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Four Upanishads

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Isa-Upanishad

Peace Chant

Om! That (the Invisible-Absolute) is whole; whole in this (the visible phenomenal) from the Invisible whole comes forth the visible whole. Though the visible whole has come out from that Inisible, whole, yet the whole remains unaltered.

OM! Peace Peace! Peace!

I

All this, whatsoever exists in the universe, should be covered by the Lord. Having renounced (the unreal), enjoy (the Real). Do not covet the wealth of any man.

II

If one should desire to live in this world a hundred years, one should live performing Karma (righteous deeds). Thus thou mayest live; there is no other way. By doing this, Karma (the fruits of thy actions) will not defile thee.

III

After leaving their bodies, they who have killed the Self go to the worlds of the Asuras, covered with blinding ignorance.

IV

That one, though motionless, is swifter than the mind. The senses can never overtake. It, for Iit ever goes before. Though immovable, It travels faster than those who run. By It the all-prevading air sustains all living beings.

V

It moves and It moves not. It is far and also It is near. It is within and also. It is without all this.

VI

He who sees all being in the self and the self in all beings, he never turns away from It (the self).

VII

He who perceives all being as the Self for him how can there be delusion or grief, when he sees this oneness (everywhere)?

VIII

He (the self) is all-encircling, resplendent, bodiless, spotless, without sinews, pure, untouched by sin, all seeing, all knowing transcendent, self-existent; He has disposed all things duly for eternal years.

IX

They enter into blind darkness who worship Avidya (ignorance and delusion) ; they fall, as it were into greater darkness who worship Vidya (knowledge)

X

By Vidya one end is attained; by Avidya another. Thus wer have heard from the wise men who taught this.

XI

He who knows at the same time both Vidya and Avidya, crosses over death by Avidya and avvains immorality through Vidya.

XI

He who knows at the same time both Vidya and Avidya, crosses over death by Avidya and attain immortality through Vidya.

XII

They fall into blind darkness who worship the Unmanifested and they fall into greater darkness who workshop the manifested.

XIII

By the worship of the Unmanifested one end is attained, by the worship of the manifested, another. Thus we have heard from the rise men who taught us this.

XIV

He who knows at the same time both the unmanifested (the cause of manifestation) and the destructible or manifested, he crosses over death through knowledge of the destructible and attains immorality through knowledge of the First Cause (Unmanifested).

XV

The face of Truth is hidden by a golden disk. O Pushan (Effulgent Being)! Uncover (Thy tace) that I, the worshipper of Truth, may behold three.

XVI

O Pushan O Sun, slole traveler of the heavens, controller, of all, son of Prajapati, withdraw They rays and gather up Prajapati, withdraw. They rays and gather up. Thy buring effulgence. Now through Thy Grace I behold Thy blessed and glorious form. The purusha (Effulgent Being) who dwells within Thee, I am He.

XVII

May my life-breath go to the all pervading and immortal Pradna, and let this body be burned to ashes. Om! O Mind, remember they deeds! O mind remember, remember thy deeds! Remember!

XVIII

O Agni (Bright Being)! Lead us to blessedness by the good path. O Lord! Thou knowest all over deeds, remove all evil and delusion from us. To Thee we offer our prostrations and supplications again and again.

Here end this Upanishas.

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Katha – Upanishad

Peace Chant

May he (the Supreme Being) protect us both, teacher and taught. May he be pleased with us. May we acquire strength. May our study bring us illumination. May there be no enmity among us.

OM! Peace! Peace! Peace!

Part First

I

Vajasrava, being desirous of heavenly rewards (at the Viswajit sacrifice) made a gift of all that he possessed. He had a son by the name of Nachiketas.

II

When the offerings were being distributed, faith (shraddhi) entered (the heart of) Nachiketas, who, taught young, yet reflected:

III

These cows have drunk water, eaten grass and given milk for the last time, and their senses have lost all vigor. He who gives these undoubtedly goes to joyless realms.

IV

He said to his father: Dear father, to whom wilt thou give me? He said it a second time, then a third time. The father replied: I shall give thee unto Death.

V

Nachiketas thought: Among many (of my father's pupils) I stand first; among many (others) I stand in the middle (but never last) . What will be accomplished for my father by my going this day to Yama?

VI

Look back to those who lived before and look to those who live now. Like grain the mortal decays and like grain again springs up (is reborn)

VII

Like fire a Brahmana guest enters into houses. That fire is quenched by an offering. (Therefore) O Vaivaswata, bring water.

VIII

The foolish man in whose house a brahmana guest remains without food, all his hopes and expectations, all the merit gained by his association with the holy, by his good words and deeds, all his sons and cattle, are destroyed.

IX

Yama said: O Brahmana! Revered guest! My salutations to thee. As thou hast remained three nights in my houe without food, therefore choose three boons, O Brahmana.

X

Nachiketas said : May Gautama, my father, be free from anxious thought (about me), May he lose all anger (towards me) and be pacified in heart. May be know and welcome me when I am sent back by three. This, O Death, is the first of the three boons I choose.

XI

Yama replied: Thought my will Auddalaki Aruni (thy father) will know three, and be again towards thee as before. He will sleep in peace at night. He will be free from wrath when he sees thee released from the mouth of death.

