ॐ

UPANIṢADVIDYĀSĀRA

(उपनिषद्विद्यासारः)

स्वामी तेजोमयानन्द

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शान्तिपाठः

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

om saha nāvavatu, saha nau bhunaktu,
saha vīryaṁ karavāvahai,
tejasvināvadhītamastu mā vidviṣāvahai.
om śāntiḥ śāntiḥ śāntiḥ.

Let Him protect us both. May He bless us with bliss of Knowledge. Let us exert together. May what we study, be well studied. May we not hate (quarrel with) each other.

Om Peace! Peace!! Peace!!!

१ यो ब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vai vedāṁśca prahiṇoti tasmai,
taṁ ha devam-ātma-buddhi-prakāśaṁ
mumukṣurvai śaraṇam-ahaṁ prapadye.

The Lord who manifested the Creator in the beginning, who gave Him the Vedas, who illumines my intellect – in Him do I, who seek (ultimate) liberation, take refuge.

– श्वेताश्वतर उपनिषद् ६·१८

२ परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

parīkṣya lokān karmacitān brāhmaṇo
nirvedamāyānnāstyakṛtaḥ kṛtena,
tadvijñānārthaṁ sa gurumevābhigacchet
samitpāṇiḥ śrotriyaṁ brahmaniṣṭham.

Let a Brāhmaṇa (an aspirant), after he has examined the worlds gained by karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by karma. Let him, in order to obtain the knowledge of the Eternal, take sacrificial fuel (samit) in his hands and approach that preceptor alone who is well versed in the Vedas and is established in Brahman.

– मुण्डकोपनिषद् १·२·१२

३ तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम्॥

tasmai sa vidvānupasannāya samyak
praśāntacittāya śamānvitāya,
yenākṣaraṁ puruṣaṁ veda satyaṁ
provāca tāṁ tattvato brahmavidyām.

To that pupil who has thus approached him in a proper manner, whose mind is at rest and whose senses are subdued, let the wise Teacher truly teach that Brahmavidyā (science of Brahman) by which the true immortal Puruṣa is known.

– मुण्डकोपनिषद् १·२·१३

४ सत्यं ज्ञानमनन्तं ब्रह्म।
यो वेद निहितं गुहायां परमे व्योमन्।
सोऽश्नुते सर्वान्कामान्।
सह ब्रह्मणा विपश्चितेति॥

satyaṁ jñānamanantaṁ brahma,
yo veda nihitaṁ guhāyāṁ parame vyoman,
so'śnute sarvān kamān
saha brahmaṇā vipaściteti.

Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent ākāśa, realises all his desires along with omniscient Brahman.

– तैत्तिरीय उपनिषद् २·१·१

५ दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः॥

divyo hyamūrtaḥ puruṣaḥ sa bāhyābhyantaro hyajaḥ,
aprāṇo hyamanāḥ śubhro hyakṣarāt parataḥ paraḥ.

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without. Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal state of the universe.

– मुण्डकोपनिषद् २·१·२

६ यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत्।
सूक्ष्मात्सूक्ष्मतरं नित्यं तत्त्वमेव त्वमेव तत्॥

yat-paraṁ brahma sarvātmā viśvasyāyatanaṁ mahat,
sūkṣmāt-sūkṣmataraṁ nityaṁ tat-tvam-eva tvam-eva tat.

That which is the supreme Brahman, the Self in all, the ample support of the universe, subtler than the subtle and eternal – That alone thou art, thou alone art That.

– कैवल्योपनिषद् १·१६

७ यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते॥

yastu sarvāṇi bhūtāni ātmanyevānupaśyati,
sarvabhūteṣu cātmānaṁ tato na vijugupsate.

He who constantly sees everywhere all existences in the Self and the Self in all beings and forms, thereafter shrinks not from anything.

– ईशावास्योपनिषद् ६

८ यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

yasminsarvāṇi bhūtāni ātmaivābhūdvijānataḥ,
tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ.

When, to the knower, all beings have become one in his own Self (Ātman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere?

