

Niralamba Upanishad

Sukla Yajur Veda



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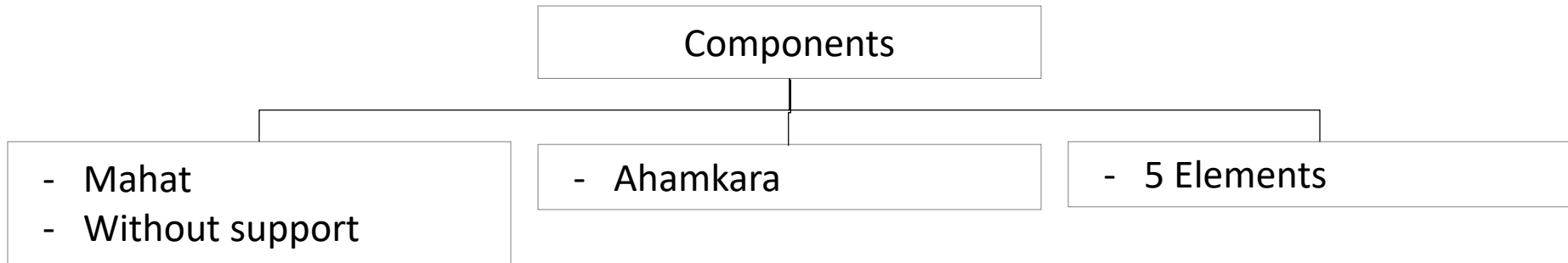
3) Niralamba Upanishad

Sukla Yajur Veda

41 Questions - Verses

1) What is Brahman?

- It is Chaitanyam.
- It appears in Karma and Jnanam.



- It is devoid of all Upadhis.
- It is full of Shakti, potencies.
- It is without beginning, end.
- Gunaless, pure, peaceful, beneficial, indescribable.

2) Who is Ishvara?

- Brahman itself with Upadhi of Universe is called Ishvara.
- Brahman has Shakti called Prakrti – matter which is latent in him.
- Creates the world.

- Ruler of Buddhi, Indriyas, 5 organs of senses + 5 organs of action, Brahma the creator.

3) Who is Jiva?

- Ishvara with false superimposition on himself, I am the gross through name and form of Brahman, Vishnu, Rudra is Jiva.
- Though one Ishvara exists, he appears as many Jivas through the force of Karmas originating in different bodies.

4) What is Prakrti, matter?

- It is Shakti (Potency) of Brahman which is of the nature of Buddhi and is able to produce different worlds by Virtue of the mere presence of Brahman.

5) What is Paramatma?

- The supreme Atma or soul?
- Brahman alone is Paramatma as it is the former, superior to bodies and others.
- That Brahman is Brahma, Vishnu, Rudra, Indra, Yama, Sun, Moon, Devas, Asuras, Pisachas, men, women, beasts, the fixed ones, Brahmanas and others.
- All this is verily Brahman.

6) Who is Brahma?

- The creator.

7) Who is Vishnu?

- The preserver.

8) Who is Rudra?

- The destroyer.

9) Who is Indra?

- The Lord of all Devatas.

10) Who is Yama?

- The Angel of Death.

11) Who is Surya?

- The Sun.

12) Who is Chandra?

- The Moon.

13) Who are Devas?

- The Angels.

14) Who are Asuras?

- The Demons.

15) Who are Pisachas?

- The evil spirits.

16) Who are Manushyas?

- The men.

17) Who are Woman?

18) What are Beasts etc?

19) What are the fixed ones – Sthavaras.

20) Who are the Brahmanas?

21) What is Jati (Caste)?

- It is not skin, blood, flesh, or bone.

22) What is Karma?

- Karma is Action which is performed by the organs and is ascribed to Atma.
- Karma is rites, sacrifices, vows, austerities, actions associated with egoism of the actor and enjoyer that are productive of bondage, rebirth.

23) What is Akarma?

- Akarma is performance of action, without any desire for the fruit of action.

24) What is Jnana?

- It is realisation of the fact that in this changing universe, there is nothing but Chaitanyam, one life principle (Seer + Seen).

25) What is Ajnana?

- It is the illusory attribution.
- Like snake in the rope.
- It is perceiving many Atmas, souls in diverse Upadhis – Angels, beasts, men, trees, male, female, caste.

