

My translation of Upanishads

There are a total of 108 upanishads .Some few of them were not translated in to English. This great job was entrusted to me by Sri Lakshmanan of Celextel inc .Here is my translation

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Advaya Taraka Upanishad

Translated by P. R. Ramachander

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

That which helps you cross from the fear of birth, aging and death is called Tharakam (Tharayathi means Crosses). Understanding the appearance of the living being and God as separate entities is due to illusion and then examining and understanding the differences which exist in the world by the method of, "It is not this", "It is not this" and at last what remains at last is the Adhvaya Brahman (which does not have two forms). To get it we have to practice three aims. 1

In the middle of body there exists the Sushumna Nadi which is as bright as the sun and as cool as the moon. It starts from Mooladhara and goes up to Brahmarandra which is in the top middle of the skull. It is well known that in the middle of it there exists Kundalini which is as bright as crores of suns and as thin as the lotus thread. The man who sees that with his mind's eye attains salvation by getting rid of all sins. 2

One who sees constant light in the top portion of his, in the middle of his forehead has attained mastery of yoga. 3

Wherever it is, if there is light above the head of a one, he is a yogi. 4

The yoga within is of two types viz Poorva (pre) and Uthara (post). The pre yoga is tharaka and the post yoga is amanaska (beyond mind). 5

That which can be realized by sensory organs is one which has a form. That which is in between the eye lids is without form. Always for understanding the things within, practice with deep application of mind is necessary. In Tharaka yoga, the concepts like Daharakasa are understood only by the mind's eye. The Uthara (post) yoga is without form. It is beyond the mind. 6

Without batting the eye lids to see inside and outside, what we are aiming to see is called Sambhavi Mudra. The place where an expert in that type of mudra lives becomes very holy. 7

By the help of a great teacher one tries to find the Thuriya state hidden in either the sahasrara (thousand petal lotus) or the cave of the heart or end of the 12 Nadis. Ability to see it is only through the help of a great teacher. 8

If the teacher, who is a scholar in Vedas, who is a devotee of Lord Vishnu, who does not have jealousy in his mind, who is a great expert in yoga, who practices Yoga and who is the personification of Yoga blesses us, all the ties imposed by birth will vanish. At that moment all the sins committed in all the births will be destroyed. The Upanishad tells that he will achieve all the Purusharthas. 9

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Advaya-Tarakopnishad belonging to the Sukla-Yajur-Veda.

Atharvasikha Upanishad

Translated by P. R. Ramachander

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

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

Om!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let there be Peace in the forces that act on me !

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

Brihad Jabala Upanishad

Translated by P. R. Ramachander

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

First Brahmana

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

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

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

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

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

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

Raksha (literally meaning shield). 6

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

Second Brahmana

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

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

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

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

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

[Mantras 6-8 are not available.]

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

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

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

[Mantras 12 & 13 are not available.]

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

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

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

Third Brahmana

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

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

Fourth Brahmana

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

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

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

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

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

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

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

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

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

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

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

Namah!” and on the head chanting “Neela kantaya Sarvathmane Namah!”. This would remove the effects of sins done in the previous births.

Fifth Brahmana

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

Sixth Brahmana

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

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

Seventh Brahmana

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

He continued, “the great sages like Samvarthaka, Aarooni, Swethakethu, Durvasa, Rupu, Nidhaga, Bharatha, Dathathreya, Raivathaka, Busunda etc got freed by wearing Vibhuthi.”

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

Eighth Brahmana

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

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

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

Dakshinamurti Upanishad

Translated by P. R. Ramachander

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Om. In Brahma Vartha (Land of Brahma), under a banyan tree called Maha Bandira, many sages including Sounaka had assembled to perform a Sathra fire sacrifice. They approached sage Markandeya wearing samiths (dried twigs of banyan tree) as gloves and asked him, "How do you manage to be a Chiram Jeevi (One who does not have death) and how are you always in the happy state?" 1

He replied, "This is because of the knowledge of the most secret philosophy of Shiva. This very secret Shiva philosophy by which Shiva who is the Dakshinamurthy, becomes some thing which is not visible to others. He is that God who at the

time of final deluge, who keeps every thing else within himself and shines because of the pleasure of his own spirit. The secret mantras about him are as follows: Brahma is the sage, the meter is Gayathri and the god is Dakshinamurthy for this mantra.

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

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

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

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

[Slokas 6 is not available.]

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

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

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

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

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

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

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Dakshinamurti Upanishad belonging to the Krishna-Yajur-Veda.

Hayagriva Upanishad

Translated by P. R. Ramachander

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

First Chapter

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

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

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

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

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

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

and Ma.

The prayer is:

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

The 29 lettered Hayagreeva mantra is:

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

The 28 lettered Hayagreeva mantra is:

Om, Sreem, Im, Im, Im, Kleem, Kleem, Sow, Sow, Hreem, Om Namō Bhagawathe, Mahyam, Medham Pragmam, Prayascha Swaha! 1.6

Second Chapter

I will now tell you that 'Hayagreeva knowledge' of Brahman which is of one letter. That is the root letter Lhōm (hsōm). Among all the roots, this Hayagreeva single letter root is the king of mantras. 2.1

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

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

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

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

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

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

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

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

Jabala Darsana Upanishad

Translated by P. R. Ramachander

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

God Dattatreya is the reincarnation of the four armed Vishnu and he is the ruler of the world. Sankrithi is a great devotee and a sage and is an expert in yoga and also a disciple of Dattatreya. He approached his teacher (God Dattatreya) with humility and with folded hands, when his teacher was alone and requested him, "Oh God, please tell me about the science of yoga which has eight branches and five different sthanas (places) by knowing which I will attain salvation. Dattatreya told him, "Hey Sankrithi, I shall tell you about Yoga which has eight branches. The eight branches are Yama, Niyama, Aasana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.

Yama which is the first is the practice of non-violence, truth, non possession of properties of others, celibacy, mercy, honesty, patience, stability, food discipline and cleanliness. 1

Niyama is the ten aspects of penance, joy, orthodoxy, charity, worship of god, hearing of philosophy, fear for bad actions, clear intellect, chanting and austerities. 2

The nine important Asanas (sitting positions) are Swasthika (Swastika), Gomukha (cows face), Padma (lotus), Veera (valorous), Simha (lion), Badra (safe), Muktha (free), Mayura (peacock) and Sukha (pleasant). Oh sage, that position, whatever it may be but which makes you comfortable and gives you courage to undertake Yoga is called Sukhasana. People who do not have strength to take up other positions can use that. Victory in the seating position is like victory over the three worlds. Once the Asana is fixed, one should practice Pranayama. 3

Either in the top of the mountain or by the shore of the river or under a Bilwa tree in the forest, after choosing a clean place which is acceptable to the mind and after establishing a place to do tapas (Asram), sit in the Asana which is most familiar facing either east or north. Then sit with the body neck and head in a straight line, cover the face and concentrate the vision with best possible attention on the nectar flowing from the fourth state of the moon like dot at the end of the nose. Draw the air inside using the lungs, store it in the stomach, meditate on the flame of fire inside the body and then shift meditation to the root of fire with its sound and dot. Then the intelligent one will exhale and draw the Prana using Pingala (Nadi which is tawny and is on the right side of Sushumna Nadi) and meditate on the Agni Bheeja. Again he has to exhale and inhale again in the middle using the Ida (Nadi which is pleasant and is on the left side

of Sushumna). One should have to live in a secret place practicing this exercise six times for 3-4 days or 3-4 weeks at dawn, noon and dusk. This would help him to clean up the Nadis. Slowly symbols will start showing up. Body will become light, the fire in the stomach will burn well and the voice would become clearer. These are the symbols of Siddhi (getting mastery). Till you see this, you have to practice. 4

Now I will tell you about Prathyahara. To use force and divert the sensory organs which normally travel according to their nature is Prathyahara. Those who know Brahma say that seeing whatever we see as the form of Brahman is Prathyahara. Prathyahara also is doing clean or unclean acts as those belonging to Brhman. Further doing daily religious activities after dedicating them to God and similarly doing the activities which we desire is also Prathyahara. Apart from this inhaling air (oxygen) and stopping it in different places is also Prathyahara. The wise man would sit in Swasthikasana, draw his breath till it fills up from head to toe and hold it in two feet, mooladhara, stomach, middle of the heart, bottom of the neck, jaw, middle of the eyelids, forehead and at the top of the skull. Then he should leave out the belief that the body is oneself and make that thought as nirvikalpa and merge it with Paramatma. The experts in Vedanta say that this is true Prathyahara. There is nothing that cannot be attained by those who practice like this. 5

Now I will tell you about the five types of Dharana (holding steady – a stage in meditation – here we try to hold on what we are mediating upon without wavering). In the sky which is in the middle of the body, Dharana of the sky outside should be made. Similarly in the breath, Dharana of air outside should be made. In the fire in the stomach, Dharana of the fire outside should be made. In the fluid aspects of the body, Dharana of the water outside should be made. In the earthy aspects of the body, Dharana of the earth outside should be made. Sage, also it is necessary to chant the pancha bhootha mantras viz., Ham, Yam, Ram, Vam and Lam. It is said that this very great Dharana destroys all sins. In the body up to the knee is the aspect of the earth, from there till hip it is the aspect of water, up to the heart is the aspect of fire, up to middle of eyelids is the aspect of air and then up to the middle of the skull is the aspect of the sky. In the aspect of earth Brahma has to be placed, in the aspect of water Vishnu should be placed, in the aspect of fire Rudra should be placed, in the aspect of air Iswara should be placed and in the aspect of sky, the Sadashiva should be placed. Hey great sage, I will also tell you another Dharana. In the Jeevatma, that lord Shiva who rules over everything and is the personification of wisdom should be placed. To get rid of all sins, the wise man should suppress the gods like Brahma in the causative self, and place the Avyakta (that which is not clear) which is formless and which is the root cause inside the entire soul with the chanting of pranava. He should control the sensory organs by mind and should merge them with the soul. 6

I will now tell you about Dhyana (meditation) which destroys sorrow. Dhyana should be done of that Maheswara, who is the medicine for problems arising out of birth, who is the discipline and fundamental basis of the world who is of the form of Para Brahma, who has the masculine power upwards, who is of the form of the world, who is Virupaksha, and who is the head of all yogis as “I am He”. Then continue to do Dhyana of him who is beyond the reach of meditation, who is the personification of Sachidananda Brahman and who is soul in person as “I am He” for attaining salvation. In the mind of that great Purusha who practices like this, the science of Vedanta would automatically appear. There is no doubt about it. 7

Now I will tell you about Samadhi (deep meditative state) which destroys the ills of birth and death. Samadhi is that state in which there is knowledge that Jeevatma and Paramatma are one. Atma (soul) is filled all over for ever and does not have motion or stain. Though it is one, due to the effects of illusion, it appears as different objects. Really there is no difference between these so called objects. When one sees all objects within himself and him as a part of all objects, He attains Brahman. When one drowns himself in Samadhi and does not see different objects as different, then he attains the single aim of salvation. When he sees only the true soul and the entire world appears as an illusion to him and he is cured of all sorrow.

Thus advised by Lord Dattatreya the sage Sankrithi fully lost all his fear and attained that blissfull state, deep in himself.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Jabala Darsanopanishad, included in the Sama-Veda.

Jabali Upanishad

Translated by P. R. Ramachander

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

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May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

The Sage Pippalada approached Sage Jabali and asked him, "Oh God like sage, please teach me the secret of the absolute philosophy. What is Thathwa (principle)? Who is Jeeva (being)? What is Pasu? Who is Ishwara? And what is the method for salvation?" Thus asked sage Jabali explained to him everything as follows:

Jeeva (being) is nothing but God (the Lord of all beings - Pasupathi) himself who is acting the role of egoism. That Jeeva (being) is the Pasu. Pasupathi is he who knows everything, who does the five jobs like creation, and who is the Lord of all beings. Pasu (in common parlance) are those animals which eat grass, which do not have viveka (knowledge to differentiate), which are driven by others, which are made to work in jobs like agriculture and which undergo lot of sufferings. Similar to the owner of such animals is the God Pasupathi who rules over all beings.

To the question, "What trick is there to acquire such knowledge?". Jabali replied, "By wearing of the holy ash". He further told, "After taking the holy ash in hand by reciting the five Brahma mantras starting with 'Sathyojatham', and

chanting “Agnirithi Basma (Hoy ash is fire)”, mix it with water by chanting, “Manasthoke” and then wear the holy ash in head, forehead and shoulders in sets of three lines chanting the three mantras “trayayusham”. Further wear these by chanting the three mantras starting with “Trayayusham” and the mantra “Tryambakam” is called Sambhava penance. Those with knowledge of Veda say that this has been told in all Vedas. For avoiding rebirth, the people with eternal wisdom, should adopt this.

Among the three lines, the first one is Garhapathya (the domestic fire), the letter Aa, the quality of Rajas, earth, Jeevathma (soul of beings), the power of creation, Rigveda, time of dawn and its God is Lord Brahma. The second line is Dakshinagni (Fire of the south), the letter Uu, the quality of Sathva, atmosphere, the soul inside the body, the power of desire, Yajurveda, the time of noon, and its God is Lord Vishnu. The third line is the Ahavaneeya agni (the fire of the Sun), the letter Ma, the quality of Thamas, the place of Gods, the Paramatma, the power of knowledge, Samaveda, the time of dusk and its God is Shiva. That individual, who wears holy ash, whether he is a Brahmachari or Sanyasi, gets rid of great as well as minor sins. He becomes fit to worship all gods; he becomes one who has taken bath in all holy waters and the one who has chanted all the Rudra mantras. He does not have rebirth. This Upanishad tells that, it is sworn that he will not have rebirth.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabali Upanishad, included in the Sama-Veda.

