

Maharararyana Upanishad

Translated by Swami Vimalananda

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

1-1 The Lord of creation, who is present in the shoreless waters, on the earth and above the heaven and who is greater than the great, having entered the shining intelligences of creatures in seed form, acts in the foetus (which grows into the living being that is born).

1-2 That in which all this universe exists together and into which it dissolves. That in which all the gods remain enjoying their respective powers — That certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajapati, is supported by His own imperishable nature described as absolute ether.

1-3 He by whom the space between heaven and earth as well as the heaven and the earth are enveloped. He by whom the sun burns with heat and gives light, and He whom the sages bind in the ether of their hearts (with the string of meditation), in whom — The Imperishable One — all creatures abide.

1-4-5 From whom the creatrix of the world, Prakriti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperishable, who is of unlimited forms, who is the universe, who is ancient, who remains beyond darkness or Prakriti and who is higher than the highest — nothing else exists other than, or subtler than, Him.

1-6 Sages declare: That alone is right and That alone is true: That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are that Reality. That alone being the navel of the universe, sustains manifoldly the universe which arose in the past and which springs to existence at present.



1-7 That alone is Fire; That is Air; That is Sun; That verily is Moon; That alone is shining Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures.

1-8-9 All nimesas, kalas, muhurtas, kasthanas, days, half-months, months, and seasons, were born from the self-luminous Person. The year also was born from Him. He milked water and also these two, the firmament and the heaven.

1-10 No person ever grasped by his understanding the upward limit of this Paramatman, nor His limit across, nor His middle portion. His name is “great glory” for no one limits His nature by definition.

1-11 His form is not to be beheld; none whosoever beholds Him with the eye. Those who meditate on Him with their minds undistracted and fixed in the heart know Him; they become immortal.

Paramatma-sukta, or Hiranyagarbha-sukta, from Yajur-Veda-Samhita

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



Hymn to Hiranyagarbha from Taittiriya-Samhita, IV-1-8

- 1 The resplendent Prajapati was born at the beginning of creation from the Supreme potent with the power of Maya. Having been born He became the one sustainer and nourisher of all beings. The same Paramatman, here designated as Hiranyagarbha, supports the earth as well as heaven. May we worship that shining One with offerings — who is of the nature of bliss or whose characteristic nature cannot be interrogated.
- 2 Who became the sovereign ruler of all beings living and existing on the earth; who controls as the indwelling Spirit all the bipeds and quadrupeds evident on the earth;
- 3 Who is the giver of Self (all Selves in reality being Himself); who is the bestower of strength (as nourisher through food); whose command even gods are eager to receive; whom immortality and death obey like shadow;
- 4 Whose glory the mountains, the Himalayas and the rest, declare; whose greatness the ocean along with rivers proclaim; to whose hands engaged in dispensing justice may be compared the eight directions;
- 5 Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of their greatness; supported by whom the sun moves gloriously after rising;
- 6 By whom the powerful sky and the terrestrial region were made firm; by whom the blissful heaven was awarded to the virtuous, by whom Release was appointed for the virtuous; who is the maker of Rajasa creation in the mid-region;
- 7 Through the power of whom the great Causal Waters holding within it the power of unfoldment and the capacity to produce fire transformed itself into the form of the world and from whom the one Breath of all gods came into existence;
- 8 Who — the Hiranyagarbha — viewed the waters which create fire and support the Vedic acts of worship (in order to endow it with such potency); who is the one God ruling over all the rest.]

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

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



1-14-15 He in whom this universe originates and into whom it is absorbed; He who exists as the warp and woof in all created beings; He by whom the three states (of waking, dream and deep sleep) are appointed in the intellects hidden in creatures; He in whom the universe finds a single place of rest — having seen that Paramatman, the Gandharva named Vena became a true knower of all the worlds and proclaimed (to his disciples for the first time) that Reality as immortal. He who knows that all-pervasive One becomes worthy of receiving the honour due to a father even from his own natural father.

1-16 Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer. He knows the proper places of each because He understands all created beings.

1-17 They (*i.e.* those who have realized their identity with the Highest Lord) immediately spread over heaven and earth. They pervade other worlds, the quarters of heaven and the heavenly region called Suvarloka. Whosoever among created beings sees that Brahman named Rita or “the True,” unintermittently pervading the creation like the thread of a cloth, by contemplation in mind, truly becomes That.