26) What is Sukham – happiness?

- It is state of being, of the nature of bliss.

27) What is Dukha – Pains?

- It is thinking of objects of Mundane existence or of non-self.

28) What is Svarga?

- It is association with Brahman which is the truth, Sat.

29) What is Naraka – hell?

- It is Association with Mundane existence, Asat, the false.

30) What is bondage, Bandha?

- Thoughts arising out of Ajnanam are called bondage.

Example :

- “I was born”, I am father, house, car my possessions.
- Thought of I and mine are bondage.
- Thought of I am Kartu, doer is bondage.
- The thought of 8 means of Yoga is Bondage.
- Desire for Moksha, thought, is bondage.

31) What is liberation?

- Moksha is state of Annihilation through discrimination of eternal form non-eternal.
- Liberation is rising out of thoughts of mundane existence.

32) Who is fit to be worshipped?

- The Guru, spiritual instructor, who enables the disciple to attain to Brahman, the consciousness that is in all bodies.

33) Who is Sishya?

- The disciple is Brahman alone the consciousness of universe has been lost in him, through Brahmic wisdom.

34) Who is Vidwan, the learned?

- One who has cognized the true form of reality of his consciousness that is latent in all.

35) Who is Mudha – the ignorant?

- He, who has the egoistic conception of the body, as actor, enjoy is Mudha.

36) What is Asura the demonical?

- It is austerity practiced for acquiring the powers of Vishnu, Brahma, Rudra, Indra...
- It is abstinence from food, agnihotra, with cruel desire, hatred, pain.

37) What is Tapas?

- Tapas is act of burning through fire of direct cognition of the knowledge of Brahman, that Brahman is the truth and the universe is Myth.

38) What is Parama Pada? The Supreme Abode?

- It is the seat of eternal emancipated brahman which is superior to Pranas (Vital Airs), the organs of sense and actions, the internal organs of thought, the Gunas and others, which is of the nature of Sat Chit Ananda and which is witness of all.

39) What is grahya, or fit to be taken in?

- Only that reality of absolute consciousness, which is not conditioned by space, time, or substance.

40) What is Agrahya?

- The thought that universe is truth, this universe which is different from one's self and which being subject to Maya or illusion forms the object of cognition of Buddhi and the organs.

41) Who is the Sannyasi?

- One who has given up all duties of caste and orders of life.
- Free from conception of I and mine.
- Takes refuge in Brahman.
- Practices Nirvikalpa Samadhi.
- Realises meaning of Tat Tvam Asi.
- Has no Manyness, is a yogin, Paramahamsa, Avadhuta, Brahman, Pure like Air, not born again.

Verse 1, 2, 3

ॐ नमः शिवाय गुरवे सच्चिदानन्द मूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥
निरालम्बं समाश्रित्य सालम्बं विजहाति यः ।
स संन्यासी च योगी च कैवल्यं पदमश्नुते ॥१॥
एषमज्ञानजन्तूनां समस्तारिष्टशान्तये ।
यद्यद्बोद्धव्यमखिलं तदाशङ्क्य ब्रवीम्यहम् ॥२॥

Oṃ namaḥ śivāya gurave saccidānanda mūrtaye ।
niṣprapañcāya śāntāya nirālabhāya tejase ॥
nirālabhaṃ samāśritya sālambaṃ vijahāti yaḥ ।
sa saṃnyāsī ca yogī ca kaivalyaṃ padamaśnute ॥1॥
eṣamajñānantūnāṃ samastāriṣṭaśāntaye ।
yadyadboddhavyamakhilaṃ tadāśaṅkya bravīmyaham ॥ 2॥

किं ब्रह्म । क ईश्वरः । को जीवः ।
का प्रकृतिः । कः परमात्मा । को ब्रह्मा ।
को विष्णुः । को रुद्रः । क इन्द्रः ।
कः शमनः । कः सूर्यः । कश्चन्द्रः ।
के सुराः । के असुराः । के पिशाचाः । के मनुष्याः ।
काः स्त्रियः । के पश्वादयः । किं स्थावरम् ।
के ब्राह्मणादयः । का जातिः । किं कर्म ।
किमकर्म । किं ज्ञानम् । किमज्ञानम् ।
किं सुखम् । किं दुःखम् । कः स्वर्गः ।
को नरकः । को बन्धः । को मोक्षः । क उपास्यः ।
कः शिष्यः । को विद्वान् । को मूढः ।
किमासुरम् । किं तपः । किं परमं पदम् ।
किं ग्राह्यम् । किमग्राह्यम् ।
कः संन्यासीत्याहशङ्क्याह ब्रह्मेति ॥ ३ ॥

