

Svetasvatara Upanishad  
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Om! May Brahman protect us both together.  
May He nourish us both together.  
May we both work together, with great energy.  
May our study be vigorous and effective.  
May we not hate each other.  
Om! Peace! Peace! Peace!

I-1: Students of Brahman (i.e. the Vedas) discuss (among themselves): What is the cause? (Is it) Brahman? Whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery?

I-2: Time, nature, law, chance, matter, energy, intelligence - neither these, nor combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery.

I-3: Practicing the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.

I-4: We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight; which is driven along three different roads by means of a belt that is single yet manifold; and which each revolution gives rise to two.

I-5: We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five streams; that has five big turnings due to five causes; that has the five Pranas for the waves, the mind - the basis of five-fold perception - for the source, and the five-fold misery for its rapids; and that has five whirlpools, five branches and innumerable aspects.

I-6: In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality.

I-7: This is expressly declared to be the Supreme Brahman. In that is the triad. It is the firm support, and it is the imperishable. Knowing the inner essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth.

I-8: The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the un-manifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it.

I-9: The conscious subject and the unconscious object, the master and the dependent, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.

I-10: Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

I-11: With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.

I-12: This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation the enjoyer, the enjoyed and the power which brings about the enjoyment - all are declared to be the three aspects of Brahman.

I-13: Fire is not perceived in its source, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).

I-14: Making one's own body the lower piece of wood, and the Pranava the upper piece of wood, and practicing churning in the form of meditation, one should realize God as one would find out something hidden.

I-15-16: As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance.

II-1: First harnessing the mind and the senses with a view to realizing the Truth, and then having found out the light of the fire, the Evolving Soul brought itself out of the earth.

II-2: With our minds controlled so as to manifest the self-luminous Immanent Soul, we shall vigorously endeavour for the attainment of supreme bliss.

II-3: Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light.

II-4: Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practice meditation and concentration.

II-5: Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself! May the sons of Immortal Bliss hearken to me - even they who occupy celestial regions!

II-6: Where fire is churned out, where air is controlled, where Soma juice overflows - there the mind attains perfection.

II-7: Attaining whom thou destroyest the source and art no more troubled by the results of past actions - to that ancient Brahman be thou devoted through the Prime Cause, the Immanent Soul.

II-8: Placing the body in a straight posture, holding the chest, throat and head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful currents by means of the raft of Brahman.

II-9: Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses.

II-10: One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice - places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises.

II-11: Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice.

II-12: When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death.

II-13: It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness excretions.

II-14: Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal and becomes sorrowless.

II-15: When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakriti, he is freed from all sins.

II-16: This Divinity pervades all directions in their entirety. He is the first-born (Hiranyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions.

II-17: Salutations to that Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

III-1: It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this Being becomes immortal.

III-2: He who protects and controls the worlds by His own powers, He - Rudra - is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.

III-3: Though God, the creator of heaven and earth, is one only, yet Heaven is the real owner of all the eyes, faces, hands and feet in this universe. It is Heaven who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated).

III-4: May Heaven, who created the gods and supports them; who is the origin also of the cosmic soul; who confers bliss and wisdom on the devotees, destroying their sins and sorrows, and punishing all breaches of law - may Heaven, the great seer and the lord of all, endow us with good thoughts.

III-5: O Lord, who blesses all creatures by revealing the Vedas, deign to make us happy by Thy calm and blissful self, which roots out terror as well as sin.

III-6: O revealer of the Vedic truths, deign to make propitious that arrow which Thou holdest in Thy hand for shooting at somebody. O protector of devotees, do not destroy that benign personal form of Thine which has manifested as the universe.

III-7: Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing him to be the Lord, one becomes immortal.

III-8: I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.

III-9: There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory He stands like a tree, one without a second and immovable. By that Being the whole universe is filled.

III-10: That Being is far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone.

III-11: Therefore, that Divine Lord, being all-pervading, omnipresent and benevolent, dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world.

III-12: This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti).

III-13: Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal.

III-14: That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers.

III-15: That which is, that which was, and that which is yet to be - all this is nothing but this Infinite Being. Though He grows beyond His own nature into the form of the objective universe, He still remains the lord of immortality.

III-16: With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe.

III-17: They realize Him as shining by the functions of all the senses yet without the senses as the lord of all, the ruler of all, the refuge of all and the friend of all.

III-18: It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate.

III-19: Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being.

III-20: Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord.

III-21: I know this un-decaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth.

IV-1: May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end - may He endow us with good thoughts!

IV-2: That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajapati.

IV-3: Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.

IV-4: Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born.

IV-5: There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous off springs resembling herself. By her side lies one unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her.

IV-6: Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.

IV-7: Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery.

IV-8: Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside? Only those who know That are satisfied.

IV-9: The Lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this.

IV-10: Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts.

IV-11: One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various aspects of Prajapati, and in whom this universe dissolves, and in whom it appears in manifold forms.

IV-12: May He, who created the gods and supports them; who witnessed the birth of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law - may He, the great seer and the lord of all, endow us with good thoughts!

IV-13: Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest.

IV-14: One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.

IV-15: He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death.

IV-16: One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence finer than ghee.

IV-17: This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal.

IV-18: When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient wisdom.

IV-19: No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory.

IV-20: His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition as thus seated in their heart, become immortal.

IV-21: Some, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra, deign to protect me with that benevolent face of Thine.

IV-22: Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes in Thy anger, O Rudra. We invoke Thee always with offerings.

V-1: Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman, in whom exists wisdom as well as ignorance, and who governs them both.

V-2: He alone presides over Nature in all aspect, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom.

V-3: Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground. Again, bringing forth the agents of creation, the Great Self holds sway over them all.

V-4: Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause.

V-5: He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe.

V-6: He lies hidden in the Upanishads, which form the essence of the Vedas. Him the Hiranyagarbha knows as the source of Himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal.

V-7: Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds.

V-8: Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect.

V-9: That individual soul is as subtle as a hairpoint divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known.

V-10: He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.

V-11: By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink.

V-12: The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another.

V-13: Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelops everything, one becomes free from all fetters.

V-14: That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind - realizing Him, the blissful the incorporeal and the nameless, one is freed from further embodiment.

VI-1: Some deluded thinkers speak of Nature, and others of time, as the force that revolves this wheel of Brahman. But really all this is only the glory of God manifested in the world.

VI-2: It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of time, who is omniscient, who is Pure consciousness itself, and by whom all this is ever enveloped.

VI-3: After setting the creation in motion and withdrawing Himself from it, He unites the principle of Spirit with the principle of Matter - with one, with two, with three and with eight - through the mere instrumentality of time and their own inherent properties.

VI-4: He gives the start to the creation associated with the three Gunas of Nature, and others all things. Again, in the absence of the Gunas, He destroys all created objects, and after destruction, remains aloof in His essence.

VI-5: By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time.

VI-6: Knowing Him who is the origin and dissolution of the universe - the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe - as seated in one's own self, He is perceived as different from, and transcending, the tree of Samsara as well as time and form.

VI-7: May we realize Him - the transcendent and adorable master of the universe - who is the supreme lord over all the lords, the supreme God above all the gods, and the supreme ruler over all the rulers.

VI-8: He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.

VI-9: No one in the world is His master, nor has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.

VI-10: May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman!

VI-11: God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.

