Maitreya Upanishad
Sama Veda
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Chapter I:

- King Brahadratha, thinking body to be impermanent, having acquired indifference to objects, retired to the forest, leaving his eldest son to rule the kingdom.
- One who clings to gratifications of desires is found to return again to Samsara.
- I am in a foul body and need to be liberated.

Guru:

- Sakayana Muni.

Teaching:

- Sound, touch and others are Anartha (Evil).
- The Bhutatma, lower self, clinging to these never remembers the supreme seat.
- Through Tapas, Sattva quality is acquired, a pure mind is acquired, Parama Atma is reached.
- Attaining Atma, one reaches liberation.
- Fire without fuel is absorbed in its own womb.
- To a mind that has attained quiescence and truth, is not affected by sense objects and the events that occur through bondage of Karma are unreal.
• Whatever Citta thinks, of that nature he becomes.

• With purifying of Chitta, Karmas perish.

• One whose mind is cleansed attains the indestructible bliss through his own self.

• Meditate on Parameshwara who is witness to the play of Buddhi, object of supreme love, beyond reach of mind and speech, who has no beginning or end, who is Sat alone, being of the nature of light only, who is beyond meditation, who can neither be given up or grasped by the mind, who is without equal or superior, who is the permanent, who is of unshaken depth, who is without light or Darkness, who is all pervading, changeless, vehicleless, and who is wisdom of the nature of Moksha.

• I am he the Paramatma superior to Pratyagatma the lower self.

• Having given up all identification with family, body, one should dwell in that endless, most supreme bliss.
Adhyaya II:

- Body is a temple.
- The Jiva in it is Shiva alone.
- Having given up Ajnana, one should worship him with So-ham, I am he.
- **Dhyana:**
  - Abstracting the mind from sense objects.
- **Snana:**
  - Purifying the mind of its impurities.
- **Saucha:**
  - Subjugation of sensual organs – Indriyas.
- Body is impure being seat of happiness and misery.

Purification done by

- **Jnanam** (Wisdom)
- **Vairagya** (Indifference to objects)

- Liberated person gives up Ahamkara – I-amness, delusion of the house, wealth, possessions.
Delusion (Mother is dead)

Wisdom (Son is born)

- Chit, consciousness of the sun is ever shining in the resplendent Akasha of the heart.
- He neither sets nor rises.

**Sanyasa:**

- Union of Jiva (Atma) the lower self and Parama (Atma) the higher self at the 2 Sandhis morning and evening is termed Sannyasa.
- When indifference towards all objects arises in the mind, a learned person may take up Sannyasa.
- Do become of the form of that which remains after having given up all thoughts.
- Relinquishing the Vasanas, the seer, the seen and the visual, worship Atma alone, the supreme presence.
- The supreme state is where in all Sankalpas are at rest, which resembles the state of a stone, and which is neither waking or sleeping.
Adhyaya – III :

- I am the self and I am the non-self, I am Brahman.
- I am the source of all things.
- I am eternal, stainless, Vijnana, without honour and dishonor, without Gunas (Qualities), Shiva the Auspicious.
- I am neither existence nor non-existence I am without language, shining.
- I am happiness without grief.
- I am inside and outside, without all and within all.
- I am without number two.
- I am without the difference of Sat and Asat.
- I am without Sankalpa.
- I am without difference of Manyness.
- I am the form of immeasurable bliss.
- I am without body, without support, without bondage and liberation.
- I am the nature of A-kara, U-kara, Ma-kara.
- I am seer of all, without the eyes.
- I am always of the form of Chinmatra (Absolute consciousness).
- I am the light (Jyoti) in Chinmatra, absolute consciousness.
- I am free from past, present and future.
- I am without desires, without body, Gunaless, all alone, always of the same form, Purushottama – the Lord of all souls.
- Whoever hears this once, becomes himself Brahman.
- Thus is the Upanishad.
Slokas
ॐ ब्रह्मदृश्ये वै नाम राजा राज्ये ज्येष्ठं
पुत्रं निधापित्वेदमशाश्वं मन्यमानः
शरीरं वैराग्यमुपेतोदरण्यं निर्जेगाम।