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

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

Kshurika Upanishad

Translated by P. R. Ramachander

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

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

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

(Slokas 2-9 are not available.)

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

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

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

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

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

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

Then this person who has won over his mental senses should sit in a place without any sound and become detached,

realize the philosophy of yoga, become one with no desires and should withdraw within himself like the lamps getting off one by one when they are lit together. 17-21

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

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

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kshurikopanishad belonging to the Krishna-Yajur-Veda

Maha Vakya Upanishad

Translated by P. R. Ramachander

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

God Brahma said:

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

The sages who experience this tell as follows: I know that Purusha with the shining light who is beyond darkness, who

makes shapes, who names them, who provides for them and who is the brave Purushotama. The one who finds out that Purusha, who was announced as Para Brahman by Brahma in the primitive times and who was found out by Indra in all the four directions, attains the deathless state in this birth itself. There is no other method for salvation.

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

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

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

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

Narayana Upanishad

Translated by P. R. Ramachander

Shanthi Pata

[Prayer for peace]

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

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

Let there be Peace in the forces that act on me !

Maaya thath karyamakhamilam yad bodhadhaythya pahnavam.
Tripan narayanakhyam thath kalaye swathma mathratha.

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

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

Om!

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

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

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

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

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

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

Om ithyagre vyaahareth nama ithi paschath. Narayanasa ethyuparishath. Om ithyekaksharam. Nama ithi dhwe akshare. Narayanayethi Panchaksharani. Ethadwai Narayanasyashtaksharam padam. Yoha vai Narayanasya ashtaksharam pada

madhyethi. AAnapabroova sarva mayurethi. Vindathe Prajapathyam rayasposham gowpathyam thatho amruthathwamasruthe thatho amrutha masnutha ithi. Ethath Sama Veda siro adithe. 3

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

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

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

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

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

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Narayanopanishad belonging to the Krishna-Yajur-Veda

Nrisimha Poorva Tapaniya Upanishad

Translated by P. R. Ramachander

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

The First Upanishad

Bhagawan Narasimha who is partly human and partly lion shines as Parabrahma with Rutha (discipline of the visible world) and Sathya (basic truth). He appears with two colours viz. black and golden red. His nature is to go up and he has a very terrible and fearsome stare but he is a "Sankara" doing good to people. He is called "Neela Lohitha (He who is red and black)" because his neck is black and the top of it is red. In another of his aspects he is Umaphathi (husband of Uma) and Pasupathi (Lord of all beings). He holds the bow called "Pinaka" and has great luster. He is the god of all knowledge. He is god of all beings. He is the Lord of all Vedas. He is the boss of Brahma and He is praised by Yajur Veda. One should know the praise of Sama Veda of him. Those who know that will attain the deathless state.

The Second Upanishad

Devas were afraid of death, sins and family life. They approached Praja Pathi. He told them about the Narasimha Mantra which was "the King of all Mantras" written in Anushtup meter. Because of this, they won victory over death. They won over all sins and also destroyed the problems of family life. So any of those who are afraid of death, sins and family life, should get themselves taught the "Narasimha Mantra" which is called "the King of Mantras" and which is written in anushtup meter. They all would win over death and win over sin as well problems due to family life.

The King of Mantras:

[The following is a simple translation of the King of Mantras of Lord Narasimha and what follows is an explanation and justification of each description.]

My salutations to That Nrusimha,
Who is fierce,
Who is heroic,
Who is Maha Vishnu,
Who is burning,
Who has faces every where,
Who is half Lion and half Man,
Who is fearful,

Who is safe,
Who is death and deathlessness.

He is called "Ugra [fierce]" because by his power He creates, looks after, destroys and elevates without break and also attracts all devas, all beings, all bhoothas Hey Lord Narasimha, you who is being praised by me, please give me perennial happiness even when I am in this body which is not permanent. Let your soldiers kill all my enemies who are different from me. 1

He is called "Veera [heroic]" because by his power He makes all worlds, all devas, all beings and all boothas play, and allow them to take rest and also creates, helps them grow and attracts without any break these worlds, devas, beings and boothas. He is behind every action, very capable, mountain like and one who fulfills the desires of devas. 2

He is "Maha Vishnu", because he pervades in all the worlds and makes all the world pervade, similar to the fatty gum that spreads in all meat, from this side to that and also from other side to this side. There is nothing in the world that is not him. He is pervading in all things in the world. He is the leader of all souls. Worship of souls is His worship. He exists in all the three shining things viz. Moon, Sun and fire. 3

He is called "Jwalantham [burning]", because he makes the entire world which includes all devas, all beings and all Bhoothas shine because of his luster and also shines in them and makes them release flames. He is the one who created the world and makes it rapidly multiply. He is the one who shines because of his own luster and also makes others shine. He spreads heat throughout the world and makes the world swelter. He spreads his rays everywhere and makes them release rays. He has a personality which causes only good. He gives only that which is good and he is good. 4

He is called "Sarvatho Mukham [having faces everywhere]" because he sees everywhere without having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the world came from him. In the end everything goes back and merges in him. I salute him who has faces every where. 5

Among all animals the most fear some and also most special is the lion. That is why God of the Universe took birth as Narasimha. That deathless form became one which does good to the entire world. That is why he is called "Narasimham [half man and half lion]". That Maha Vishnu who has this fearsome form does not cause fear among his devotees. He is being worshipped and praised by them. He is the one who travels all over earth and also one who lives on the mountain top. In his form of Trivikrama, he measured all the worlds in three steps. 6

He is called "Bheeshanam [fear full]" because all the crowds of devas, men and Bhoothas and all the worlds run away fearing Him; but he is not afraid of anything. The wind blows because it is afraid of Him. The Sun rises above because he is afraid of Him. It is because of fear for Him, that the God of fire, Indra and the God of death do their work. 7

He is called "Bhadram [safe]" because he is good things personified, because he forever shines giving good things, because he makes others shine, because he is superior and because he does very good things. Hey Devas, we have to hear with our ears about this "Bhadram". Hey, those of you who are fit to be worshipped, we have to see with our eyes that "Bhadram". Let us live as much as the Gods live with healthy organs and healthy bodies praising and singing Him. 8

He is called "Mruthyu-Mruthyum [death and deathlessness]" because just by mere thought of His devotees, he destroys

death and untimely death to them. He is one who gives the knowledge of the soul and also one who gives strength. All devas bow before Him and praise Him. Let us satisfy Him by offering Him “Havis-food” through the fire sacrifice because even his shadow is nectar and he is the death which destroys death. 9

He is worshipped by the chanting of “Namami [I salute him]”, because he is being worshipped by all devas, all those who have forsaken his world and all those who swear by Brahman and also because the lord of the Vedas worship him telling these words. Indra, Mithra (Sun), Aryama and all other devas exist in him. 10

I was born before this world which is pretty and orderly. I existed even before the devas. I am the central power of that which never dies. He who gives me (in my form as food for people) in charity, becomes the one who protects the soul. If given without understanding this, I who am food, eat the one who eats. I am the one who becomes all the world and destroys it. My light is like that of a sun, who standing alone gives light to all the world. This Upanishad says that one who understands this attains salvation. 11

The Third Upanishad

The devas requested Brahma to teach them the power of Anushtup Mantra Raja (The king of Chants set to anushtup meter) and also its root. Brahma told them:

This illusion (Maya) which is the power of Narasimha (which is EEm) is the one which creates everything, protects them and destroys them. Therefore you have to realize that this illusion is the power. The one who understands the power of this illusion, he crosses all sins and also attains deathlessness. He enjoys the wealth with fame. The experts in Brahman argue among themselves whether this is short, long or extra long (Pronunciation?). One who pronounces this with short ending, will burn away all sins and would attain deathlessness. He who pronounces this in long ending, would get wealth with fame and also attain deathlessness. He who pronounces it with extra long ending would attain ethereal knowledge and also deathlessness. What follows is the explanation given by sages:

“Oh power behind EEm who is the personification of the power of illusion, please protect us. Please bless us so that we are able to cross easily in a straight forward manner this sea of birth and death. People who know you, call you also as Sreedevi, Lakshmi, Parvathy, Bhoodevi (The Goddess of Earth), Sashti Devi, Sree Vidhya and Indra Sena. Requesting you to give me long life, I submit myself to you who is the mother of all Vedas.

All the beings and things in the world were produced from the sky (Ether). All living things were made from the sky. They live in the sky. They go towards the sky and enter and disappear there. So we have to understand that the sky is the root (The root word for the sky is Ham).”

The explanation given by sages are as follows:

“That root “Ham” is the Sun God traveling in the pure sky, in “Air” in the atmosphere, in “Fire” in fire sacrifices, and exists as “Guests” in homes. That is the only one thing which is with devas and also with men. It is the truth. It is that thing which is born out of sky, water, earth, sacrificial fire and mountains. This is the great truth. The Upanishad says that “only the one who knows this knows the secret implication of the mantra”.

Fourth Upanishad

The devas approached Brahma and asked him to teach them about the branch (part) mantras of the Narasimha Mantra

Raja. Brahma told them that they should know that the Pranava, Savithri, Yajur Lakshmi and Narasimha Gayathri are the four parts (Branches) of Narasimha Mantra and also that any one who knows this attains deathlessness.

1. Pranavam is nothing but “Om”

2. The Savithri Mantra which protects those who chant it is told in Yajur Veda. It has spread throughout the world. The Savithri Ashtakshara (Eight letters) consists of the two letters “Gruni”, the three letters, “Soorya” and the three letters “Aadhithya”. This is a chant which increases your stature and your wealth. Great wealth will come in search of one who knows this.

3. The Yajur Mahalakshmi Mantra is “Om Bhoor Lakshmi, Bhuvan Lakshmi, Suva Kala Karni, Thanno Lakshmi Prachodayath”. This has 24 letters. All this universe is in the form of this Gayathri. So the one who knows this Yajur Maha Lakshmi Mantra, would enjoy great wealth with lot of fame.

4. The Narasimha Gayathri is, “Om Nrusimhaya Vidhmahe Vajra Nakhaya Deemahi. Thannah Simha Prachodayath”. This is the mantra in which all the Vedas and Devas reside. The one who knows this would be the one with whom the Devas and Vedas will live forever.

The devas approached Brahma and asked him, “By chanting which Mantra, God will take great mercy on us and give us a sight of His form. Please tell us about that.” Then Brahma told them as follows:

“Om, Um, Om. Yo Vai Nirusimho Devo Bhagawan Yascha Brahma Thasmai Vo Namoh Namah. Om Kram Om. Yo Vai Nrusimho Devo Bhagwan Yascha Vishnu Thasmai Vai Namoh Nama. Om Veem Om. Yo Vai Nrusimho Devo Bhagwan Yascha Maheswara Thasmai Vai Namoh Nama.”

[The 32 gods to whom similar mantra has to be prayed with Um-kram-Veem-Ram are Brahma, Vishnu, Maheswara Purusha, Eashwara, Saraswathi, Sree Gowri, Prakuthi, Vidhya, Omkara, Ardha mathra, Vedhaa, Panchakhya, Saptha Vyahrudaya, Loka Pala, Vasava, Rudra, Aadhithya, Ashtou Gruha, Maha Bhootha, Kaala, Manu, Mruthyu, Yama, Kandhaka, Paraana, Soorya, Soma, Virat Purusha, and Jeeva and in the end chant “Om Ham, Om, Yo Vai Nrusimho Devo Bhagawan Yascha Sarvam Tasmai Vai Namoh Nama.”]

Brahma told, “If One who prays God daily using these 32 mantras, God will become greatly pleased and would appear personally. So to any one who prays Bhagawan Narasimha using these mantras, He would appear to him personally. That devotee would also see everything and attain deathlessness. Thus tells the great Upanishad.”

Fifth Upanishad

Devas approached Brahma and requested him, “Bhagawan, please tell us about the famous Chakra called Maha Chakra. The sages tell that “It is supposed to fulfill all the wishes and is the gateway to salvation”.

Lord Brahma told them:

“Sudharshana (the holy wheel of Lord Vishnu) is that great Chakra. On its middle is written, the Taraka mantra (OM) and also the single letter of Narasimha (Kshroum), on its six petals of the Sudarshana six letters (Sahasrara Hum Phat) are written, on its eight petals the eight letters (Om Namoh Narayanaya) are written, on its twelve petals is written the twelve holy letters (Om Namoh Vasudevaya), on its sixteen petals, the mathruka (model) sixteen letters with their roots (Am Aam, Em, EEm.... Aha) is written and on its 32 petals are written the letters of the “Narasimha Anushtup Mantra

Raja.” This is the Sudarshana Chakra, This fulfills all ones wishes and is the gateway of salvation. It is a form of Yajur Veda, Rig Veda, Sama Veda, Brahman and Amrutha (nectar).

The one who daily chants this “Narasimha Anushtup Mantra Raja” would be able to control fire, control wind, control Sun, control moon, control water, control all devas, control all planets and control poison.

Rig Veda tells us about this, “The devotees who practice this would be able to see Lord Vishnu in the ethereal sky, like an ordinary man is able to see the sun in the sky. The devotees who are Brahmins would be able to praise the lighted Vishnu’s form. The Upanishads tell that, this would be attained only by one who worships without any desire.”