kiṃ brahma । ka īśvaraḥ । ko jīvaḥ ।
kā prakṛtiḥ । kaḥ paramātmā । ko brahmā ।
ko viṣṇuḥ । ko rudraḥ । ka indraḥ ।
kaḥ śamanaḥ । kaḥ sūryaḥ । kaścandraḥ ।
ke surāḥ । ke asurāḥ । ke piśācāḥ । ke manuṣyāḥ ।
kāḥ striyaḥ । ke paśvādayaḥ । kiṃ sthāvaram ।
ke brāhmaṇādayaḥ । kā jātiḥ । kiṃ karma ।
kimakarma । kiṃ jñānam । kimajñānam ।
kiṃ sukham । kiṃ duḥkham । kaḥ svargaḥ ।
ko narkaḥ । ko bandhaḥ । ko mokṣaḥ ।
ka upāsyāḥ । kaḥ śiṣyaḥ । ko vidvān । ko mūḍhaḥ ।
kimāsuram । kiṃ tapaḥ । kiṃ paramaṃ padam ।
kiṃ grāhyam । kimagrāhyam ।
kaḥ saṃnyāsītyāhaśaṅkyāha brahmeti ॥3॥

Om. I shall relate in the form of a catechism whatever should be known for the removal of all miseries that befall on these ignorant creatures (men) What is Brahman? Who is Ishvara? Who is Jiva? What is Prakirti? Who is Paramatma? Who is Brahma? Who is Vishnu? Who is Rudra? Who is Indra? Who is Yama? Who is surya? Who is Candra? Who are Devas? Who are rakshasas? Who are Pisacas? Who are Manusya? Who are women? Who are Pasus, etc? what is Sthavara? Who are Brahmanas and others? What is Jati (caste)? What is Karma? What is Akarma? What is Jnana? What is Ajnana? What is Sukha? What is Duhkha? What is Svarga? What is Naraka? What is Bandha? What is Moksa? Who is Upasya? Who is Vidvan? Who is Mudha? What is Asura? What is Tapas? What is Paramapada? What is Grahya? What is Agrahya? Who is Sannyasi? Thus are the questions. [Verse 1, 2, 3]

Verse 4

स होवाच महदहङ्कारपृथिव्यप्तेजोवाय्वाकाशत्वेन
 बृहद्रूपेणाण्डकोशेन कर्मज्ञानार्थरूपतया
 भासमानमद्वितीयमखिलोपाधिविनिर्मुक्तं
 तत्सकलशक्त्युपबृंहितमनाद्यनन्तं
 शुद्धं शिवं शान्तं निर्गुणमित्यादि-
 वाच्यमनिर्वाच्यं चैतन्यं ब्रह्म ॥ ईश्वर इति च ॥
 ब्रह्मैव स्वशक्तिं प्रकृत्यभिधेयामाश्रित्य
 लोकान्सृष्ट्वा प्रविश्यान्तर्यामित्वेन ब्रह्मादीनां
 बुद्धीन्द्रियनियन्तृत्वादीश्वरः ॥४॥

sa hovāca mahadahāṅkārapṛthivyaptejovāyvākāśatvena
 bṛhadrūpeṇāṇḍakośena karmajñānārtharūpatayā
 bhāsamānamadvitīyamakhilopādhivinirmuktaṃ
 tatsakalāśaktyupabṛṃhitamanādyanantaṃ
 śuddhaṃ śivaṃ śāntaṃ nirguṇamityādi-
 vācyamanirvācyam caitanyaṃ brahma ॥ īśvara iti ca ॥
 brahmaiva svaśaktiṃ prakṛtyabhidheyāmāśritya
 lokānsṛṣṭvā praviśyāntaryāmitvena brahmādīnāṃ
 buddhīndriyaniantṛtvādīśvaraḥ ॥4॥