XII

Nacheketas said : In the realm of heaven there is no fear, thou (Death) art not there; not there; nor is there fear of old age. Having crossed beyond both hunder and thirst and being above grief. (they) rejoice in heaven.

XIII

Thou knowest, O Death, the firesacrifice that leads to heaven. Tell this to me, who am full of Shraddhi (faith and yearning). They who live in the realm of heaven enjoy freedom from death. This I beg as my second boon.

XIV

Yama replied : I know well that fire which leads to the realm of heaven. I shall tell it to thee. Listen to me. Know, O Nachiketas, that this is the means of attaining endless worlds and their support. It is hidden in the heart of all beings.

XV

Yama then told him that fire sacrifice, the beginning of all the worlds; what bricks, how many and how laid for the altar. Nachiketas repeated all as it was told to him. Then Death, being pleased with him, again said:

XVI

The great-souled Yama, being well pleased, said to him (Nachiketas): I give thee now another boon. This fire (sacrifice) shall be named after thee. Take also this garland of many colors.

XVII

He who performs this Nachiketa firesacrifice three times, being united with the three (mother, father and teacher) and who fulfills the three-fold duty (study of the Vedas, sacrifice and alms-giving) crosses over birth and death. Knowing this worshipful shining fire, born of Brahman, and realizing Him, he attains eternal peace.

XVIII

He who knows the three-fold Nachiketa fire and performs the Nachiketa fire sacrifice with three-fold knowledge, having cast off the letters of death and being beyond grief, he rejoices in the realm of heaven.

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XIX

Onachiketas, this is thy fire that leads to heaven which thou hast chosen as thy second boon. People will call thin fire after thy name. Ask the third boon, Nachiketas.

XX

Nachiketas said : There is this doubt regarding what becomes of a man after death. Some say he exists, others that he does not exist. This knowledge I desire, being instructed by thee. Of the boons this is the third boon.

XXI

Yama replied : Even the Devas (Bright Ones) of old doubted regarding this. It is not easy to know; subtle indeed is this subject. O Nachiketas, choose another boon. Do not press me. Ask not this boon of me.

XXII

Nachiketas said : O Death, thou sayest that even the Devas had doubts about this, and that it is not easy to know. Another teacher like unto then is not to be found. Therefore no other boon can be equal to this one.

XXIII

Yama said : Ask for sons and grandsons who shall live a hundred years cattle, elephants, gold and horses. Ask for lands of vast extent and live thyself as many autumns as thou desirest.

XXIV

If thou thinkest of any other boon equal to this, ask for wealth and long life; be ruler over the wide earth. O Nachiketas, I shall make thee enjoyer of all desires.

XXV

What sover objects of desire are difficult to obtain in the realm of mortals, ask them all as thou desirest; these lovely maidens with their chariots and musical instruments, such as are not obtainable by mortals – be served by these whom I give to thee. O Nachiketas, do not ask regarding death.

XXVI

Nachiketas said : O Death, these are fleeting; they weaken the vigor of all the senses in man. Even the longest life is short, keep thou they chariots, dance and music.

XXVII

Man cannot be satisfied by wealth. Thee (Death)? Shall we contnue to live as long as thou result? Therefore that boon alone is to be chosen by me.

XXVIII

What man dwelling on the decaying mortal plane, having approached the undecaying immortal one, and having reflected upon the nature of enjoyment through beauty and sense pleasure, would delight in long life?

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XXIX

O death, that regarding which there is doubt of the great Hereafter, tell us. Nachiketas asks for no other boon than that which penetrates this hidden select.

Part Second

1

Yama said : The good is one thing and the pleasant another. These two, having different ends, bind a man. It is well with him who chooses the good. He who choose the pleasant misses the true end.

II

The good and the pleasant approach man; the wise examines both and discriminates between them; the wise prefers the good to the pleasant, but the foolish man chooses the pleasant through love of bodily pleasure.

III

O Nachiketas, after wise reflection thou hast renounced the pleasant and all pleasing forms. Thou hast not accepted this garland of great value for which many mortals perish.

IV

Wide apart are these two, ignorance and what is known as wisdom, leading in opposite directions. I believe Nachiketas to be one who longs for wisdom, since many tempting objects have not turned the aside.

V

Fools dwelling in ignorance, yet imagining themselves wise and learned go round and round in crooked ways, like the blind led by the blind.

VI

The hereafter never rise before the thoughtless child (the ignorant), deluded by the glamour of wealth. “This world alone is, there is none other”. Thinking thus, he falls under my sway again the again.

VII

He about whom many are not even able to hear, whom many cannot comprehend even after hearing: wonderful is the teacher, wonderful is he who can receive when taught by an able teacher.

VIII

When taught by a man of inferior understanding, this *Alman* cannot be truly known, even though frequently thought upon. There is no way (to know It) unless it is taught by another (an illuminated teacher), for it is subtler than the subtle and beyond argument.

IX

O Dearest, this Atman cannot be attained by argument; It is truly known only when taught by another (a wide teacher). O Nachiketas, thou hast attained it. Though art fixed in Truth. May we ever find a questioner like thee

X

I know that (earthly) treasure is transitory, for the eternal can never be attained by things which are non-eternal. Hence the Nachiketa fire (sacrifice) has been performed by me with perishable things and yet I have attained the eternal.