– ईशावास्योपनिषद् ७

९ मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

manasaivedam-āptavyaṁ neha nānāsti kiñcana,
mṛtyoḥ sa mṛtyuṁ gacchati ya iha nāneva paśyati.

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death.

– कठोपनिषद् २·१·११

१० एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥

eko vaśī sarvabhūtāntarātmā
ekaṁ rūpaṁ bahudhā yaḥ karoti,
tamātmasthaṁ ye'nupaśyanti dhīrā-
steṣāṁ sukhaṁ śāśvataṁ netareṣām.

(That) one (Supreme) ruler, the soul of all beings, who makes His one form manifold – those wise men, who perceive Him as

existing in their own Self, to them belongs eternal happiness, and to none else.

– कठोपनिषद् २·२·१२

११ नित्योऽनित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम्॥

nityo'nityānāṁ cetanaś-cetanānā-
meko bahūnāṁ yo vidadhāti kāmān,
tamātmasthaṁ ye'nupaśyanti dhīrā-
steṣāṁ śāntiḥ śāśvatī netareṣām.

He, the Eternal among non-eternals, the intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs eternal peace and to none else.

– कठोपनिषद् २·२·१३

१२ नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च॥

nāhaṁ manye suvedeti no na vedeti veda ca,
yo nastadveda tadveda no na vedeti veda ca.

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends It both as the not known and as the known – He comprehends It.

– केनोपनिषद् २·२

१३ ओमित्येवं ध्यायथ आत्मानं।
स्वस्ति वः पाराय तमसः परस्तात्॥

omityevaṁ dhyāyatha ātmānaṁ,
svasti vaḥ pārāya tamasaḥ parastāt.

Meditate on that Self as Om. Godspeed to you in crossing to the farther shores beyond the darkness.

– मुण्डकोपनिषद् २·२·६

१४ ते तमर्चयन्तस्त्वं हि नः पिता
योऽस्माकमविद्यायाः परं पारं तारयसीति
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

te tam-arcayantas-tvaṁ hi naḥ pitā
yo'smākam-avidyāyāḥ paraṁ pāraṁ tārayasīti
namaḥ parama-ṛṣibhyo namaḥ parama-ṛṣibhyaḥ.

They, worshipping him (Pippalāda), said, "Thou art our father who has ferried us to the shores beyond, across the ocean of our thick ignorance. Salutations to the highest ṛṣis! Salutations to the highest ṛṣis!!"

– प्रश्नोपनिषद् ६·८

१५ यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

yasya deve parā bhaktiḥ yathā deve tathā gurau,
tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ.

He who has the same supreme devotion for the Guru as for God, indeed to the great person the spoken meanings of the Upaniṣads become revealed.

– श्वेताश्वतर उपनिषद् ६·२३

१६ भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

bhidyate hṛdayagranthiśchidyante sarvasaṁsayāḥ
kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare

When He is seen both in the higher and the lower, the knots of seeker's heart becomes untied; all doubts are dispelled; and all his karmas are consumed.

– मुण्डकोपनिषद् २·२·८

१७ प्राणो ह्येष यः सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष
ब्रह्मविदां वरिष्ठः ॥

praṇo hyeṣa yaḥ sarvabhūtairvibhāti
vijānan vidvān bhavate nātivādī,
ātmakrīḍa ātmaratiḥ kriyāvāneṣa
brahmavidāṁ variṣṭhaḥ.

Knowing well – the Prāṇa, is illumining all the beings, the wise man stops all his blabberings. Sporting in Self, delighted in Self and ever engaged in enjoined activies, this man is the best of those who know the Brahman.

– मुण्डकोपनिषद् ३·१·४

१८ यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽ
निरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।
अथ सोऽभयं गतो भवति ॥

yadā hyevaiṣa etasminnadṛṣye'nātmye'-
nirukte'nilayane'bhayaṁ pratiṣṭhāṁ vindate,
atha so'bhayaṁ gato bhavati,

When this seeker attains the fearless oneness with

Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear.

– तैत्तिरीय उपनिषद् २·७·३

१९ यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति ॥

yato vāco nivartante aprāpya manasā saha,
ānandaṁ brahmaṇo vidvān na bibheti kutaścaneti.

