

Svetasvatara Upanishad & Both English and Sanskrit

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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 observan-

ces, 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: His 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.

2. Sanskrit

श्वे ताश्वतरोपनिषत्

ॐ सहनाववतु । सह नौ भु नक्तु ।

सह वीर्यं करवावहै ।

ते जस्वि नावधीतमस्तु । माविद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

प्रथमोऽध्यायः ।

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता

जीवाम के न क्व च सम्प्रतिष्ठा ।

अधिष्ठिताः के न सु खे तरे षु

वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

कालः स्वभावो नियतिर्यदृच्छा

भू तनि योनिः पु रुष इति चिन्त्या ।

संयोग एषां न त्वात्मभावः

दात्माप्यनीशः सु खदुःखहे तोः ॥ २ ॥

ते ध्यानो गानु गता अपश्यन्

दे वात्मशक्तिं स्वगु णैर्निगू ढाम् ।

यः कारणानि निखिलानि तानि

कालात्मयु क्तान्यधिष्ठित्ये कः ॥ ३ ॥

तमे कर्मे लिव् तं षोडशस्रं

शतार्धरं विंशतिप्रत्यराभिः ।

अष्टकैः षड्भिर्विश्वरूपै कपाशं

तिमार्गभेदं द्विनिमित्तै कमोहम् ॥ ४ ॥

पञ्चस्रोतोम्बुं पञ्चोन्यु यवक्रां

पञ्चप्राणोर्मिं पञ्चबु द्धदिमू लाम् ।

पञ्चावर्ता पञ्चदुःखौघवे गां

पञ्चाशद्भेदां पञ्चपर्णमधीमः ॥ ५ ॥

सर्वाजीवे सर्षसं स्थे बृह्णे

अस्मिन् हं सो भ्राम्यते ब्रह्मचक्रे ।

पृ थगात्मानं प्रैतारं च मत्वा

जु ष्टस्ततस्ते नामृ तत्त्वसि ॥ ६ ॥

उद्गीतमे तत्परमं तु ब्रह्म

तस्मिंस्त्वयं सु प्रतिष्ठाऽक्षरं च ।

अतान्तरं ब्रह्मविदो विदित्वा

लीना ब्रह्मणि तत्परा योनिमु क्ताः ॥ ७ ॥

संयु क्तमे तत् क्षरमक्षरं च

व्यक्ताव्यक्तं भरते विश्वमीशः ।

अनीशश्चात्मा बध्यते भोक्तृ

भावाज् ज्ञात्वादे वं मु च्यते क्शाशैः ॥ ८ ॥

ज्ञाज्ञौ द्वावजावीशनीशावजा

ह्ये का भोक्तृ भोग्योऽयु क्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता

