense organs. Mind is superior to the sense-objects. Intellect is superior to the mind. *Mahat* is superior to Intellect.

महतः परमव्यक्तम्, अव्यक्तात्पुरुषः परः।

पुरुषान्न परं किञ्चित्, सा काष्ठा सा परा गतिः॥ १.३.११॥

mahataḥ paramavyaktam avyaktāt puruṣaḥ paraḥ |  
puruṣānna paraṁ kiñcit sā kāṣṭhā sā parā gatiḥ || 1.3.11 ||

The unmanifest is superior to *mahat*. *Ātmā* is superior to the unmanifest. There is nothing superior to *Ātmā*. That is the culmination. That is the supreme goal.

एष सर्वेषु भूतेषु, गूढोत्मा न प्रकाशते।

दृश्यते त्वग्रया बुद्ध्या, सूक्ष्मया सूक्ष्मदर्शिभिः॥ १.३.१२॥

eṣa sarveṣu bhūteṣu gūḍhotmā na prakāśate |  
dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ || 1.3.12 ||

Being hidden in all beings, this *Ātmā* is not evident. However, it is seen by the people of subtle vision with a sharp, subtle intellect.

यच्छेद्वाङ्मनसी प्राज्ञः, तद्यच्छेज्ज्ञान आत्मनि।

ज्ञानमात्मनि महति नियच्छेत्, तद्यच्छेच्छान्त आत्मनि॥ १.३.१३॥

yacched vāñmanasī prājñaḥ tad yacchejjñānaātmani |  
jñānamātmanimahati niyacchet tad yacchecchānta ātmani || 1.3.13 ||

The discriminative one should resolve the speech into the mind. He should resolve that (mind) into the intellect. He should resolve the intellect into *mahat*. He should resolve that (*mahat*) into the tranquil *Ātmā*.

उत्तिष्ठत जाग्रत, प्राप्य वरान्निबोधत।

क्षुरस्य धारा निशिता दुरत्यया, दुर्गं पथस्तत्कवयो वदन्ति ॥ १.३.१४ ॥

uttiṣṭhata jāgrata prāpya varān nibodhata ।

kṣurasya dhārā niśitā duratyayā durgam pathastat kavayo vadanti ॥ 1.3.14 ॥

Arise. Awake. Having approached the great ones, know (the *Ātmā*). The wise declare that path (of Self-knowledge) is difficult to tread, (just as) the sharp edge of a razor is difficult to tread.

अशब्दमस्पर्शमरूपमव्ययं, तथारसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं, निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥ १.३.१५ ॥

aśabdam asparśam arūpam avyayaṁ tathārasaṁ nityam agandhavacca yat ।

anādyanantaṁ mahataḥ paraṁ dhruvaṁ nicāyya tanmṛtyumukhāt pramucyate ॥ 1.3.15 ॥

This (*Brahman*) is soundless, touchless, colourless, tasteless, smell-less, beginningless, endless, decayless, deathless, changeless, and beyond *mahat*. Having clearly known that (*Brahman*), one is totally freed from the jaws of death.

येन रूपं रसं गन्धं, शब्दान्स्पर्शांश्च मैथुनान्।

एतेनैव विजानाति, किमत्र परिशिष्यते। एतद्वै तत् ॥ २.१.३ ॥

yena rūpaṁ rasaṁ gandhaṁ śabdān sparśāṅmśca maithunān ।

etenaiva vijānāti kim atra pariśiṣyate । etad vai tat ॥ 2.1.3 ॥

By this (*Ātmā*) alone one knows colour, taste, smell, sounds, touches, and conjugal pleasures. What remains here (to be known by the *Ātmā*?) This is indeed that.

स्वप्नान्तं जागरितान्तं च, उभौ येनानुपश्यति।

महान्तं विभुमात्मानं, मत्वा धीरो न शोचति ॥ २.१.४ ॥

svapnāntaṁ jāgaritāntaṁ ca ubhau yenānupaśyati ।

mahāntaṁ vibhum ātmānaṁ matvā dhīro na śocati ॥ 2.1.4 ॥

By this (*Ātmā*) alone one perceives both the objects of dream and the objects of waking. Having known the great, all-pervading *Ātmā*, the discriminative one does not grieve.