What is Brahman? It is the Chaitanya that appears, through the aspects of karma and Jnana, as this vast mundane egg composed of Mahat' Ahamkara and the five elements, earth, water, fire, Vayu and Akasa That is Secondless That is devoid of all Upadhis [Vehicles], that is full of all Saktis [Potencies], that is without beginning and end, that is described as pure, beneficial, peaceful, and Guna-less and that is indescribable. Who is Ishvara? And what are His Characteristics? Brahman itself, having through His Sakti called Prakirti (Matter) created the worlds and being latent in them, becomes the ruler of Buddhi and Indriyas (Organs of sense and action) as well as Brahma (The creator) and others, Hence he is named Ishvara. [Verse 4]

Verse 5

जीव इति च ब्रह्मविष्णुशानेन्द्रादीनां
नामरूपद्वारा स्थूलोऽहमिति मिथ्याध्यासवशाज्जीवः।
सोऽहमेकोऽपि देहारम्भकभेदवशाद्बहुजीवः ॥ ५ ॥

jīva iti ca brahmaviṣṇuśānendrādīnām
nāmarūpadvārā sthūlo'hamiti mithyādhyāsaśājjīvaḥ ।
so'hameko'pi dehārambhakabhedavaśādbahujīvaḥ ॥ 5 ॥

Who is Jiva? Ishvara Himself, subject to the false superimposition Upon Himself [or the idea] "I am the gross" through the [Assumption of the] names and forms of Brahma, Vishnu, Rudra, Indra, and others is Jivas. Though one, he appears as many Jiva, through the force of the different Karmans originating in the Bodies. [Verse 5]

Verse 6

प्रकृतिरिति च ब्रह्मणः
सकाशान्नानाविचित्रजगन्निर्माण-
सामार्थ्यबुद्धिरूपा ब्रह्मशक्तिरेव प्रकृतिः ॥ ६ ॥

prakṛtiriti ca brahmaṇaḥ
sakāśānnānāvicitrajagannirmāṇa-
sāmārthyabuddhirūpā brahmaśaktireva prakṛtiḥ ॥ 6 ॥

What is Prakirti (Matter)? It is nothing else but the Sakti [potency] of Brahman which is of the nature of Buddhi that is able to produce the many motley worlds by Virtue of the mere presence of Brahman. [Verse 6]

Verse 7

परमात्मेति च देहादेः परतरत्वद्ब्राह्मैव
परमात्मा ॥ ७ ॥

paramātmēti ca dehādeḥ parataratvadbrāhmaiva
paramātmā ॥ 7 ॥

What is Paramatma? The supreme Atman or soul. It is Brahman alone that is Paramatma as it (The former) is far superior to bodies and others. [Verse 7]

Verse 8

स ब्रह्मा स विष्णुः स इन्द्रः स शमनः स सूर्यः
स चन्द्रस्ते सुरास्ते असुरास्ते पिशाचास्ते मनुष्यास्ताः
स्त्रियस्ते पश्वाद्यस्तत्स्थावरं ते ब्राह्मणादयः ॥ ८ ॥

sa brahmā sa viṣṇuḥ sa indraḥ sa śamanaḥ sa sūryaḥ
sa candraste surāste asurāste piśācāste manuṣyāstāḥ
striyaste paśvādayastatsthāvaraṃ te brāhmaṇādayaḥ ॥ 8 ॥

That Brahman is Brahma, Vishnu, Rudra and Indra, Yama, Sun and Moon, Devas, Asuras, Pisacas, men women, beasts, etc., the fixed ones, Brahmanas and others. Here there is no Manyess in the least degree: All this is verily Brahman. [Verse 8]

Verse 9, 10, 11, 12

सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन ॥ ९ ॥
जातिरिति च । न चर्मणो न रक्तस्य न
मांसस्य न चास्थिनः । न जातिरात्मनो
जातिर्व्यवहारप्रकल्पिता ॥ १० ॥
कर्मति च क्रियमाणेन्द्रियैः कर्मण्यहं
करोमीत्यध्यात्मनिष्ठतया कृतं कर्मैव कर्म ।
अकर्मति च कर्तृत्वभोक्तृत्वा- द्यहङ्कारतया
बन्धरूपं जन्मादिकारणं
नित्यनैमित्तिकयागव्रततपोदानादिषु
फलाभिसन्धानं यत्तदकर्म ॥११-१२॥