VI-12: Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold - to them belongs eternal happiness, and to none else.

VI-13: He is the eternal among the eternal and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline.



VI-14: The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not - how then this fire? Because He shines, everything shines after Him. By His light all this shines.

VI-15: The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation.

VI-16: He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.

VI-17: He is the soul of the universe, He is immortal, and His is the rulership. He is the all knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally.

VI-18-19: He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is the partless, free from actions, tranquil, faultless, taintless and resembles the fire that has consumed its fuel - seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.

VI-20: Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.

VI-21: Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers.

VI-22: This highest mysticism, expounded in the Vedanta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple.

VI-23: These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.

Om! May Brahman protect us both together.  
May He nourish us both together.  
May we both work together, with great energy.  
May our study be vigorous and effective.  
May we not hate each other.  
Om! Peace! Peace! Peace!

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

श्रे ताश्चतरोपनिषत्

ॐ सहनाववतु । सहनौ भुनक्तु ।  
सह वीर्यं करवावहै ।  
ते जस्वि नावधीतमस्तु । माविद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

प्रथमोऽध्यायः ।

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता  
जीवाम् केन क्व च सम्प्रतिष्ठा ।  
अधिष्ठिताः केन सु खे तरेषु  
वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १॥

कालः स्वभावो नियतिर्यदृच्छा  
भूतानि योनिः पुरुष इति चिन्त्या ।  
संयोग एषां न त्वात्मभावा-  
दात्माप्यनीशः सुखदुःखहेतोः ॥ २॥

ते ध्यमयोगानुगता अपश्यन्  
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।  
यः कारणानि निखिलानि तानि  
कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३॥

तमे क्नेमिं लिवृत्तं षोडशस्रं  
शतार्धं विंशतिप्रत्यराभिः ।  
अष्टकैः षड्भिर्विश्वरूपैकपाशं  
लिमार्गभेदं द्विनिमित्तैकमोहम् ॥ ४॥

पञ्चस्रोतोम्बुं पञ्चोन्युग्रवक्रां  
पञ्चप्राणोर्मिं पञ्चबुद्धयदिमूलाम् ।  
पञ्चावर्तां पञ्चदुःखौघवेगां  
पञ्चाशद्भेदां पञ्चपर्णामधीमः ॥ ५॥

सर्वाजीवे सर्वसंस्थे बृह्णे  
अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।  
पृथगात्मसं प्रेरितारं च मत्वा  
जुष्टस्ततस्तेमामृतत्वमेति ॥ ६॥

उद्गीतमेतत्परमं तु ब्रह्म  
तस्मिंस्त्रयं सुस्तिष्ठाक्षरं च ।  
अलान्तरं ब्रह्मविदो विदित्वा  
लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ ७॥

संयुक्तमेतत् क्षरमक्षरं च  
व्यक्ताव्यक्तं भरते विश्वमीशः ।  
अनीशश्चात्मा बध्यते भोक्तृ-  
भावाज्ज्ञात्वा देवं मुच्यते कर्षणशैः ॥ ८॥

ज्ञाज्ञौ द्वावजावीशनीशावजा  
ह्येका भोक्तृभोग्ययुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता  
लयं यदा विन्दते ब्रह्ममे तत् ॥ १॥

क्षरं प्रथमममृ ताक्षरं हरः  
क्षरात्मानावीशते दे व एकः ।  
तस्याभिध्यानाद्योजनात्तत्त्व-  
भावात् भूश्चान्ते विश्वमायानिवृत्तिः ॥ १०॥

ज्ञात्वा दे वं खं पाशापहानिः  
क्षीणैः क्लेशैर्मम त्वु प्रहृष्टिः ।  
तस्याभिध्यानात् तेषु दे हभ्ये  
विश्वे श्वैर्न के वल आप्तकामः ॥ ११॥

एतज्ज्ञेयं नित्यमे वात्मसं स्थं  
नातः परं वेदितव्यं हि किञ्चित् ।  
भोक्ता भोग्यं प्रेरितारं च मत्वा  
सर्वं प्रोक्तं त्रिविधं ब्रह्ममे तत् ॥ १२॥

वह्येयथा योनिगतस्य मूर्तिर्न  
दृश्यते नै व चलिङ्गनाशः ।  
स भूय एवे न्मयोनिगृ ह्य-  
स्तद्वोभयं वै प्रणवे दे हे ॥ १३॥

स्वदे हमरणिं कृ त्वा प्रणवं चोत्तराणिम् ।  
ध्याननिर्मथनाभ्यासादे वं पश्चिगू ढवत् ॥ १४॥

तिले षु तै ल्बन्धिनीव सर्पि-  
रापः स्रोतःस्वरणीषु चग्निः ।  
एवमात्माऽत्मनि गृ ह्यते ऽसौ  
सत्येनैनं तपसमोऽनु पश्यति ॥ १५॥

सर्वव्यापिनमात्मानं क्षीरे र्मिरिवार्पितम् ।  
आत्मविद्यातपोमूलं तद्ब्रह्मोष्णित् परम् ॥ १६॥

द्वितीयोऽध्यायः ।

यु ज्ञानः प्रथमं मास्तत्त्वाय सविता धियः ।  
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १॥

यु क्तेन मनसा वयं दे वस्य सवितुः सवे ।  
सु र्वोयाय शक्त्या ॥ २॥

यु क्त्वन्न मनसा दे वम् सु र्वतो धिया दिवम् ।  
बृ हज्ज्योतिः करिष्यतः सविता प्रसु वति तान् ॥ ३॥

यु ज्ञते न उत यु ज्ञतेधियो  
विप्रा विप्रस्य बृ हतो विपश्चितः ।  
वि होला दधे क्युनाविदे क  
इन्मही दे वस्य सवितुः परिष्टुतिः ॥ ४॥

यु जे वां ब्रह्मर्षी नमोभिर्विश्लोक  
एतु पथ्ये व सू रेः ।

शृण्वन्तु विश्वे अमृतस्य ह्या आ ये  
धामानि दिव्यानि तस्थुः ॥ ५॥

अग्निर्यत्नाभिमथ्यते वसुर्यत्नाधिरुध्यते ।  
सोमो यत्नातिरिच्यते तत्र सञ्जायते ममः ॥ ६॥

सवित्वा प्रसवेन जुषे त ब्रह्म षूर्यम् ।  
यत्र योनिं कृणवसेन हि ते पूर्वमक्षिपत् ॥ ७॥

लिरुन्नतं स्थाप्य समं शरीरं  
हृदीन्द्रियाणि मनसा सन्निवे श्य ।  
ब्रह्मोडु फे प्रतरे तविद्वान्  
स्रोतांसि सर्वाणि भयानकानि ॥ ८॥

प्राणान् प्रपीड्ये ह सुं क्तचे ष्टः  
क्षीणे प्राणेनासिकयोच्छसीत ।  
दुष्टाश्वयु क्तमिव वाहमेनं  
विद्वान् म्मो धारये ताप्रमत्तः ॥ ९॥

समे शुचौ र्करावह्निवालिका-  
विवर्जिते शब्दजलाश्रमादिभिः ।  
मनोनु कूलेन तु चक्षुमीडने  
गुहनिवाताश्रयणे प्रोजयेत् ॥ १०॥