य इमं मध्वदं वेद, आत्मानं जीवमन्तिकात्।

ईशानं भूतभव्यस्य, न ततो विजुगुप्सते। एतद्वै तत् ॥ २.१.५ ॥

ya imaṁ madhvadaṁ veda ātmānaṁ jīvam antikāt ।

īśānaṁ bhūtabhavyasya na tato vijugupsate । etad vai tat ॥ 2.1.5 ॥

One who know the *jīvātmā*, the experiencer of the results of action, to be identical with the Lord of the past and the future does not seek security thereafter. This is indeed that.

यदेवेह तदमुत्र, यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति, य इह नानेव पश्यति ॥ २.१.१०॥

yadeveha tadamutra yadamutra tadanviha  
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati ॥

That which is here alone is there. That which is there alone is here. One who sees here plurality, as it were, goes from death to death.

मनसैवेदमाप्तव्यं, नेह नानास्ति किञ्चन।

मृत्योः स मृत्युं गच्छति, य इह नानेव पश्यति॥२.१.११॥

manasaivedāmāptavyaṃ neha nānāsti kiñcana ।  
mṛtyoḥ sa mṛtyuṃ gacchati ya iha nāneva paśyati ॥ 2.1.11 ॥

This has to be attained through the mind alone. There is no plurality at all here. One who sees plurality, as it were, goes from death to death.

अङ्गुष्ठमात्रः पुरुषः, मध्य आत्मनि तिष्ठति।

ईशानो भूतभव्यस्य, न ततो विजुगुप्सते। एतद्वै तत्॥२.१.१२॥

aṅguṣṭhamātraḥ puruṣaḥ madhya ātmani tiṣṭhati ।  
īśāno bhūtabhavyasya na tato vijugupsate । etad vai tat ॥ 2.1.12 ॥

*Ātmā*, which is the size of the thumb( and) which is the lord of the past and the future, dwells in the heart of the body. After (knowing that,) one does not seek security. This is indeed that.

य एष सुषेष्टे जागर्ति, कामं कामं पुरुषो निर्मिमाणः।

तदेव शुक्रं तद् ब्रह्म, तदेवामृतमुच्यते।

तस्मिँल्लोकाः श्रिताः सर्वे, तदु नात्येति कश्चन। एतद्वै तत्॥२.२.८॥

ya eṣa supteṣu jāgarti kāmam kāmam puruṣo nirmimāṇaḥ । tad eva śukraṃ tad brahma tad evāmṛtam ucyate । tasmin lokāḥ śritāḥ sarve tad u nātyeti kaścana । etad vai tat ॥ 2.2.8 ॥

*Ātmā* is this (consciousness) which keeps awake projecting various (dream) objects when (all senses are ) asleep. That is pure. That is immortal. That is indeed said to be *Brahman*. All the worlds are based on that. Verily, nothing exceeds that. This is indeed that.



अग्निर्यथैको भुवनं प्रविष्टः, रूपं रूपं प्रतिरूपो बभूव।

एकस्तथा सर्वभूतान्तरात्मा, रूपं रूपं प्रतिरूपो बहिश्च॥ २.२.९॥

agniryathaiko bhuvanaṃ praviṣṭaḥ rūpaṃ rūpaṃ pratirūpo babhūva ।  
ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca ॥ 2.2.9 ॥

The one *Ātmā* which is in all beings (assumes) various forms in keeping with every form (of being) just as one fire-element, which is in the universe, assumes various forms in keeping with every form (of object.) (it is) outside also.

वायुर्यथैको भुवनं प्रविष्टः रूपं रूपं प्रतिरूपो बभूव।

एकस्तथा सर्वभूतान्तरात्मा, रूपं रूपं प्रतिरूपो बहिश्च॥ २.२.१०॥

vāyuryathaiko bhuvanaṃ praviṣṭaḥ rūpaṃ rūpaṃ pratirūpo babhūva ।  
ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca ॥ 2.2.10 ॥

The one *Ātmā* which is in all beings (assumes) various forms in keeping with every form (of being) just as one air-element, which is in the universe, assumes various forms in keeping with every form (of object.) (it is) outside also.