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

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

Nrisimha Uttara Tapaniya Upanishad

Translated by P. R. Ramachander

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
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Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

Devas approached Lord Brahma and requested him, “Please teach us about the soul which is more minute than the atom and also about the letter “Om”. He said, “So be it” and what he said was:

“All this is the letter “Om”. What is past, what is present and what will be in future are its interpretations. All these are Om. All these are Brahman. This soul also is Brahman. Joining this Atma (soul) with the Brahman called Om and joining together the Brahman and the soul, and realizing that the birthless, deathless, nectar drenched and fearless Brahman is nothing but the Om, and then putting together the three types of bodies and all these in to it and then making it our own so as to become one with that and then destroy it. Continue to meditate that Om which is the soul with the three types of bodies and also the Parabrahman with three types of bodies. This soul which is gross and enjoys mega pleasures, which is also very minute and enjoys even the minutest pleasures and which becomes united and enjoys the pleasures of happiness, has four legs (branches).

When it is awake its feelings are gross. It enjoys gross feelings with its seven organs and 19 faces (ten sense organs, five pranas, mind, brain, sensibility and ego). Its name is, Chaturathma Viswan (on the whole) and Vaisvanaran (partly). This is its first leg.

In the state of dream, its feelings are very minute. It will enjoy this minute sense with its seven organs and nineteen faces. Its name is Chaturathma Thaijasa (on the whole) and also Hiranyagarbha (partly). This is its second leg.

Where there is no desire and also where there are no dreams, that state is called Sushupti. In that state, one is single, personification of knowledge, having an endless form, one who enjoys happiness and steadfastly concentrates only on knowledge. His name is Chaturathma Pragna (knower). This is the third leg (aspect). He alone is Lord of all beings, one who knows everything, one who resides in everything, one who is the root cause of everything and one where all beings which were born meet their end. These three involving Sushupti and Swapna are only illusions. Soul is the only form which is real.

The fourth feet (aspect) of this four fold soul is Thureeya. It is something which make all others act, something which is within everything and it is the active essence beyond Jagrat (awakening), Sushupti (sleep) and Swapna (dream). Something about it is as follows: It is without macro consciousness. It is without micro consciousness. It is without medium consciousness. It is the personification of consciousness. It is not something immobile and it is not immobile consciousness. It cannot be seen. It cannot be described. It cannot be understood. It is something without any identification. It is something which is unimaginable. It is something which cannot be pointed out. It is something which can be perceived only with the firm belief that there is only one soul. It is that aspect of Pancha Boothas (Five elements viz earth, air, fire, water and ether), where the entire universe is crashed in. It is considered as the fourth state after Shiva (peace), Santha (inner peace without any negative activity), and Advaita (the concept of non dualism). It is the soul. It is that thing which has to be understood. It is that aspect of God, which is the knowledge beyond all knowledge and is called Thuriya Thuriyam.

Second Chapter

The four branches of Brahman, which is Shining well, is full of same essence of happiness, is never aging, is never dying, is full of nectar and which is providing protection, should be matched with the four letters (branches) of Om. The one who knows, that the Chaturathma Viswan (on the whole) and Vaisvanaran (partly) who are awake and have similarity to the four formed Aakara (letter Aa), are spread inside everything in the form of Sthoola (macro), Sookshma (micro), Bheeja (root) and Sakshi (witness) and are the first of everything, would realize all his wishes. He would be the first among every one.

The Chaturathma Thaijasa (on the whole) and Hiranya Garbha (partly) who exist in the state of dreams are similar to

the four formed letter Uu. This Uu has the form of gross, micro, root and witness. Because of its greatness and because of its double relation, the one who knows this through gross, micro, root and witness aspects would increase the tide of knowledge. He would possess equanimity along with pleasure and pain.

The Chaturathma Pragnan (on the whole) and Easwaran (partly), who are in the state of sleep, are similar to the four formed letter Ma. This letter Ma also has the forms of gross, micro, root and witness. The one who knows this in its aspect of its measurability and its capacity to hide it in itself by macro, micro, root and witness properties, would be able to measure the entire world by his wisdom and would be able to hide everything within himself.

Like this we have to pray on the stages of wakefulness, sleep and dream by the Aa, Uu, and Ma letters of Om. The fourth letter is the one which has within itself the Easwara. It is that which can rule by itself, it is itself Easwara and it has a self glitter. This soul which is the fourth, exists as known and unknown among all beings. Its light is like the Kalagni Surya (sun who is like a fire causing death) at the time of the final deluge. It gives to all, itself as soul and would make everything in to itself. Like the Sun which swallows darkness, this soul which is the unified power, exists like fire which remains detached after burning the fuel, beyond word and mind and has a holy divine form and is the Thuriya. This is the Om. It is within everything which has a name and form, and is the knowledge and the knower. Because it exists as Thuriya and has a divine form and is within everything as knowledge and the knower and is detached and formless, there are no differences within it. And so the teaching regarding this is as follows:

Because it is without syllable, it is peace (Shiva), it is the place where universe meets the end, it is indescribable, it has a non dualistic form and is placed in the fourth position, and it is "Om" itself. The soul, who understands this in this manner, would attain the soul himself.

This valorous hero would understand Thuriya using the Narsaimha Anushtup Mantra Raja. This would make the soul shine. He should deeply meditate on Brahman as something which would destroy everything, which cannot be conquered by any one, which is everywhere, which shines for ever, which is devoid of ignorance, which is able to cut off his own bondage, which is non dual, which is personification of happiness, which is the basis for everything, which exists for ever and which is one without ignorance, passion and base qualities.

Third Chapter

Meditate deeply on Pranava (Om) in the form of Chidagni (The fire within) which is in Agni Mandala (Orbit of fire) of the Mooladhara, in the Maha Peeta (consisting of 4, 7 and 32 petal lotus) with its family of four worlds (Earth, atmosphere, heavens and moon world) and seven souls (Loka-Veda-Devatha-Gana-Chanda-Agni-Vyahruthi). Then meditate on letter Aa which is the Chaturathma (4 souls) and the Sapthathma (seven souls) as Brahma in the belly (Mani Pooraka), on letter Uu as Vishnu in the heart (Aanahatha), on letter Ma as Rudra in the middle of eyelids (Aagna), on the dot which is the happy nectar form of the soul of Omkara (Sound of Om) in Dwadasantha (just above the eyes) and the soul (Athma) in the form of sound in Shodasantha. Thus after worshipping with nectar (Ananda Amrutha) the four fold Brahmas (Devatha, Teacher, Mantra and the soul), Vishnu, Rudra separately and then together in the form of Linga with offerings and then unifying the linga forms in the Atma Jyothi (Light of the soul) and filling up the macro, micro and causal bodies with this light, we have to unify Atma Jyothi which is their basis with macro, micro, root and witness properties. Afterwards adjust the very gross Virat form in the very micro Hiranyagarbha form, and this micro form in the great causal Iswara form and after arranging the mantras similarly, and meditating on "Otha-Anuj-Jnathru-Anugna-Avikalpa" stages, and merging all this in to the Omkara (sound of Om) in Thuriya, we have to reach the Nirvikalpa Paramathma (formless great truth).

Fourth Chapter

Thus the soul should be meditated upon nine times as the Omkara form of Para Brahma with thuriya pranava sound. Using anushtup mantra as the ever happy full Atma starting with the chants “Om Ugram, Sachidananda Poorna-Prathyag-Sadathmanam, Nrusimham Pramathmanam Param Brahma Chinthayami” and ending with “Om Mruthyum Mruthyum....”. Then the same prayer nine times with Chidathmanam instead of Sadathmanam. Then the same prayer 9 times with Anandathmanam instead of Sadathmanam. Then the same prayer 9 times with Poornathmanam instead of Sadathmanam and again the same prayer with Pratyagathmanam instead of Sadathmanam. Meditating well on the five forms of Sath, Chit, Ananda, Poorna and Atma and pray with the Navathmaka mantras and then meditate on the soul using “Aham (self)”, then salute and then unite yourself with Brahman. [Example for mantras of Namaskara (saluting) “Om Ugram Sachidananda Poorna Prathyag Sadathmanam (substitute Chidathmanam etc) Nrusimham Paramathmanam Param Brahma Aham Namami.”]

The other alternative is to pray Lord Narasimha using the Anushtup Mantra. He (Narasimha) who is God exists as a human being and also as soul of every one for all times and every where, and also as one who destroys attachments and also as God of the universe. He is the soul of Thuriya. Believing he is yourself, the one who practices yoga should meditate on the Omkara Brahman.

He is the great sage who serves God, who establishes the lion with its fame, after mutually attracting Viswa, Thaijasa and Pragna who are like the sons of Atma with Pranava which has been pointed out as the bull of Vedas, after making them without separate identity and finishing them in Sakshi Chaithanya and afterwards kill the darkness of ignorance using the fame of the lion.

That devotee who after saluting Virat, Hiranya Garbha and Easwara who have been joined in the horns of Pranava and uniting them in the same Paramatma principle and then saluting Narasimha as described above and make him personally present by methods like Ugra (Very angry) and Veera (great hero), would exist in the form similar to Narasimha.

Fifth Chapter

That type of practitioner would not have any desire towards worldly things, would have all his earlier desires fulfilled and would have desire only on Atma (soul). His Pranas (soul spirits) do not start and go any where and would attain their ultimate here itself in Brahman. He exists as Brahman and attains Brahman. He who worships the exalted Atma in Omkara (the letter Om), attains Brahman in the form of Narasimham.

He who meditates and venerates the ultimate God in the form of Aa, Uu and Ma, which is incomparable, which is the holy spirit, which sees every thing, which is the witness of everything, which swallows everything, which is the darling of every body, which is prior to everything and which makes everything else shine, would understand and know Para Brahma. One who knows like that would shine as God Para Brahma Narasimha.

Sixth Chapter

Devas wanted to understand this Atma (soul). The Asura qualities caught hold of them. To get rid of that effect, they worshipped Narasimha who is the Thuriya soul which is in the summit of Omkara using the Anushtup Mantra. Then the

sin like Asura qualities itself became the great light of wisdom which is the prime happiness (like poison becoming medicine). Those devas became mentally calm, having their sensory organs under control, became those who were not attracted by worldly desires, became those having patience, became those whose conduct became stable, became those who were attracted by the Atma, became those who were having playfulness, unity and happiness, and became those who realized that “Om” is “light of Atma which is Para Brahman”, and felt that all other places are empty and merged in to the “Om”. So the practitioner should do penance like devas, stabilize his mind in the Omkara Para Brahman, and would make other people see his Atma as Para Brahman. There is a holy stanza about this viz. “After meditating on the horns which are the different parts of Pranava and further meditating on the Thuriya Paramatma which is a horn but not a part, add the Nrusimha Raja Mantra to the different parts of Pranava.” The three types of Devas(Sathvika, Rajasa and Thamasa) serve the pranava in which, the first two letters (Aa and Uu) are merged and fixed in the third letter Ma and make themselves exalted.

Seventh Chapter

Adding the first half of the Uu with the letter Aa, and making it as the form of Lord Narasimha, and then using the second half of letter Uu on Narasimha Brahma because it is macro, because it is shining, because it is famous, because it is Mahadeva (great God), because he is Maheswara (Greatest God), because it is the best Sathva (sathvic quality), because it is the greatest wisdom, because it is the greatest happiness, and because it is the greatest lord, then unite it with soul which is the meaning of the letter Ma. One who knows this, would be without a body, without sensory organs, without soul, without ignorance, with the form of Sat Chit Ananda (ever lasting bliss) and would become as one who attained salvation (one who attains Swarajya).

Therefore one has to meditate on Para Brahma with the letter Aa, cross the mind with letter Ma and search for that state where one is the witness of the mind. When one pushes out everything, then everything enters in and when he attains awakening of wisdom, then everything rises from him. Thus if one meditates, catch it, set fire and swallow, he would become Narasimha who is of the form of Atma and would establish himself in his own power. There is a holy stanza about this. Its meaning is like this: Join Aa the first letter of Pranava, with the first part of its second letter Uu, and join these together with letter Ma and merge it with Thuriya Brahma which is the meaning of Pranava and is a witness beyond the states of waking sleep and dream.

Eighth Chapter

His soul is woven completely from side to side with thuriya. This with its Narasimha form, and in which every thing pervades and which is the soul of everything, contains everything. This is the secret and is without form or seed. This soul is non dualistic and without form or seed. The word “Om” is non dualistic and is full of wisdom. (Narasimha, the soul of thuriya and the meaning of Omkara are all the same. They swallow everything). This is the unique body of Parameshwara (lord of every thing). This is without form or seed. This which does not have any form or seed, does not have differences within. The one who thinks that there is difference between them, breaks into hundred pieces and breaks in to thousand pieces and attains death from death. This is without a two, self resplendent and great joy. That soul is the ultimate support. It is Brahman. Brahman is the ultimate support. The one who knows this becomes Brahman which is the ultimate support.

Ninth Chapter

Devas approached Prajapathi and requested him, “Oh God, please tell us about the Omkaratma (the letter Om which is

the soul). He agreed and told them:

Atma stands behind and observes and is with you as a witness. It is formless, a form beyond thought, a form without feelings and something which can be attained from every where. There is nothing second to it, which is separate from that. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known.

Prajapathi told devas, "see that Atma which is resplendent and without second, which is before you, as, "I am it and it is me". Has it been seen?"

Devas replied, "Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear?"

Prajapathi told them, "It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of "Om". You now tell me what you have understood."