नीहारधू मर्कानिलानलानां  
खद्योतविद्युत्स्फटिकशशीनाम् ।  
एतानि रूपाणि पुरःसरणि  
ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११॥

पृथिव्यप्ते जोडनिलखे समुत्थिते  
पञ्चात्मके योगगुणे प्रवृत्ते ।  
न तस्य रोगो न जरा न मृत्युः  
प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२॥

लघु त्वमारोग्यमलोलुपत्वं  
वर्णप्रसादः स्वरसौष्ठवं च ।  
गन्धः शुभो मूत्रपु रीषमल्पं  
योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३॥

यथै वबिम्बं मृदुयोपलिप्तं  
ते जोमं भ्राजते तत् सुस्वाम् ।  
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्यदे ही  
एकः कृतार्थो भवते वीतशोकः ॥ १४॥

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं  
दीपोपमेने ह्युक्तः प्रपश्येत् ।  
अजं ध्रुवं र्क्षित्तैर्विशुद्धं  
ज्ञात्वा देवं मुच्यते र्क्षापैः ॥ १५॥

एषो ह देवः प्रदिशोऽनु र्क्षाः ।  
पूर्वो ह जातः स उ गर्भे अन्तः ।  
स एव जातः स जनिष्यमाणः

प्रत्यङ् ज्जास्तिष्ठति सर्वतोमु खः ॥ १६॥

यो दे वो अग्नौ योऽप्सु  
यो विश्वं भु ब्रमाविवेश ।  
य ओषधीषु यो वनस्पतिषु  
तस्मै दे वग्न नमो नमः ॥ १७॥

तृ तमोऽध्यायः ।

य एको जालवानीशत ईशनीभिः  
सर्वाँ ल्लोकमीशत ईशनीभिः ।  
य एवै क उद्भवे सम्भवे च  
य एतद् विदुरम् तास्ते भक्ति ॥ १॥

एको हि रुद्रो न द्वितीयाय तस्थु-  
र्य इमाँ ल्लोकमीशत ईशनीभिः ।  
प्रत्यङ् ज्जास्तिष्ठति सञ्चक्रोचान्तकाले  
सं सृज्य विश्वा भु क्वानि गोपाः ॥ २॥

विश्वतश्चक्षुरुत विश्वतोमु खो  
विश्वतोबाहुरुत विश्वतस्पात् ।  
सं बाहुभ्यां धम्ति सम्पतलै-  
र्द्यावाभू मी जनयन् दे व एकः ॥ ३॥

यो दे वनां प्रभवश्चोद्भवश्च  
विश्वाधिपो रुद्रो महर्षिः ।  
हिरण्यगर्भं जनयामास पूर्वं  
स नो बु द्ध्या शु ष्वा संयुनक्तु ॥ ४॥

या ते रुद्रशिवा तनू रघोराऽपापकशिनी ।  
तया नस्तनु वा शक्तमया गिरिशन्ताभिचाकशीहि ॥ ५॥

याभिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।  
शिवां गिरित्वा तां कु रु माहिंसीः पु रुषं जगत् ॥ ६॥

ततः परं ब्रह्म परं बृहन्  
यथानिकायं स्तुभू ते षु गू ढम् ।  
विश्वस्यै कं प्रिवेष्टितार-  
मीशं तं ज्ञात्वाऽमृ ता भक्ति ॥ ७॥

वेदाहमे तं पु रुषं मन्त्र-  
मादित्यवर्णं तमसः परस्तात् ।  
तमे वविदित्वातिमृ त्यु म्ति  
नान्यः पन्था विद्यते अनाय ॥ ८॥

यस्मात् परं नापरमस्ति किञ्चिद्य-  
स्मान्नणीयो न ज्यायोऽस्ति कश्चित् ।  
वृ क्ष इव स्तब्धोदिवि तिष्ठत्ये क  
स्तेनेदं पूर्णं पु रुषे ण स्तम् ॥ ९॥

ततो यदुत्तरततं तद्गुरुपमनामयम् ।  
य एतद्विदुरम् तास्ते भक्ति अथे तरे दुःखमे वपियन्ति ॥ १०॥

सर्वानन शिरोग्रीवः सर्वभू तगु हासः ।  
सर्वव्यापी स भगवां स्तस्मात् सर्गतः शिवः ॥ ११॥

महान् प्रभूर्पु रुषः सत्वस्यै ष प्रवर्कः ।  
सुनिर्मलामिमां प्रप्तिमीशानो ज्योतिरव्ययः ॥ १२॥

अङ्गुष्ठमात्रः पु रुषोऽज्जरात्मा  
सदा जनानां हृदये सन्निविष्टः ।  
हृदा मनीषा मनसाभिक्लृप्तो  
य एतद् विदुरमृ तास्ते भक्ति ॥ १३॥

सहस्रशीर्षा पु रुषः सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वा अत्यतिष्ठदशाङ्गुलम् ॥ १४॥

पु रुष एकेद्द्वयं सर्वं यद् भू तं यच्च भव्यम् ।  
उतामृ तत्वस्ये श्मो यदग्नेनातिरोहति ॥ १५॥

सर्वतः पाणिपादं तत् सर्गतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके सर्गमावृ त्यतिष्ठति ॥ १६॥

सर्वेन्द्रियगु णाभासं सर्वेन्द्रियविवर्जितम् ।  
सर्वस्य प्रभु मीशानं सर्वस्य शरणं सु हृत् ॥ १७॥

नवद्वारे पु र्दे ही हं सो ले ल्वाते बहिः ।  
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८॥

अपाणिपादो जवनो ग्रहीता  
पश्यत्यक्षः स शृणोत्यकर्णः ।  
स वेत्ति वे दानं च तस्यास्ति वे ता  
तमाहुरग्र्यं पु रुषं मह्यम् ॥ १९॥

अणोरणीयान् महतो महीषा-  
नात्मा गु ह्यमां निहितोऽस्य जन्तोः ।  
तमक्रतुः पश्यति वीतशोको  
धातुः प्रसदान्महिमानमीशम् ॥ २०॥

वेदाहमे तमजरं पु राणं  
सर्वात्मानं सर्गतं विभु त्वात् ।  
जन्मनिरोधं प्रवृद्धन्ति यस्य  
ब्रह्मवादिनो हि प्रवृद्धन्ति नित्यम् ॥ २१॥

चतुर्थोऽध्यायः ।

य एकोऽवर्णो बहुधा शक्तियोगाद्  
वरणानने कम् निहितार्थो दधाति ।  
विचैति चान्ते विश्वमादौ च दे वः  
स नो बु द्ध्या शु ष्भा संयुनक्तु ॥ १॥

तदे वग्निस्तदादित्य-  
स्तद्वायु स्तद् चन्द्रमाः ।  
तदे व शु क्रं ब्रह्म

तदापस्तत् प्रजापतिः ॥ २॥

त्वं स्त्री त्वं पुंसि  
त्वं कुमार उत वा कुमारी ।  
त्वं जीर्णो दण्डेन वञ्चसि  
त्वं जातो भवसि विश्वतोमुखः ॥ ३॥

नीलः पतङ्गो हरितो लोहिताक्ष-  
स्तडिर्भ्रुवः ऋतवः समुद्राः ।  
अनादिमत् त्वं विभु त्वेन वर्तसे  
यतो जातानि भुक्तानि विश्वा ॥ ४॥