1-18 Having pervaded the worlds and the created beings and all the quarters and intermediate quarters, the first born of Brahman known as Prajapati or Hiranyagarbha became by His own nature as Paramatman, the ruler and protector of individual souls.

1-19 I pray I may attain to the marvellously excellent Lord of the unmanifest cause of the universe who is dear to Indra and my own Self, who is covetable, who is worthy of reverence and who is the bestower of intellectual powers.

1-20 O Jatavedas, shine brilliantly in order to destroy the sins connected with me. Confer on me enjoyments of various kinds including cattle. Give me sustenance and longevity and appoint a suitable dwelling for me in any direction.

1-21 O Jatavedas, through Thy grace may not the evil one slay our cows, horses, men and other belongings in the world. O Fire, come to succour us without holding weapons in Thy hand or thoughts of our offences in Thy mind. Unite me on all sides with wealth.

1-22 May we know the Supreme Person and for the attainment of His Knowledge may we meditate upon Him, the thousand-eyed Great God. May Rudra, the giver of Knowledge, impel us towards such meditation and keep us in it.

1-23 May we know or realize the Supreme Person. For that, may we meditate upon Mahadeva and to that meditation may Rudra impel us.

1-24 May we know the Supreme Person. For that, may we meditate upon Vakratunda. May Dantin impel us towards it.

1-25 May we know the Divine Person. For that, may we meditate upon Chakratunda. May Nandi impel us towards it.

1-26 May we know that Divine Person. For that, may we meditate upon Mahasena. May Shanmukha impel us towards it.



1-27 May we know that Divine Person. For that, may we meditate on Suvarnapaksha. May Garuda impel us towards it.

1-28 May we know the Veda, embodied as the four-faced Brahma. For that, may we meditate upon Hiranyagarbha. May Brahman impel us towards it.

1-29 May we know Narayana. For that, may we meditate upon Vasudeva. May Vishnu impel us towards it.

1-30 May we know Vajranakha. For that, may we meditate upon Tikshnadamstra. May Narasimha impel us towards it.

1-31 May we know Bhaskara. For that, may we meditate upon the great-light-producer. May Aditya impel us towards it.

1-32 May we know Vaishvanara. For that, may we meditate upon Lalila. May Agni impel us towards it.

1-33 May we know Katyayana. For that, may we meditate upon Kanyakumari. May Durgi impel us towards it.

1-34 May durva (the panic grass), who represents the divine Spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities.

1-35 O durva, just as thou growest farther and farther multiplying at every node putting forth roots and fresh stalks, so also help us to grow in progeny by hundreds and thousands.

1-36 O Devi, worshipped by devotees, may we worship thee with oblations — thou who multipliest thyself by hundreds and growest in thousands.

1-37 O earth that is traversed by a horse, a chariot and Vishnu, I shall keep thee on my head; protect me at every step.

1-38 The earth is the giver of happiness like the milch cow, the sustainer of life and support for all living beings. (Represented as such the earth is addressed): Thou wert raised up by Krishna in His incarnation of the boar having hundred hands.

1-39 O excellent earth, destroy my evil deeds as well as sins connected with me. O excellent earth, thou art a gift from God to creatures. Thou art prayed over by Kashyapa. O excellent earth grant me prosperity, for everything depends on thee.

1-40 O excellent earth, on which all creatures are supported, cleanse all that (sin) from me. O excellent earth, my sins having been destroyed by thee, I attain to the highest goal.

1-41 O Indra, make us fearless of those (causes such as sin, enemies and hell) of which we are afraid. O Maghavan, destroy that, *i.e.* the cause of fear, that is in us (thy devotees). For our protection destroy our harassing enemies.

1-42 May Indra come to our succour — Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vritra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety.



1-43 May Indra who is profusely praised by the devotees through sacred hymns, or frequently worshipped with oblations, vouchsafe to us safety and well-being. May the all-knowing or all-possessing Pusan vouchsafe to us well-being. May Garuda, the son of Triksha, whose chariot is not injured by anyone, vouchsafe to us safety. May Brihaspati, the preceptor of gods, grant us well-being.

1-44 Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains). Counter-weights do not weigh down making Indra light.