sarvaṃ khalvidaṃ brahma neha nānāsti kiñcana ॥ 9 ॥
jātiriti ca | na carmaṇo na raktasya na
māṃsasya na cāsthinaḥ | na jātirātmano
jātirvyavahāraprakalpita ॥ 10 ॥
karmeti ca kriyamāṇendriyaiḥ karmaṇyahaṃ
karomītyadhyātmaniṣṭhatayā kṛtaṃ karmaiva karma |
akarmeti ca kartṛtvabhoktṛtvā- dyahaṅkāratayā
bandharūpaṃ janmādikāraṇaṃ
nityanaimittikayāgavratatapodānādiṣu
phalābhisandhānaṃ yattadakarma ॥ 11-12 ॥

It cannot refer to the skin, the blood, the flesh or the bone. There is no caste for Atma; caste is only conventional. What is Karma? Karma is that action alone which is performed by the organs and ascribed to Atma; as "I do" (Viz., Agency being attributed to Atma). What is Akarma [Or non-Karma]? Akarma is the performance, without any desire for the fruits, of the daily and occasional rites, Sacrifices, Vows, austerities, gifts and other actions that are associated with the egoism of the actor and the enjoyer, and that are productive of bondage, rebirth, etc. [Verse 9, 10, 11, 12]

Verse 13

ज्ञानमिति च देहेन्द्रियनिग्रहसद्गुरुपासन-
श्रवणमनननिदिध्यासनैर्यद्यद्गृश्यस्वरूपं
सर्वान्तरस्थं सर्वसमं घटपटादिपदार्थ-
मिवाविकारं विकारेषु चैतन्यं विना किञ्चिन्नास्तीति
साक्षात्कारानुभवो ज्ञानम् ॥१३॥

jñānamiti ca dehendriyanigrahasadgurūpāsana-
śravaṇamanananididhyāsanairyadyadṛṣyasvarūpaṃ
sarvāntarasthaṃ sarvasamaṃ ghaṭapaṭādipadārtha-
mivāvikāraṃ vikāreṣu caitanyaṃ vinā kiñcinnāstīti
sākṣātkārānubhavo jñānam ॥ 13 ॥

What is Jnana? It is the realization by direct cognition of the fact that in this changing universe there is nothing but Chaitanya [the one life] that is Consciousness, that is of the form of the seer and the seen, pervading all things, that is the same in all, and that is not subject to changes like pot, cloth, etc. This realization is brought about by means of the subjugation of the body and the senses, the serving of a good Guru (teacher), the hearing of the exposition of Vedanta doctrines and constant meditation thereon. [Verse 13]

Verse 14

अज्ञानमिति च रज्जौ सर्पभ्रान्तिरिवाद्वितीये
सर्वानुस्यूते सर्वमये ब्रह्मणि
देवतिर्यङ्नरस्थावरस्त्रीपुरुषवर्णाश्रम-
बन्धमोक्षोपाधिनानात्मभेदकल्पित
ज्ञानमज्ञानम् ॥१४॥

ajñānamiti ca rajjau sarpabhrāntirivādviṭiye
sarvānusyūte sarvamaye brahmaṇi
devatiryāṅnarasthāvarastrīpuruṣavarṇāśrama-
bandhamokṣopādhinānātmabhedakalpita
jñānamajñānam ॥ 14 ॥

What is Ajnana? It is illusory attribution, like the snake in the rope, of many Atmas (Souls) through the diverse Upadhis [or Vehicles] of the angels, beasts, men, the fixed ones, females, males, castes and orders of life, bondage and emancipation, etc., to Brahman that is secondless, all-permeating and of the nature of all. [Verse 14]

Verse 15, 16, 17, 18, 19

सुखमिति च सच्चिदानन्दस्वरूपं ज्ञात्वानन्दरूपा
या स्थितिः सैव सुखम् ॥१५॥

दुःखमिति अनात्मरूपः विषयसङ्कल्प एव दुःखम् ॥१६॥

स्वर्ग इति च सत्संसर्गः स्वर्गः । नरक इति च
असत्संसारविषयजनसंसर्ग एव नरकः ॥१७॥

बन्ध इति च अनाद्यविद्यावासनया जातोऽहमि-
त्यादिसङ्कल्पो बन्धः ॥ १८॥

पितृमातृसहोदरदारापत्य- गृहारामक्षेत्रममता
संसारावरणसङ्कल्पो बन्धः ॥१९॥

sukhamiti ca saccidānandasvarūpaṃ jñātvānandarūpā
yā sthitiḥ saiva sukham ॥15॥

duḥkhamiti anātmārūpaḥ viṣayasāṅkalpa eva duḥkham ॥ 16॥

svarga iti ca satsaṃsargaḥ svargaḥ | naraka iti ca
asatsaṃsāra viṣaya janasaṃsarga eva narakaḥ ॥ 17 ॥