अजामे कां लहितशुक्लकृष्णां  
बह्वीः प्रजाः सृजमतां सरूपाः ।  
अजो ह्येको जुषमाणोऽप्युशेते  
जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५॥

द्वा सुपर्णा सयुजा सखाया  
समानं वृक्षं शिष्यस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यन-  
श्रन्नन्यो अभिचाकशीति ॥ ६॥

समाने वृक्षे पुरुष्मिणोऽ-  
नीशया शोचति मुह्यमानः ।  
जुष्टं यदा पश्यत्यन्यमीशमस्य  
महिमानमिति वीतशोकः ॥ ७॥

ऋचो अक्षरे परमे व्योम्  
यस्मिन्दे वा अधि विश्वे निषेदुः ।  
यस्तं न वेद किम् चा करिष्यति  
य इत्तद्विदुस्त इमे समासते ॥ ८॥

छन्दांसि यज्ञाः क्रतवो व्रतानि  
भूतं भव्यं च वेदा वदन्ति ।  
अस्मान् मग्नीं सृजते विश्वमेत-  
त्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ ९॥

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्य वयवभूतैस्तु व्याप्तं वर्त्मनि जगत् ॥ १०॥

यो योनिं योनिमधितिष्ठत्येको  
यस्मिन्निदं सं च विचैति सर्वम् ।  
तमीशानं वदं देवमीड्यं  
निचाय्ये मां शक्तिमत्यन्तमेति ॥ ११॥

यो देवतां प्रभवश्चोद्भवश्च  
विश्वाधिपो रुद्रो महर्षिः ।  
हिरण्यगर्भं पश्यत जायमानं  
स नो बुद्ध्या शुभा संयुनक्तु ॥ १२॥

यो देवतामधिपो  
यस्मिन्ल्लोका अधिश्रिताः ।

य ईशे अस्यद्विपदश्चतु षडः  
कस्मै दे वय हविषा विधे म ॥ १३॥

सू क्षमतिः क्षमं क्लिलस्य मध्ये  
विश्वस्य स्रष्टारमने करूपम् ।  
विश्वस्यै कं प्रिवेष्टितारं  
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४॥

स एव काले भु बस्य गोप्ता  
विश्वाधिपः सर्वभू ते षु गू ढः ।  
यस्मिन् यु क्ता ब्रह्मर्षयो दे वताश्च  
तमे वं ज्ञात्वा मृत्यु पास्त्रिनन्ति ॥ १५॥

घृ तात् परं मपञ्चिवातिसू क्षमं  
ज्ञात्वा शिवं सर्वभू ते षु गू ढम् ।  
विश्वस्यै कं प्रिवेष्टितारं  
ज्ञात्वा दे वं मु च्यते व्साशैः ॥ १६॥

एष दे वो विश्वकर्मा महात्मा  
सदा जनानां हृदये सन्निविष्टः ।  
हृदा मनीषा मनसाभिक्लृ प्तो  
य एतद् विदुरमृ तास्ते भक्ति ॥ १७॥

यदाऽतमस्तान्न दिवा न रात्रिः  
न सन्नचासच्छिव एव के वलः ।  
तदक्षरं तत् स्मितुर्वरे ण्यं  
प्रज्ञा च तस्मात् प्रसृ ता पु राणी ॥ १८॥

नैनमूर्ध्वं न तिर्यञ्चं  
न मध्ये न परिजग्रभत् ।  
न तस्य प्रतिमा अस्ति  
यस्य नाम महद् यशः ॥ १९॥

न सन्दृशे तिष्ठति रूपमस्य  
न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा हृदिस्थं मसा य एन-  
मे वं विदुरमृ तास्ते भक्ति ॥ २०॥

अजात इत्ये वं कश्चिद्भीरुः प्रपद्यते ।  
रुद्र यत्ते दक्षिणं मुखं न्ने मां पहि नित्यम् ॥ २१॥

मा नस्तोके त्तये मान आयुषि  
मा नो गोषु मान अश्वे षु रीषः ।  
वीरान् मानो रुद्र भामितो  
वधीर्हविष्मन्तः सदामित् त्वा हवामहे ॥ २२॥

पञ्चमोऽध्यायः ।

द्वे अक्षरे ब्रह्मपरे ल्भन्ते  
विद्याविद्ये निहिते यत्न गू ढे ।  
क्षरं त्वविद्या ह्यमृतं तुविद्या  
विद्याविद्ये ईशतेयस्तु सोऽन्यः ॥ १॥



यो योनिं योनिमधितिष्ठत्ये को  
विश्वानि रूपाणि योनीश्च सर्वाः ।  
ऋषिं प्रसूतं क्मिलं यस्तमग्रे  
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २॥

एकैकं जालं बहुधाविकुर्व-  
न्नस्मिन् क्षेत्रे संहरत्ये ष्वेवः ।  
भूयः सृष्ट्वा पत्न्यस्तथेशः  
सर्वाधिपत्यं कुरुते महात्मा ॥ ३॥

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्  
प्रकाशयन् भ्राजते यद्वनङ्गम् ।  
एवं सदेवो भगवन् वरेण्यो  
योनिस्वभावानधितिष्ठत्ये कः ॥ ४॥

यच्च स्वभावं पचति विश्वयोनिः  
पाच्यांश्च स्त्रान् परिणामयेद् यः ।  
सर्वमेतद् विश्वमधितिष्ठत्ये को  
गुणांश्च स्त्रान् विनियोजयेद् यः ॥ ५॥

तद् वेदगुह्योपनिषत्सु गूढं  
तद् ब्रह्मा वेदते ब्रह्मोनिम् ।  
ये पूर्णं देवा ऋषयश्च तद् विदु-  
स्ते तन्मया अमृता वै बभूवुः ॥ ६॥

गुणान्मो यः फलकर्मकर्ता  
कृतस्य तस्यैव स चोपभोक्ता ।  
स विश्वरूपस्तिगुणस्तिवर्त्मा  
प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७॥

अङ्गुष्ठमालो रवितुल्यरूपः  
सङ्कल्पाहङ्कारसमन्वितो यः ।  
बुद्धेः पुणिनात्मगुणैश्चैव  
आराग्रमालोऽप्यपरोऽपि दृष्टः ॥ ८॥

बालाग्रशतभागस्य शतधा कल्पितस्य च ।  
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९॥

नैव स्त्री न पुंमते षन चैव नपुंसकः ।  
यद्यच्छरीरमादत्ते ते ते सयुज्यते ॥ १०॥

सङ्कल्पनस्पर्शनदृष्टिमोहै-  
र्ग्रासाम्बुवृष्ट्यात्स्मिन्वृद्धिजन्म ।  
कर्मानुगान्मुक्रमेण देही  
स्थानेषु रूपाण्यसिम्प्रपद्यते ॥ ११॥

स्थूलानि सूक्ष्मणि बहूनि चैव  
रूपाणि देही स्वगुणैर्गृणीति ।  
क्रियागुणैरात्मगुणैश्च ते षां  
संयोगहेतुरपरोऽपि दृष्टः ॥ १२॥

अनाद्यनन्तं कलिलस्य मध्ये  
विश्वस्य स्रष्टारमने करूपम् ।  
विश्वस्यै कं प्रवेष्टितारं  
ज्ञात्वा देवं मुच्यते वृक्षाशैः ॥ १३॥