1-45 Vena, the noon sun who was born at the beginning of creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance, spreads over the whole world up to its boundary. He illumines also the heavenly bodies. He remains manifoldly in his own limited forms which are like himself. He also spreads over and permeates the causal substance out of which the visible and the invisible universe emerges.

1-46 Being the producer of creatures including men and their settler in respective regions and also far-famed for forbearance, O earth, be to us an ender of sorrows and giver of bliss here and hereafter.

1-47 I invoke in this act of worship Sri, the support of all, who is known through smell, who is unassailable, perpetually prosperous, rich in cowdung and the mistress of all created beings.

1-48 May Sri favour me. May Alakshmi connected with me and mine be destroyed. The gods having Vishnu for their chief (who is the perpetual abode of Sri) by the help of (the means prescribed in) the Vedas won these worlds for themselves free from the fear of enemies. May Indra armed with thunderbolt and worshipful moon grant us happiness.

1-49 May Indra grant us welfare. May he destroy the evil one hostile to us.

1-50 O Lord of prayers, make me the presser of soma juice, well known among the gods like Kakshivan, the son of Usik. Make me physically capable of performing sacrifices. Let those who are hostile to us remain "there" long, in the hell.

1-51 He who is rendered holy by the ancient, widespread, sanctifying feet (or by virtuous conduct) crosses over evil deeds and their effects. Having been rendered holy by that naturally pure and purifying feet of the Lord (or conduct) may we overcome our enemies, the sins.

1-52 O Indra, O slayer of Vritra, O valorous one and all-knowing one, accept with pleasure our soma oblation in the company of your retinue and troop of gods. Slay our enemies, give us victory in battle and grant us safety and fearlessness from every quarter.

1-53 For us may (the regents of) water and herbs be friendly and to those who dislike us and whom we dislike let them be unfriendly.



1-54 O waters, verily you are bliss-conferring. Being such, grant us food, and great and beautiful insight (of the Supreme Truth). Further make us in this very life participators of that joy of yours which is most auspicious, just like fond mothers (who nurse their darlings with nourishment). May we attain to that satisfactory abode of yours which you are pleased to grant us. Generate for us also the waters of life and pleasures on earth (during our sojourn here).

1-55 I take refuge in Varuna, who is of golden lustre or who has a golden diadem. O Varuna, being entreated by me, grant me the saving grace. For I have enjoyed what belongs to bad people and accepted gift from sinners.

1-56 May Indra, Varuna, Brihaspati and Savitur completely destroy that sin committed by me and my people in thought, word and act.

1-57 Salutation to fire hidden in water. Salutation to Indra. Salutation to Varuna. Salutation to Varuni, the consort of Varuna. Salutation to the deities of waters.

1-58 (Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed.

1-59 May the King Varuna efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person.

1-60 Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman.

1-61 May the sin-effacing Varuna who dwells in other sources of water like rivers, tanks and wells also purify us.

1-62 O Ganga, O Yamuna, O Sarasvati, O Sutudri, O Marudvrudha, O Arjikiya, come together and listen to this hymn of mine along with Parushni, Asikni, Vitasta and Sushoma.

1-63 From the all-illuminating Supreme, by His resolve, the right and the true were generated. From Him night and day were generated. And from Him again was generated the sea with different waters.

1-64-65 Then, after the creation of the vast ocean the year was generated. Afterwards the ruler of the world of sentient and non-sentient beings who made day and night ordained sun and moon, sky and earth and the atmosphere and blissful heaven, just as they were in the previous cycles of creation.

1-66 May the sin-effacing Varuna, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space between the earth and heaven and also connected with us (the performers of religious work). May the Vasus purify us. May Varuna purify us. May Aghamarshana, the sage called by that name, purify us. He, Varuna, is the protector of the world that was and also the world that exists at present between the past and the future worlds. He grants to the doers of meritorious deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who is the support of heaven and earth, having become the sun is wholesome and attractive. Being such, blissful in nature, thou O Varuna, grant us thy favours and purify us.



1-67 That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element) — I am that Supreme Light. I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to Ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature. Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always. May this oblation be well made.

1-68 He who is a transgressor of the scriptural conduct, a recreant, a thief, a feticide or an outrager of his preceptor's honour is released from his sins; for Varuna, the regent of waters and effacer of sins (absolves them from sins by the repetition of this mantra).