bandha iti ca anādyavidyāvāsanayā jāto'hami-
tyādisāṅkalpo bandhaḥ ॥18॥

pitṛmāṭṛsahodaradārāpatya- gṛhārāmakṣetramamatā
saṃsārāvaraṇasaṅkalpo bandhaḥ ॥19॥

What is Sukha (Happiness)? It is state of being of the nature of bliss, having cognized through experience the reality of Saccidananda [Or that which is be-ness, consciousness and bliss].
What is Svarga (Heaven)? It is the association with Sat (Either good men or Brahman which is Sat, the true]. What is Naraka (hell)? It is association with that which brings about this mundane existence which is Asat [the false]. [Verse 15, 16, 17, 18, 19]

कर्तृत्वाद्यहङ्कारसङ्कल्पो बन्धः ॥२०॥

अणिमाद्यष्टैश्व-र्याशासिद्धसङ्कल्पो बन्धः ॥२१॥

देवमनुष्याद्युपासना-कामसङ्कल्पो बन्धः ॥२२॥

यमाद्यष्टाङ्गयोगसङ्कल्पो बन्धः ॥२३॥

वर्णाश्रमधर्मकर्मसङ्कल्पो बन्धः ॥२४॥

आज्ञाभयसंशयात्मगुणसङ्कल्पो बन्धः ॥२५॥

यागव्रत-तपोदानविधिविधानज्ञानसम्भवो

बन्धः ॥२६॥

केवलमोक्षा-पेक्षासङ्कल्पो बन्धः ॥२७॥

सङ्कल्पमात्रसंभवो बन्धः ॥२८॥

kartṛtvādyahāṅkārasaṅkalpo bandhaḥ ॥20॥

aṇimādyasṭaiśva-ryāsāsiddhasaṅkalpo bandhaḥ ॥21॥

devamanuṣyādyupāsana-kāmasaṅkalpo bandhaḥ ॥22॥

yamādyasṭāṅgayogasaṅkalpo bandhaḥ ॥ 23॥

varṇāśramadharmakarmasaṅkalpo bandhaḥ ॥24॥

ājñābhayaśaṃsayātmaguṇasaṅkalpo bandhaḥ ॥25 ॥

yāgavrata-tapodānavidhividhānajñānasambhavo

bandhaḥ ॥26॥

kevalamokṣā-pekṣāsaṅkalpo bandhaḥ ॥27॥

saṅkalpamātrasambhavo bandhaḥ ॥28॥

What is Bandha[Bondage]? Such Sankalpas [thoughts] as “I was born,” etc., arising from the affinities of beginningless Ajnana form bondage. The thoughts obscuration [or mental ignorance] of the mundane existence of “Mine” in such as father, mother, brother, wife, child, house, gardens, lands, etc., are bondages. The thought of I-ness as actor, etc., are bondage. The thought of the development in oneself of the eight siddhis {Higher Psychological powers) as Anima and others is Bondage. The thought of propitiating the angels, men, etc., is bondage. The thought of going through the eight means of Yoga Practice, Yama, etc., is bondage. The thought of performing the duties of one’s own caste and orders of life is bondage. The thought that command, fear and doubt are the attributes of [or pertain to] Atman is bondage. The thought of knowing the rules of performing Sacrifices, Vows, austerity and gift is bondage. Even the mere thought of desire for Moksha (Emancipation) is bondage. By the very act of thought, bondage is caused. [Verse 20, 21, 22, 23, 24, 25, 26, 27, 28]

Verse 29

मोक्ष इति च नित्यानित्यवस्तुविचारादनित्यसंसारसुख-
दुःखविषयसमस्तक्षेत्रममताबन्धक्षयो मोक्षः ॥२९॥

mokṣa iti ca nityānityavastuvicārādanityasaṃsārasukha-
duḥkhaviṣayasamastakṣetramamatābandhakṣayo mokṣaḥ ॥ 29 ॥