सूर्यो यथा सर्वलोकस्य चक्षुः, न लिप्यते चाक्षुषैर्बाह्यदोषैः।

एकस्तथा सर्वभूतान्तरात्मा, न लिप्यते लोकदुःखेन बाह्यः॥ २.२.११॥

sūryo yathā sarvalokasya cakṣuḥ na lipyate cākṣuṣairbāhyadoṣaiḥ ।  
ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ ॥ 2.2.11 ॥

Being transcendental, The one *Ātmā* which is in all beings is not affected by the sorrows of the world just as the sun, the eye of the entire world, is not affected by the perceptual (and) external impurities.

एको वशी सर्वभूतान्तरात्मा, एकं रूपं बहुधा यः करोति॥

तमात्मस्थं येऽनुपश्यन्ति धीराः, तेषां सुखं शाश्वतं नेतरेषाम्॥ २.२.१२॥

eko vaśī sarvabhūtāntarātmā, ekaṃ rūpaṃ bahudhā yaḥ karoti  
tam ātmasthaṃ ye'nupaśyanti dhīrāḥ, teṣāṃ sukhaṃ śāśvataṃ netareṣāṃ ॥ 2.2.12 ॥

The nondual *Ātmā* which is in all beings is the inner controller (of all.) (Remaining in) one form, it transforms (itself) into manifold forms. (They are ) the discriminative ones who see that (*Ātmā* ) dwelling in the body. They enjoy lasting happiness not the others.

नित्योऽनित्यानां चेतनश्चेतनानाम्, एको बहूनां यो विदधाति कामान्।

तमात्मस्थं येऽनुपश्यन्ति धीराः, तेषां शान्तिः शाश्वती नेतरेषाम्॥ २.२.१३॥

nityo'nityānām cetanaścetanānām, eko bahūnām yo vidadhāti kāmān  
tam ātmasthaṃ ye'nupaśyanti dhīrāḥ, teṣāṃ śāntiḥ śāśvatī netareṣāṃ ||2.2.13||

(This *Ātmā* is) permanent among the impermanent. It is the consciousness in the conscious beings. This nondual (*Ātmā*) fulfills the desires of all. (They are) the discriminative ones who see that (*Ātmā*) dwelling in the body. They enjoy lasting peace; not the others.

तदेतदिति मन्यन्ते, अनिर्देश्यं परमं सुखम्।

कथं नु तद्विजानीयां, किमु भाति विभाति वा॥२.२.१४॥

tad etad iti manyante, anirdeśyaṃ paramaṃ sukham  
kathaṃ nu tad vijānīyāṃ, kim u bhāti vibhāti vā || 2.2.14||

"That is this"- thus they know the indefinable supreme *ānanda*. How indeed can I know that? Does it shine by itself? Does it shine distinctly or (not?)

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः।

तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति॥२.२.१५॥

na tatra sūryo bhāti na candratārakaṃ nemā vidyuto bhānti kuto'yamagniḥ |  
tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidaṃ vibhāti || 2.2.15||

The sun does not illumine that (*Ātmā*). The moon and the stars do not illumine). These flashes of lightening do not illumine. How can this fire (illumine)? Everything shines after that (*Ātmā*) alone, which is self-effulgent. By its light all this shines.

न सन्दृशे तिष्ठति रूपमस्य, न चक्षुषा पश्यति कश्चनैनम्।

हृदा मनीषा मनसाभिक्लृप्तः, य एतद्विदुरमृतास्ते भवन्ति॥ २.३.९॥

na sandrśe tiṣṭhati rūpam asya, na cakṣuṣā paśyati kaścanainam  
hṛdā manīṣā manasābhikṣiptaḥ, ya etad viduramṛtāste bhavanti ||2.3.9||

The nature of this (*Ātmā*) does not fall in the range of perception. No one sees this with the eye. It is revealed by the insight (gained) through the intellect which resides in the heart. Those who know this become immortal.

नैव वाचा न मनसा, प्राप्तुं शक्यो न चक्षुषा।

अस्तीति ब्रुवतोऽन्यत्र, कथं तदुपलभ्यते॥२.३.१०॥

naiva vācā na manasā, prāptum śakyo na caksusā  
astīti bruvato'nyatra, katham tad upalabhyate ||2.3.12||

(*Brahman*) can be grasped neither through eye, nor through speech, nor through mind. How can it be known by anyone other than the one who declares that it exists.