1-69 I am the ground of sins. Therefore you cause me to weep. Wise men say (don't make me weep, but favour me by destroying my sins).

1-70 The Supreme represented as the ocean has overflowed to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees. He dwells together with Uma (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection. The Jiva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions.

11-1 May we offer oblations of soma to Jatavedas. May the all-knowing One destroy what is unfriendly to us. May He, the Divine Fire that leads all, protect us by taking across all perils even as a captain takes the boat across the sea. May He also save us from all wrongs.

11-2 I take refuge in Her, the Goddess Durga, who is fiery in lustre and radiant with ardency, who is the Power belonging to the Supreme who manifests Himself manifoldly, who is the Power residing in actions and their fruits rendering them efficacious (or the Power that is supplicated to by the devotees for the fruition of their work). O Thou Goddess skilled in saving. Thou takest us across difficulties excellently well. Our salutations to Thee.

11-3 O Fire, thou art worthy of praise. With happy methods take us beyond all difficulties. May our home town and home land become extensive and may the plot of earth (for growing the crops) also be ample. Further be thou pleased to join our children and their children with joy.

11-4 O Jatavedas, Thou who art the destroyer of all sins takest us beyond all troubles and protectest us just as one is taken across the sea by a boat. O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally ("May everyone be whole and happy").



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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

XV-1 The sun alone is verily all these: — energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities Death, Satya, Mitra, Wind, Ether and Breath, the Rulers of the world, Prajapati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life), liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon



Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

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

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

- 1 Nidhanapataye Namah!
[Salutations to the Lord of the dissolution of the universe!]
- 2 Nidhanapataantikaya Namah!
[Salutations to the end-maker (Yama who is responsible for the death of all creatures)!]
- 3 Urdhvaya Namah!
[Salutations to the Most High standing at the head of the categories which evolve into the universe!]
- 4 Urdhva-Lingaya Namah!
[Salutations to the principle of Sadasiva embodying the power of Intelligence!]
- 5 Hiranyaya Namah!
[Salutations to Him, He who is beneficial and charming to creatures!]
- 6 Hiranya-Lingaya Namah!
[Salutations to Him, He who is visualized as the Linga made of gold!]
- 7 Suvarnaya Namah!
[Salutations to Him, He who is endowed with attractive splendour!]
- 8 Suvarna-Lingaya Namah!
[Salutations to Him, He who is of the form of Linga made of suvarna (silver)!]
- 9 Divyaya Namah!
[Salutations to Him, He who is the source of bliss in heaven!]
- 10 Divya-Lingaya Namah!
[Salutations to Him, He who is worshipped as the divine emblem!]
- 11 Bhavaya Namah!
[Salutations to Him, He who is the source of the cycle of birth and death!]
- 12 Bhava-Lingaya Namah!
[Salutations to Him, He who is worshipped as the Linga by human beings!]



- 13 Sarvaya Namah!
[Salutations to Him, He who is the suppresser of the universe at the time of final dissolution!]
- 14 Sarva-Lingaya Namah!
[Salutations to Him, He who has the shape of the Linga emblem of Sarva, who gives bliss!]
- 15 Shivaya Namah!
[Salutations to Him, He who is most auspicious!]
- 16 Shiva-Lingaya Namah!
[Salutations to Him, He who has the form of Sivalinga!]
- 17 Jvalaya Namah!
[Salutations to Him, He who has the form of a flaming splendour!]
- 18 Jvala-Lingaya Namah!
[Salutations to Him, He who has the form of the brilliant Linga!]
- 19 Atmaya Namah!
[Salutations to Him, He who is the Spirit - Atman - dwelling in all creatures!]
- 20 Atma-Lingaya Namah!
[Salutations to Him, He who is concealed in the heart of all creatures being their inmost Self!]
- 21 Paramaya Namah!
[Salutations to Him, He who is unsurpassed!]
- 22 Parama Lingaya Namah!
[Salutations to Him, He who is the Supreme Lord of bliss and liberation indicated by the Linga emblem!]