स तत्र परमं तपः आस्थायात्मित्यमीक्षमाण
ऊर्धवबाहु-स्तिष्ठत्त्यन्ते सहस्रस्य
मुनिरिन्तिकमाजगामागिनि रिवाधूमकस्तेजसा
निर्देहनिनिवात्मवर्भगवाच्च-कायन्य
उत्तिष्ठोतिष्ठ वरं वृणीश्वेति राजानमब्रवीत्स
तस्मै नमस्कृत्योवाच भगवन्नाहमात्मवित्स
तत्तवविच्छृणुमो वयं स तवं नो
ब्रह्मत्तेतद्वृत्तं पुरस्तादशक्यं मा पृच्छ
प्रशनमैवकान्यान्त्यान्त्यान्वृणीश्वेति
शाकायन्यस्य चरणावभिमृख्यमानो राजेमां
गाथां जगाद॥१॥

Oṁ bṛhadārtho vai nāma rājā rājye jyeṣṭhaṁ
putraṁ nidhāpayitvedamaśāśvataṁ manyamānaḥ
śarīraṁ vairāgyamupeto'raṇyaṁ nirjagāma l
sa tatra paramaṁ tapa āsthāyādityamīkṣamāṇa
ūrdhvabāhu-stiṣṭhatyante sahasrasya
munirantikanājagāmāgni rivādhūmakastejasā
nirdahnīvaṁtvāidbhagavāñchā-kāyaṁ
uttiṣṭhottisṭha varaṁ vr̥ṇīśveti rājānamabravītsa
tasmai namaskṛtyovāca bhagavannāhamātmavittvaṁ
tattvacchṛṇumo vayaṁ sa tvaṁ no
brūhītyetadvṛttāṁ purastādaśakyaṁ mā pṛccha
praśnamaiśvākānyānāṃ prāṇaṁ vṛṇīśveti
śākāyanasya caraṅāvabhimṛṣyamāno rājemāṁ
gāthāṁ jagāda॥१॥
A king named Bhadratha, after having established his son in the kingdom, thinking that this body is non-eternal, reached the state of indifference towards the world (Vairagya), and went forth into the forest. There he stood, performing extreme austerity, keeping his arms erect, looking up at the sun. At the end of a thousand [Days] there came into the presence of the ascetic, the honorable knower of the Soul (Atman), Sakayanya, like a smokeless fire, burning as it were with glow. ‘Arise! Arise! Choose a Boon!’ Said he to the king. He did obeisance to him and said: “Sir, I am no knower of the soul (Atman). You are one who knows its true nature, we have heard. So, do you tell us.’ ‘Such things used to occur! Very difficult [to answer] is this question! Aiksvaka, choose other desires!’ Said Sakayanya. With his head touching that one’s feet, the king uttered this speech. [Chapter 1 - Verse 1]
“What is the use of these to me or any other? Oceans dry up, Mountains sink down. The positions of Dhruva (The polar Star) and of trees change. Earth is drowned. The Suras (Angels) run away, leaving their (respective) Places. (While such is the case), I am He in reality. Therefore of what avail to me is the gratification of desires since one who clings to the gratification of desires is found to return again and again to this Samsara (Mundane existence). You are able to extricate me (Out of this Samsara). I am drowned like a frog in a dry well. You are my refuge. [Chapter 1 - Verse 2]
“O Lord! This body was the result of sexual intercourse. It is without wisdom; it is hell (itself). It came out through the urinary orifice. It is linked together by bones. It is coated over with flesh. It is bound by skin. It is replete with faeces, urine, Vayu (Air), bile, Phlegm, marrow, fat, serum and many other impurities. O lord! To me in such a foul body (As this), You are my refuge”.