They said, "it appears as if we have understood it and also appears as if that we have not understood it. It also appears as if it is beyond all description".

Prajapathi told them, "You have now got the knowledge about the soul".

They told him, "Oh, God, we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Oh, God salutations to you. Please shower your grace on us."

Prajapathi told them, "If you want to know any thing more, please ask me. Ask without fear."

They told, "This knowledge about the soul is a great blessing. Our salutations to you."

Thus Prajapathi taught them. There is a stanza about it: "Understand that Atma which is spread everywhere by the practice of Om. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you. After understanding that stabilize there, as a witness who advises".

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

Here ends the Nrisimha Uttara Tapaniyopanishad, as contained in the Atharva veda

Pancha Brahma Upanishad

Translated by P. R. Ramachander

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

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

For which, the Lord Maheswara replied:

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

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

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

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

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

You should understand that Ishana is the witness for intelligence and is the activator of the brain. It is the aspect of sky and cannot be seen. It is decorated by the sound of "Om". It has the shape of all devas. It is peaceful. It is beyond peace. It is beyond sound. It is Aa and occupies the headship of vowels. It is the form of Pancha Brahma which is everywhere and activates the five actions of creation, upkeep, destruction, disappearance and blessing. It hides the Pancha Brahmas within itself and exists as itself and shines beyond the Pancha Brahmas by its light. It shines in the beginning, middle and

end without any causative reason. All those devas who are all under stupor by the illusion of Maheswara would not understand properly that Mahadeva who is the teacher of the universe, is the cause of all causes. His shape does not appear before the eye. This world is shining because of that Parathpara Purusha in whom the world exists. It merges in him. That Ishana aspect is the Para Brahman which is the upper boundary of peace. The knowledge that the Para Brahman is oneself and the rise of Sathyo Jatam (birth of truth) is Para Brahman. Whichever is seen or heard is the soul of Para Brahman. 6

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

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

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Pancha-Brahmopanishad belonging to the Krishna-Yajur-Veda.

Pasupata Brahmana Upanishad

Translated by P. R. Ramachander

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

Shiva, who is the Lord of all beings (Pasupathi), is always witness for everything. The minds of all people are controlled

as well as sent to different topics by Him only. The soul acts because of him. The words talk because of Him. The eyes see shapes because of Him. The ear hears everything because of Him. Even other organs only perform the actions allotted to them because of Him. This act of His is not due to the nature but by illusion. Whatever has been taught as “What is heard?”, to the beings, has been taught so by Shiva who is Pasupathi and He gives the nature of “What is heard?” to them. He enters the minds of souls, sits there as its nature and gives it the position of the mind. He is different from all things that are known to us through organs. Of all that knowledge taught to the different organs, He is the one who is there taking suitable forms, and gives the being the relevant experience. Therefore eyes, speech and other organs do not go to His great self-shining form. That shine of the soul, which is not due to its action, is due to the soul itself and not the organs. Suppose we decide to do away with rules of logic, it can be told that he who understands Brahman himself becomes the great knower of Brahman.

This type of outside knowledge should be attained by truth, penance and other rules of life dictated by celibacy and by the paths shown by Vedanta. People in whom there are no faults see realistic object of self shine in their own body. Others do not see it. By having a discipline in food habits, mental discipline develops. By mental discipline, one gets wisdom. Step by step. the problems in the mind are solved. By the knowledge of the form of Brahman when the world becomes that which should be enjoyed, he eats the form which is he himself. There is nothing else except oneself. The savant who knows Brahman, whenever he sees the world does not see it as something different from himself. This is the Upanishad.

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

Here ends the Pasupata-Brahmanopanishad, as contained in the Atharva-Veda.

Rama Rahasya Upanishad

Translated by Dr. Sunder Hattangadi and P. R. Ramachander

[This great Upanishad is in Atharvana Veda and is the authoritative source of Lord Rama's worship methods.]

Om ! O Devas, may we hear with our ears what is auspicious;

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

I salute that Lord Rama, who is the personification of salvation, who is a great king, who is a great man and who destroys all his enemies.

First Chapter

1-2. Great sages like Mudgala, Sandilya, Paingala, Bikshu, Sanaka and Prahlada approached Lord Hanuman, who was a great devotee of Vishnu and asked him,

3-4. "Which is the greatest principle among the four Veda-s, 18 purana-s, 18 Smriti-s, Sastra-s, all knowledge and among the great powers ruled by the Sun and moon?"

5-6. He replied, "Hey, great sages and devotees of Lord Vishnu! Please hear my words which cut of all attachments, the greatest principle among these is the principle of Brahma Taraka (OM). Rama is Para-Brahma and supreme austerity, and Rama is the Supreme Essence and Brahma Taraka."

7. They all again asked, Lord Hanuman, "Please tell us the angas (aspects) of Lord Rama."

Lord Hanuman told, "Please understand that Lord Ganesha, Goddess Saraswati, Goddess Durga, all the Kshetra Palaka-s, Sun, Moon, Lord Narayana, Lord Narasimha, Lord Vasudeva, Lord Varaha, Lord Lakshmana, Shatrughna, Bharata, Vibheeshana, Sugreeva, Angada, Jambavanta and Pranava are the angas of Lord Rama. Without these angas, Lord Rama will not remove all roadblocks. They again asked, "How will Brahmins and householders get the capacity to recite Pranava?" He said, "All People (even if they are not eligible to chant "Om",) who chant the six letter mantra would get the capacity to meditate on Pranava. Those who chant silently the mantra of Rama would get the same effect as repeating the letter "Om". After the name of Rishi, Devata and meter, japa of the Rama mantra would give the same effect as repetition of Pranava and further he explained that Rama Himself has said that pranava is a part of Rama mantra.

8. On another occasion answering Vibheeshana's question "How can your angas be made easy to worship? Please tell me an easy way."

Rama replied, "The japa of my name "Rama" removes all sins. Suppose some one is meditating on my six lettered mantra or reads my Gita or thinks of me with devotional fervor, he would get the same effect. He would get rid of the five great sins, viz. killing of father, killing of mother, killing of brothers, killing of teachers, killing of husband or even other well-known great sins, if one repeats my six lettered mantra ten million times. He also would get the immortal and ever lasting bliss.

Vibheeshana again asked him, "What would be the way for people who are not capable of doing It.?"

Rama replied "they can either read my Gita, my thousand names or meditate on my Viswa Roopa or my 108 names, or repeat my name 100 times, or read the king of stotras written by sage Narada, or read the great prayer called mantra raja stavam written by Hanuman, or read the prayer to Sita or daily pray to me by reciting my name; they will doubtless attain Me."

Here ends the First Chapter.

Second Chapter

The great sages led by Sanaka asked Hanuman again, "Please tell us the mantra for meditating (or worshipping) the Taraka Brahma Rama."

Hanuman replied:

1. That king of mantra-s is the Ekakshara (one-syllabled) which is the store house of fire, which is Lord Vishnu who is lying down and which is Lord Shiva who adorned with the crescent moon.

2. Its sage is Brahma, meter is Gayatri, Deity is Lord Rama, its anga is waxing half-Moon and its mind is the soul of fire,

3. Its root is the Beeja Shakti and it has to be chanted for fulfillment of desires.

[The prayer (dhyana sloka) for the mantra is:-]

He who sits on the lotus flower on the shores of river Sarayu,

4. He who is black, seated on the throne of heroes, who shines in the Jnana-Mudra that he shows, whose left side is adorned by Sita and Lakshmana,

5. He who shines as their soul to those souls, who pray to him, who is like the clear crystal, who is the only source to those who wish for salvation,

6. He who is the Paramatma to those thinkers, who shines like the millions of Suns, who is like Narayana residing in the nadi-s, who is digestive fire.

7. The king of mantras with two syllables (Rama) would lead to fulfillment of all desires, and along with the suffix of one letter, it becomes six different mantras, [they are Om, Hrim, Srim, Klim, Aim and Ram.]

8. These king of mantras consisting of three syllables also will fulfill all desires.

9. The two four lettered mantras are Ramachandra and Ramabhadra.
10. These can be chanted with the rishi and others as told before; Viswamithra is its Rishi, the meter is pankti, Devatha is Ramabhadra, The Bheeja is Shakthi.
11. This mantra should be invoked mentally in the middle of the eye brows, head, navel, thighs and feet.
12. One should go to the middle of the forest and sit under the Kalpa-Vriksha (wish-fulfilling or eternal tree) and assume the posture of "Pushpalata" (flowering creeper plant), do the anga nyasa and chant the mantras,
13. With Lakshmana having arranged properly the arrow and the Lord being fanned by Sita.
14. Dhyana mantra:- I salute that Rama, who has lustrous matted hair, who is bluish in colour, who is surrounded by sages, who is being fanned by Janaki, who is protected by Lakshmana holding an umbrella,
15. The one who killed Ravana, who is extremely peaceful, and before whom stand Sugreeva and Vibeeshana. For achieving victory one should chant this sloka ten million times.
16. The five lettered mantra-s are formed by adding the root letters for Manmatha, Durga, Saraswati and Lakshmi at the beginning of the four lettered mantra, [adding OM to make it six-syllabled] and lead to the realization of the four Purushartha-s.
17. When each of the fifty mystic syllables of the Sanskrit alphabet (nasalized), as well as the root letters of Lakshmi, Saraswati, Manmatha and OM are added as the first syllable several varieties of six lettered mantras are formed.
18. Chanting the four letter mantras by adding the root letters of Sri, Maya and Manmatha as prefix and suffix of the four and six letter mantras grants all ones wishes.
19. Adding svaha, or hum phat or namah at the end, in various combinations, make up the 18-lettered mantra-s.
20. In these mantra-s, Brahma as sammohana shakti, Dakshinamurty, Agastya, and Shiva are said to be the ascetics, in that order.
21. The meter (chanda) is Gayatri, and the Deity is Shri Rama. Or, Kama-bija at the beginning and Vishvamitra the Rishi.
22. The meter Gayatri of different deities and Ramabhadra the 'devata'. The shakti-bija is invoked as before as with the 6-lettered mantra.
23. Touching on the top of the head, in the middle between the eye-brows, heart, thighs, and feet, the mantras are recited with bija-s and anga-nyasa.
24. Dhyana:
I worship Sri Rama,
Whose body shines with various ornaments,
Who is as brilliant as lightning,

Who assumes the Virasana posture,
Who shows jnana Mudra by one hand,
Who keeps the other hand on his thigh,
And who wears the crown.

25. Then one should, with prostrations, recite “Ramachandraya and Ramabhadraya Namah”, and the king of seven lettered mantras and the fulfiller of all wishes.

26. Eight lettered mantra: Adding OM at the beginning to the two seven lettered mantras gives rise to two eight lettered mantras. OM added to the four lettered “Ramaya” and “Hum Phat svaha” is another 8 lettered mantra.

27. The Rishis and other adjuncts for the 8-lettered mantra are the same as for the 6-lettered ones. Again, the 8-lettered mantra also has Rama as the Rishi.

28. The meter is Gayatri, the Deity is Rama, OM, the pair of Shri bija-s, and Shakti bija and others are also (added).

29. Thereafter one recites the mantra-s with the 6-limbed nyasa, and recites Ramaya Namah with OM and a pair of Shri-bija-s.

30. Shiva Rama Mantra: Glaum OM, Maya-bija (heart-abiding) Ramaya Namah is recited again. Shiva, Om, Rama mantra is the giver of all excellence.

31. Sadashiva is spoken of as the Rishi, Gayatri as the meter, and Shiva-OM-Ramachandra as the Deity.

Dhyanam:

I worship that Rama,
Who has three eyes,
Who wears the crescent,
Who holds the trident,
Who is anointed all over by ash,
And who is with matted hair.

32. I worship the three eyed one,
Who is Abhirama, the pinnacle of beauty,
Who wears the crescent as ear ring,
And who holds the noose, the goad, the bow and the arrow,

34. Thus meditating, devoted wholly to recitation and oblations one shall chant mantra-s one-hundred thousand times, offering bilva leaves, fruits, flowers, gingili seeds, and lotuses.

35. Rama Brahma Gayatri: Even the treasures and powers, wished for by the celestials, come by themselves, when the 8-lettered Raghava brahma-gayatri (is chanted).

36. The Rishis knowing Shri-bija as my Shakti, chant the mantra-s with the limbs, as viniyoga for its adoration.

37. Dhyanam:

I worship that blue complexioned Rama,
Who wears the bracelet on upper arm and bangle,
Which are studded with shining gems,
Who has the royal umbrella held over his head,
Who shines like millions of waxing moons,
Who sits in the hall of one thousand sixteen golden pillars,
And who is surrounded by Bharata and others.

38. Rama Sharana Mantra: The chanting of “Ramam sharanam mama” (i.e. Rama is my refuge) achieves much more than many other mantras which lead with difficulty to mere ephemeral gains and productive of the misery of samsara due to the greed for the transient fruits. This mantra gives the fruits of all of them without the taint of greed and other defects. There is also the 8-lettered mantra which is well-known in seven-fold ways. It is Om added to the seven lettered mantra.

39. Other mantras with more letters: The 8-syllabled mantra is (chanted) seven-fold ways. OM is added at the beginning and end of the seven lettered (mantra).

40. Nine lettered mantra: This 9-lettered mantra is offered like the 6-lettered one, to Sita in the beginning and to the consort of Janaki at the end.