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

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

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



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

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

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

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

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

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

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

XXVII-1 Krinushva paja iti panja.¹

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

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



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

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

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

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

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

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

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

XXXV-1 O Gayatri, Thou art the essence of strength. Thou art patience, or the subduing power. Thou art physical capacity. Thou art splendour. Thou art the abode of gods and their name. Thou art the insentient universe. Thou art the full span of life or the Lord of all. Thou art every living thing. Thou art the life span of all. Thou art the vanquisher of all that is hostile to us. Thou art the Truth denoted by the Pranava. I invoke Gayatri, (into my heart). I invoke Savitri. I invoke Sarasvati. I invoke the metres, the Rishis (and the gods). I invoke the splendour (of all the gods). Of Gayatri the metre is Gayatri, the Rishi is Vishvamitra and the Deity is Savitur. Fire represents the mouth; the four-faced Brahma, the head; Vishnu, the heart; Rudra,



the crown-hair; Earth, the source; the in-breath, the out-breath, the diffused breath, the up-breath and the middle breath, the breath. Gayatri is fair in hue and is of the same family as Paramatman attained by the Sankhyas — the illumined sages. The deity Gayatri (explained further as a formula) has twenty-four syllables, comprised in three feet, six sheaths or cavities and five heads. It is employed in Upanayana, or initiation into Vedic studentship.

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

XXXX-5 In that Ahavaniya Fire, amidst those currents of clarified butter offered as oblation, abides the profusely rich and splendid Supreme Being who is magnified in the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on creatures according to their merit, and who shares with gods sweet ambrosia in the form of oblations offered by worshippers in Fire. In His proximity are seated the seven sages who destroy sins by mere remembrance and who continuously pour oblations in the form of a current of nectar keeping in mind the various gods for whom they are meant.



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

LIX-1 O Agni, thou art the remover of the offences we have committed against gods. Hail! Thou art the remover of the offences we have committed against men. Hail! Thou art the remover of the offences we have committed against departed ancestors. Hail! Thou art the remover of the offences we have committed to ourselves. Hail! Thou art the remover of the offences committed by others connected with us. Hail! Thou art the remover of the offences committed by our relatives. Hail! Thou art the



remover of the offences committed during day and night. Hail! Thou art the remover of the offences committed in the state of dream and waking. Hail! Thou art the remover of the offences we have committed in the state of deep sleep and waking. Hail! Thou art the remover of the offences committed consciously and unconsciously. Hail! Thou art the remover of the offences committed by contact with those who are sinners. Hail!

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

LXVII-1 Agnaye Svaha [oblation to Fire]!

Vishvebhyo Devebhya Svaha [oblation to sum total of deities or All-gods]!

Dhruvaya Bhumaya Svaha [oblation to the permanent plenitude]!

Dhruvakshitaye Svaha [oblation to the permanent ground]!

Achyutakshitaye Svaha [oblation to the unchanging abode]!

Agnaye Svishtakrite Svaha [oblation to the maker of the right sacrifice]!

Dharmaya Svaha [oblation to the religious duty]!

Adharmaya Svaha [oblation to the irreligious duty]!

Adbhya Svaha [oblation to the waters]!

Oshodhi-vanaspatibhya Svaha [oblation to the herbs and trees]!

Raksho-devajanebhya Svaha [oblation to the demons and gods]!

Grihyabhya Svaha [oblation to the household deities]!

Avasanebhya Svaha [oblation to the deities dwelling in the outskirts of the house]! Avasaanapatibhya Svaha [oblation to the leaders of such deities]!

Sarvabhutebhya Svaha [oblation to all spirits or the deities of the five primordial elements]!

Kamaya Svaha [oblation to the god of love]!

Antarikshaya Svaha [oblation to the wind blowing in the sky]!

Yadejati jagati yachcha chestati namno bhagoyam namne Svaha [oblation to the Supreme Being who is the totality of words in the Veda and also whatever there is in this world moving as insentient and whatever that acts as sentient]!

Pritivyai Svaha [oblation to the earth]!

Antarikshaya Svaha [oblation to the spirits dwelling in the sky]!

Deve Svaha [oblation to the heaven]!

Suryaya Svaha [oblation to the sun]!

Chandramase Svaha [oblation to the moon]!

Nakshatrebhya Svaha [oblation to the asterisms]!