XI

O Nachiketas, thou hast seen the fulfillment of all desires, the basis of the universe, the endless fruit of sacrificial rites, the other shore where there is no fear, that which is praiseworthy, the great and wide support; yet, being wise, thou hast rejected all with firm resolve.

XII

The wise, who by means of the highest meditation on the Self knows the Ancient One, difficult to perceive, seated in the innermost recess, hidden in the cave of the heart, dwelling in the depth of inner being (he who knows that One) as God, is liberated from the letters of joy and sorrow.

XIII

A mortal, having heard and fully grasped this, and having realized though discrimination the subtle Self, rejoices, because he has obtained that which is the source of all joy. I think the abode (of Truth) is open to Nachiketas.

XIV

Nachiketas said : That which thou seest, which is neither virtue nor vice, neither cause nor effect, neither past nor future (but beyond these), tell me That.

XV

Yama replied : That goal which all the Vedas glorify, which all austerities proclaim, desiring which (people) practice *Brahmacharya* (a like of continence and service), that goal I tell thee briefly – it is *Aum*.

XVI

This Word is indeed Brahman. This Word is indeed the Supreme. He who knows this Word obtains whatever be desires.

XVII

This is the best Support, This is the highest Support; he who knows this support is glorified in the world of Brahman.

XVIII

This is Self is never born, nor does It die. It did not spring from anything, nor did anything spring from it. This ancient One is unborn, eternal, everlasting. It is not slain even though the body is slain.

XIX

If the slayer thinks that he slays, or if the slain thinks that he is slain, both of these know not. For It neither slays nor is It slain.

XX

The self is subtler than the subtle, greater than the great; It dwells in the heart of each living being. He who is free from desire and free from grief, with mind and senses tranquil, beholds the glory of the *Atman*.

XXI

Though sitting, It travels far; though lying, It goes everywhere. Who else save me is fit to know that God, who is (both) joyful and joyless?

XXII

The wise who know the Self, bodiless, seated within perishable bodies, great and all-pervading, grieve not.

XXIII

This self cannot be attained by study of the Scriptures, nor by intellectual perception; nor by frequent hearing (of It); He whom the Self chooses, by him along is It attained. To him the Self reveals Its true nature.

XXIV

He who has not turned away from evi conduct, whose senses are uncontrolled, who is not tranquil, whose mind is not at rest, he can never attain this *Atman* even by knowledge.

XXV

Who then can know where is this mighty Self? He (the Self) to whom the *Brahmanas* and *Kshatriyas* are but food and death itself a condiment.

Part Third

I

There are two who enjoy the fruits of their good deeds in the world, having entered into the cave of the heart, seated (there) on the highest summit. The knowers of Brahman call them shadow and light. So also (they are called) by householders who perform five sacrifices or three Nachiketa fire-sacrifices.

II

May we be able to learn that Nachiketa fire-sacrifice, which is a bridge for those who perform sacrifice. May we also know the One, who is the highest imperishable Brahman for those, who desire to cross over to the other shore which is beyond fear.

III

Know the Atman (Self) as the lord of the chariot, and the body as the chariot. Know also the intellect to be the driver and mind the reins.

IV

The senses are called the horses; the sense objects are the roads; when the *Atman* is united with body, senses and mind, then the wise call Him the enjoyer.

V

He who is without discrimination and whose mind is always uncontrolled his senses are unmanageable, like the vicious horses of a driver.

VI

But he who is full of discrimination and whose mind is always controlled, his senses are manageable, like the good horses of a driver.

VII

He who does not possess discrimination, whose mind is uncontrolled and always impure, he does not reach that goal, but falls again into *Samsara* (realm of birth and death)

VIII

But he who possess right discrimination, whose mind is under control and always pure, he reaches that goal, from which he is not born again.

IX

The man who has a discriminate intellect for the driver, and a controlled mind for the reins, reaches the end of the journey, the highest place of Vishnu (all All-pervading and Unchangeable One)

X

Beyond the senses are the objects, beyond the objects is the mind, beyond the mind is the intellect, beyond the intellect is the great *Atman*.

XI

Beyond the great Atman is the unmanifested; beyond the Unmanifested is the Purusha (the Cosmic Soul); beyond the Prursha there is nothing. That is the end, that is the final goal.

XII

This Atman (self) hidden in all beings, does not shine forth; but It is seen by subtle seers though keen and subtle understanding.

XIII

A Wise man should control speech by mind, mind by intellect, intellect by the great *Atman*, and that by the peaceful One (the *Paramatman* or Supreme Self)

XIV

Arise! Awake! Having reached the Great Ones (illumined Teachers) gain understanding. The path is as sharp as a razor, impassable and diffcult to travel, so the side declare.

XV

Knowing That which is soundless touchless, formless, undecaying; also tasteless, odorless, and eternal; beginningless, endless and immutable; beyond the Unmanifested : (knowing That) man escapes from the mouth of death.

XVI

The intelligent man, who has heard and repeated the ancient story of Nachiketas, told by the Ruler of Death, is glorifies in the world of Brahman.

XVII

He who with devotion recites this highest secret of immortality before an assembly of *Brahmanas* (pious men) or at the time of *Shraddha* (funeral ceremonies),gains everlasting reward, he gains everlasting reward.

Part Fourth

I

The Self existent created the senses out-going; for this reason man sees the external, but not the inner Atman (self). Some wise man, however, desiring immorality, with eyes turned away (from the external) sees the *Atman* within.