## कैवल्योपनिषद् KAIVALYA-UPANIṢAD

न कर्मणा न प्रजया धनेन, त्यागेनैके अमृतत्वमानशुः।

परेण नाकं निहितं गुहायां, विभ्राजते यध्यतयो विशन्ति॥३॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṃ nihitaṃ guhāyāṃ vibhrājate yadyatayo viśanti ॥ 3 ॥

It is through renunciation that a few seekers have attained immortality - not through ritual, not through progeny, (not) through wealth. *Sannyasis* attain (the immortal self) which shines beyond the heaven (and) which resides in the heart.

वेदान्तविज्ञानसुनिश्चितार्थाः, संन्यासयोगाद्यतयः शुद्धसत्त्वाः।

ते ब्रह्मलोकेषु परान्तकाले, परामृताः परिमुच्यन्ति सर्वे॥४॥

vedāntavijñānasuniścītārthāḥ saṃnyāsayogād yatayaḥ śuddhasattvāḥ ।  
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4 ॥

Through renunciation, the pure-minded *sannyāsīs* have clearly ascertained *Brahman* which is the object of Vedantic knowledge. Having become one with the infinite *Brahman* (while living), they all resolve completely into *Brahman* at the time of death.

हृत्पुण्डरीकं विरजं विशुद्धं, विचिन्त्य मध्ये विशदं विशोकम्।

अचिन्त्यमव्यक्तमनन्तरूपं, शिवं प्रशान्तममृतं ब्रह्मयोनिम्।

तथादिमध्यान्तविहीनमेकं, विभुं चिदानन्दमरूपमद्भुतम्॥६॥

hṛtpuṇḍarīkaṃ virajaṃ viśuddhaṃ, vicintya madhye viśadaṃ viśokam ।  
acintyaṃ avyaktaṃ anantarūpam, śivaṃ praśāntaṃ amṛtaṃ brahmayonim ।  
tathādimadhyāntavihīnaṃ ekaṃ, vibhuṃ cidānandaṃ arūpaṃ adbhutaṃ ॥ 6 ॥

Having turned one's attention to the steady, pure, clear, (and) pleasant lotus (-like) heart, (one should meditate) there on *Brahman* which is the source of all, incomprehensible, unmanifest, many-formed, auspicious, tranquil, immortal, beginningless, middleless, endless, non-dual, all-pervasive, consciousness, *ānanda*, formless and wonderful.

स ब्रह्मा स शिवः सेन्द्रः, सोऽक्षरः परमः स्वराट्।

स एव विष्णुः स प्राणः, स कालोऽग्निः स चन्द्रमाः॥८॥

sa brahmā sa śivaḥ sendraḥ, so'kṣarah paramaḥ svarāt  
sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāḥ ॥8॥

He is *Brahmā*. He is *Śiva*. He is *Indra*. He is the supreme, imperishable, self-effulgent one. He himself is *Viṣṇu*. He is *prāṇā*. He is time. (He is) fire. He is the moon.

स एव सर्वं यद् भूतं, यच्च भव्यं सनातनम्।

ज्ञात्वा तं मृत्युमत्येति, नान्यः पन्था विमुक्तये॥९॥

sa eva sarvaṃ yad bhūtaṃ, yacca bhavyaṃ sanātanam  
jñātvā taṃ mṛtyum atyeti nānyaḥ panthā vimuktaye ॥9 ॥

He alone is everything which was in the past, which (is in the present,) and which will be in the future. Having known that eternal one, one transcends mortality. There is no other means for liberation.

सर्वभूतस्थमात्मानं, सर्वभूतानि चात्मनि।

सम्पश्यन्ब्रह्म परमं, याति नान्येन हेतुना॥१०॥

sarvabhūtaṣṭham ātmānam, sarvabhūtāni cātmani,  
sampaśyan brahma paramaṃ, yāti nānyena hetunā ॥10॥

Clearly seeing oneself in all beings and all beings in oneself, (one) attains the supreme brahman, not by any other means.

यत्परं ब्रह्म सर्वात्मा, विश्वस्यायतनं महत्।

सुक्ष्मात्सूक्ष्मतरं नित्यं, तत्त्वमेव त्वमेव तत्॥१६॥

yat paraṃ brahma sarvātmā, viśvasyāyatanaṃ mahat  
sūkṣmāt sūkṣmataraṃ nityaṃ, tat tvam eva tvam eva tat ॥16॥

You are indeed that infinite, eternal, supreme brahman which is the self of all, which is the abode of all, and which is subtler than the subtle. That (*Brahman*) is indeed you.