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।  
कलासर्गकरं देवं ये विदुस्ते जहुस्तुम् ॥ १४॥

षष्ठोऽध्यायः ।

स्वभावमेके कबो वदन्ति  
कालं तथान्ये स्मिन्नु ह्यमताः ।  
देवस्यै षष्टिमा तु लोके  
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ १॥

येनावृत्तं नित्यमिदं हि सर्वं ज्ञः  
कालकारो गुणी सर्वविद् यः ।  
तेनेशितं कर्म विवर्तते ह  
पृथिव्यप्ते जेनिलखानि चिन्त्यम् ॥ २॥

तत्कर्म कृत्वा विनिवर्त्य भूय-  
स्तत्त्वस्य तावेन समेत्ययोगम् ।  
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा  
कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ ३॥

आरभ्य कर्माणि गुणान्वितानि  
भावांश्च स्मिन् विनियोजयेद्यः ।  
तेषामभावे कृत्स्ननाशः  
कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४॥

आदिः स संयोगनिमित्तहेतुः  
परस्त्रिकालादकलोऽपि दृष्टः ।  
तं विश्वरूपं भवभूतमीड्यं  
देवं स्वचित्तस्थमुपास्य फूर्मम् ॥ ५॥

स वृक्षकालाकृतिभिः परोऽन्यो  
यस्मात् प्रपञ्चः परिवर्तते अम् ।  
धर्मावहं पाप्मुदं भगेशं  
ज्ञात्वात्मस्थममृतं विश्वधाम ॥ ६॥

तमीश्वराणां परमं महेश्वरं  
तं देवतां परमं चैव तम् ।  
पतिं पतीनां परमं परस्त्र-  
विदाम देवं भुञ्जेशमीड्यम् ॥ ७॥

न तस्य कार्यं करणं च विद्यते  
न तत्समश्चाभ्यधिकश्च दृश्यते ।  
परास्य शक्तिर्विधैव श्रूयते  
स्वाभाविकी ज्ञानबलक्रिया च ॥ ८॥

न तस्य कश्चित् पतिरस्ति लोके  
न चेशिता नैव च तस्य लिङ्गम् ।

स कारणं करणधिपाधिपो  
न चास्य कश्चिज्जनिता न चाधिपः ॥ ९॥

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।  
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्यम् ॥ १०॥

एको देवः सर्वभूतेषु गूढः  
सर्वव्यापी सर्वभूतस्तरात्मा ।  
कर्माध्यक्षः सर्वभूतधिवासः  
साक्षी चेताके वलोनिर्गुणश्च ॥ ११॥

एको वशी निष्क्रियाणां ब्रह्मा-  
मेकं बीजं बहुधमः करोति ।  
तमात्मस्थं ये जु पश्यन्ति धीरा-  
स्तेषां सुखं शाश्वत्तरेषाम् ॥ १२॥

नित्यो नित्यानां चेत्तश्चेत्ताना-  
मेको ब्रह्मा यो विदधाति कामान् ।  
तत्कारणं साङ्ख्योगाधिगम्यं  
ज्ञात्वा देवं मुच्यते क्लेशैः ॥ १३॥

न तत्र सूर्यो भाति न चन्द्रतारकं  
नेमाविद्युतो भान्ति कुतोऽमग्निः ।  
तमेव भक्तमनुभति सर्वं  
तस्य भासा सर्वमिदं विभाति ॥ १४॥

एको हंसः भुक्त्वास्यास्य मध्ये  
स एवाग्निः सलिले संनिविष्टः ।  
तमेव विदित्वा अतिमृत्युमि-  
नान्यः पन्था विद्यते अनाय ॥ १५॥

स विश्वकृद् विश्वविदात्मयोनि-  
र्ज्ञः कालकालो गुणी सर्वविद्यः ।  
प्रधानक्षेत्रज्ञपतिगुणेशः  
संसारमोक्षस्थितिबन्धहेतुः ॥ १६॥

स तन्मयो ह्यमृत ईशसंस्थो  
ज्ञः सर्वगो भुक्त्वास्यास्य गोप्ता ।  
य ईशोऽस्य जगतोनित्यमेव  
नान्यो हेतुर्विद्यत ईशनाय ॥ १७॥

यो ब्रह्माणं विदधाति पूर्वं  
यो वै वेदांश्च प्रहिणोति तस्मै ।  
तं हृदेवं आत्मसुप्रकाशं  
मुमुक्षुं शरणमहं प्रपद्ये ॥ १८॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।  
अमृतस्य परं सेङ्गुधेन्दुमिवानलम् ॥ १९॥

यदा चर्मवदाकाशं वेष्टिष्यन्ति मानवाः ।  
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २०॥

तपःप्रभावाद् दे वप्रसङ्गाच्च  
ब्रह्म ह श्वे ताश्वतरोऽथ विद्वान् ।  
अत्याश्रमिभ्यः परमं पवित्रं  
प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१॥

वेदान्ते परमं गुह्यं पु राकल्पे प्रियोम् ।  
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ २२॥

यस्य दे वे परा भक्तिः यथा दे वे तथा गु रौ ।  
तस्यै ते क्थिता ह्यर्थाः प्रकाशन्ते महात्मः ॥ २३॥

प्रकाशन्ते महात्म इति ।

ॐ सह नाववतु । सहनौ भुनक्तु । सह वीर्यं करवावहै ।  
ते जस्वि नावधीतमस्तु । माविद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

shvetaashvataropanisat

om sahanaavavatu . saha nau bhunaktu .  
saha veeryam karavaavahai .  
tejasvi naavadheetamastu . maa vidvishaavahai ..

om shaantih' shaantih' shaantih' ..

prathamodhyaayah' .

harih' om .. brahmavaadino vadanti .

kim kaaranam brahma kutah' sma jaataa  
jeevaama kena kva cha sampratish't'haa .  
adhish't'hitaah' kena sukhetareshu  
vartaamahe brahmavido vyavasthaam .. 1..

kaalah' svabhaavo niyatiryadri'chchhaa  
bhootaani yonih' purusha iti chintyaa .  
samyoga eshaam na tvaatmabhaavaa-  
daatmaapyaneeshah' sukhaduh'khahetoh' .. 2..

te dhyaanayogaanugataa apashyan  
devaatmashaktim svagunairnigood'haam .  
yah' kaaranaani nikhilaani taani  
kaalaatmayuktaanyadhitisht'hatyekah' .. 3..

tamekanemim trivri'tam shod'ashaantam  
shataardhaaram vimshatipratyaraabhih' .  
asht'akaih' shad'bhivishvaroopaikapaasham  
trimaargabhedam dvinimittaikamoham .. 4..

panchasrotombum panchayonyugravakraam

panchapaanormim panchabuddhyaadimoolaam .  
panchaavartaam panchaduh'khaughavegaam  
panchaashadbhedaam panchaparvaamadheemah' .. 5..

sarvaajeeve sarvasamsthe bri'hante  
asmin hamso bhraamyate brahmachakre .  
pri'thagaatmaanam preritaaram cha matvaa  
jusht'astatastenaamri'tatvameti .. 6..

udgeetametatparamam tu brahma  
tasmimstrayam supratisht'haa'ksharam cha .  
atraantaram brahmavido viditvaa  
leenaa brahmani tatparaa yonimuktaah' .. 7..