II

Children (the ignorant) pursue external pleasures; (thus) they fall into the wide-spread snare of death. But the side, knowing the nature of immortality, do not seek the permanent among fleeing things.

III

That by which one knows form, taste, smell, sound, touch and sense enjoyments, by That also one knows whatever remains (to be known). This verily is That (which thou hast asked to know)

IV

That by which a mortal perceives, both in dream and in waking by knowing that great all pervading Atman the wise man grieves no more.

V

He who knows this *Atman*, the honey eater (perceiver and enjoyer of objects), ever near, as the lord of the past and future, fears no more. This verily is That.

VI

He who sees Him seated in the five elements, born of *Tapas* (fire of Brahman), born of Tapas (fire of Brahman), both before water; who having entered the cave of the heart, abides therein – this verily it That.

VII

He who knows Aditi, who rises with prana (the Life Principle) exitent in all the Devas; who, having entered into the heart, abides there; and who was born from the elements – this verily it That.

VIII

The all-seeing fire which exists hidden in the two sticks, as the foetus is well guarded in the womb by the mother, (that fire) is to be worshipped day after day by wakeful seekers (after wisdom), as well as by sacrificers. This verify is That.

IX

From whence the sun rises, and whither it goes at setting, upon That all the devas depend. No one goes beyond That. This verify is That.

X

What is here (in the visible world), that is there (in the invisible); he who sees difference (between visible and invisible) goes from death to death.

XI

By mind alone this is to be realized. There is no difference whatever (between visible and invisible). He who sees difference here. (between these) goes from death to death.

XII

The *purursha* (Self) of the size of a thumb, resides in the middle of the body as the lord of the past and the future, (he who knows Him) fears no more. This verify is That.

XIII

That *purusha*, of the size of thumb, is like a light without smoke, lord of the past and the future. He is the same today and tomorrow. This verify is That.

XIV

As rain water, (falling) on the mountain top, runs down over the rocks on all sides; similarly, be who sees differences (between visible forms) runs after them in various directions.

XV

O Gautma (Nchiketas), as pure water poured into pure water becomes one, so also is it with the Self of an illumined Knower (he becomes one with the Supreme)

Part fifth

I

The city of the unborn, whose knowledge is unchanging, has eleven gates. Thinking on Him, man grieves no more; and being freed (from ignorance), be attains liberation. This verily is That.

II

He is the sun dwelling in the bright heaven; He is the air dwelling in space; He is the fire burning on the altar; He is the guest dwelling in the house. He dwells of

man. He dwells in those greater man. He dwells in sacrifice. He dwells in the ether. He is (all that is) born in water, (all that) if born in earth, (all that) is born in sacrifice, (all that) is born on mountains. He is the True and the Great.

III

He it is who sends that (in coming) *Pradna* (life-death) upward and throws the (out-going) breath downwards. Him all the senses worship, the adorable *Atman*, seated in the center (the heart)

IV

When this *Atman*, which is seated in the body, goes not (from the body), what remains then? This verily is That.

V

No mortal lives by the in-coming breath (*Pradna*) or by the out-going breath (*apana*), but he lives by another on which thse two depend.

VI

O Gautma (Nachiketas), I shall declare unto thee the secret of the eternal Brahman and what happens to the Self after death.

VII

Some *jives* (individual Souls) enter wombs to be embodied; others go into immovable forms, according to their deeds and knowledge.

VIII

The being who remains awake while all sleep, who grants all desires, That is pure, That is Brahmana, That alone is said to be immortal. One That all the worlds rest. None goes beyond That. This verily is That.

IX

As fire, though one, having entered the world, becomes various according to what it burns, so deos the *Atman* (Self) within all living beings, though one, become various according to what it enters. It also exists outside.

X

As air, though one, having entered he world, becomes various according to what it enters, so does the Atma within all living beings, though one, become various according to what is enters. It also exists outside.

XI

As the sun, the eye of the whole world, is not defiled by external impurities seen by the eyes, thus the one inner Self of all living beings is not defiled by the misery of the world, being outside it.

XII

There is one ruler, the self of all living beings, who makes the one form manifold;

the wise who perceive Him seated within their self, to them belongs eternal bliss, not to others.

XIII

Eternal among the changing, consciousness of the conscious, who, though one, fulfils the desire of many the wise who perceive Him seated within their Self, to them belongs eternal peace, not to others.

XIV

They (the wise) perceive that indescribable highest bliss, saying, This is that. How am I to know It? Does It shine (by its own light) or does It shine (by reflected light)?

XV

The sun does no shine there, no the moon, nor the stars; nor do these lightings shine there, much less this fire. When He shines, everything shines after Him; by his light all is lighted.

Part Sixth

I

This ancient Aswattha tree has its root above and branches below. That is pure, That is Brahman, That alone is called the Immortal. All the worlds rest in That. None goes beyond That. This verily is That.

II

Whatever there is in the universe is evolved from *prana* and vibrates in *prana*. That is a mighty terror, like an upraised thunderbolt. They who know That become immortal.

III

From fear of Him the fire burns, from fear of Him the sun shines. From fear of Him Indra and Vayu and Death, the firth, speed forth.

IV

If a man is not able to know Him before the dissolutiono f the body, then he becomes embodied again in the created worlds.