What is Moksha [Emancipation]? Moksha is the (State of) the annihilation, through the discrimination of the eternal from the non-eternal, of all thoughts of bondage, like those of ‘Mine’ in objects of Pleasure and Pain, lands, etc., in this transitory mundane existence. [Verse 29]

Verse 30

उपास्य इति च सर्वशरीरस्थचैतन्यब्रह्मप्रापको
गुरुरुपास्यः ॥३०॥

upāśya iti ca sarvaśarīrasthacaitanyabrahmaprāpako
gururupāśyaḥ || 30 ||

Who is Upasya [or fit to be worshipped]? That Guru (or Spiritual instructor) who enables (The disciple) to attain to Brahman, the Consciousness that is in all bodies. [Verse 30]

Verse 31

शिष्य इति च विद्याध्वस्तप्रपञ्चावगाहितज्ञानावशिष्टं
ब्रह्मैव शिष्यः ॥३१॥

śiṣya iti ca vidyādhvastaprapañcāvagāhitajñānāvaśiṣṭam
brahmaiva śiṣyaḥ ||31||

Who is Sisya (The disciple)? The disciple is that brahman alone that remains after the consciousness of the universe has been lost (in him) through Brahmic wisdom. [Verse 31]

Verse 32

विद्वानिति च सर्वान्तरस्थस्वसंविद्रूपवि-
द्विद्वान् ॥३२॥

vidvāniti ca sarvāntarasthasvasaṃvidrūpavi-
dvidvān || 32 ||

Who is Vidvan (the learned)? It is the who has cognized the true form (or reality) of his own consciousness that is latent in all. [Verse 32]

Verse 33

मूढ इति च कर्तृत्वाद्यहङ्कारभावारूढो
मूढः ॥३३॥

mūḍha iti ca kartṛtvādyahaṅkārabhāvārūḍho
mūḍhaḥ ॥33॥

Who is Mudha [the ignorant]? He who has the egoistic conception of the body, Caste, orders of life, actor, enjoyer and others. [Verse 33]

Verse 34

आसुरमिति च ब्रह्मविष्ण्वीशानेन्द्रादीना-
मैश्वर्यकामनया निरशनजपाग्निहोत्रादि-
ष्वन्तरात्मानं सन्तापयति चात्युग्रराग-
द्वेषविहिंसा दम्भाद्यपेक्षितं तप आसुरम् ॥३४॥

āsuramiti ca brahmaviṣṇvīśānendrādīnā-
maīśvaryaśāmanayā niraśanajapāgnihotrādi-
ṣvantarātmānaṃ santāpayati cātyugrarāga-
dveṣavihiṃsā dambhādyapekṣitaṃ tapa āsuram ॥34॥

What is Asura [The Demoniactal]? It is the Tapas [Austerity] Practised by one inflicting trouble on the Atman within through Japa (or inaudible muttering of Mantras), abstinence from food, Agnihotra [the performance of the worship of fire], etc., attended with cruel desire, hatred, pain, hypocrisy and the rest for the purpose of acquiring the powers of Vishnu, Brahma, Rudra, Indra and others. [Verse 34]

Verse 35

तप इति च ब्रह्म सत्यं जगन्मिथ्येत्यपरोक्ष-
ज्ञानाग्निना ब्रह्माद्यैश्वर्याशासिद्धसङ्कल्प-
बीजसन्तापं तपः ॥३५॥

tapa iti ca brahma satyaṃ jaganmithyetyaparokṣa-
jñānāgninā brahmādyaiśvaryāśāsiddhasaṅkalpa-
bījasantāpaṃ tapaḥ ॥35॥

What is Tapas? Tapas is the act of burning - Through the fire of direct cognition of the knowledge that Brahman is the truth and the Universe, a Myth - The Seed of the deep-rooted desire to attain the powers of Brahman, etc. [Verse 35]

Verse 36

परमं पदमिति च
प्राणेन्द्रियाद्यन्तःकरणगुणादेः परतरं
सच्चिदानन्दमयं नित्यमुक्तब्रह्मस्थानं
परमं पदम् ॥३६॥

paramaṃ padamiti ca
prāṇendriyādyantaḥkaraṇaguṇādeḥ parataraṃ
saccidānandamayaṃ nityamuktabrahmasthanam
paramaṃ padam ॥36॥