samyuktametat ksharamaksharam cha  
vyaktaavyaktam bharate vishvameeshah' .  
aneeshashchaatmaa badhyate bhoktri'-  
bhaavaaj jnyaatvaa devam muchyate sarvapaashaih' .. 8..

jnyaajnyau dvaavajaaveeshaneeshaavajaa  
hyekaa bhoktri'bhogyaarthayuktaa .  
anantashchaatmaa vishvaroopo hyakartaa  
trayam yadaa vindate brahmametat .. 9..

ksharam pradhaanamamri'taaksharam harah'  
ksharaatmaanaaveeshate deva ekah' .  
tasyaabhidhyaanaadyojanaattattva-  
bhaavaat bhooyashchaante vishvamaayaanivri'ttih' .. 10..

jnyaatvaa devam sarvapaashaapahaanih'  
ksheenaih' kleshairjanmamri'tyuprahaanih' .  
tasyaabhidhyaanaattri'teeyam dehabhede  
vishvaishvaryaam kevala aaptakaamah' .. 11..

etajjnyeyam nityamevaatmasamstham  
naatah' param veditavyam hi kinchit .  
bhoktaa bhogyam preritaaram cha matvaa  
sarvam proktam trividham brahmametat .. 12..

vahneryathaa yonigatasya moortirna  
dri'shyate naiva cha linganaashah' .  
sa bhooya evendhanayonigri'hya-  
stadvobhayam vai pranavena dehe .. 13..

svadehamaranim kri'tvaa pranavam chottaraanim .  
dhyaananirmathanaabhyaasaadevam pashyennigood'havat .. 14..

tileshu tailam dadhineeva sarpi-  
raapah' srotah'svaraneeshu chaagnih' .  
evamaatmaa'tmani gri'hyate'sau  
satyenainam tapasaayo'nupashyati .. 15..

sarvavyaapinamaatmaanam ksheere sarpirivaarpitam .  
aatmavidyaatapomoolam tadbrahmopanishat param .. 16..

dviteeyo'dhyaayah' .

yunjaanah' prathamam manastattvaaya savitaa dhiyah' .  
agnerjyotirnichaayya pri'thivyaa adhyaabharat .. 1..

yuktena manasaa vayam devasya savituh' save .  
suvargeyaaya shaktyaa .. 2..

yuktvaaya manasaa devaan suvaryato dhiyaa divam .  
bri'hajjyotih' karishyatah' savitaa prasuvaati taan .. 3..

yunjate mana uta yunjate dhiyo  
vipraa viprasya bri'hato vipashchitah' .  
vi hotraa dadhe vayunaavideka  
inmahee devasya savituh' parisht'utih' .. 4..

yuje vaam brahma poorvyam namobhirvishloka  
etu pathyeva sooreh' .  
shri'nvantu vishve amri'tasya putraa aa ye  
dhaamaani divyaani tasthuh' .. 5..

agniryatraabhimathyate vaayuryatraadhirudhyate .  
somo yatraatirichyate tatra sanjaayate manah' .. 6..

savitraa prasavena jusheta brahma poorvyam .  
yatra yonim kri'navase na hi te poortamakshipat .. 7..

trirunnatam sthaapya samam shareeram  
hri'deendriyaani manasaa sanniveshya .  
brahmod'upena pratareta vidvaan  
srotaamsi sarvaani bhayaanakaani .. 8..

praanaan prapeed'yeha samyuktachesht'ah'  
ksheene praane naasikayochchhvaseeta .  
dusht'aashvayuktamiva vaahamenam  
vidvaan mano dhaarayetaapramattah' .. 9..

same shuchau sharkaraavahnivaalikaa-  
vivarjite shabdajalaashrayaadibhih' .  
manonukoole na tu chakshupeed'ane  
guhaanivaataashrayane prayojayet .. 10..

neehaaradhoomaarkaanilaanalaanaam  
khadyotavidyutsphat'ikashasheenaam .  
etaani roopaani purah'saraani  
brahmanyabhivyaktikaraani yoge .. 11..

pri'thivyaptejo'nilakhe samutthite  
panchaatmake yogagune pravri'tte .

na tasya rogo na jaraa na mri'tyuh'  
praaptasya yogaagnimayam shareeram .. 12..

laghutvamaarogyamalolupatvam  
varnaprasaadah' svarasausht'havam cha .  
gandhah' shubho mootrapureeshamalpam  
yogappravri'ttim prathamaam vadanti .. 13..

yathaiva bimbam mri'dayopaliptam  
tejomayam bhraajate tat sudhaantam .  
tadvaa'tmatattvam prasameekshya dehee  
ekah' kri'taartho bhavate veetashokah' .. 14..

yadaatmatattvena tu brahmatattvam  
deepopameneha yuktaah' prapashyet .  
ajam dhruvam sarvatattvairvishuddham  
jnyaatvaa devam muchyate sarvapaapaih' .. 15..

esho ha devah' pradisho'nu sarvaah' .  
poorvo ha jaatah' sa u garbhe antah' .  
sa eva jaatah' sa janishyamaanah'  
pratyang janaastisht'hati sarvatomukhah' .. 16..

yo devo agnau yo'psu  
yo vishvam bhuvanamaavivesha .  
ya oshadheeshu yo vanaspatishu  
tasmai devaaya namo namah' .. 17..

tri'teeyo'dhyaayah' .

ya eko jaalavaaneeshata eeshaneebhih'  
sarvaam'llokaaneeshata eeshaneebhih' .  
ya evaika udbhava sambhave cha  
ya etad viduramri'taaste bhavanti .. 1..

eko hi rudro na dviteeyaaya tasthu-  
rya imaam'llokaaneeshata eeshaneebhih' .  
pratyang janaastisht'hati sanchukochaantakaale  
samsri'jya vishvaa bhuvanaani gopaah' .. 2..

vishvatashchakshuruta vishvatomukho  
vishvatobaahuruta vishvataspaat .  
sam baahubhyaam dhamati sampatatrai-  
rdyaavaabhoomee janayan deva ekah' .. 3..

yo devaanaam prabhavashchodbhavashcha  
vishvaadhipo rudro maharshih' .  
hiranyagarbham janayaamaasa poorvam  
sa no buddhyaa shubhayaa samyunaktu .. 4..

yaa te rudra shivaa tanooraghoraa'paapakaashinee .  
tayaa nastanuvaa shantamayaa girishantaabhichaakasheehi .. 5..

yaabhishum girishanta haste bibharshyastave .  
shivaam giritra taam kuru maa himseeh' purusham jagat .. 6..

tatah' param brahma param bri'hantam  
yathanikaayam sarvabhooteshu good'ham .  
vishvasyaikam parivesht'itaara-  
meesham tam jnyaatvaa'mri'taa bhavanti .. 7..

vedaahametam purusham mahaanta-  
maadityavarnam tamasah' parastaat .  
tameva viditvaatimri'tyumeti  
naanyah' panthaa vidyate'yanaaya .. 8..

yasmaat param naaparamasti kinchidya-  
smaannaneeyo na jyaayo'sti kashchit .  
vri'ksha iva stabdho divi tisht'hatyeka-  
stenedam poornam purushena sarvam .. 9..

tato yaduttaratatam tadaroopamanaamayam .  
ya etadviduramri'taaste bhavanti athetare duh'khamevaapiyanti .. 10..