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything.

– तैत्तिरीय उपनिषद् २·९·१

२० एतगं्ह वाव न तपति ।
किमहगं्साधु नाकरवम् ।
किमहं पापमकरवमिति ।
स य एवं विद्वानेते आत्मानगं् स्पृणुते ।
उभे ह्येवैष एते आत्मानगं्स्पृणुते ।
य एवं वेद । इत्युपनिषत् ॥

etagṁ-ha vāva na tapati,
kimahagṁ-sādhu nākaravam,
kimahaṁ pāpam-akaravamiti,
sa ya evaṁ vidvānete ātmānagṁ spṛṇute,
ubhe hyevaiṣa ete ātmānagṁ-spṛṇute,
ya evaṁ veda, ityupaniṣat.

Such thoughts 'Why have I not done what is good? Why have I committed a sin?' certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Ātman. Verily, both these are

regarded by him who knows thus, as only Ātman. Thus ends the Upaniṣad.

– तैत्तिरीय उपनिषद् २·९·२

२१ एतत्साम गायन्नास्ते ॥
हाꣳवु हाꣳवु हाꣳवु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽहमन्नादोऽहमन्नादः ।
अहगꣳश्लोककृदहगꣳश्लोककृदहगꣳश्लोककृत् ।
अहमस्मि प्रथमजा ऋताꣳस्य ।
पूर्वं देवेभ्योऽमृतस्य नाꣳभायि ।
यो मा ददाति स इदेव माꣳवाः ।
अहमन्नमन्नमदन्तमाꣳद्मि ।
अहं विश्वं भुवनमभ्यभवाꣳम् ।
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥

etatsāma gāyannāste.
hā3vu hā3vu hā3vu,
ahamannamahamannamahamannam,
ahamannādo3'ham-annādo3'hamannādaḥ,
ahagṁ-ślokakṛd-ahagṁ-ślokakṛdahagṁ-ślokakṛt,
ahamasmi prathamajā ṛtā3sya,
pūrvaṁ devebhyo'mṛtasya nā3 bhāyi,
yo mā dadāti sa ideva mā3vāḥ,
ahamannamannamadantamā3'dmi,
ahaṁ viśvaṁ bhuvanamabhyabhavā3m,
suvarna jyotīḥ ya evaṁ veda, ityupaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the śloka, I am the author

of the śloka, I am the author of the śloka. I am the first born (Hiraṇyagarbha) of the True (of the Eternal and the Immortal). I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results) This is the Upaniṣad.

– तैत्तिरीय उपनिषद् ३·१०·६

२२ यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान्।
तं तं लोकं जयते तांश्च कामान्
तस्मादात्मज्ञं ह्यर्चयेत्भूतिकामः॥

yaṁ yaṁ lokaṁ manasā saṁvibhāti
viśuddhasattvaḥ kāmayate yāṁśca kāmān,
taṁ taṁ lokaṁ jayate tāṁśca kāmān,
tasmādātmajñaṁ hyarcayetbhūtikāmaḥ.

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the Man of Self-realisation.

– मुण्डकोपनिषद् ३·१·१०

२३ स वेदैतत्परमं ब्रह्म धाम
यत्र विश्वं निहितं भाति शुभ्रम्।
उपासते पुरुषं ये ह्यकामाः
ते शुक्रमेतदतिवर्तन्ति धीराः॥

sa vedaitatparamaṁ brahma dhāma
yatra viśvaṁ nihitaṁ bhāti śubhram,
upāsate puruṣaṁ ye hyakāmāḥ
te śukrametadativartanti dhīrāḥ.

The Man of Realisation knows the radiant supreme Brahman to be him on whom the world is laid and is abode of the same. And those men of discrimination, who without any worldly desire are devoted to such persons, go beyond all chances of rebirth.

– मुण्डकोपनिषद् ३·२·१

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate,
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate.
om śāntiḥ śāntiḥ śāntiḥ.

That is Whole, this is Whole; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

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