त्रिषु धामसु यद्भोग्यं, भोक्ता भोगश्च यद्भवेत्।

तेभ्यो विलक्षणः साक्षी, चिन्मात्रोऽहं सदाशिवः॥१८॥

triṣu dhāmasu yadbhogyam, bhoktā bhogaśca yad bhavet  
tebhyo vilakṣaṇaḥ sākṣī, cinmātro'haṃ sadāśivaḥ ॥18॥

I am distinct from all those which are the subject (of experience,) the object (of experience,) and the instrument (of experience,) in all the three states. (I am) the witness which is pure consciousness and which is ever auspicious.

मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम्।

मयि सर्वं लयं याति, तद् ब्रह्माद्वयमस्म्यहम्॥ १९॥

mayyeva sakalam jātam, mayi sarvam pratiṣṭhitam,  
mayi sarvaṁ layaṁ yāti, tad brahmādvayaṁ asmyaham ॥ 19 ॥

Everything is born in Me alone, everything is based on Me alone; everything resolves into Me alone. I am that nondual *Brahman*.

अणोरणीयानहमेव तद्वद्, महानहं विश्वमहं विचित्रम्।

पुरातनोऽहं पुरुषोऽहमीशः, हिरण्मयोऽहं शिवरूपमस्मि॥ २०॥

aṇoraṇīyān aham eva tadvad, mahān ahaṁ viśvaṁ ahaṁ vicitram,  
purātano'haṁ puruso'haṁ īśah, hiraṇmayo'haṁ śivarupam asmi. ॥20 ॥

I am subtler than the subtle. Equally, I am big also. I am the manifold universe. I am the ancient one. I am the all-pervasive one. (I am) the ruler. I am the effulgent one. I am the very auspiciousness.

अपाणिपादोऽहमचिन्त्यशक्तिः, पश्याम्यचक्षुः स शृणोम्यकर्णः।

अहं विजानामि विविक्तरूपः, न चास्ति वेत्ता मम चित्सदाहम्॥ २१॥

apāṇipādo'ham acintyaśakthiḥ, paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ,  
ahaṁ vijānāmi viviktarūpaḥ, na cāsti vettā mama cit sadāham ॥ 21 ॥

I am without hands and legs; (yet) I am endowed with incomprehensible power. I see without eyes. I hear without ears. Endowed with a distinct nature, I know (everything). But there is no one who is the knower of Me. I am the ever pure consciousness.

वेदैरनेकैरहमेव वेध्यः वेदान्तकृद्वेदविदेव चाहम्।

न पुण्यपापे मम नास्ति नाशः, न जन्मदेहेन्द्रियबुद्धिरस्ति।

न भूमिरापो न च वह्निरस्ति, न चानिलो मेऽस्ति न चाम्बरं च॥ २२॥

vedairanekairaham eva vedyah, vedāntakṛd vedavid eva cāham  
na puṇyapāpe mama nāsti nāśah, na janmadehendriyabuddhirasti  
na bhūmirāpo na ca vahnirasti, na cānilo me'sti na cāmbaraṁ ca ॥ 22 ॥

I alone am to be known through all the *vedas*. I am the initiator of the *vedanta*. I alone am the knower of the *vedas*. *Punya* and *Papa* do not belong to me. There is no death (for me.) Birth, body, sense organs, and intellect do not belong (to me.) Earth and water do not (belong to me.) Fire also does not belong (to me.) Space also does not belong to me.

## तैत्तिरीयोपनिषद् TAITTIRĪYA-UPANIṢAD

अहं वृक्षस्य रेरिवा। कीर्तिः पृष्ठं गिरेरिवा। ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि।

द्रविणꣳ सवर्चसम्। सुमेधा अमृतोऽक्षितः। इति त्रिशङ्कोर्वेदानुवचनम्॥ शि. १०॥

aham vṛkṣasya rerivā | kīrtih prṣṭham gireriva | ūrdhva-pavitro vājinīva svamṛtam asmi |  
draviṇagṃ savarcasam | sumedhā amṛto'kṣitaḥ | iti triśankorvedānuvacanam | || siksavalli 10 ||

The following is the declaration after the attainment of knowledge by *Triśanku*-"I am the sustainer of the tree (of the universe). My fame is (as high) as the peak of a mountain. I am absolutely pure. I am auspicious and immortal like (the effulgence) in the sun. (I am) the effulgent wealth. (I am) omniscient and free from death and decay".