V

As in a mirror, so is He seen within oneself; as in a dream, so (is He seen) in the world of the fathers (departed spirits); as in water, so (is He seen) in the world of *Gandharvas* (the angelic realm). As light and shadow, so (is He seen) in the world of Brahma (the Creator)

VI

Knowing that the senses are distinct (from the *Atman*) and their rising and setting separate (from the *Atman*), a wise man grieves no more.

VII

Higher than the senses is the mind, higher than the mind is the intellect, higher than the intellect is the great *Atman*, higher than the *Atman* is the Unmanifested.

VIII

Beyond the unmanifested is the all pervading and imperceptible Being (*purusha*). Bu knowing Him, the mortal is liberated and attains immoratality.

IX

His form is not to be seen. No one can see Him with the eye. He is perceived by the heart, by the intellect and by the mind. They who know this become immortal.

X

When the five organs of perception become still, together with the mind, and the intellect ceases to be active: that is called the highest state.

XI

This firm holding back of the senses is what is known as Yoga. Then one should become watchful, for Yoga comes and goes.

XII

He cannot be attained by speech, by mind, or by the eye. How can That be realized except by him who says “He is”?

XIII

He should be realized as “He is” and also as the reality of both (visible and invisible). He who knows Him as “He is, to him alone His real nature is revealed.

XIV

When all desires dwelling in the heart cease, then the mortal become immortal and attains Brahman here.

XV

When all the ties of the heart are cut as under here, then the mortal becomes immortal. Such is the teaching.

XIV

There are a hundred and one nerves of the heart. One of them penetrates the center of the head. Going upwards through it, one attains immortality. The other (hundred nerve-course) lead, in departing, to different worlds.

XVII

The *purusha*, the inner self, of the size of the thumb, is ever seated in the heart of all living beings. With perseverance man should draw Him out from his body as

one draws the inner stalk from the a blade of grass. One should know him as pure and deathless, as pure and deathless.

XVIII

Thus Nachiketas, having acquired this wisdom taught by the Ruler of Death, together with all the rules of Yoga, become free from impurity and death and attained Brahman (the Supreme). So also will it be with another who likewise knows the nature of the Self.

Peace Chant

May He (the Supreme Being) protect us both. May He be pleased with us. May we acquire strength. May our study bring us illumination. May there be no enmity among us.

OM! PEACE! PEACE! PEACE!

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Kena Upanishad

Peace Chant

May my limbs, speech, Prana (life-force), sight, hearing, strength and all my senses, gain in vigor. All is the Brahman (Supreme Lord) of the Upanishads May I never deny the Brahman. May the Brahman never deny me. May there be no denial of the Brahman. May there be no separation from the Brahman. May all the virtues declared in the sacred Upanishads be manifest in me, who am devoted to the Atman (Higher Self). May they be manifest in me.

OM! Peace! Peace! Peace!

Part First

I

By whom commanded and directed does the mind go towards its objects? Commanded by whom does the life force, the first (cause) move? At whose will do men utter speech? What power directs the eye and the car?

II

It is the ear of the ear, the mind of the mind, the speech of the speech, the life of the life, the eye of the eye. The wise, freed (from the senses and from mortal desires), after leaving this world, become immortal.

III

There the eye does not go, nor speech nor mind. We do not know That; we do not understand how It can be taught. It is distinct from the known and also It is beyond the unknown. Thus we have heard from the ancient (teachers) who told us about It.

IV

That which speech does not illumine, but which illumines speech: know that alone to be Hrahman (the Supreme Being), not this which people worship here.

V

That which cannot be thought by mind, but by which, they say, mind is able to think: know that alone to be the Brahman, not this which people worship here.

VI

That which is not seen by the eye, but by which the eye is able to see: know that alone to be the Brahman, not his which people worship here.

VII

That which cannot be heard by the ear, but by which the ear is able to hear; know that alone to be Brahman, not this which people worship here.

VIII

That which none breathes with the breath, but by which breath is inbreathed; know that alone to be the Brahman, not this which people worship here.

Part Second

I

If thou thinkest "I know It well," then it is certain that thou knowest but little of the Brahman (Absoulte Truth), or in what feom He (resideth) in the Devas (minor aspects of Deity). Therefore I think that what thou thinkest to be known is still to be sought after.

II

The disciple said: I do not think I know It well, nor do I think that I do not known it. He among us who knows It truly, knows (what is meant by) "I know" and also what is meant by "I know It not".

III

He who think he knows It not, knows It. He who thinks he knows It, knows It not. The true knowers think they can never know It (because of its infinitude), while the ignorant think they know it.

IV

It (Brahman) is known, when It is known in every state of consciousness. (Through such knowledge(one attains immortality. By attaining this self, man gains strength; and by self-knowledge immorality is attained.

V

If one knows It here, that is Truth; if one knows It not here, then great is his loss. The wise seeing the same self in all beings, being liberated from this world become immortal.

Part Third

I

The Brahman once won a victory for the Devas. Through that victory of the Brahman, the Devas became elated. They thought, "This victory is ours. This glory is ours".

II

The Brahman perceive this and appeared before them. They did not known what mysterious form it was.

III

They said to Fire: "O Jataveda (All knowing)! Find out what mysterious spirit this is" He said ; "Yes"

IV

He ran towards it and He (Brahman) Said to him: "Who art thou?" "I am Agni, I

am Jataveds," he (the Fire-god) replied.