त्रयं यदा विन्दते ब्रह्ममे तत् ॥ ९ ॥

क्षरं प्रधानममृ ताक्षरं हरः

क्षरात्मानावीशते दे व एकः ।

तस्याभिध्यानाद्योजनात्तत्त्व-

भावात् भूश्रान्ते विश्वमायानिवृत्तिः ॥ १०॥

ज्ञात्वा देवं र्षपाशापहानिः

क्षीणैः क्लेशैर्नमृत्युप्रहृष्टिः ।

तस्याभिध्यानात् तृप्तं देहभङ्गे

विश्वे श्रुतं केवल आप्तकामः ॥ ११॥

एतज्ज्ञेयं नित्यमेवात्मसंस्थं

नातः परं वेदितव्यं हि किञ्चित् ।

भोक्ता भोग्यं प्रेरितारं च मत्वा

सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२॥

वह्नेर्यथा योनिगतस्य मूर्तिर्न

दृश्यते नैव चलिङ्गनाशः ।

स भूय एवेत्यन्मोनिगृह्य

स्तद्ब्रह्मभयं वै प्रणवेद्देहे ॥ १३॥

स्वदेहमरणं कृत्वा प्रणवं चोत्तराणिम् ।

ध्याननिर्मथनाभ्यासादेवं पशुभिर्गुणवत् ॥ १४॥

तिलेषु तैर्द्धधिनीव सर्पि-

रापः स्रोतःस्वरणीषु चग्निः ।

एवमात्माऽत्मनि गृह्यतेऽसौ

सत्ये नैनं तपसोऽनुपश्यति ॥ १५॥

सर्वव्यापिनमात्मानं क्षीरे र्क्षिरिवापितम् ।

आत्मविद्यातपोमूलं तद्ब्रह्मोन्मिषत् परम् ॥ १६॥

द्वितीयोऽध्यायः ।

युञ्जानः प्रथमं मनस्तत्त्वा सविता धियः ।

अग्नेर्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १॥

युक्ते न मनसा बंधं देवस्य सवितुः सवे ।

सुर्वोयाय शक्त्या ॥ २॥

युक्त्वन्न मनसा देवान् सुर्वतो धिया दिवम् ।

बृहज्ज्योतिः करिष्यतः सविता प्रसुवति तान् ॥ ३॥

युञ्जते मन उक्त्युञ्जते धियो

विप्रा विप्रस्य बृहतो विपश्चितः ।

विहोत्रा दधे वसु नविदे क

इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४॥

युजे वां ब्रह्मर्षी नमो भिर्विश्लोक

एतु पथ्ये वसूरेः ।

शृण्वतु विश्वे अमृतस्य स्वा आये

धामानि दिव्यानि तस्थुः ॥ ५॥

अग्निर्गताभिमथ्यते वसुर्यताधिरुध्यते ।

सोमो यत्नातिरिच्यते तन्न सञ्जायते मनः ॥ ६॥

सविता प्रसवे न जुषे त ब्रह्मर्षीम् ।

यत्नं योनिं कृणवसे नहि ते पूर्वमक्षिपत् ॥ ७॥

तिरुन्नतं स्थाप्य समं शरीरं

हृदीन्द्रियाणि मनसा सन्निवेश्य ।

ब्रह्मोडुपे न प्रतरे र्क्षिद्वान्

स्रोतांसि सर्वाणि भयानकानि ॥ ८॥

प्राणान् प्रपीड्ये ह सुक्ते चष्टः

क्षीणे प्राणे नसिकयोच्छसीत ।

दुष्टाश्वयु क्तमिव वाहमे नं

विद्वान् मनो धास्ये ताप्रमत्तः ॥ ९॥

समे शु चौ र्करावह्निवालिका-

विवर्जिते शब्दजलाश्रादिभिः ।

मनोनु कू ले न तु चुम्बने

गु हनिवाताश्रयणे प्रोजयेत् ॥ १०॥

नीहारधू मर्कानिलानलानां

खद्योतविद्युत्स्फटिकशशीनाम् ।

एतानि रूपाणि पु रःसरणि

ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥

पृथिव्यप्ते जोऽनिलखे समुत्थिते

पञ्चात्मके योगगु णे प्रवृ त्ते ।

न तस्य रोगो न जरा न मृत्युः

प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२ ॥

लघु त्वमारोग्यमलोलु पत्वं

वर्णप्रसादः स्वरसौष्ठवं च ।

गन्धः शु भो म्लपु रीषमल्पं

योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥

यथै वबिम्बं मृद्योपलिप्तं

ते जोम्भं भ्राजते तत् सु स्माम् ।

तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्यदे ही

एकः कृ तार्थो भवते वीतशोकः ॥ १४ ॥

यदात्मतत्त्वे न तु ब्रह्मतत्त्वं

दीपोपमे ने ह्यु क्तः प्रपश्येत् ।

अजं ध्रु वं र्क्षत्त्वैर्विशु द्धं

ज्ञात्वा दे वं मु च्यते र्क्ष्मापैः ॥ १५ ॥

एषो ह दे वः प्रदिशोऽनु र्क्षाः ।

पूर्वो ह जातः स उ गर्भे अन्तः ।

स एव जातः स जनिष्यमाणः

प्रत्यङ् जनस्तिष्ठति सर्वतोमु खः ॥ १६ ॥

यो दे वो अग्नौ योऽप्सु

यो विश्वं भु वनमन्निवे श ।

य ओषधीषु यो वनस्पतिषु

तस्मै दे वग्न नमो नमः ॥ १७ ॥

तृ तीमोऽध्यायः ।

य एको जालवानीशत ईशानीभिः

सर्वां लोकानीशत ईशानीभिः ।

य एवै क उद्भवे सम्भवे च

य एतद् विदुरमु तास्ते भक्ति ॥ १ ॥

एको हि रुद्रो न द्वितीयाय तस्थु-

र्य इमां लोकानीशत ईशानीभिः ।

प्रत्यङ् जनस्तिष्ठति सञ्चुकोचान्तकाले

सं सृज्य विश्वा भु वननि गोपाः ॥ २ ॥

विश्वतश्चक्षुरुत विश्वतोमु खो

विश्वतोबाहुरुत विश्वतस्पात् ।

सं बाहुभ्यां धस्ति सम्पतत्रै-

र्द्यावाभू मी जन्मन् दे व एकः ॥ ३ ॥

यो दे वानां प्रभवश्चोद्भवश्च

विश्वधिपो रुद्रो महर्षिः ।

हिरण्यगर्भं जनयामास पूर्वं

स नो बुद्ध्या शुभ्रा संयु नक्तु ॥ ४ ॥

या ते रुद्रशिवा तनू रघोराऽपापकशिनी ।

तया नस्तनु वा शक्तमया गिरिशन्ताभिचाकशीहि ॥ ५ ॥

याभिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे ।

शिवां गिरित्तां कुरु महिंसीः पुरुषं जगत् ॥ ६ ॥

ततः परं ब्रह्म परं बृहन्

यथानिकायं र्मभूतेषु गृहम् ।

विश्वस्यै कं प्रिवेष्टितार-

मीशं तं ज्ञात्वाऽमृता भक्ति ॥ ७ ॥

वेदाहमे तं पुरुषं मन्त्र-

मादित्यवर्णं तमसः परस्तात् ।

तमे वविदित्वातिमृत्युं मी

नान्यः पन्था विद्यते अनाय ॥ ८ ॥

यस्मात् परं नापरस्ति किञ्चिद्-

स्मान्नणीयो न ज्यायोऽस्ति कश्चित् ।

वृक्ष इव स्तब्धोदिवि तिष्ठत्ये क-

स्ते न्दं पूर्णं पुरुषेण र्मम् ॥ ९ ॥

ततो यदुत्तरततं त्दरूपमनामयम् ।

य एतद्विदुरमृतास्ते भक्ति अथे तरेदुःखमे वपियन्ति ॥ १० ॥

सर्वानन शिरोग्रीवः सर्वभूतगुहाश्वः ।

सर्वव्यापी स भगवांस्तस्मात् र्गतः शिवः ॥ ११ ॥

महान् प्रभुर्षु पुरुषः सत्वस्यै ष प्रवर्कः ।

सुनिर्मलामिमां प्रतिमीशानो ज्योतिरव्ययः ॥ १२ ॥

अङ्गुष्ठमालः पुरुषोऽन्तरात्मा

सदा जनानां हृदये सन्निविष्टः ।

हृदा मनीषा मनसाभिकृप्तो

य एतद् विदुरमृतास्ते भक्ति ॥ १३ ॥

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम् ॥ १४ ॥

पुरुष एवेऽस्य सर्वं यद् भूतं यच्च भव्यम् ।

उतामृतास्त्वस्ये शानोऽयदन्ने नतिरोहति ॥ १५ ॥

सर्वतः पाणिपादं तत् र्क्षतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके र्ममावृत्त्यतिष्ठति ॥ १६ ॥