[Chapter 1 - Verse 3]
Chapter 1 - Verse 4 to 18

atha bhagavān chakāyanyāḥ suprīto 'bravidrājānāṁ
mahārāja bṛhadraṭhekaśvākuraṁśadhvajasīrṣātmajñāṁ
kṛtakṛtyastvaṁ marunāṁno viśrutośītyayaṁ
khalvātmā te katham bhagavānvarṇy ēti tāṁ hovāca || 4 ||
śabdāsparśamayā ye'rthā anarthā iva te sthitāḥ ||
yeṣāṁ saktaṁ bhūtātmaṁ na smarecchā pariṣadam || 5 ||
tapasā prāpyate satcha sattvātasmā prāpyate manāṁ ||
manasā prāpyate hṛdayātmaṁ hṛdayamāpatyā nivartate || 6 ||
yathā nirināṇo dharmāḥ svayonāvupārṣāmyati ||
svayonāvupārṣāntasāṁ manasaḥ satyagāminātha ||
iṃdrīyaṁarthāṁ vimsūbhāvanūtāḥ karmavānavāgaḥ || 8 ||
chittam eva hi sansārataprayātne śaṁdhyetāḥ ||
yacchittastanmayaḥ bhavati guhyametatsanātanam || 9 ||

अथ भगवान्चकायायः सुप्रीतोः ब्रविद्राजाः
महाराज बृहद्रथेष्वकुर्वाः शद्वजासीर्षात्मणाः
कृतकृत्यस्तवः मरुनास्मात् विश्रूतोः सीत्ययः
खल्वात्मा ते कतमो भगवान्वर्णम् इति तं होवाच || 4 ||
शब्दास्पर्शामया ये रथा अनर्था इव ते स्थिता: ।
येश्च सक्तस्तु भूतात्मा न स्मरेच्छा परं पदम् || 5 ||
tapasā prāpyate satāṃ satāvatasmā prāpyate manāṁ: ।
manasā prāpyate hṛdayātmaṁ hṛdayamāpatyā nivartate || 6 ||
yathā nirināṇo dharmāḥ svayonāvupārṣāmyati ||
svayonāvupārṣāntasāṁ manasaḥ satyagāminātha ||
iṃdrīyaṁarthāṁ vimsūbhāvanūtāḥ karmavānavāgaḥ || 8 ||
chittam eva hi sansārataprayātne śaṁdhyetāḥ ।
yacchittastanmayaḥ bhavati guhyametatsanātanam || 9 ||
चित्तस्य हि प्रसादेण हन्ति कर्म शुभाशुभम्।
प्रसन्नात्मातमनि स्थित्वा सुखमक्षयमशनुते ॥१०॥
समासकं यदा चितं ज्ञनोदिवेशयोगचरम्।
यद्येवं बहमणि स्वात्त्वको न मुच्येत बन्धनात् ॥११॥
हत्पुण्डरीकमध्ये तु भावयेतपरमेश्वरम्।
साक्षिणं बुद्धिवृत्तस्य परमपेमोगचरम् ॥१२॥
अगोचरं मनोवाचामव्याहृतादिसमप्लवम्।
सत्तामात्रप्रकाशकाशप्रकाशं भावानाटिगम् ॥१३॥
अहेयमनुपदेयमसामान्यविशेषणम्।
धृवं स्तिमितगम्भीरं न तेजो न तमस्ततम्।
निर्विकल्पं निराभासं निर्वाचनमयसंविदम् ॥१४॥
नित्यं शुद्धो बुद्धमुक्तस्वभावः।
सत्यं सूक्ष्मं संविभुवचाद्वितीयः।
आनन्दाधिर्यं परं सोऽस्मि-मस्मि प्रत्यगधातुर्नात्र संशीतिरस्ति ॥१५॥