V

Brahman asked ; "What power resides in there?" Agni replied: "I can burn up all whatsoever exists on earth".

VI

Brahman placed a straw before him and said : "Burn this". He (agni) rushed towards it with all speed, but was not able to burn it. So he returned from there and said (to the Devas): "I was not able to find out what this great mystery is"

VII

Then they said to Vayu (the Air-god) "Vayu! Find our what this mystery is" He said: "Yes".

VIII

He ran towards it and He (Brahman) said to him: "Who art thou? " I am Vayu, I am Matarisva (traveler of Heaven): he (Vayu) said.

IX

Then the Brahman said: "What power is in thee?" Vayu replied: "I can blow way all whatsoever exists on earth."

X

Brahman placed a straw before him and said: "Blow this away". He (Vayu) rushed towards it with all speed, but was not able to blow it away. So he returned from there and said (to the Devas): "I was not able to find out what this great mystery is".

XI

Then they said to Indra : "O Maghavan (Worshipful One)! Find out what this mystery is" He said: Yes" and ran towards, it, but is disappeared before him.

XII

Then he saw in that very space a woman beautifully adorned, Uma of golden hue, daughter of Haimavat (Hisalaya). He asked : "What is this great mystery?

Part fourth

I

She (Uma) said : "It is Brahman. It is through the victory of Brahman that year victorious". Then from her words, he (Indira) know that it (that myserious form) was Brahman.

II

Therefore these Devas, - Agni, Vayu and Indra – excel other Devas, because they came near to Brahman. It was they who first knew this spirit as Brahman.

III

Therefore Indra excels all other Devas, because he came nearest to Brahman, and because he first (before all others) knws this spirit as Brahman.

IV

Thus the teaching of Brahman is here illustrated in regard to the Devas. He flashed like lighting, and appeared and disappeared just the eye winks.

V

Next (the teaching) is regarding Adhydtman (the embodied Soul). The mind seems to approach Him (Brahman). By this mind (the seeker) again and again remembers and thinks about Brahman.

VI

That Brahman is called *Tadvanam* (object of adoration). He is to be worshipped by the name *Tadvanam*. He who knows Brahman thus, is loved by all beings.

VII

The disciple asked: O Master, teach me the Upanishad. (The teacher replied)The Upanishad has been taught thee. We have certainly taught thee the Upanishad about Brahman.

VIII

The Upanishad is based on tapas (pracetice of the control of body, mind and senses), dama (subjugation of the senses), karma (right performance of prescribed actions). The Vedas are its limbs. Truth is it support.

IX

He who knows this (wisdom of the Upanishad), having been cleansed of all sin, becomes established in the blissful, eternal and highest abode of Brahman, in the highest abode of Brahman.

Here ends this Upanishad.

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Mundaka Upanishad

Peace Chant

Om! May we hear with our ears that which is beneficent, O Devas! May we behold with our eyes that which is beneficent! With a strong, well-poised body and worshipful heart may we enjoy life and perform deeds which are pleasing to the Deity.

Om! Peave! Peace! Peace!

Part First

I

Om! Brahma was the first of the Devas, the Creator of the unverse, the Protector of the world. He taught his oldest son Atharva the knowledge of Brahman (the supreme) which is the foundation of all knowledge.

II

This knowledge of Brahman which Brahma taught to Atharva, Atharva taught first to Angir: Angir taught it to Satyavaha Bharadwaja; and Bharadwaja taught it in due succession to the sage Angiras.

III

Shaunaka, the great householder, having approached the sage Angiras with fitting humility asked of him: What is that, O Bhagavan (received Master), which being known, all else become known?

IV

The sage said to him: These are two kinds of knowledge to be known, so are we told by the knowers of Brahman, higher knowledge and lower knowledge.

V

Lower knowledge consists of the Rig Veda, Yajur veda, Sama Veda, Atharva Veda, phonetics, ceremonial, grammar, etymology, metre, astronomy. Higher knowledge is that by which the Impreshable is known.

VI

That which cannot be seen, which cannot be seized, which has no origin and no attributes, no eyes nor ears, no hands nor feet; That which is eternal, diversely manifesting, all-pervading, extremely subtle; that Imperishable One the wise regard as the Source of all created things.

VII

As the spider brings forth and draws in (its thread), as herbs spring from the earth, as hair grows on the living body, likewise does the universe come forth from the Imperishable.

VIII

Throuch Taps Brahman expands : from this, food is produced: from food come prana (energy), mind, the elements, the worlds, good works and their immortal fruit.

IX

From that one which is all perceiving and all-knowing, Whose Tapas consists of wisdom, are born Brahma (the Creator), name, from and food.

Part Second

I

This is the Truth ; the sacrificial rites which the sages found in the hymns are described variously in the three Vedas. Perform them faithfully, O ye Truth-seekers; this is the path that leads to the world of good deeds.

II

When the sacrificial fire is kindled and the flames rise, let a man offer his oblations devoutly between the flames.

III

If the fire sacrifice (Agnihotra) is not performed at the new moon and the full moon, during the autumn season and at harvest time, and is not attended by guests, or is without offereings, or is without the Vaiswadeva sacrifice, or it offered contrary to the Scriptural in junctions, it will destroy the seven worlds of the sacrificer.