ब्रह्मविदाप्नोति परम्। तदेषाभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म।

यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान्सह। ब्रह्मणा विपश्चितेति॥ ब्र. १॥

brahmavid āpnoti param | tadeṣābhyuktā | satyam jñānam anantaṃ brahma | yo veda nihitaṃ  
guhāyāṃ parame vyoman | so'snute sarvān kāmān saha | brahmaṇā vipāściteti |  
|| brahmavalli 1 ||

The knower of *Brahman* attains the infinite. In this regard, the following *Rgmantra* is being quoted - "*Brahman* is infinite Existence ( and) consciousness. The one who knows (that *Brahman* which) resides in the intellect within the supreme space (of the heart) fulfills all (his) desires at once, as the omniscient *Brahman*."

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्।

न बिभेति कदाचनेति। तस्यैष एव शरीर आत्मा। यः पूर्वस्य॥ ब्र. ४॥

yato vāco nivartante | aprāpya manasā saha | ānandaṃ brahmaṇo vidvān | na bibheti  
kadācaneti | tasyaiṣa eva śārīra ātmā | yah pūrvasya | || brahmavalli 4 ||

(*Hiranyagarbha* is that) from which the words along with the mind return without reaching. The one who meditates on the *ananda* - nature of *Hiranyagarbha* does not fear at any time. Thus (ends the *Rgmantra*.) This (*manomaya*) is indeed the *Atma* which is in the body of that previous (*pranamaya*).

स यश्चायं पुरुषो यश्चासावादित्ये। स एकः। स य एवंवित्। अस्माल्लोकात्प्रेत्य।

एतमन्नमयमात्मानमुपसङ्क्रामति। एतं प्राणमयमात्मानमुपसङ्क्रामति। एतं



मनोमयमात्मानमुपसङ्क्रामति। एतं विज्ञानमयमात्मानमुपसङ्क्रामति।

एतमानन्दमयमात्मानमुपसङ्क्रामति। तदेष्ट्येष श्लोको भवति॥ ब्र. ८॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye | sa ekaḥ | sa ya evaṃvit | asmālokaṭ pretya | etam  
annamayam ātmānam upasaṅkrāmati | etam prānamayam ātmānam upasaṅkrāmati | etam  
manomayam ātmānam upasaṅkrāmati | etam vijñānamayam ātmānam upasaṅkrāmati | etam  
ānandamayam ātmānam upasaṅkrāmati | tad apyeṣa śloko bhavati. | ||brahmavalli 8||

That (*ananda*) which is in the human being and that (*ananda*) which is in the *Hiranyagarbha* - that is one. Having left this world, he, who knows thus transcends this *annamaya* self, transcends this *pranamaya* self, transcends this *manomaya* self, transcends this *vijnanamaya* self, transcends this *anandamaya* self (and abides in *Brahman*.) In this regard, there is the following *Rgmantra*.

यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति।

तद्विजिज्ञासस्व। तद् ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा॥ बृ. १॥

yato vā imāni bhūtāni jāyante | yena jātāni jivanti | yat prayantyaabhisamvisanti | tad  
vijijnāsasva | tad brahmeti | sa tapo tapyata | satapastaptvā | || bhriguvalli. 1 ||

"Seek to know that from which indeed these beings are born, by which (the beings) that are born live, and unto which they go back while resolving. That is *Brahman*." He conducted enquiry. Having conducted enquiry, he (concluded thus).