सर्वेन्द्रियगुणाभासं र्क्षेन्द्रियविवर्जितम् ।

सर्वस्य प्रभुमीशानं र्क्षस्य शरणं सुहृत् ॥ १७ ॥

नवद्वारे पुरुषे हे हंसो लेखाते बहिः ।

वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

अपाणिपादो जवनो ग्रहीता

पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यस्ति वेत्ता

तमाहुरग्र्यं पुरुषं मह्यम् ॥ १९ ॥

अणोरणीयान् महतो महिमा-

नात्मा गुह्यमां निहितोऽस्य जन्तोः ।

तमक्रतुः पश्यति वीतशोको

धातुः प्रसङ्गान्महिमानमीशम् ॥ २०॥

वेदाहमे तमजरं पु राणं

सर्वात्मानं सर्गतं विभु त्वात् ।

जन्मनिरोधं प्रवृद्धन्ति यस्य

ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ २१ ॥

चतुर्थोऽध्यायः ।

य एकोऽवर्णो बहुधा शक्तियोगाद्

वरणानने कान्निहितार्थो दधाति ।

विचैति चान्ते विश्वमादौ च दे वः

स नो बुद्ध्या शुभ्वा संयु नक्तु ॥ १ ॥

तदे वग्निस्तदादित्य-

स्तद्रायु स्तद् चन्द्रमाः ।

तदे व शुक्रं ब्रह्म

तदापस्तत् प्रजापतिः ॥ २ ॥

त्वं स्त्री त्वं पु मस्मि

त्वं कु मार उत वा कु मारी ।

त्वं जीर्णो दण्डे न वञ्चसि

त्वं जातो भवसि विश्वतोमु खः ॥ ३ ॥

नीलः पतङ्गो हरितो लोहिताक्ष-

स्तडिद्गर्भं क्रतवः समु द्राः ।

अनादिमत् त्वं विभु त्वे न र्बसे

यतो जातानि भु वननि विश्वा ॥ ४ ॥

अजामे कां लहितशु क्लृष्णां

बह्वीः प्रजाः सृ जमानां सरूपाः ।

अजो ह्ये को जु षमाणोऽनु शे ते

जहात्ये नां भु क्तभोगामजोऽन्यः ॥ ५ ॥

द्वा सु पर्णा सयु जा सखया

समानं वृ क्षं षिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यन-

श्रन्नन्यो अभिचाकशीति ॥ ६ ॥

समाने वृ क्षे पु रुक्मिमग्नोऽ-

नीशया शोचति मु ह्यमानः ।

जु ष्टं यदा पश्यत्यन्यमीशमस्य

महिमानमिति वीतशोकः ॥ ७ ॥

ऋचो अक्षरे परमे व्योमन्

यस्मिन्दे वा अधि विश्वे निषेदुः ।

यस्तं न वेद किम् चा करिष्यति

य इत्तद्विदुस्त इमे समासते ॥ ८ ॥

छन्दांसि यज्ञाः क्रतवो व्रतानि

भू तं भव्यं च वेदा वदन्ति ।

अस्मान् मघी सृ जते विश्वमे त-

त्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।

तस्यवयवभू तै स्तु व्याप्तं र्कमिदं जगत् ॥ १० ॥

यो योनिं योनिमधितिष्ठत्ये को

यस्मिन्निदं सं चविचैति सर्वम् ।

तमीशानं वसुं दे वमीड्यं

निचाय्ये मां शक्तिमत्यन्तमेति ॥ ११ ॥

यो देवानां प्रभवश्चोद्भवश्च

विश्वाधिपो रुद्रो महर्षिः ।

हिरण्यगर्भं पश्यत जायमानं

स नो बुद्ध्या शुभ्रा संयु नक्तु ॥ १२ ॥

यो देवानामधिपो

यस्मिन्ल्लोका अधिश्रिताः ।

य ईशो अस्यद्विपदश्चतु षट्:

कस्मै देव्य हविषा विधेम ॥ १३ ॥

सूक्ष्मतिस्सूक्ष्मं क्लिलस्य मध्ये

विश्वस्य स्रष्टारमने करूपम् ।

विश्वस्यै कं श्रिवेष्टितारं

ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

स एव काले भुवनस्य गोप्ता

विश्वाधिपः सर्वभूतेषु गूढः ।

यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च

तमेवं ज्ञात्वा मृत्युपाश्छिनत्ति ॥ १५ ॥

घृतात् परं मष्विवातिसूक्ष्मं

ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।

विश्वस्यै कं श्रिवेष्टितारं

ज्ञात्वा देवं मुच्यते वीणाशैः ॥ १६ ॥

एष देवो विश्वकर्मा महात्मा

सदा जनानां हृदये सन्निविष्टः ।

हृदा मनीषा मनसाभिकृप्तो

य एतद् विदुरमृतास्ते भञ्जति ॥ १७ ॥

यदाऽतमस्तान् दिवा न रात्रिः

न सन्नचासच्छिव एव केवलः ।

तदक्षरं तत् स्मितुर्वरेण्यं

प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ १८ ॥

नै नमूर्खं न तिर्यञ्चं

न मध्ये न परिजग्रभत् ।

न तस्य प्रतिमा अस्ति

यस्य नाम महद् यशः ॥ १९ ॥

न सन्दुशे तिष्ठति रूपमस्य

न चक्षुषा पश्यति कश्चनै नम् ।

हृदा हृदिस्थं मनसाय एन-

मेवं विदुरमृतास्ते भञ्जति ॥ २० ॥

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।

रुद्रयत्ते दक्षिणं मुखं तेन मां ह्यिनित्यम् ॥ २१ ॥

मानस्तोके तन्मे मानामुषि

मानो गोषु मानां अश्वेषु क्षिपः ।

वीरान् मानो रुद्रभमितो

वधीर्हविष्मन्तः सदामित् त्वा हवामहे ॥ २२ ॥

पञ्चमोऽध्यायः ।

द्वे अक्षरे ब्रह्मपरे त्वन्ते

विद्याविद्ये निहिते यत्र गूढे ।

क्षरं त्वविद्या ह्यमृतं तुविद्या

विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ १ ॥

यो योनिं योनिमधितिष्ठत्येको

विश्वानि रूपाणि योनीश्च सर्वाः ।

ऋषिं प्रसूतं कीलं यस्तमग्रे

ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

एकै क जालं बहुधविकुर्व-

न्नस्मिन् क्षेपे सं हरत्ये ष्वे वः ।

भूयः सृष्ट्वा पत्यस्तथे शः

सर्वाधिपत्यं कुरुते महात्मा ॥ ३ ॥

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्

प्रकाशयन् भ्राजते यद्वनड्वान् ।

एवं सदेवो भगवान् वरेण्यो

योनिस्वभावानधितिष्ठत्ये कः ॥ ४ ॥

यच्च स्वभावं पचति विश्वयोनिः

पाच्यांश्च स्मार्न् परिणामयेद् यः ।

सर्वमेतद् विश्वमधितिष्ठत्ये को

गुणांश्च स्मार्न् विनियोजयेद् यः ॥ ५ ॥

तद् वेदगुह्योपनिषत्सु गूढं

तद् ब्रह्मा वेदते ब्रह्मोनिम् ।

ये पूर्णं देवा ऋषयश्च तद् विदु-

स्ते तन्ममा अमुता वै बभूवुः ॥ ६ ॥

गुणान्को यः फलकर्मकर्ता

कृतस्य तस्यैव स चोपभोक्ता ।

स विश्वरूपस्तिगुणस्तिवर्त्मा

प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

अङ्गुष्ठमात्रो रवितुल्यरूपः

सङ्कल्पाहङ्कारसमन्वितो यः ।

बुद्धेः णि नाम्नागुणे न चैव

आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥ ८ ॥

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९ ॥

नैव स्त्री न पुमाने ष न चैका नपुंसकः ।

यद्यच्छरीरमादत्ते तेने तेने युज्यते ॥ १० ॥

सङ्कल्पनस्पर्शनदृष्टिमोहै-

र्गसाम्बुवृष्ट्यात्कृत्वृद्धिजन्म ।

कर्मानुगान्यनुक्रमे ष्वे ही

स्थानेषु रूपाण्यसिम्प्रापद्यते ॥ ११ ॥

स्थूलनि सूक्ष्मणि बहूनि चैव

रूपाणि देहीस्वगुणैर्मृणोति ।

क्रियागुणैरात्मगुणैश्च तेषां

संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

अनाद्यनन्तं कलिलस्य मध्ये

विश्वस्य स्रष्टारमने करूपम् ।

विश्वस्यैकं शिवेष्टितारं

ज्ञात्वा देवं मुच्यते क्साशैः ॥ १३ ॥

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।

कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ १४ ॥

षष्ठोऽध्यायः ।