sarvaanana shirogreevah' sarvabhootaguhaashayah' .  
sarvavyaapee sa bhagavaamstasmaat sarvagatah' shivah' .. 11..

mahaan prabhurvai purushah' satvasyaisha pravartakah' .  
sunirmalaamimaam praaptimeshaano jyotiravyayah' .. 12..

angusht'hamaatrah' purusho'ntaraatmaa  
sadaa janaanaam hri'daye sannivisht'ah' .  
hri'daa maneeshaa manasaabhiklri'pto  
ya etad viduramri'taaste bhavanti .. 13..

sahasrasheershaa purushah' sahasraakshah' sahasrapaat .  
sa bhoomim vishvato vri'tvaa atyatisht'haddashaangulam .. 14..

purusha evedagum sarvam yad bhootam yachcha bhavyam .  
utaamri'tatvasyeshaano yadannenaatirohati .. 15..

sarvatah' paanipaadam tat sarvato'kshishiromukham .  
sarvatah' shrutimalloke sarvamaavri'tya tisht'hati .. 16..

sarvendriyagunaabhaasam sarvendriyavivarjitam .  
sarvasya prabhumeeshaanam sarvasya sharanam suhri't .. 17..

navadvaare pure dehee hamso lelaayate bahih' .  
vashee sarvasya lokasya sthaavarasya charasya cha .. 18..

apaanipaado javano graheetaa  
pashyatyachakshuh' sa shri'notyakarnah' .  
sa veti vedyam na cha tasyaasti vettaa  
tamaahuragryam purusham mahaantam .. 19..



anoraneeyaan mahato maheeyaa-  
naatmaa guhaayaam nihito'sya jantoh' .  
tamakratuh' pashyati veetashoko  
dhaatuh' prasaadaanmahimaanameesham .. 20..

vedaahametamajaram puraanam  
sarvaatmaanam sarvagatam vibhutvaat .  
janmanirodham pravadanti yasya  
brahmavaadino hi pravadanti nityam .. 21..

chaturtho'dhyaayah' .

ya eko'varno bahudhaa shaktiyogaad  
varanaanekaan nihitaartha dadhaati .  
vichaiti chaante vishvamaadau cha devah'  
sa no buddhyaa shubhayaa samyunaktu .. 1..

tadevaagnistadaaditya-  
stadvaayustadu chandramaah' .  
tadeva shukram tad brahma  
tadaapastat prajaapatih' .. 2..

tvam stree tvam pumaanasi  
tvam kumaara uta vaa kumaaree .  
tvam jeerno dand'ena vanchasi  
tvam jaato bhavasi vishvatomukhah' .. 3..

neelah' patango harito lohitaaksha-  
stad'idgarbha ri'tavah' samudraah' .  
anaadimat tvam vibhutvena vartase  
yato jaataani bhuvanaani vishvaa .. 4..

ajaamekaam lohitashuklakri'shnaam  
bahveeh' prajaah' sri'jamaanaam saroopaah' .  
ajo hyeko jushamaano'nushete  
jahaatyenaam bhuktabhogaamajo'nyah' .. 5..

dvaa suparnaa sayujaa sakhaayaa  
samaanam vri'ksham parishasvajaate .  
tayoranyah' pippalam svaadvattyana-  
shnannanyo abhichaakasheeti .. 6..

samaane vri'kshe purusho nimagno'-  
neeshayaa shochati muhyamaanah' .  
jush'tam yadaa pashyatyanameeshamasya  
mahimaanamiti veetashokah' .. 7..

ri'cho akshare parame vyoman  
yasmindevaa adhi vishve nisheduh' .  
yastam na veda kimri'chaa karishyati  
ya ittadvidusta ime samaasate .. 8..

chhandaamsi yajnyaah' kratavo vrataani  
bhootam bhavyam yachcha vedaa vadanti .  
asmaan maayee sri'jate vishvameta-  
ttasmimshchaanyo maayayaa sanniruddhah' .. 9..

maayaam tu prakri'tim vidyaanmaayinam cha maheshvaram .  
tasyavayavabhootaistu vyaaptam sarvamidam jagat .. 10..

yo yonim yonimadhitisht'hatyeko  
yasminnidam sam cha vichaiti sarvam .  
tameeshaanam varadam devameed'yam  
nichaayyemaam shaantimatyantameti .. 11..

yo devaanaam prabhavashchodbhavashcha  
vishvaadhipo rudro maharshih' .  
hiranyagarbham pashyata jaayamaanam  
sa no buddhyaa shubhayaa samyunaktu .. 12..

yo devaanaamadhipo  
yasminllokaa adhishritaah' .  
ya eeshe asya dvipadashchatushpadah'  
kasmai devaaya havishaa vidhema .. 13..

sookshmaatisookshmam kalilasya madhye  
vishvasya srasht'haaramanekaroopam .  
vishvasyaikam parivesht'itaaram  
jnyaatvaa shivam shaantimatyantameti .. 14..

sa eva kaale bhuvanasya goptaa  
vishvaadhipah' sarvabhooteshu good'hah' .  
yasmin yuktaa brahmarshayo devataashcha  
tamevam jnyaatvaa mri'tyupaashaamshchhinatti .. 15..

ghri'taat param mand'amivaatisookshmam  
jnyaatvaa shivam sarvabhooteshu good'ham .  
vishvasyaikam parivesht'itaaram  
jnyaatvaa devam muchyate sarvapaashaih' .. 16..

esha devo vishvakarmaa mahaatmaa  
sadaa janaanaam hri'daye sannivisht'ah' .  
hri'daa maneeshaa manasaabhiklri'pto  
ya etad viduramri'taaste bhavanti .. 17..

yadaa'tamastaanna divaa na raatrih'  
na sannachaasachchhiva eva kevalah' .  
tadaksharam tat saviturvarenyam  
prajnyaa cha tasmaat prasri'taa puraanee .. 18..

nainamoordhvam na tiryancham  
na madhye na pariagrabhat .  
na tasya pratimaa asti

yasya naama mahad yashah' .. 19..

na sandri'she tisht'hati roopamasya  
na chakshushaa pashyati kashchanainam .  
hri'daa hri'distham manasaa ya ena-  
mevam viduramri'taaste bhavanti .. 20..

ajaata ityevam kashchidbheeruh' prapadyate .  
rudra yatte dakshinam mukham tena maam paahi nityam .. 21..

maa nastoke tanaye maa na aayushi  
maa no goshu maa na ashveshu reerishah' .  
veeraan maa no rudra bhaamito  
vadheerhavishmantah' sadaamit tvaa havaamahe .. 22..

panchamo'dhyaayah' .

dve akshare brahmapare tvanante  
vidyaavidye nihite yatra good'he .  
ksharam tvavidyaa hyamri'tam tu vidyaa  
vidyaavidye eeshate yastu so'nyah' .. 1..

yo yonim yonimadhitisht'hatyeko  
vishvaani roopaani yoneeshcha sarvaah' .  
ri'shim prasootam kapilam yastamagre  
jnyaanairbibharti jaayamaanam cha pashyet .. 2..

ekaika jaalam bahudhaa vikurva-  
nnasmin kshetre samharatyasha devah' .  
bhooyah' sri'sht'vaa patayastatheshah'  
sarvaadhipatyam kurute mahaatmaa .. 3..