Indraya Svaha [oblation to the chief of gods]!
Brihaspataye Svaha [oblation to the preceptor of gods]!
Prajapataye Svaha [oblation to the lord of creatures]!
Brahmane Svaha [oblation to the four-faced creator]!
Svadha Pitrubhya Svaha [oblation to the departed ancestors]!
Namo Rudraya Pasupataye Svaha
[Salutation and oblation to Rudra, the lord of living beings]!
Devebhya Svaha [oblation to the gods]!
Pitrubhya Svadhastu [oblation to the manes]!
Bhutebhyo Namah [salutations to variety of gods]!
Manusyebhyo Hantaa [oblation to men]!
Prajapataye Svaha [oblation to the lord of creatures]!
Paramestine Svaha [oblation to the four-faced creator dwelling in Brahmalo-
ka]!

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

LXVII-3 With the intention of acquiring prosperity, I present offering of food to those spirits who are the servants of Rudra (dwelling in the cremation ground) causing pain to creatures by death and bereavement, and who wander about day and night in sear

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

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

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

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

LXIX-3 Firm in my religious faith, I offer this oblation of ambrosia into Prana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Prana. Firm in my religious faith, I offer this oblation of ambrosia into Apana with reverence. O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. Oblation to Apana. Firm in my religious faith, I offer this oblation of ambrosia into



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

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

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

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

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

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

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

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

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



Thou art born from the forests. Thou art born from the herbs. Thou art born ever pure or as the sun.

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

LXXIX-9 The great sacrificial Fires are indeed the three-fold knowledge and the path leading to godhood. Of them, the Garhapatya Fire is Rig-Veda, the earth and the Rathantara Saman chant; Anvaharyapachana is Yajur-Veda mid-region and the



Vamadevya Saman chant; Ahavaniya is the Sama-Veda, the heavenly worlds and the Brihat Saman chant. Therefore they say that the sacrificial Fires are the supreme means of liberation.

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

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

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

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

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

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

LXXIX-16 He by whom all thus universe is pervaded — the earth and the mid-region, the heaven and the quarters and the sub-quarters — that Person is fivefold and is constituted of five substances. He who has attained supreme knowledge through



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

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

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

LXXX-1 The institutor of the sacrifice, in the case of the sacrifice offered by a Sannyasin who has attained supreme knowledge in the manner already described, is his own Self. His faith is his wife; his body is his sacrificial fuel; his chest is his altar; his hairs are his holy grass; the Veda he has learnt is his tuft of hair; his heart is his sacrificial post; his desire is his clarified butter; his anger is his animal to be immolated; his austerity is his fire; his sense-control is his immolator; his gifts are his dakshina; his speech is his Hotir priest; his breath is his Udgatir priest; his sight is his Adhvaryu priest; his mind is his Brahman priest; his hearing is his Agnid priest; the span of his life is his preparatory rite; what he eats that is his oblation; what he drinks that is his drinking of soma juice; when he delights himself that is his Upasad rite; when he walks, sits and stands that is his Pravargya rite; that which is his mouth that is his Ahavaniya Fire; that which is his utterance that is his offering of oblation; that which is his knowledge that is his Homa sacrifices; when he eats in the afternoon and forenoon that is his Samid-homa (oblation of fuel in the fire); the three divisions of the day — forenoon, midday and evening — relating to him are his savanas; the day and night are his Darsapurnamasa sacrifices; the half months and the months are his Chaturmasya sacrifice; the seasons are his Pasubandha sacrifice; the samvatsaras and the parivatsaras are his Ahargana sacrifice; the total sacrifice is, indeed, his Sattrā; death is the Avabhritā or completion of his sacrifice. That person who knows this, namely, the conduct of a Sannyasin — covering all the duties from Agnihotra to Sattrā and terminating in death overcome by old age — and who dies during the period of the sun's movement to the north attains to the overlordship of



gods like Indra and then reaches identity or companionship with the sun. On the other hand he who dies during the period when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon. A Brahmana who knows separately the greatness of the sun and the moon realizes these two; but he who has become a knower of Hiranyagarbha wins further. From that knowledge which was acquired in the world of Hiranyagarbha, he attains to the greatness of Brahman, the Supreme who is Existence-Knowledge-Bliss, at the dissolution of the world of Hiranyagarbha. Thus the secret knowledge here, and in this Upanishad, is concluded.

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

Here ends the Mahanarayanopanisad, included in the Krishna-Yajur-Veda.