41. Ten lettered mantra: The 10-lettered mantra gives all that is desirable wished-for fruits. The great Vasishtha is the Rishi of this 10-lettered mantra; the meter is Virat,

42. The Deity is Rama holding Sita’s hand; The beginning bija Visarga is the shakti. With the anga-nyasa for the wishes,

43. The 10 lettered mantra is offered mentally to the head, forehead, middle of the eye-brows, palate, ears, heart, navel, thighs, knees, and feet.

44. Dhyanam:

I think of that Rama,
Who is in the city of Ayodhya,
Who is decorated by various gems,
Who sits under a golden canopy,
Whose doorways are decorated by mandara flowers,

45. Who is seated on a throne,
Surrounded by celestial vehicles,

46. Who is praised by sages with reverence,
Who is adorned on the left by Sita,
Who is being served by Lakshmana,

47. Who is blue complexioned,
Who has a tranquil face,
And who is adorned by ornaments.

This mantra should be recited a hundred-thousand times with exclusive devotion.

48. The form of Rama holding the bow in his hands and Sita within. Brahma is the Rishi of the 10-lettered mantra. The meter is Virat,

49. The Deity is Rama, the slayer of demons. Rest of the worship is similar to the previous one. One should remember Rama holding the bow and arrow.

50. Eleven lettered mantra: With the six-fold addition of OM-Maya-Rama-Kama-Vac-sva- bija-s, and recite the 10-lettered mantra for Rudra.

51. The remainder (ritual) is the same as for the 6-lettered mantra, as regards nyasa and dhyana, according to the wise. Of the 12-lettered mantra Sri Rama is the Rishi;

52. The meter is jagati and Sri Rama the Deity; the pranava is said to be the bija, kliim is Shakti, and hrim is kilaka.

53. Reciting the mantra-s with the anga-nyasa, the rest is performed as previously. Also to be added are OM, kiim and also Bharatagraja.

54. Twelve lettered mantra: This 12-lettered mantra ends with Rama, kliim and svaha. OM Hrridbhagavate Ramachandrabhadraya;

55. As before, the Rishi and dhyana, and [arna meter (12-feet) or the 12 suryas??]; Jagati meter, and the mantra-s with anga-nyasa.

56. Reciting the name Sri Rama and Jayarama thereafter, the wise one says jaya jaya twice, Rama who sheds joy on the mind.

57. Thirteen lettered mantra: The 13-lettered mantra has the same Rishi and other adjuncts as before, the fulfiller of all wishes. Repeating the phrase twice with the anga-s and dhyana as before.

58. Fourteen lettered mantra: When Om is added, the mantra is 14-lettered. After chanting the 13-lettered, one adds (the name) Rama;

59. Fifteen lettered mantra: This is the 15-lettered wish-fulfilling tree (kalpa - bhuruhah). Add namah to Sitapataye Ramaya hana hana;

60. Sixteen lettered mantra: Thereafter, the 16-lettered ends with the kavacha and asthra. Of this, Agastya is the Rishi, Brihati is the meter, and Rama is the Deity.

61. Ram is the bija, astra is shakti, and hum the kilaka. The 10-15 lettered mantra-a are offered in sequence with the anga-nyasa-s.

62. Seventeen lettered mantra: Adding OM, the mantra is 17-lettered. OM namo bhagavata Ram at the end there-after.

63. Eighteen lettered mantra: Adding purushaya at the end gives the 18-lettered mantra, with Vishvamitra as the Rishi and gayatri meter and the Deity as Rama.
64. Nineteen lettered mantra: With the Kama bija, the mantra is 19-lettered. OM namo bhagavate Ramaya is to be recited.
65. Twenty lettered mantra: After uttering all the mantra-s one asks for all auspiciousness. When svaha is added the mantra is 20-lettered.
66. OM namo bhagavate Ramaya is to be recited. Then svaha for protection from dangers.
67. Twenty one lettered mantra: The 21-lettered mantra fulfills all one's wishes. OM Rama svabijaa Dasharathaya thereafter.
68. Twenty two lettered mantra: Then one chants the all-auspicious sitavallabhaya (to Sita's consort). Then this 22-lettered mantra.
69. Twenty three lettered mantra: OM namo bhagavate viraramaya is chanted. Then softly, hana hana svaha is recited.
70. The 23-lettered mantra is the slayer of all enemies. Vishvamitra is the Rishi and Gayatri is the meter.
71. The Deity is Vira Rama, bija-s and other (adjuncts) are as before. The wise one after doing the anga-nyasa of the mula-mantra in parts,
72. silently meditates on Rama, who has put the arrow on the bow and facing Ravana, is holding the thunderbolt in his hand and has ascended the chariot.
73. One recites OM namo bhagavate Shri Ramaya and having said OM brahmane adds the words mam taraya (protect me).
74. Twenty four lettered mantra: With nama OM added, the mantra is 24-lettered. The bija-s and other adjuncts are as before.
75. Kliim, OM, and namah and bhagavate Ramachandraya thereafter, one says the word 'all'.
76. Twenty five lettered mantra: janavashyakaraya (conquering people) svaha and kiim are to be recited mentally. The 25-lettered mantra is to include sarvavashyakara (conquering all).
77. Twenty six and twenty seven lettered mantra: With OM added at the beginning, the mantra has 26 letters. Adding OM at the end makes it 27-lettered.
78. OM namo bhagavate rakshoghnavishadaya (obeisance to Bhagavan, slayer of demons), sarvavighat nivaraya (protect from all obstacle), to be repeated twice;

79. Twenty eight and twenty nine lettered mantra: Adding svaha at the end makes this king of mantra-s 28-lettered. When joined with OM, it becomes 29-lettered.
80. Thirty and Thirty-one lettered mantra: Beginning with sva-bija, is the 30-lettered. With OM at the end, it has 31 letters.
81. O Ramabhadra the great archer! O Raghuvira the best of kings, and slayer of Ravana! Grant me wealth!
82. The Rishi is Rama, meter is anushtubh, Ram bija, yam shakti, are recited for the Ishta deity.
83. Nyasa of the mantra is done in the heart, on the head, with the 5-lettered on the shikha, and of the 3-lettered kavacha.
84. For the eyes with the 5-lettered mantra, called the astra. Holding the bow and arrow, blue-complexioned, accompanied by Sugriva and Vibhishana.
85. After slaying Ravana, coming for the protection of the three worlds; meditating on Rama in the heart, one chants (the mantra) mentally a million times;
86. Then one utters the rama gayatri given by 'dashrathaya vidmahe', followed by 'sita-vallabhaya dhimahi,
87. tanno Ramah prachodayat'. [May we know the son of Dasharatha; we meditate on Sita's consort; may Rama enlighten our intellect.]
88. For enchanting the earth and attain expertise in love add "madana" (cupid) to the "Sri Rama" along with the Bhija of Maya.
89. With 15-lettered and 12-lettered (mantra-s) and also for the 16-lettered mantra one has to perform anga-nyasa.
90. While chanting the bija-s, meditation, etc. for these, the same sequence as for the 6-lettered mantra has to be adhered. OM namo bhagavate raghunandanaya.
91. Likewise, thereafter one recites 'to rakshoghnavishad', and 'madhura' (sweet); 'prasannavadanam' (tranquil-faced), 'amita-tejaseo (to one of immeasurable brightness).
92. Thereafter, say namah (obeisance) to Balarama and Vishnu, and recite mentally the 47 letters.
93. Rishi is Brahma, meter is anushtubh, and deity is Raghava. Seven time 17, with 6 Rudra-s, and the 6 limbs;
94. While Meditating on the 10-lettered mantra , one chants it 100,000 times. It starts with "Shriyam Sita", followed by the six lettered mantra and ending with "Swaha".
95. The Rishi of this mantra is Janaka, meter is Gayatri, deity is Sita Bhagavati, shrim is bija, and namah is the shakti.
96. Sita is kilaka, viniyoga is done for the Ishta. Reciting with prolonged accents at the beginning, the 6-limb nyasa is

done.

97. One should meditate on Rama at the center of the hexagon (yantra), thinking in the mind him with his body shining like gold, holding a lotus, and then look at Rama as the final refuge.
98. For the Lakshmana mantra utter the sound lam and bow to Lakshmana. For this (mantra) Agastya is the Rishi, meter is Gayatri,
99. Deity is Lakshmana, lam is the bija and shakti is namah; the 4 purushartha-s are the viniyoga.
100. Long ending sound with Ram as the bija is recited with the 6-limbed nyasa. (Rama) with 2 arms, personifying his body as of golden hue, and resembling a lotus,
101. For the Bharata mantra, he holding the bow and arrow, wholly devoted to Rama as the Supreme, one should utter the sound bha and bow to Bharata.
102. Rishi is Agastya, rest is done as before, to Bharata the blue-hued one who is tranquil and serving Rama wholeheartedly.
103. For the mantra of Shatrughna, recite “I worship Kaikeyi’s brave son, holding the bow and arrow”; utter the bija “sham” and ending with ‘shatrughnaya namah’, the Rishi-s and other adjuncts as before and the viniyoga for the control over enemies.
104. Two-armed, golden-bright, devoted to the service of Rama, slayer of Lavana-sura, I worship the son of Sumitra.
105. The mantra of Hanuman, “hrum hanumate” is the king of mantra-s, of which Ramachandra is the Rishi, and the other rituals to be done as previously.
106. One should meditate on the two-armed one who is shining like gold, who is devoted to Rama’s service, wearing the girdle of munja-grass and is the servant of Rama.

Thus ends Second Chapter of Rama-rahasya Upanishad.

Third Chapter

Sanaka and other ascetics asked Hanuman:

“O mighty son of Anjana! Tell us about the altar (yantra) for the worship by the aforesaid mantra-s.”

Hanuman replied:

“To begin with, the altar is six-sided (hexagonal) and in the center is written the seed-letter (bijakshara) of Rama (Ram), with shrim.

Below that in the second corner is the Sadhya (food offering).

Above it on the sixth corner is the Sadhakam (Constant devotion).

On the surrounding sides are the seed letters of Jiva-Prana-Shakti.

Encircling all these is OM.

In the South-East, North-East, North-West, & South-West, on the front corners, are kept the cooked rice.

Then sequentially the Heart mantra-s viz Ram, rim, rum, raim, raum, rah bija-akshara-,s the heart 'astra mantras' are to be recited.

Behind the corners are the bija-akshara of Rama and Maya, on the corners varaham hum; over this is the Kama-bija (Ram) and surrounding it, is the Vac (kiim).

Thereafter are three circles of eight leaves. On the leaves, garlands of syllables in eight groups of six-lettered mantras are inscribed.

Ending with five-lettered mantra.

On the face of each leaf the eight-lettered (mantras).

Again, the 8-petalled lotus.

On the petals, the 8-lettered Narayana mantra. OM namo Narayanaya

On the face of each petal shri bija.

Then the first round.

Then the 12-petalled.

On them, the 12-lettered Vasudeva mantra. (OM namo bhagavate vasudevaya)

As well as on their fronts, in all directions. In a circular manner.

On the petals hum phat with the 12-lettered Rama mantra – (OM namo bhagavate ramachandraya .)

On the front of the petal, Maya bija (kiiM).

On the front of each in two circles – hram, sram, bhram, bram, bhramam, shrum, jram. Then in a circle.

Thereafter, the 32-petalled.

On them, the king of mantra-s – Nrisimha anushtubh.

On front of these, the 8 vasu-s, 11 rudra-s, 12 aditya mantra-s, along with OM and namo, in sequence, in dative case.

Outside and surrounding is vashat.

Then the Bhupura of three lines.

In 12 directions, adorned with the rashi-s (Zodiac signs).

Abiding there the 8 naga-s (serpents).

In the 4 directions, the Narasimha bija.

In the intermediate directions, the Varaha bija.

This all-encompassing yantra fulfills all wishes and grants liberation.

Beginning with the 1–lettered and ending with the 9-lettered (mantra-s), this is the yantra and the tenth becomes the avarana (covering for it).

One should worship Raghava, with ‘anga-nyasa’, in the center of the hexagon.

In the first round, the anga-nyasa is done at all the corners.

At the root of the 8 petals, the initial cover of oneself.

Then the covering by Vasudeva and others.

At the base of the second 8-petals, the ‘cow covering’.

Then covers of Hanuman and other.

For the 12-petalled, Vasishtha covering.

For the 16-petalled, the blue lotus covering.

For the 32-petalled, Dhruva covering.

In the Bhupura, Indra covering.

Outside this is the vajra covering.

Offering thus, one should silently chant.

Now, the altar is described for the mantras starting with 10 syllables and ending with 32 syllables.

First the hexagon.

In its center the name of the ‘ishta’.

Thus surrounded by Kama bija.

The remaining nine surround this.

At the six corners, the 6-fold anga-nyasa, in the front and back of the intermediate directions (S-E, N-E, N-W, S-W).

On the face, the Shri-Maya (bija)

In the corners, krodha.

Then the first round.

Then the 8-petals; on the petals, garlands of syllables, in multiples of 6. In a circular manner.

Surrounding this, in all directions.

Outside this the Bhupura, with 8 spear-points.

In all directions, Narasimha and Varaha.

This is the Great Yantra.

Adhara-shakti (basic power) is the seat of Vishnu's worship.

The first round is of anga-nyasa.

In the center, Rama.

On the left, Sita.

In their front, the bow and the arrow.

At the base of the 8 petals, two avarana-s of Hanuman.

The third avarana of cow.

Fourth of Indra.

Fifth of Vajra.

Thus worshipping the yantra with devotion, one should recite the 10-lettered and other mantra-s.