अहमन्नमहमन्नमहमन्नम्। अहमन्नादोऽहमन्नादोऽहमन्नादः।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत्। अहमस्मि प्रथमजा ऋताऽस्य।

पूर्वं देवेभ्योऽमृतस्य नाऽभायि। यो मा ददाति स इदेवमाऽवाः। अहमन्नमन्नमदन्तमाऽग्नि। अहं  
विश्वं भुवनमभ्यभवाम्। सुवर्नं ज्योतीः। य एवं वेद। इत्युपनिषत्॥ बृ. १०-६॥

aham annam aham annam aham annam | aham annādo (2) 'ham annādo(2) 'ham annādah |  
ahagṃ ślokaḥ aham ślokaḥ aham ślokaḥ | aham asmi prathamajā ṛtā (3) sya | pūrvam  
devebhyo amṛtasya nā(3) bhāyi | yo mā dadāti sa id evam ā(3) vāh | aham annam annam  
adantam a(3) dmi | aham visvaṃ bhuvanam abhyabhavām | suvarna jyotīḥ | ya evaṃ veda |  
ityupaniṣat. | ||bhriguvalli 10-6||

" Wonderful, wonderful, wonderful! I am the food. I am the food. I am the food. I am the food-eater. I am the food-eater. I am the food-eater. I am the combiner. I am the combiner. I am the combiner. I am the eldest of the creation, born before the gods. I am the centre of immortality. He who gives me, (the food,) preserves Me in this manner alone. I, the food, eat (that person) who eats food (without sharing). I occupy the entire universe like effulgence of the sun". One who knows in this manner (attains liberation). Thus (ends) the *Upanisad*.

## माण्डूक्यकारिका MĀṆḌŪKYA-UPANIṢAD AND KĀRIKĀ

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥॥आगम. म. ६॥  
eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmeṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām ॥ ॥  
Agama M6 ॥

He is the Lord of all. He is omniscient. He is the inner controller. He is the source of all, being the ground of origination and dissolution of beings.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यम् एकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं

शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ आगम. म. ७॥

nāntaḥprajñam na bahiṣprajñam nobhayataḥprajñam na prajñānaghanam na prajñam nā  
prajñam । adṛṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātma  
pratyayasāraṁ prapañcopaśamaṁ śāntaṁ śivam advaitaṁ caturthaṁ manyante sa ātmā sa  
vijñeyaḥ ॥ Agama. M7 ॥

They consider the Turīya to be (that which is) not the outward consciousness, not the inward consciousness, not the consciousness turned both sides, not a mass of consciousness, not the all-knowing consciousness, not unconscious, beyond perception, beyond transaction, beyond grasp, beyond inference, beyond thoughts, beyond description, traceable through the unbroken self-awareness, free from the world, tranquil, auspicious, and non dual. It is Ātmā . It is to be known.

अनादिमायया सुप्तः, यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नम्, अद्वैतं बुध्यते तदा ॥ आगम. का. १६॥

anādimāyayā suptaḥ, yadā jīvaḥ prabudhyate । ajam anidram asvapnam, advaitaṁ budhyate  
tadā ॥ Agama.K16 ॥

Having been ignorant of (Turīya ) due to beginningless māyā, when the Jīva awakens, then, he knows the non dual (Turīya ) which is birthless, dreamless and sleepless.

प्रपञ्चो यदि विद्येत, निवर्तेत न संशयः ।

मायामात्रमिदं द्वैतम्, अद्वैतं परमार्थतः ॥ आगम. का. १७॥

prapañco yadi vidyeta, nivarteta na saṁśayaḥ । māyāmātram idam dvaitam, advaitam  
paramārthataḥ ॥ Agama. K17 ॥

The world can go away if it (really) exists. There is no doubt. This duality is mere *māyā*. In reality there is non-duality.

न निरोद्धो न चोत्पत्तिः, न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्तः, इत्येषा परमार्थता ॥वै. ३२॥

na nirodho na cotpattiḥ, na baddho na ca sādhaḥ । na mumukṣurna vai muktaḥ, ityeṣā paramārthatā ॥ Vai. 32 ॥

There is no dissolution, no creation, none who is bound, none who strives (for liberation), none who seeks liberation, and none who is liberated- this is the absolute truth.

नात्मभावेन नानेदं, न स्वेनापि कथञ्चन ।

न पृथङ् नापृथक्किञ्चिद्, इति तत्त्वविदो विदुः ॥वै. ३४॥

nātmabhāvena nānedam, na svenāpi kathañcana । na pṛthaṅ nāpṛthak kiñcid, iti tattvavidō viduḥ ॥ Vai. 34 ॥

This plurality does not (exist) as identical with the Ātmā: nor (does it exist) on any account by itself. An object is neither different nor non-different (from another). Thus the knowers of the Reality understand.