cittasya hi prasādena hanti karma śubhāśubham |
prasannātmātmani sthitvā sukhamakṣayamaṇaṁ nute || 10||
samāsaktam yadā cittaṁ jantorviṣaya-agocaram ||
yadyevaṁ brahmaṇi syāt tātka na mucyeta bandhanāt || 11||
hṛt punditsarikamadhye tu bhāvya-yeta-paramesvaram ||
sākṣiṇaṁ buddhicīrttasya paramapremo-agocaram || 12||
agocaraṁ manovacāmavadhūtaṁ-disamplavam ||
sattāmāt-prakāśaikapra-kāsāṁ bhāvanātigam || 13||
aheyamanupā-deyamasāmān-viśeṣaṇam ||
dhruvaṁ stimitagambhiṁ na tejo na tamastatam ||
nirvikalpaṁ nirābhāsāṁ nirvānāmayasaṁvidam || 14||
nityaḥ sūdho buddhamuktasva-bhāvah ||
satyaḥ sūkṣmaḥ satvabhu-viścādviṭīyaḥ ||
ānandābhīryaḥ paraḥ so'ha-masmi pratyagdha-turnātra samśītirasti || 15||
ānandamantarnijamāśrayaṁ ta-
maśāpiśācimavamanayantam I
ālokayantaṁ jagadindrajāla-
māpatkathaṁ māṁ praviśedasaṅgam I 16 I
varṇā śramācārayuta vimūḍhāḥ
karmāṇusāreṇa phalaṁ labhante I
varṇādīdharmam hi parityajantaḥ
svānandatṛptaḥ puruṣā bhavanti I 17 I
varṇāśramaṁ sāvayavaṁ svarūpa-
mādyantayuktaṁ hyatikṛcchramātram I
putrādideheṣvabhimānaṁśūnyaṁ
bhūtvā vasetsaukhyatame hyananta iti I 18 I
Thereupon lord Sakayanya was pleased and addressed the King thus: “O Maharaja, Brhadratha, the flag of the Iksvaku race, you are an Atmajnani. You are one that has done his duty. You are famous by the name of Marut”. At which the King asked: “O Lord! In what way, can you describe Atma?” To which he replied thus: “Sound, touch, and others which seem to be Artha (wealth) are in fact Anartha (Evil). The Bhutatma (The lower Self) clinging to these never remembers the Supreme Seat. Through Tapas, Sattva (Quality) is acquired; through Sattva, a (Pure) mind is acquired; and through mind, (Parama) Atma, (The higher Self) is reached, Through attaining Atma, one gets liberation. Just as fire without fuel is absorbed into its own womb, So Citta (thought) Through the destruction of its modifications is absorbed into its own womb (Source). To a mind that has attained quiescence and truth, and which is not affected by sense-Objects, the events that occur to it through the bondage of karma are merely unreal. It is Citta alone that is Samsara. It should be cleansed with effort. Whatever his Citta (Thinks), of that nature he becomes. This is an archaic mystery. With the purifying of Citta, one makes both good and bad Karmas to Perish. One whose mind is thus cleansed attains the indestructible bliss (through his own Self). Just as Citta becomes united with an Object that comes across it, so why should not one (be released) from bondage, when one is united with Brahman. One should meditate in the middle of the lotus of the heart, Paramesvara 9The highest Lord) who is the witness to the Play of Buddhi, who is the Objects of Supreme love, who is beyond the reach of mind and speech, who has no beginning or end, who is Sat alone being of the nature of light only, Who is beyond meditation, who can neither be given up nor grasped (By the mind), who is without equal or superior, who is the permanent, who is of unshaken depth, who is without light or darkness, who is all-pervading, changeless and vehicleless, and who is wisdom of the nature of Moksha (Salvation).
I am He-that Paramatma who is the eternal, the pure, the liberated, of the nature of wisdom, the true, the subtle, the all-pervading, the secondless, the ocean of bliss, and one that is superior to Pratyagatma (The lower Self). There is no doubt about it. How will Calamity (or bondage) Approach me who am depending upon my own bliss in my heart, who have put to shame the ghost of desires, who look upon this universe as (But) a Jugglery and who am not associated with anything. The ignorant with their observance of the castes and orders of life obtain their fruits according to their Karmas. Men who have given up all duties of castes, etc., rest content in the bliss on their own Self. The distinctions of caste and orders of life have divisions among them, have beginning and end, and are very painful. Therefore having given up all identification with sons and as well as body, one should dwell in that endless and most supreme Bliss”. [Chapter 1 - Verse 4 to 18]
Then lord Maitreya went to Kailasa and having reached it asked Him thus: “O Lord! Please initiate me into the mysteries of the highest Tattva.” To which Mahadeva replied: “The body is said to be a temple. The Jiva in it is Siva alone. Having given up all the cost off offerings of Ajnana, one should worship Him with so’ham (I am He). The cognition of everything as non-different from oneself of Jnana (wisdom). Abstracting the mind from sensual Objects is Dhyana (Meditation). Purifying the mind of its impurities is Snana (Bathing). The subjugation of the Indriyas (Sensual organs) is Sauca (Purification). One should drink the nectar of Brahman and beg food for maintaining the body. Having one (Though) alone, he should live at a solitary place without a second. The wise man should observe thus: Then he obtains Absolution. [Chapter 2 - Verse 1 to 3]
जातं मृतमिदं देहं मातापितृमलात्मकम् ।
सुखुदवालयामेध्यं स्पृष्ट्वा स्नानं विधीयते ॥ ४॥
धातुबद्धं महारोगं पापमन्दिरमधुवम् ।
विकाराकारविस्तीर्णं स्पृष्ट्वा स्नानं विधीयते ॥ ५॥
नवद्वारामलसायं सदा काले स्वभावजम् ।
दुर्गन्धं दुर्मलोपेतं स्पृष्ट्वा स्नानं विधीयते ॥ ६॥
मातृसूककसबन्धं सूक्ष्मक सह जायते ।
मृतसूक्षं देहं स्पृष्ट्वा स्नानं विधीयते ॥ ७॥
अहम्ममेति विश्वमुखलपंगनंदिमोचनम् ।
शुद्धशैचयमिति प्रोक्तं मृजजलाभ्यां तु लौकिकं ॥ ८॥
चित्तशुद्धिकरं शौचं वासनात्रयनाशनं ।
ज्ञानवैराग्यसूतियः क्षालनाच्छूच्छुच्छते ॥ ९॥