What is Paramapada [The supreme abode]? It is the seat of the eternal and emancipated Brahman which is far superior to Pranas (The vital airs), the organs of sense and actions, the internal organs (of thought), the Gunas and others, which is of the nature of Saccidananda and which is the witness to all. [Verse 36]

Verse 37

ग्राह्यमिति च देशकालवस्तु-
परिच्छेदराहित्यचिन्मात्रस्वरूपं ग्राह्यम् ॥३७॥

grāhyamiti ca deśakālavastu-
paricchedarāhityacinmātrasvarūpaṃ grāhyam ॥37॥

What is Grahya [or fit to be taken in]? Only that reality of Absolute consciousness which is not conditioned by space, time or Substance. [Verse 37]

Verse 38

अग्राह्यमिति च स्वस्वरूपव्यतिरिक्तमायामय-
बुद्धीन्द्रियगोचरजगत्सत्यत्वचिन्तनमग्राह्यम् ॥ ३८ ॥

agrāhyamiti ca svasvarūpavyatiriktamāyāmaya-
buddhīndriyagocarajagatsatyatvacintanamagrāhyam ॥38॥

What is Agrahya? The thought that this universe is truth this universe which is different from one's Self and which being subject to Maya (or illusion) forms the Objects of (Cognition of) Buddhi and the Organs. [Verse 38]

Verse 39

संन्यासीति च सर्वधर्मान्परित्यज्य निर्ममो
निरहङ्कारो भूत्वा ब्रह्मेष्टं शरणमुपगम्य
तत्त्वमसि अहं ब्रह्मास्मि सर्वं खल्विदं ब्रह्म
नेह नानास्ति किञ्चनेत्यादिमहावाक्यार्था-
नुभवज्ञानाद्ब्रह्मैवाहमस्मीति निश्चित्य
निर्विकल्पसमाधिना स्वतन्त्रो यतिश्चरति स संन्यासी
स मुक्तः स पूज्यः स योगी स परमहंसः सोऽवधूतः
स ब्राह्मण इति ॥३९॥

saṁnyāsīti ca sarvadharmānparityajya nirmamo
nirahaṅkāro bhūtvā brahmeṣṭaṁ śaraṇamupagamya
tattvamasi ahaṁ brahmāsmi sarvaṁ khalvidaṁ brahma
neha nānāsti kiñcanetyādimahāvākyaṛthā-
nubhavajñānādbrahmaivāhamasmīti niścitya
nirvikalpasamādhinā svatantro yatiścarati sa saṁnyāsī
sa muktaḥ sa pūjyaḥ sa yogī sa paramahaṁsaḥ so'vadhūtaḥ
sa brāhmaṇa iti ॥ 39 ॥

Who is the Sannyasi [Ascetic]? A Sannyasi is an ascetic who having given up all the duties of caste and orders of life. Good and bad actions, etc., being freed from [the conception of] “I” and ‘Mine” and having taken his refuge in Brahman alone, roams at large practicing Nirvikalpa Samadhi and being firmly convinced of “I am Brahman” through the realization of the meaning of such sacred (Vedic) sentences as “Thou are That” ‘All this is verily Brahman” and “here there is no Manyess in the least”. He only is an emancipated person. He only is fit to be adored. He only is a Yogin. He only a Paramahamsa. He only is an Avadhuta. He only is a Brahman. [Verse 39]

Verse 40

इदं निरालम्बोपनिषदं योऽधीते गुर्वनुग्रहतः
सोऽग्निपूतो भवति स वायुपूतो भवति न स
पुनरावर्तते न स पुनरावर्तते पुनर्नाभिजायते
पुनर्नाभिजायत इत्युपनिषत् ॥४०॥

idaṃ nirālabhōpaniṣadaṃ yo'dhīte gurvanugrahataḥ
so'gnipūto bhavati sa vāyupūto bhavati na sa
punarāvartate na sa punarāvartate punarnābhijāyate
punarnābhijāyata ityupaniṣat ॥40॥

Whoever studies the Niralamba-Upanishad becomes, through the grace of Guru, Pure like fire. He becomes pure like Vayu (Air). He does not return. He is not born again: May he is not born again. [Verse 40]