Thus ends the Third Chapter of Rama-Rahasya Upanishad.

Fourth Chapter

Sanaka and other ascetics asked Hanuman: "Describe the ritual for recitation of Rama mantras."

Hanuman replied, "The one who intends to recite this mantra should follow the following procedures:

1. He should bathe thrice a day.
2. He should take only sathvic foods like milk, roots, fruits or naivedya (rice pudding offered to the God)
3. He should follow the prescribed Karmas of the stage of his life (Brahmachari, Grahastha, Vanaprastha or Sanyasi)
4. He should give up the six negative emotions like anger, jealousy etc.
5. He should observe purity and practice dispassionate speech.
6. He should also observe dispassionate action and show respect to all women.
7. He should observe celibacy and sleep on the bare ground.
8. He should not have any desires.
9. He should be devoted to his teacher.

10. He should scrupulously observe bath, worship, recitation, meditation and oblation to the fire.
11. He should meditate with utmost concentration on Rama as instructed by his teacher.
12. He should invoke the sun, moon, Teacher, lamp, cow, Brahmin, etc.
13. The ascetic doing this japa should sit on a tiger skin and adopt postures prescribed like the Swasthikasana in rotating sequence.
14. He should seat himself below plants like Thulasi or trees like Parijata, Bilwa etc.
15. He should count using a rosary whose beads are either made of thulasi plant or use rudraksha.
16. The counting should be done mentally using the beads and should be one hundred thousand times at the altar of Maha Vishnu.
17. Tharpana should be offered after every ten total count. After ten counts offer rice pudding, pour over it clarified butter made from cow's milk and eat what remains after the next tenth portion.
18. After this along with chanting flowers have to be offered along with the chanting of moola mantra,.

The ascetic who does this japa becomes liberated in life and the supernatural powers follow him like a bride follows her groom.

This Rama-mantra is not only a means to liberation, but if you remember me who am Rama's servant, it will ensure success in these worldly affairs too.

To the one who for ever remembers Rama with total devotion as the final refuge of the mind, I am empowered to fulfill all their chosen wishes.

Towards the task of fulfillment of the wishes of the devotees of Rama, I – as an expert in carrying out Rama's commands - am always wholly alert.

Thus ends the Fourth Chapter of Rama-rahasya Upanishad.

Fifth Chapter [Conclusion]

Sanaka and other ascetics asked Hanuman: " Tell us the meaning of Sri Rama mantra".

Hanuman replied: "Among the Rama mantras the 6-lettered is the king among them all; though as mentioned earlier they exist as one-, or two-, or three, or four, or five syllables or even as six-, or seven-, or eight, or even as many more syllables. Lord Shiva knows in essence the glory of the six-syllables (mantra);
[shri Ramah sharanam mama!

The true meaning of the king among the Rama mantras, as well as of the eight-lettered Narayana and five-lettered Shiva

mantras, is spoken of as thus:

Where yogi-s revel in the 2 syllable mantra viz. 'Ra ma' where the ra syllable denotes fire wherein abides illumination.

Its nature as Existence-Consciousness-Bliss is regarded as the supreme meaning, the consonant denoting the unchanging Brahman, and the syllable the energy of manifestation.

Know that Consonants joined to Syllables are used in breathing; the sound 'r', of the nature of light, is therefore used in action.

The sound 'ma', is known as 'maya' indicating prosperity; being itself the seed-letter (bijakshara) is also equal to Brahman itself.

With the 'bindu' (anusvara), the Purusha takes on the form of Shiva-Sun-Moon, the flame as the crest, and the sound as the Prakriti.

Both Purusha and Prakriti jointly are considered as Brahman; the bindu, sound and the indwelling seed-letter as Fire and digits of the Moon.

Fire and OM by their very nature abide in the seed-syllables of Rama, just as the great tree in the mundane life is contained in its seed.

Similarly, in the seed-syllables Rama, is contained this whole moving and unmoving world. The name Rama is thus regarded as the seed with both these meanings.

When freed of the Maya-seed (kiim), the Supreme Spirit is said to exist (alone). This grants liberation to aspirants, and the 'ma' sound is regarded as the liberator.

Formless 'ma' in Rama is the grantor of enjoyment and liberation. The first letter 'ra' stands for the term 'tat' (That), and 'ma' stands for the term 'tvam' (You).

The wise knower of Truth declare that the confluence of the above two terms end in the meaning 'asi' (Are). The word 'namah' has the meaning of tvam (you) and tat is denoted by the word Rama.

When used in the dative case (Ramaya), the meaning asi (are) is indicated in the mantra. Wherefore, the sentence 'tattvamasi' grants the unitive salvation.

Therefore, this (mantra) giver of enjoyment and liberation surpasses the afore-said sentence (tattvamasi). All embodied human beings are qualified for this mantra.

For those desiring liberation, the dispassionate ones, as well as house-holders and in all stages of life, constant meditation of OM, and especially for ascetics, is enjoined; for the knower of the meaning of Rama-mantra doubtless become liberated while alive.

One who studies this Upanishad becomes sanctified by fire, purified by air, is freed from the sin of consuming intoxicants

or of theft of gold or of the slaying of a Brahmin.

One who recites the Rama-mantra repeatedly merges in Ramachandra himself.

Therefore, this sacred hymn: Those whoever say “I am Rama in essence”, will not feel any want in this life, and without a doubt is Rama Himself”.

This is the Truth. This is the Upanishad.

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

Here ends the Rama-Rahasyopanishad, as contained in the Atharva-Veda.

Rama Tapaniya Upanishad*

Translated by P. R. Ramachander

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

I. Rama Poorva Tapaniya Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !

May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The Tatva (principle/philosophy) of Rama exists in this world, with his life showing the way to live, with his name showing the way of ethereal knowledge, and also blessing all those who meditate or worship it with wealth and renunciation.

The word 'Rama' on which yogis devote themselves is immeasurable and forever joyful and indicates Para Brahman itself.

The body has been ascribed to Para Brahman which is holy, without any second, which does not have any blemishes and which is bodiless, so that the worshippers are shown the path. 1

Similar to the whole banyan tree existing in the seed of the banyan tree, the entire world exists in the seed "Rama". 2

Rama when incarnated shone along with Sita, who is nature herself, like the moon shining with its moonlight. He who was born to Mother Kousalya, was black in colour, wore yellow silk, had his hair made up, wore ear studs and chains of precious stones, had in his hand the bow, had two hands, had a very pleasant smiling face and was heroic and blessed with victory and ruled with the help of eight ministers lead by Drishti. He was keeping the Parameshwari who was the mother of the world, who was nature, who had two hands, who was well made up and was holding lotus flower in her hand, on his lap and lightly embracing her. 3

He with Sita formed a triangle with Lakshmana who was holding a bow in his hand and was golden in colour. The devas approached him who was sitting below "the wish giving tree" in the form of a triangle and prayed, "Our salutations to you, who is personification of passion and illusion and also a god primeval to Vedas. Our salutations to the Raghu Veera, who killed Ravana, who is drowned in joy by keeping Goddess Lakshmi on his chest, who is the personification of all souls, who is an ornament to the body of Janaki (daughter of Janaka), who killed Rakshasas, who is very handsome and who is personification of all that is good." 4

The devas further told "Hey, the killer of Ravana, please give us your protection and your grace." Then they were with him and became very happy. 5

On his left with Satrugna, on his right with Bharata and on his front Hanuman who was listening to his advices, there was another triangle. Below Bharata was Sugreeva and below him was Vibheeshana. Behind him Lakshmana was holding an umbrella and below him Vibheeshana and Sugreeva were holding fans made of palm leaves. This was another inverted triangle. So the long armed Lord Rama who was shining was meditating in between this figure with six vertices. This is the first row surrounding him. The second is surrounded by Vasudeva and others (Santhi, Sankarshana, Sree Pradyumna, Saraswathi, Anirudha and Rathi) as well as fire and others in different directions.

Third is surrounded by Hanuman, Sugreeva, Bharata, Vibheeshana, Lakshmana, Angada, Jambhavan, Satrugna as well as Drushti, Jayantha, Vijaya, Surashtra, Rashtra Vardhana, Ashoka, Darmapala and Sumandra.

Fourth is surrounded by the 10 dig-balakas (protectors of directions) viz., Indra, Agni (fire God), Yama (god of death), Nirruthi, Varuna, Chandra, Isana, Brahma and Anantha.

Fifth is beyond the Dig-balakas and consists of their principal arms viz., Vajra, Shakthi, Danda, Vara, Pasa, Angusa, Gada, Soola, Madma and chakra; these should be worshipped.

Sixth: After the arms, Neela and other monkeys. Vasishta, Vamadeva and other sages worship him. He should be meditated and worshipped. 6

Thus worship Sri Rama who has the form which is the foundation of this world and who is forever joyful. All people who worship him as the one carrying mace, sword, conch and lotus and who is known as the one who removes births and deaths will attain salvation.

Thus ends the Sri Rama Poorva Tapaniya Upanishad.

Rama Uttara Tapaniya Upanishad

Translated by

P.R.Ramachander

Om ! May my speech be based on (i.e. accord with) the mind;

May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.

May you both (speech and mind) be the carriers of the Veda to me.

May not all that I have heard depart from me.

I shall join together (i.e. obliterate the difference of) day

And night through this study.

I shall utter what is verbally true;

I shall utter what is mentally true.

May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker – may That protect the speaker.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

In Varanasi Lord Shiva did Japa (chanted) of the Rama Mantra. Pleased because of this, Sri Rama told Lord Sankara as follows:

In this temple (city) whoever worships me with devotion, I would help him get rid of sins like Brahma Hathi (killing of a

Brahmin). Those of them who get the six letter mantra (Ram Ramaya NamaH) either from you or Brahma or his disciple line, would live with mastery over the mantra or attain salvation. At the time of death, if you tell this mantra in their ears, they would get salvation. 1

Brahma then thought in his mind about that Maha Vishnu, who is the foundation of this world, who is that Narayana, who does not have any deficiencies and who is that Parameshwara, who is of the form of Para Brahman and who is full of complete joy and then worshipped him as follows: 2

Om! He who is Ramachandra is verily the God. He is the 'non-dual soul of great happiness'. I salute him again and again in earth, bhuvan loka and Suvar loka. 3.1

This is followed by the repetition of the mantra 47 times with modification of the words with in quotes viz. "non-dual soul of great happiness'.

Only this portion is being translated below. This should be appropriately replaced in the mantra. 3.1

Far-flung and wide soul of the senses; 3.2

Nectar of happiness of Brahma; 3.3

One who makes us cross the birth and death; 3.4

One who is the soul of Gods like Vishnu and Indra; 3.5

One who is all Vedas, all Shakhas (branches), all Sankhyas and all Puranas (epics); 3.6

One who is the soul of all beings; 3.7

One who is the inner soul of all beings; 3.8

One who is the perception of Devas, Asuras and Human beings; 3.9

One who has taken the ten incarnations like fish, tortoise etc; 3.10

One who is the soul; 3.11

One who is soul of the inner consciousness; 3.12

One who is God of death; 3.13

One who is the destroyer; 3.14

One who is the death; 3.15

One who is the nectar; 3.16

One who is the five great elements; 3.17

One who is the soul of moving and unmoving; 3.18

One who is the five fires; 3.19

One who is the seven Vyahruthis; 3.20

One who is learning; 3.21

One who is Goddess Saraswati; 3.22

One who is Goddess Lakshmi; 3.23

One who is Goddess Parvati; 3.24

One who is the daughter of Janaka; 3.25

One who is the three worlds; 3.26

One who is the Sun; 3.27

One who is the moon; 3.28

One who is the stars; 3.29

One who is the nine planets; 3.30

One who is the eight protectors of directions; 3.31

One who is the eight Vasus; 3.32

One who is the eleven Rudras; 3.33

One who is the twelve suns; 3.34

One who is the past and future; 3.35

One who is the Supreme Being beyond the Brahmanda (universe); 3.36

One who is Hiranyagarbha; 3.37

One who is nature; 3.38

One who is the letter Om; 3.39

One who is half portion of Pranava; 3.40

One who is the greatest Purusha (man); 3.41

One who is the great God; 3.42

One who is a great deva; 3.43

One who is Lord Vishnu; 3.44

One who is the Paramatma; 3.45

One who is the scientific soul; 3.46

One who is the soul which is forever in eternal bliss. 3.47

The great God would be pleased with the one who worships the Lord of Lords daily by these 47 mantras .The one who worships the Lord of Lords with this mantra will see him in person. He would attain a deathless state. He will attain the deathless state.

Thus ends the Sri Rama Uttara Tapaniya Upanishad.