IV

Kali (dark), karali (terrific), Manojava (swift as thought) sulohita (very red), Sudhumravarna (dee0 purple), Sphulingini (sparkling) Viswaruchi (universal light) are the seven flaming tongues of fire.

V

I a man perform his sacrifice in the proper season and pours out his oblations on the shining flames, these oblations like the rays of the sun lead him to where the supreme Lord of sacrifice dwells.

VI

Come hither! Come hither! The bright oblations say to the sacrificer and carry him by the rays of the sun; while with pleasing words they praise him, saying: This is the heavenly Brahma-world (Svarga) which thou hast earned by thy good deeds.

VII

But all these sacrifices (performed by) eighteen are inferior and ephemeral. The ignorant who regard them as the highest good and delight in them, again and again come under the domination of old age and death.

VIII

Fools dwelling in ignorance, yet imagining themselves wise and learned, go round and round in devious ways, afflicted by many troubles, like the blind led by the blind.

IX

Children (the unawakened), in many different ways overpowered by ignorance, imagine that they have achieved their aims. These performs of Karma (sacrifice), because of their attachment of the fruits (of their sacrifice), after a temporary enjoyment of their heavenly reward fall back again into misery.

X

Regarding sacrifice and good works as the highest aim, these ignorant men know not the higher goal; and after having enjoyed the heavenly pleasures earned by their good deeds, they return to this world or fall into a lower one.

XI

But those wise men of tranquil heart, who practice Shraddha (faith) and Tapasya (austerity) in the forest, living on alms, free from all impurities, travel by the path of the sun to where the immortal, imperishable Being dwells.

XII

Let a Brahmana (God-seeker), after having examined all these words attained through Karma-Marga (sacrifices and good deeds) become free from all desires; realizing that the Eternal cannot be gained by the non eternal. In order to acquire knowledge (of the Eternal) let him, then, with sacrificial fuel in his hand, approach a Guru (spiritual teacher) who is well-versed in the Veda (Scriptures) and who is established in Brahman (the Supreme)

XIII

To him who has thus approached reverently, whose heart is tranquillized, and whose senses are under control, let the wise Guru teach the real knowledge of Brahman, by which the true and immortal Being is known.

Second Mundaka

Part Firist

I

This is the truth. As from the blazing fire burst forth thousands of sparks like unto fire, so also, gentle youth, do the various being spring forth from the Imperishable and return thither again.

II

That effulgent being is without form; He exists both without and within; He is

unborn; without breath and without mind; pure, higher than the High Imperishable.

III

From him are born the Prana (life force) mind, all the sense organs, ether, air, fire water and the earth, support of all.

IV

Fire is His head, sun and moon are His eyes, the four quarters are His ears, the revealed Vedas are His words. His breath is the air, His heart is the universe, and from His feet came forth the earth. He is the inner Self of all living being.

V

From Him come the fire, whose fuel is the sun; from the moon come the clouds(rain); from the earth come all herbs; the male places the seed in the female, thus many being are born from the purusha (the Great Being)

VI

From him come the Rk, Saman and Yajur (Veda), the rites of initiation, all forms of sacrifice, special ceremonials, sacrificial gifts (to the priests), the appointed season (for sacrifice) the sacrificer, and all the worlds which the moon sanctifies and the sun illumines.

VII

From Him are the various Devas born the Sadhya (Genii), men, beasts, birds, the up-breath and the down-breath, corn and barley, austerity, faith, truth, continence, and (Scriptural) injunction.

VIII

From him are born the sever Pranas (senses), the seven lights (of sense-perception), the seven fuels (objects of perception). The seven oblations (act of sense perception), and the seven lokas (seats) where the senses move; seven in each living being, residing in the heart.

IX

From him are born all oceans, mountains and divers rivers. From Him come all herbs and juices, by which the inner self subsists, together with the gross elements.

X

That being alone is all this – sacrifice and austerity. All is Brahman, the Highest

Second Mundaka

Part Second

I

Shining, well seated in the heart, moving in the heart, is the Great Being, the support of all. In Him all is fixed, whatsoever moves, breathes and winks. Know Him Who is both being and non-being. Who is beyond the reach of human understanding the highest and most adorable one.

II

That which is effulgent, subtler than the subtlest, on which all worlds and those who dwells in them rest, that is the imperishable Brahman; that is Prana (breath), that is speech and mind. That is the true, that is Immortal. That mark is to be hit. Hit it, O gentle youth!

III

Having taken up the Upanishad, the great weapon, as the bow; and having fixed in it the arrow, sharpened by steadfast devotion; then having drawn it with the mind fixed on the Supreme, hit that mark- the imperishable, O gentle youth!

IV

The sacred word Om is the bow, the Atman (self) is the arrow, Brahman (the Supreme) is said to be the mark. That mark should be hit by one who is watchful and self-possessed. Then as the arrow becomes one with the mark, so will be become one with the Supreme.

V

In him are fixed the heave, the earth, the sky and the mind with all the senses. Know Him to be the Self of all, and abandon all vain words. He is the bridge to immortality.

VI

Where the nerves of the body meet together as the spokes in the nave of a wheel, here the Atman dwells, variously manifested. M3editate upon that Atman as Om. May there be no obstacle in thy crossing to the other side, of darkness!