तत्त्वमाध्यात्मिकं दृष्ट्वा, तत्त्वं दृष्ट्वा तु बाह्यतः ।

तत्त्वीभूतस्तदारामः, तत्तवादप्रच्युतो भवेत् ॥वै. ३८॥

tattvam ādhyātmikam dṛṣṭvā, tattvaṁ dṛṣṭvā tu bāhyataḥ ।  
tattvībhūtaḥ tadārāmaḥ, tattvād apracyuto bhavet ॥ Vai. 38 ॥

Seeing the Reality within the body and seeing the Reality outside, he becomes one with the Reality. Revelling in that (Reality), he does not deviate from the Reality.

उपासनाश्रितो धर्मः, जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं, तेनासौ कृपणः स्मृतः ॥अद्वै. १॥

upāsanāśrito dharmah, jāte brahmaṇi vartate । prāgutpatterajaṁ sarvaṁ, tenāsau kṛpaṇaḥ smṛtaḥ ॥ Adv.1 ॥

The Jīva, who is committed to Upāsanā, remains in (that) Brahman which is subject to birth. (He thinks-) "all this was unborn(Brahman) before creation". Hence he is considered unfortunate.

मृल्लोहविस्फुलिङ्गाद्यैः, सृष्टिर्या चोदितान्यथा ।

उपायः सोऽवताराय, नास्ति भेदः कथञ्चन ॥ अद्वै. १५ ॥

mṛllohavispṛuliṅgādyaiḥ, sṛṣṭiryā coditānyathā ।  
upāyaḥ so'vatārāya, nāsti bhedaḥ kaṭhañcana ॥ Adv 15 ॥

Creation has been taught in many ways through (the illustration of) clay, metal, spark etc. It is only a method for understanding (of nonduality). There is no duality anyhow.

न भवत्यमृतं मर्त्यं, न मर्त्यममृतं तथा ।

प्रकृतेरन्यथाभावः, न कथञ्चिद्भविष्यति ॥ अद्वै. २१ ॥

na bhavatyamṛtaṁ martyaṁ, na martyamamṛtaṁ tathā ।  
prakṛteranyathābhāvaḥ na kaṭhañcidbhaviṣyati ॥ Adv. 21 ॥

The immortal does not become mortal. In the same way, the mortal does not become immortal. Transformation of the intrinsic nature does not take place anyhow.

न कश्चिज्जायते जीवः, सम्भवोऽस्य न विद्यते ।

एतत्तदुत्तमं सत्यं, यत्र किञ्चिन्न जायते ॥ अद्वै. ४८ ॥

na kaścijjāyate jīvaḥ, sambhavo'sya na vidyate ।  
etattaduttamaṁ satyaṁ, yatra kiñcinna jāyate ॥ Adv. 48 ॥

No Jīva is born. This (Jīva) has no cause. This (Brahman) is the absolute Truth in which nothing is born.

आदावन्ते च यन्नास्ति, वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तः, अवितथा इव लक्षिताः ॥ अला. ३१ ॥

ādāvante ca yannāsti vartamāne'pi tattathā ।  
vitathaiḥ sadṛśāḥ santaḥ avitathā iva lakṣitāḥ ॥ Ala. 31 ॥

This duality, consisting of all things and beings, is a projection of the mind. For, on the cessation of the mind, duality is not at all perceived.

न कश्चिज्जायते जीवः, सम्भवोऽस्य न विद्यते ।

एतत्तदुत्तमं सत्यं, यत्र किञ्चिन्न जायते ॥ अला. ७१ ॥

na kaścijjāyate jīvaḥ, sambha'vosya na vidyate ।  
etattduttamaṁ satyaṁ, yatra kiñcinna jāyate ॥ Ala. 71 ॥

No Jīva is born. This (Jīva) has no cause. This (Brahman) is the absolute Truth in which nothing is born.

अणुमात्रेऽपि वैधर्म्ये, जायमानेऽविपश्चितः ।

असङ्गता सदा नास्ति, किमुतावरणच्युतिः ॥अला. ९७॥

aṇumātre'pi vaidharmye, jāyamāne'vipaścitaḥ ।

asaṅgatā sadā nāsti, kimutāvaraṇacyutiḥ ॥ Ala.97 ॥

Even if an atom different (from Brahman) is (accepted to be) born, the relationlessness (of Brahman) will cease to be for ever for that indiscriminate one. What to talk of the end of ignorance?

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