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

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

Sarabha Upanishad

Translated by P. R. Ramachander

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

I am saluting that primeval God who is the Lord, who is the best, who is the father of the world, who is the greatest among gods, who has created Brahma, who gave all Vedas to Brahma in the beginning, who is the father of Vishnu and other devas, who merits praise, and who at the time of deluge destroys the world. He is the only one who is greater than every body, who is the best and who rules over others. 1-2

That very strong Maheswara took the horrifying form of Sarabha and killed Narasimha who was destroying the world. (Sarabha is the avatar of Shiva which is a combination of eagle, lion and man.) 3

That god with his sharp claws tore, Vishnu who took the form of Narasimha. He who was wearing the hide became Veerabhadra. 4

For every one desiring to get all occult powers, he is the one who should be meditated. Salutations to that Rudra who tore away the fifth head of Brahma. 5

Salutations to that Rudra who kicked Kala the God of death and made him fall and also him who drank the burning Halahala poison. 6

Salutations to that Rudra whose feet were worshipped by the flower of Vishnu's eyes and who being pleased gave him the holy wheel (Chakra). 7

The one, who has crossed sorrows, sees that God, who is atom within an atom, gross among the gross, who as Atma hidden in the heart of beings and who is beyond physical action, clearly because of these reasons. 8

Salutations to that Rudra who is the greatest god, who holds the Soola (spear) in his hand, who has a big swallowing mouth, who is the Maheswara and whose blessing has good effects. 9

"Chara", indicates beings which move and because Brahmam shines in the half of their body as Hari, it is called Sarabham. Hey great sage, that can grant salvation directly. 10

Any twice born who reads this, which is called "the great Sastra of Paippalada" or makes others read it, would get rid of births and deaths and attain salvation. The Upanishad tells that he will become similar to Brahma.

Om ! O Devas, may we hear with our ears what is auspicious;

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

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

Trisikhi Brahmana Upanishad

Translated by P. R. Ramachander

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

A Brahmin called 'Trishiki Brahmana' went to the land of Sun God and asked him, "Oh God, What is body? What is soul? What is the cause and what is Athma?" 1

The Sun God replied:

You have to realize that all this is Shiva. Because only Shiva is ever clean, who is devoid of any blemishes, and who is everywhere and for whom there is no second. He is the only one who creates everything by his light and similar to the fire appearing in different forms on different pieces of steel, he appears in different forms. If you ask, to what he gives light, the answer would be, Brahman which is denoted by the word, "Sath", and which is merged with ignorance and illusion. That Brahman gave rise to, "that which is not clear". "That which is not clear" gave rise to, "Mahat (great)". "Mahat" gave rise to egoism. Egoism gave rise to "Five Thanmathras". That "Five Thanmathras" gave rise to "Five Bhoothas" viz earth, water, fire air and ether.

1. Ether is consciousness viz mind, wisdom, self will, and egoism
2. Air is Samana, Udhana, Vyana, Apana and Prana which are the airs in the body.
3. Fire is ears, skin, eyes, tongue and nose.

4. The concept of water is feelings of sound, touch, view, taste and smell.
5. Earth is words, hands, legs and other physical organs.
6. Ether which is the concept of wisdom is decision, behavior and self esteem.
7. The actions related to air are uniting, changing of places, taking, hearing and breathing.
8. The actions related to fire are the feeling of touch, sight, taste, view and sound. These also depend on water.
9. The actions related to earth are talking, giving, taking, going and coming.
10. The actions of the Prana Thanmathra (Symbolic soul) are the organs for doing work and organs for earning wisdom.
11. Egoism is limited to mind, brain and the will to do.
12. The micro aspects of the symbolic soul (Prana Thanmathra) are giving place, scattering, seeing, uniting and being firm.

These twelve are the aspects of philosophy, early concept of godliness and early concept of physical existence. Chandra, Brahma, directions, air, sun, Varuna, Aswini devas (divine doctors), Fire, Indra (king of devas), Upendra, Prajapathi and Yama (God of death) are the Gods of the organs and senses who travel like soul in these twelve aspects. 1

[Slokas 2 & 3 are not available.]

From there, Earth came in to existence, embracing one thing with the other, pervading by criss-cross connections, step by step as the result of Pancha Boothas (Five aspects of earth, air, water, fire and ether) gained life. 4

In that earth, plants, climbers, food and four types of pindas (body centers) arose. The root sections of the body are taste, blood, flesh, fat, bones, nerves and semen. 5

Some Pindas arose because of their own interaction and some Pindas arose because of the interaction of Pancha Boothas. In this that Pinda called "Anna Mayam (area of food)" is in the area of the belly. 6

In the middle of this body is the heart which is like the lotus flower with its stalk. The Gods for management, egoism and action are in there. 7

The seed for this is the thamo guna (baser qualities) pinda which is passion oriented and solidified (does not move or change). This is the world with its varied nature and is situated in the neck. 8

The inside looking happy Athma (soul) is on the summit of the head and is situated in the Parama Patha place. This is in its earth like form and shines with great strength. 9

The state of awakening is every where. The state of dream is also is there in the state of wakefulness. The state of sleep and the state of higher knowledge (Thuriya) is not there in other states. 10

Similar to the tastes pervading in all parts of a good fruit, Shiva Shakthi pervades every where. 11

Similarly all kosas (area of the body) are within Annamaya Kosa. Similar to the kosam is the soul. Similar to the soul is Shiva. 12

The living being is one with feelings. Shiva is one without feelings. The kosas are the places of feelings of living being. And they give rise to states of existence. 13

Similar to the fact that churning of water produces ripples and foam, by churning of mind several painful thoughts are produced. 14

By performing duties, the living being, becomes the slave to those duties. By forsaking them, he attains peace. He becomes one, who sees the world in southern path. 15

The living being with egoism and self esteem is indeed Sadashiva. The living being attains that type of illusion because of his company with the ignorant soul. 16

He attains hundreds of yonis (female reproductive organ) and stays there because of familiarity. Like a fish traveling in between the banks of a river, he keeps on traveling till he attains salvation. 17

Over passage of time due to the wisdom of the knowledge of the soul, he turns on the northern path and step by step goes up. 18

When he is able to send his soul power to his head and does permanent practice of Yoga, he gets wisdom. Because of wisdom, his yoga acts. 19

Once Yoga and wisdom become stable in him, he becomes a yogi. He will never be destroyed. He would see Lord Shiva in his deficiencies and will not see deficiencies in Lord Shiva. 20

To get results of yoga, it has to be done without any other thought. Without practice you will not succeed in Yoga or wisdom. The yogi will not get the results out of these also. 21

So by practice of yoga, mind and soul should be controlled. The Yogi should cut off the problems in yoga similar to the cutting of material with a sharp knife. 22

[Slokas 23 to 145 are not available.]

With pure knowledge of Athma (soul) the sensory organs should be controlled. We should always meditate on Para Vasudeva who is the greatest soul. 146

Kaivalya (salvation) is attained by the selected and sorted form of meditation on shape and form. If a yogi is able to meditate at least for a small time on Vasudeva while he is in the Kumbhaka stage of Pranayama, the sins that he has done in seven births will be destroyed. You have to understand that the portion from belly to the heart is the wakeful action. In the neck, there exists the action of the dream. In between the Jaws exists the sleep. Thuriya exists in between

the eyelids. That action of synthesis with Parabrahmam which is much above thuriya exists in the skull top middle called Brahmarandra. There in the foremost thuriya corner of thuriya , the soul is called Vishnu. When one meditates in the very pure Paramakasa (great ether), he should meditate on that Adhokshaja who shines for ever with the light of crores of Suns, as sitting in the lotus of his own heart. Otherwise he has to meditate on that Viswa Roopi(One who is of the form of universe), who has several forms, several faces, several planks with several armaments, several eyes which shine like crores of suns, several colours and who is peaceful and also very angry. All the mental preoccupations of a Yogi who meditates in such a manner will be completely calmed down. That Yogi who meditates on that indestructible matter which shines like God's grace in the center of the heart, on that ultimate truth which is beyond Thuriya, on that Sun who is the form of wisdom which is immeasurable and unending, on that being who is like a shining lamp in a windless place and on that being who is like the shine of unprocessed gems, would have salvation in his grip. 147-157

To that Yogi who is able to see and experience the shine of that deva with the universal macro or micro form or atleast a small portion of him in his lotus like heart, all the occult powers like Anima would be very much within his reach. 158-159

One has to understand that the realization of the universal truth of the unity of Jeevathma (Soul) and Paramathma (God) which is that "I am Brhamam and Brahmam is me" is he real state of Samadhi (an enlightened state of meditation where all the thought process are unified with God). That man becomes Brahmam and he does not take another birth. 160-161

The one who examines such principles with detachment becomes like a fire without wood and becomes one with himself. 162

Since his mind and soul does not have anything to catch hold of (get attached), he becomes stable in the form of wisdom, and his soul melts like a piece of salt and he merges in to the sea of pure consciousness. 163

He sees the word which is a thing of passion and magic like a dream. In the natural state that Yogi stands without changing as him to himself and attains the nude form in his sleep and attains salvation. 164

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Trisikhi-Brahmanopnishad belonging to the Sukla-Yajur-Veda.

Vasudeva Upanishad

Translated by P. R. Ramachander

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Om. The God like sage Narada saluted Lord Vasudeva and requested him, "Oh God, please teach me the rules of Urdhva Pundra (the religious mark of Vaishnavas which is vertical and points upward)". 1

God Vasudeva addressing him told as follows:

The Brahmachari (unmarried student of Vedas) and Grahastha (householder) after reciting the following prayer: "Oh God who holds the wheel, mace and conch, Oh Achyutha who is staying in Dwaraka, Oh Govinda, Oh Lotus eyed one, please protect me, who has surrendered to you." should apply Urdhva Pundra in his forehead and other 12 places with his pure finger (finger next to the little finger) reciting either the Vishnu Gayathri or the 12 names of the Lord viz., Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sreedhara, Hrishikesa, Padmanabha and Damodhara. 2

The Sanyasi should wear the Urdhva Pundra with his fourth finger on the head, forehead and chest chanting the Pranava (Om). 3

Brahma, Vishnu and Shiva are three in number: Sthoola (macro), Sookshma (micro) and Karana (cause); are three worlds above: Bhoo, Bhuva and Suva; are three Vedas: Rig, Yajur and Sama; are three states: waking up, dream and sleep. The Urdhva Pundras are three viz., Aa, Uu and Ma. These Urdhva Pundras are full of Pranava and full of the letter Om. That one pranava has only become any. The Lord of the 'Om' takes you above. So you have to wear Urdhva Pundra. 4

That sage who wears four things upward viz., stick, bravery, yoga and Urdhva Pundra would reach the high status of salvation. This stable knowledge would reach me naturally through devotion. 5

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Vasudevopanishad, included in the Sama-Veda.

Yoga Chudamani Upanishad

Translated by P. R. Ramachander

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I would tell Yoga Chudamani Upanishad with a view to do good to yogis. This is being appreciated by those elders who know Yoga well. This is secret and is capable of giving the post of salvation. 1

[Slokas 2-29 are not available.]

The Jeevatma (the soul of the physical individual) is under the control of prana which goes up and down as well as apana. Apana pulls Prana. Prana pulls Apana. He who knows and realizes this mutual pull which is pulling to the top and bottom, understands yoga. 30

It goes outside with the sound "ha" and goes again inside with the sound "sa". The beings keeping on chanting this mantra as "Hamsa", "Hamsa". 31

The beings always keep on chanting this mantra day and night twenty one thousand and one hundred times. 32

This mantra which is called "Ajapa Gayatri" would give salvation to all yogis. Just a thought of this mantra, would help one get rid of all sins. 33

There are no practices as holy as this, no chanting which is equivalent to this, and no wisdom equivalent to this and in future also this is not likely to be there. 34

This Ajapa Gayatri which rises from the Kundalini supports the soul. This is the greatest among the sciences of the soul. He who knows this will know the Vedas. 35

The Kundalini power which is above the mooladhara, in its eight studded form would always be covering the mouth of Sushumna which is the gate of Brahman. 36

The Kudalini Parameshwari (goddess of the universe) who should go through the disease less gate of Brahma, closes this gate with her mouth and sleeps. 37

Because of the heat generated by the practice of yoga, because of the speed of wind, and because of her mental power, she stands up and using her needle shaped body, she would go up through the Sushumna Nadi. 38

Similar to opening the doors of the house by using the key, the yogi should open the gate to salvation using Kundalini. 39

[Slokas 40-71 are not available.]