jā塔म् mṛtamidam deham mātāpitṛmalātmakam ।
sukhaduvākālayāmedhyāṃ spṛṣṭvā snānam vidhiyate ॥ ४॥
dhātubaddham mahārogam pāpamandiramadhruvam ।
vikārākāraristirṇāṃ spṛṣṭvā snānam vidhiyate ॥ ५॥
navadvāramalasāvāṃ saddā kāle svabhāvajam ।
durgandham durmalopetaṃ spṛṣṭvā snānam vidhiyate ॥ ६॥
māṭṛśūtakasambandham sūtake saha jāyate ।
mṛtasūtakajam deham spṛṣṭvā snānam vidhiyate ॥ ७॥
ahammameti viṃmutralepandhādimocanam ।
śuddhāsaucamiti proktāṃ mṛjjalābhyāṃ tu laukikam ॥ ८॥
cittāśuddhikaraṃ saucam vāsanātrayanāśanam ।
jñānavāraṅgāyamṛttyaiḥ kṣālanācchaucamucyate ॥ ९॥
“This body is subject to birth and death. It is of the nature of the secretion of the father and mother. It is impure, being the seat of happiness and misery. (Therefore) bathing is prescribed for touching it. It is bound by the Dhatus (Skin, blood, etc.), is liable to severe diseases, is a house of sins, is impermanent and is of changing appearance and side. (Therefore) bathing is prescribed for touching it. Foul matter is naturally Oozing out always from the nine holes. It (body) contains bad odour and foul excrement. (Therefore) bathing is prescribed for touching it. It is connected (or tainted) with the child-birth impurity of the mother and is born with it. It is also tainted with death impurity. (Therefore) bathing is prescribed for touching it. (The conception of) “I and mine” is the odour arising from the besmeared dung and urine. The release from it is spoken of as the perfect purification. The (External) purification by means of water and earth is on account of the worldly concerns. The destruction of the threefold affinities (Of sastras, world and body) generates the purity for cleansing Citta. That is called the (Real) purification which is done by means of the earth and water of Jnana (Wisdom) and Vairagya (Indifference to Objects). [Chapter 2 - Verse 4 to 9]
अद्वैतभावनाखैस्मभक्ष्यं द्वैतभावनम् ।
गुरुशस्त्रोक्तभावेन भिक्षोभैर्भक्षं विधियते ॥ १०॥
विद्वानम्वदेशामुच्यं सन्यासान्तरं स्वतः ।
कारागारविनिर्मृकतचोवद्दूरतो वसेत् ॥ ११॥
अहंकारस्वतं विद्वानं मोहमन्दिरम् ।
आशापत्नी त्यजेद्यावतावन्मुक्तो न संशयः ॥ १२॥
मृता मोहयो माता जातो बोधयः सुतः ।
सूक्तद्वयसम्प्राप्ती कथं सन्ध्यामुपासमेह ॥ १३॥
हदाकाशे चिदादित्यः सदा भासति भासति ।
नास्तभासति न चोदेति कथं सन्ध्यामुपासमेह ॥ १४॥
एकमेवाद्वितीयं यद्गुरोर्वक्येन निश्चितम् ।
एतदेकान्ततिमित्युक्तं न मथो न वनान्तरम् ॥ १५॥
advaitabhāvanābhāikaḥṣamabhāksyaḥ dvaitabhāvanam ।
guruśastroktabhāvena bhikṣorbhāikṣaṁ vidhiyate ॥ १०॥
vidvānsvadesamutsṛjjya saṃnyāsānantaṁ svataḥ ।
kārāgāravinirmuktacoravaddūrato vaset ॥ ११॥
ahankārasutaṁ vittabhrātaraṁ mohamandiram ।
āśāpatnī tyajedyāvattāvanmukto na saṃśayaḥ ॥ १२॥
mṛtā mohayingi mātā jāto bodhamayaḥ sutah ।
sūtkadavyasamprāptau kathāṁ sandhyāmupāśmahe ॥ १३॥
hṛdākāse cidādityaḥ sadā bhāsatī bhāsatī ।
nāstameti na codetī kathāṁ sandhyāmupāśmahe ॥ १४॥
ekaṃvedvitiyam yādgurorvākyena niṣcitam ।
etadekāntamityuktaṁ na matho na vanāntaram ॥ १५॥
असंशयवतात मुक्ति: संशयाविष्टचेतसाम्।
न मुक्तिर्जन्मजन्मान्ते तस्मादविश्वाससामप्नुयात्॥१६॥
कर्मत्यागानन्न संन्यासो न प्रेषोच्चारणेन तु।
सन्धौ जीवावत्मनोरैक्यं संन्यासः परिकीर्तितः॥१७॥
वमनाहारवद्यस्य भाति सर्वंशनादिषु।
तस्मायधिकार: संन्यासे त्यक्तदेहाभिमानिनः॥१८॥
यदा मनसि वैराग्यं जातं सर्वं वस्तुषु।
तदैव संन्यसेदविद्वानन्यथा पतितो भवेत्॥१९॥
द्रव्यार्थमन्नवस्त्रार्थ यः प्रतिष्ठारथमेव वा।
संन्यसेदुधर्यक्षणं स मुक्तिं नाप्तुमहति॥२०॥