स्वभावमेके कबो वदन्ति

कालं तथान्ये शिमु ह्यमानाः ।

दे वस्यै ष म्हिमा तु लोके

ये नैदं भ्राम्यते ब्रह्मचक्रम् ॥ १॥

ये नावृत्तनित्यमिदं हि सर्वं ज्ञः

कालकारो गुणी सर्वविद्यः ।

ते नैशितं कर्म विवर्तते ह

पृथिव्यप्ते जैनिलखानि चिन्त्यम् ॥ २ ॥

तत्कर्म कृत्वा विनिवर्त्य भूय-

स्तत्त्वस्य तावे न समे त्योगम् ।

एके नद्वाभ्यां लिभिरष्टभिर्वा

काले न चैवात्मगुणैश्च सूक्ष्मैः ॥ ३॥

आरभ्य कर्माणि गुणन्वितानि

भावांश्च स्मरान् विनियोजयेद्यः ।

ते षामभावे कृत्तर्कनाशः

कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४॥

आदिः स संयोगनिमित्तहेतुः

परस्त्रिकालादकलोऽपि दृष्टः ।

तं विश्वरूपं भवभूतमीड्यं

देवं स्वचित्तस्थमुपास्य पूर्णम् ॥ ५ ॥

स वृक्षकालाकृतिभिः परोऽन्यो

यस्मात् प्रपञ्चः परिवर्तते ऽयम् ।

धर्मावहं पापनुद्धं भगोः शं

ज्ञात्वात्मस्थममृतं विश्वधाम ॥ ६ ॥

तमीश्वराणां परमं महेश्वरं

तं देवतानां परमं चैवतम् ।

पतिं पतीनां परमं परस्त्र-

विदाम देवं भुवने शमीड्यम् ॥ ७॥

न तस्य कार्यं करणं च विद्यते

न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधै व श्रूते

स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

न तस्य कश्चित् पतिरस्ति लोके

न चेशिता नैव च तस्य लिङ्गम् ।

स कारणं करणधिपाधिपो

न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

यस्तन्तु नाभ इव तत्तुभिः प्रधानजैः स्वभावतः ।

देव एकः स्वमावृणोति स नो दधातु ब्रह्मायम् ॥ १० ॥

एको देवः सर्वभूतेषु गूढः

सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूतधिवासः

साक्षी चेता केवलनिगुणश्च ॥ ११ ॥

एको वशी निष्क्रियाणां बहूना-

मे कं बीजं बहुधमः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरा-

स्ते षां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

नित्यो नित्यानां चेतनश्चेतनाना

मेको बहूनां यो विदधाति कामान् ।

तत्कारणं साङ्ख्यो गाधिगम्यं

ज्ञात्वा देवं मुच्यते वीर्यशैः ॥ १३ ॥

न तत्र सूर्यो भाति न चन्द्रतारकं

ने माविद्युतो भान्ति कु तोअमग्निः ।

तमे व भक्तमनु भति सर्व

तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

एको हं सः भु वनस्यास्य मध्ये

स एवाग्निः सलिले संनिविष्टः ।

तमे वविदित्वा अतिमृ त्यु ऋ

नान्यः पन्था विद्यते अनाय ॥ १५ ॥

स विश्वकृद् विश्वविदात्मयोनि-

र्ज्ञः कालकालो गु णी र्स्मविद् यः ।

प्रधानक्षेत्रज्ञपतिगुणि शः

सं सारमोक्षस्थितिबन्धहे तु : ॥ १६ ॥

स तन्मयो ह्यामृत ईशसं स्थो

ज्ञः सर्वगो भु वनस्यास्य गोप्ता ।

य ईशो ऽस्य जगतो नित्यमे व

नान्यो हे तुर्विद्यत ईशनाय ॥ १७ ॥

यो ब्रह्माणं विदधाति पूर्वं

यो वै केद्रं श्र प्रहिणोति तस्मै ।

तं हृदे वं आत्मसुप्रकाशं

मु मु ख्निं शरणमहं प्रपद्ये ॥ १८ ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।

अमृतस्य परं से लुङ्घे न्दनमिवानलम् ॥ १९ ॥

यदा चर्मवदाकाशं वे ष्टिष्यन्ति मानवाः ।

तदा दे वर्मविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

तपःप्रभावाद् दे वप्रसदाच्च

ब्रह्म ह श्रे ताश्चतरोऽथविद्वान् ।

अत्याश्रमिभ्यः परमं पवित्रं

प्रोवाच सम्यगृषिसङ्घजु ष्टम् ॥२१ ॥

वेदान्ते परमं गु ह्यं पु राकल्पे ष्टिम् ।

नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पु नः ॥ २२ ॥

यस्य दे वे परा ष्टितः यथा दे वे तथा गु रौ ।

तस्यै ते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

प्रकाशन्ते महात्मन ईति ।

ॐ सह नाववतु । सह नौ भु नक्तु । सह बी करवावहे ।

ते जस्वि नावधीतमस्तु । माविद्विषावहे ॥

ॐ शान्तिः शान्तिः शान्तिः ॥