Para Brahman is Om, is that which exists, which is clean, which is full of wisdom, which does not have any draw backs, which is without stains, which cannot be described, which does not have beginning or end, which is one and only one, which is thuriya, which exists in things of past, present and future and which will never get divided at any time. From that Para Brahman emerges Para Shakthi (the female aspect). That is the soul which is self resplendent. From that soul arose the ether. From ether arose wind. From wind arose fire. From fire arose water and from water arose the earth. These five elements are ruled by the five Godheads viz. Sadasiva, Easwara, Rudra, Vishnu and Brahma. Among them Brahma, Vishnu and Rudra would do the job of creation, upkeep and destruction. Brahma is Rajasic, Vishnu Sathvic and Rudra Thamasic. They are thus with three different properties. 72.1

Among devas Brahma arose first. Among those who arose first, Brahma became the creator, Vishnu the one who upkeeps and Lord Rudra, the destroyer. Among them from Brahma arose worlds, devas, men and those in between them. From him arose those things which do not move. In case of men, the body is the unified form of Pancha Boothas (five elements). The organs of wisdom, (jnanendriyas), the organs of action (karmendriyas), those activities related to wisdom, the five body airs (prana, apana etc) are taught by the macro portion of mind, intellect, decision making power and the feeling of self and are called macro body (Sthoola sareeram). The organs of wisdom, the organs of action, things related to wisdom, the five body airs and the micro aspect of mind and intellect are called Linga sareera. The body has three types of properties. Thus all people have three bodies. There are four states of the body viz wakeful state, dream, sleep and Thuriya (exalted spiritual state). Those purushas who reside in our body and control these states are Viswa, Thaijasa, Pragna and Atma. Viswa will always have macro experiences. Different from that is Thaijasa who has micro experiences. Pragna has pleasant experiences. Athma is a witness to all these. 72

The Atma which is of the form of "Om", will be in all beings and at the time of passion, downward looking. At all other times it would be pretty and downward face. 73

In the three letters Aa, Uu and Ma, three Vedas, three worlds, three characteristics, three letters and three sounds shine. Thus Pranava shines. When you are awake, the letter Aa exists in the eyes of all beings, when you are dreaming the letter Uu exists in the neck of all beings and the letter Ma exists in the heart of all beings when they are asleep. 74

The letter Aa exists in the egg state as Viswa and Pinda state as Virat Purusha. The Letter Uu exists as Thaijasa and Hiranya Garbha in the micro state. The letter Ma exists as the causal state and as Pragna. The letter Aa has Rajasa qualities is red and its form is that of Lord Brahma. The letter Uu has Sathvika qualities and its form is that of white Vishnu. The letter Ma has Thamasic qualities and its form is that of black Rudra. Brahma took birth from Pranava. Vishnu also came out of it. Rudra also came out of it. Pranava is the Para Brahma (ultimate god). Brahma merges with the letter Aa. Vishnu merges with letter Uu and Rudra merges with the letter Ma. In people with wisdom, Pranava would be

upward looking and among ignorant people Pranava would be looking downward. 75-78

Pranava exists like this. The one who knows this knows the Vedas. In the anahatha sound form, it grows upwards in case of wise people. 79

The sound Pranava is continuous like the flow of oil, and like the long sound of the bell. Its peak is Brahman. 80

That peak would be lit so brilliantly, that it cannot be described by words. The great savants find it out using their sharp intellect. The one who knows that, is considered as one who knows Vedas. 81

The "Hamsa (swan) mantra", shines in the middle of the two eyes. The letter Sa is known as Kechari which means "that which travels in the sky". It has been decided that it is the word "Twam (you)" in the famous Vedic saying, "Tat Tvam Asi (You are That)". 82

It has been decided that the letter "Ha" which is the Lord of all universe is the word "Tat (that)" in the above Vedic saying. We have to meditate that the letter "Sa" as the soul traveling between birth and death and the letter "Ha" as the stable God. 83

The living being is tied up by his organs but Paramatma is not so tied. The living being is egoistic and the soul is not tied by egoism and is independent. 84

The ethereal light which is "om" is that Athma in whose aspects stand the three worlds Bhu, Bhuva and Suva and also the place where three gods moon, Sun and fire reside. 85

The ethereal light which is "Om", is that Atma in whose aspects stand "work" which is the power of Brahma, "desire" which is the power of Rudra and "wisdom" which is the power of Vishnu. 86

Because Om is the ethereal light, it has to be pronounced by words, practiced by the body and meditated upon by the mind. 87

The one who goes on chanting Pranava whether he is clean or unclean will not be attached to the sins he does, similar to the lotus leaf which never gets wet. 88

[Slokas 89-102 are not available.]

Twelve repetitions of "Om" which is called is a pooraka followed by sixteen repetitions of "Om" which is called is the Kumbhaka and then ten repetitions of "Om" which is called Rechaka, is called Pranayama. 103

The basic rule for chanting Pranayama is at least 12 times and is termed as poor, twice that amount (24) is medium and thrice that (36) is Uthama (best). 104

In the lowest, there would be sweating, in the medium there would be trembling and in Uthama there is attainment of the objective. After that control the breath. 105

The Yogi should first salute his teacher and Lord Shiva and sit in the lotus posture, concentrate his sight on the edge of

the nose and practice pranayama alone. 106

[Slokas 107-108 are not available.]

By posture one avoids diseases, by pranayama one avoids sins and by Pratyahara (see 120 below for explanation) he controls his mental activity. 109

By beliefs, the mind becomes strong and Samadhi gives the being wonderful knowledge and he attains salvation after destroying sinful and holy actions. 110

[Slokas 111-112 are not available.]

After seeing the Param Jyothi which is spread everywhere, in Samadhi duties and action neither come nor goes. 113

[Slokas 114-115 are not available.]

If we stand together with Pranayama, all diseases would be destroyed. All diseases appear only to those who are not able to do Pranayama. 116

[Slokas 117-119 are not available.]

Pratyahara is the state where sensory organs like the eye do not concern themselves with things outside but turn themselves inwards. 120

Similar to the Sun taking his rays inwards at the third period of dusk, the yogi who is in the third stage would control his mind. 121

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yoga-Chudamani Upanishad, included in the Sama-Veda.

Yoga Sikha Upanishad

Translated by P. R. Ramachander

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

“All the living beings are surrounded by the net of illusion, Oh God, Parameshwara, Oh God of Gods, How will they attain salvation? Be kind enough to tell.” Asked Lord Brahma to Lord Parameshwara and he replied as follows: 1.1

Some people say that the only way out is Jnana (knowledge). To attain occult powers, that alone will not suffice. How can Jnana without Yoga lead to salvation? It is also true that Yoga alone without Jnana will not lead to salvation. So the one who aims at salvation, should learn Jnana and Yoga together. 1.2

Like a rope ties a bird, the minds of all living beings are tied. Enquiries and researches do not affect the tie of this mind. So the only way to win over this mind is through victory over Prana. There is no other option to get victory over Prana except Yoga and there are no methods except those shown by Siddhas. 1.3

So I am teaching you this Yoga Shika (head of all yogas). It is greater than all Jnanas. After sitting in either Padmasana (lotus position) or any other Asana, and after concentrating the sight to the tip of the nose and after controlling both the hands and legs, meditate on the letter ‘Om’ with a concentrated mind. If one continuously meditates on Parameshwara, he would become an expert in yoga and the Parameshwara would appear before him. 1.4

If we sit in an asana and continuously practice, the bindu will cease from going down. Without Pooraka and Rechaka, the Prana would stand in Kumbhaka for a very long time. You would hear different types of sound. The nectar will start flowing from the place of the moon. Hunger and thirst will cease. Mind would get concentrated on the ever flowing bliss. The four steps for this are Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga. The great Maha Yoga, which is one, has been divided in to four and named as above. The prana goes out with sound “ham” and goes in with the word “sa”, and all beings naturally chant the mantra “Hamsa, Hamsa” (while exhaling and inhaling). This is chanted in the Sushumna after being taught by the Guru in an inverted manner (Hamsa inverted is soham). This chanting of the mantra “Soham, Soham (I am it)” is called Mantra Yoga. Sun is the letter “Ha” and moon is the letter “Tha”. The joining of sun and the moon is the Hatha Yoga. Due to Hatha Yoga, the idiocy which is the cause of all doshas (draw backs) is swallowed. When the merging of Jeevatma and Paramatma takes place, mind melts and vanishes. And only air of Prana remains. This is called Laya Yoga. Because of Laya Yoga that heavenly Swathmananda Sowkhya (the well being of the joy of ones own soul) is attained. In the great temple of the middle of yoni (the female organ) the principle of the Devi, which is red like Hibiscus flower lives as Rajas in all beings. The merger of this rajas with the male principle is called Raja Yoga. As a result of Raja Yoga, the Yogi gets all the occult powers like Anima. You have to understand that all these four types of Yogas are nothing but the merger of Prana, Apana and Samana. 1.5

For all those who have a body, their body is the temple of Shiva. It can give them occult powers. The triangular part in

between the anus and penis is called the mooladhara. This is the place where Shiva lives as a life giving force. There the Parashakthi called Kundalini lives. From there wind is produced. The fire is also produced from there. From there only the sound 'Hamsa' and the mind are also produced. This place which would give whatever is asked for is called Kamakhya peetam (the seat of passion). In the edge of the anus is the Swadishtana Chakra with six petals. Near the belly is the Mani Poora Chakra with its ten petals. In the place near the heart the Anahatha Chakra with its 12 petals exists. And, Hey Lord Brahma, this is called the Poorna Giri Peeta. In the depression in the throat, Vishudhi Chakra with its 16 petals exists. Hey lord of Lords, that is the Jalandara Chakra. In between the eyelids is the Agna Chakra with its two petals. Over that is the Maha Peeta called Udayana. 1.6

Second Chapter

This world functions because of the unclear foundation power which is described as Maha Maya, Maha Lakshmi, Maha Devi and Maha Saraswathi. That power shines in a micro form as a Bindu (dot) on the Peeta (seat). That Bindu breaks the Peeta and emerges from there in the form of Nadha (sound). That Nadha Brahma assumes three shapes viz., Macro, Micro and external. The macro form is the big shape which is pervaded by the five Brahmanas. The micro form which arises from the Nadha with its three Bheejas (roots) is the form of Hiranya Garbha. Para is the ever true property of Satchitananda. By continuously chanting the Atma mantra, the glitter will occur in Para Thathwa (the philosophy of the external). For the Yogi who has stopped his mind, this appears in the micro form similar to the flame of the lamp, moon's crescent, like a fire fly, like a streak of lightning and like the glitter of stars. There are no greater mantras than Nadha (sound), no Gods greater than Atma, no greater worship than the meditation and no pleasure greater than satisfaction. My devotee who understands this would remain stable in his happiness. To that great man who has great devotion to God as well as similar great devotion to his teacher, all this would be understood automatically.

Third Chapter

That great ever living Nadha (sound) is called Sabhda Brahman. It is the strength residing in the Mooladhara. Para is the foundation for its own self and is of the form of Bindhu. That Nadha coming out of Parashakthi (similar to the germ coming out of the seed) is called Pasyanthi (we see). The Yogis who are able to see using the Pasyanthi Shakthi, understand that it is the whole world. That power produces sound like a rain starting from the heart. Hey Lord of Lords, there it is called Madhyama. It is called Vaikari when it merges in the sound form with Prana and exists in the throat and jaw. It produces all the alphabets from Aa to Ksha. From alphabet words arise and from words rise the sentences and from them all the Vedas and Mantras. This Goddess Saraswathi lives in the cave of intelligence in all beings. In meditation when will power melts, you can reach this Para Thathwa.

Fourth Chapter

Because the divine power is single, there are no differences there. You have to understand that the thought process of living beings is like seeing a snake in a rope. When you do not know, it is a rope and then for a small time the rope appears as a snake. The ordinary intelligence is similar to this. We see everything as the world that we see. There is no reason or basis for this world to be different from this Brahman. So the World is only Brahman and not anything different. If you understand the Para Thathwa like this, where is the cause for differentiation. 4.1

In Taittiriya Upanishad fear has been told as belonging to that foolish person who finds difference between Jeevatma(soul) and Paramatma (God). Though this world has been told as some thing to be experienced, in the next moment it vanishes like a dream. There is no state of waking up in a dream. There is no dream in the state of waking up.

Both of them are not there in Laya. Laya is not in both of them. All these three are illusions created by the three characters. The one who sees this would be above characteristics and would be forever. 4.2

The Chaithanya (activity) starts in the form of the world. All these are Brahman. It is useless to differentiate it as Atma and Anatma when dealing with wise people. The foolish man thinks that body is attached to the soul. The belief that pot is mixed with the mud and the water is mixed with mirage and similarly the belief that body is mixed up with the soul is because of taking recourse to ignorance. 4.3

Fifth Chapter

That Yogi who has mastered yoga and who has complete control over his senses would attain whatever he imagines. The Teacher (guru) is the Brahma, He is Vishnu and He is the Lord of Lords Sadashiva and there is nobody greater than the teacher in all the three worlds. We should worship with devotion that Parameshwara, who is the great Soul who has taught us the divine knowledge. The one who worships like that would get the result of Jnana fully. Do not keep your aim because of the wavering mind on occult powers. The one who knows this principle well, is the one who has attained salvation. There is no doubt about it.

Sixth Chapter

That great light in which the Bhoo Loka, Bhuvar Loka and Suvar Loka [Worlds] and the Sun, Moon and Fire Gods, are but a small part in the letter "Om". When mind wavers, the worldly life and when it is firm, the salvation will result. So Lord Brahma, using great intelligence we have to keep the mind not to waver. For desire to possess wealth, the mind is the reason. When that is destroyed, the world would be destroyed. One should with lot of effort start the treatment for that. When a man looks after his mind using his mind and realizes that it has stopped running, he would see the Parabrahman, which is very difficult to see. The Yogi is able to get salvation by seeing his mind with his mind. We have to see the mind with the mind and hanker for that mad state. We have to see the mind with the mind and be stable in Yoga. 6.1

In any place where the wind moves, the mind also wavers. Mind is called moon, sun, wind, sight and fire. The Bindu(dot), Nadha (sound) and the Kala (crescent) are the Gods Vishnu, Brahma and Ishwara. By constant practice of Nadha, the bad influences will vanish. That which is Nadha becomes the Bindu and then becomes the mind. One has to clearly aim at the unification of Nadha, Bindu and Chintha. Mind itself is the Bindu and that is the reason for the state of creation of the world. Similar to milk being produced by the cow, Bindu is produced by the mind. 6.2

The one who realizes well the six wheels (Agha chakras) enters the world of pleasure. One has to enter it by controlling the airs in the body. One has to send the air (Vayu) upwards. One has to practice Vayu, Bindu Chakra and Chintha. Once the Yogi realizes Samadhi by one of them, he feels that everything is nectar like. Similar to the fact that the fire inside the wood cannot be brought out without churning it by another wood, without practice, the lamp of wisdom can not be lit. Adopting his teacher as the one who pilots the ship and by adopting his teachings as the stable ship, with the power of constant practice, one crosses the sea of this birth. Thus tells this Upanishad.

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

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yoga-Sikhopanishad belonging to the Krishna-Yajur-Veda