sarvaa disha oordhvamadhashcha tiryak  
prakaashayan bhraajate yadvanad'vaan .  
evam sa devo bhagavaan varenyo  
yonisvabhaavaanadhitisht'hatyekah' .. 4..

yachcha svabhaavam pachati vishvayonih'  
paachyaamshcha sarvaan parinaamayeh yah' .  
sarvameta vishvamadhitisht'hatyeko  
gunaamshcha sarvaan viniyojayed yah' .. 5..

tad vedaguhyopanishatsu good'ham  
tad brahmaa vedate brahmayonim .  
ye poorvam devaa ri'shayashcha tad vidu-  
ste tanmayaa amri'taa vai babhoovuh' ..6..

gunaanvayo yah' phalakarmakartaa  
kri'tasya tasyaiva sa chopabhoktaa .  
sa vishvaroopastrigunastrivartmaa  
praanaadhipah' sancharati svakarmabhiih' .. 7..

angusht'hamaatro ravitulyaropah'  
sankalpaahankaarasamanvito yah' .  
buddhergunenaatmagunena chaiva  
aaraagramaatro'pyaparo'pi dri'sht'ah' .. 8..

baalaagrashatabhaagasya shatadhaa kalpitasya cha .  
bhaago jeevah' sa vijnyeyah' sa chaanantyaaya kalpate .. 9..

naiva stree na pumaanesha na chaivaayam napumsakah' .  
yadyachchhareeramaadatte tene tene sa yujyate .. 10..

sankalpanasparshanadri'sht'imohai-  
rgraasaambuvri'sht'yaatmavivri'ddhijanma .  
karmaanugaanyanukramena dehee  
sthaaneshu roopaanyabhisampradyate .. 11..

sthoolaani sookshmaani bahooni chaiva  
roopaani dehee svagunairvri'noti .  
kriyaagunairaatmagunaishcha tesaam  
samyogaheturaparo'pi dri'sht'ah' .. 12..

anaadyanantam kalilasya madhye  
vishvasya srasht'haaramanekaroopam .  
vishvasyaikam parivesht'itaaram  
jnyaatvaa devam muchyate sarvapaashaih' .. 13..

bhaavagraahyamaneed'aakhyam bhaavaabhaavakaram shivam .  
kalaasargakaram devam ye viduste jahustanum .. 14..

shasht'ho'dhyaayah' .

svabhaavameke kavayo vadanti  
kaalam tathaanye parimuhyamaanaah' .  
devasyaisha mahimaa tu loke  
yenedam bhraamyate brahmachakram .. 1..

yenaavri'tam nityamidam hi sarvam jnyah'  
kaalakaaro gunee sarvavid yah' .  
teneshitam karma vivartate ha  
pri'thivyaptejonilakhaani chintyam .. 2..

tatkarma kri'tvaa vinivartya bhooya-  
stattvasya taavena sametya yogam .  
ekena dvaabhyaam tribhirasht'abhirvaa  
kaalena chaivaatmagunaishcha sookshmaih' .. 3..

aarabhya karmaani gunaanvitaani  
bhaavaamshcha sarvaan viniyojayedyah' .  
teshaamabhaave kri'takarmanaashah'  
karmakshaye yaati sa tattvato'nyah' .. 4..

aadih' sa samyoganimittahetuh'

parastrikaalaadakalo'pi dri'sht'ah' .  
tam vishvaroopam bhavabhootameed'yam  
devam svachittasthamupaasya poorvam .. 5..

sa vri'kshakaalaakri'tibhih' paro'nyo  
yasmaat prapanchah' parivartate'yam .  
dharmaavaham paapanudam bhagesham  
jnyaatvaatmasthamamri'tam vishvadhaama .. 6..

tameeshvaraanaam paramam maheshvaram  
tam devataanaam paramam cha daivatam .  
patim pateenaam paramam parastaad-  
vidaama devam bhuvaneshameed'yam .. 7..

na tasya kaaryam karanam cha vidyate  
na tatsamashchaabhyadhikashcha dri'shyate .  
paraasya shaktirivividhaiva shrooyate  
svaabhaavikee jnyaanabalakriyaa cha .. 8..

na tasya kashchit patirasti loke  
na cheshitaa naiva cha tasya lingam .  
sa kaaranam karanaadhipaadhipo  
na chaasya kashchijjanitaa na chaadhipah' .. 9..

yastantunaabha iva tantubhih' pradhaanajaih' svabhaavatah' .  
deva ekah' svamaavri'noti sa no dadhaatu brahmaapyayam .. 10..

eko devah' sarvabhooteshu good'hah'  
sarvavyaapee sarvabhootaantaraatmaa.  
karmaadhyakshah' sarvabhootaadhivaasah'  
saakshee chetaa kevalo nirgunashcha .. 11..

eko vashee nishkriyaanaam bahoonaa-  
mekam beejam bahudhaa yah' karoti .  
tamaatmastham ye'nupashyanti dheeraa-  
steshaam sukham shaashvatam netareshaam .. 12..

nityo nityaanaam chetanashchetanaanaa-  
meko bahoonaam yo vidadhaati kaamaan .  
tatkaaranam saankhyayogaadhigamyam  
jnyaatvaa devam muchyate sarvapaashaih' .. 13..

na tatra sooryo bhaati na chandrataarakam  
nema vidyuto bhaanti kuto'yamagnih' .  
tameva bhaantamanubhaati sarvam  
tasya bhaasaa sarvamidam vibhaati .. 14..

eko hamsah' bhuvanasyaasya madhye  
sa evaagnih' salile samnivisht'ah' .  
tameva viditvaa atimri'tyumeti  
naanyah' panthaa vidyate'yanaaya .. 15..

sa vishvakri'd vishvavidaatmayoni-  
rjnyah' kaalakaalo gunee sarvavid yah' .  
pradhaanakshetrajnyapatirguneshah'  
samsaaramokshasthitibandhahetuh' .. 16..

sa tanmayo hyamri'ta eeshasamstho  
jnyah' sarvago bhuvanasyaasya goptaa .  
ya eeshe'sya jagato nityameva  
naanyo heturvidyata eeshanaaya .. 17..

yo brahmaanam vidadhaati poorvam  
yo vai vedaamshcha prahinoti tasmai .  
tam ha devam aatmabuddhiprakaasham  
mumukshurvai sharanamaham prapadye .. 18..

nishkalam nishkriyam shaantam niravadyam niranjanam .  
amri'tasya param setum dagdhendanamivaanalam .. 19..

yadaa charmavadaakaasham vesht'ayishyanti maanavaah' .  
tadaa devamavijnayaaya duh'khasyaanto bhavishyati .. 20..

tapah'prabhaavaad devaprasaadaachcha  
brahma ha shvetaashvataro'tha vidvaan .  
atyaashramibhyah' paramam pavitram  
provaacha samyagri'shisanghajusht'am .. 21..

vedaante paramam guhyam puraakalpe prachoditam .  
naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah' .. 22..

yasya deve paraa bhaktih' yathaa deve tathaa gurau .  
tasyaite kathitaa hyarthaah' prakaashante mahaatmanah' .. 23..

prakaashante mahaatmana iti .

om saha naavavatu . saha nau bhunaktu . saha veeryam karavaavahai .  
tejasvi naavadheetamastu . maa vidvishaavahai ..

om shaantih' shaantih' shaantih' ..