VII

He who is all-knowing and all-perceiving, to whom belongs all the glory of the universe, that Self dwells in the heavenly city of Brahman (the heart)

VIII

He takes the form of mind and becomes the ruler of the body and the senses. Being in the heart, He sustains the body by food. The wise, who realize this, behold Him shining forth, immortal and all-blissful.

IX

When He is seen, Who is both high and low, the fetters of the heart are broken, all doubts are cut asunder, and all Kerma (bondage of work) is destroyed.

X

That stainless indivisible Brahman, pure, light of all lights, dwells in the innermost golden sheath (the core of the heart). Thus do the knowers of Self know Him.

XI

The sun does not shine there, not the moon, nor the stars, nor do these lightning shire there, much less this fire. When He shines, everything shines after Him; by His light all is lighted.

XII

That immortal Brahman is before, that Brahman is behind, that Brahman is to the right and to the left; that Brahman extends above and below. The Supreme Brahman alone is the whole universe.

Third Mundaka

Part First

I

Two inseparable companions of golden plumage perch on the same tree. One of them eats the pleasing fruit (of the tree), the other looks on as a witness without eating.

II

On the same tree (of life) man sits, drowned in grief, overpowered by his own helplessness. But when he beholds the other, the Lord, majestic and full of glory, than his grief passes away.

III

When the sun perceives that Being of golden radiance, the Creator, the Lord, the source of Brahman (creative power), then that knower, having cast off all sin and merit, and being stainless, attains the highest oneness, (with the Supreme)

IV

He is the prana (life-force) animating all living beings. He who knows this becomes truly wise and not merely a talker. He delights in the Self (Atman), he finds his highest happiness in the Self, and he is true performer of duty. Verily he is the foremost of the knoweers of Brahman (the Supreme)

V

This pure and effulgent Self, which dwells within the body and is realized by sinless sannyasins (the spiritually consecreated), can be attained by truthfulness, self-subjugation, true knowledge and the steadfast practice of chastity.

VI

Truth alone conquers, not untruth. By Truth the spiritual path is widened, that path by which the seers, who are free from all desires, travel to the highest

abode of Truth.

VII

That shines forth, immeasurable, divine and inconceivable, subtler than the subtlest, more distant than the distant, yet here (in the body). Residing in the cave of the heart, so it is seen by true Seers.

VIII

He is not perceived by the eye, nor by speech, nor by the other senses, nor by austerities, nor by the other senses, nor by austerities, nor by Karma (sacrifice and good deeds); when the mind is purified by the serene light of knowledge, then alone does the seerperceive the indivisible Brahman by means of meditation.

IX

This subtle Self is to be realized by a pure heart as seated there where the Prana (life-force) has entered in five-hold form. The mind of every creature is interwoven with the senses. When it is purified, then the Self shines forth of itself.

X

Whatever worlds the man of purified mind covets, and whatever object he desires, he obtains those worlds and those objects. Therefore, let the man who longs for his spiritual welfare, worship that one who knows the Self.

Third Mundaka

Part Second

I

He (the seer of Truth) knows the highest abode of Brahman, in which all this universe rests and which shines with pure radiance. Discerning men, without desire, by serving reverently such a knower (of Self) go beyond the seed.

II

He who broods on objects of desire and covets them, is born here and there according to his desires; but he whose desires are fulfilled and who has known the Self, his desires vanish even here.

III

This self cannot be attained by the study of the Scriptures, nor by intellectual perception, nor by frequent hearing of It. He whom the self chooses, by him alone it. It attained. To him the Self reveals Its true nature.

IV

This Self cannot be attained by one who is devoid of strength, or by one who is unmindful, or by one whose austerity is without renunciation. But if the wise man

strives by these means, his Self enters into the abode of Brahman.

V

The Rishis (wise Seers), after having attained It, become satisfied through knowledge. Having accomplished their end and being free from all desire, they become tranquil. The self- possessed wise ones, realizing the all-pervading Spirit preset in all things, enter into all.

VI

Sannyasins (spiritually consecrated seekers), having apprehended with certainty the meaning of the knowledge of Vedanta, having purified their nature by the practice of renunciation, and having realized the highest immortality, after the great end (death) become liberated in the world of Brahman.

VII

Their fifteen parts return to their source; all the senses go back to their corresponding deities; the Self, together with his deeds and acquired knowledge, becomes one with the highest imperishable Brahman.

VIII

As flowing rivers lose themselves in the ocean, giving up name and form, so also the knower, freed from name and form, attains the highest effulgent purusha (being).

IX

He who knows that highest Brahman becomes like unto Brahman. In his family no one is born who is ignorant of Brahman. He overcomes grief; he overcomes sin; and being freed from the knots of the heart, he becomes immortal.

X

Thus it is declared in the following text. Let this knowledge of Brahman be taught to those only who have performed sacrifices enjoined in the Scriptures; who are well versed in the Vedas; who are devoted to Brahman, who with faith have performed the fire sacrifice Exkarshi; and who have fulfilled the vow of carrying fire on their hear (Shirovrata)

XI

The sage Angiras in ancient times taught to this truth (to Saunaka). It should not be studied by one who has not fulfilled the vow of self-sacrifice and service. Adoration to the great Rishis! Adoration to the great Rishis!

Here ends the Mundaka –Upanishad

Om! Peace! Peace! Peace!

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