asaṃsavyavatāṁ muktiḥ saṃsāyāviṣṭacetasām ā
na muktirjanmajanmante tasmādviśvāsamāpnuyāt ā
karmatyaṅgānaḥ saṃnyāsō na preṣočchāraṇeṇa tu ā
saṃdhau jīvātmanoraiyaṁ saṃnyāsaḥ parikīrtitaḥ ā
vamanāhāraravadyāya bhāti sarveṣaṇādiṣu ā
tasyādhikāraḥ saṃnyāse tyaktadehābhimāninaḥ ā
yadā manasi vairāgyaṁ jātaṁ sarvesu vastuṣu ā
tadaiva saṃnyasyedvidvānanyathā patito bhavet ā
dravyārtham annavastrārthaṁ yaḥ pratiṣṭhārthameva vā ā
saṃnyasyedduḥhayabhrāṣṭaḥ sa muktiṃ nāptumarhati ā
“The conception of Advaita (Non-dualism) should be taken in as the Bhiksa (Alms-food); (but) the conception of Dvaita (dualism) should not be taken in. To a Sannyasi (Ascetic), Bhiksa is ordained as dictated by the Sastra and the Guru. After becoming a Sannyasa, a learned man should himself abandon his native place and live at a distance, like a thief released from prison. When a person gives up Ahamkara (i-am-ness) the son. Wealth, the brother, delusion, the house, and desire, the wife, there is no doubt that he is an emancipated person, delusion, the mother is dead. Wisdom, the son is born. In this manner while two kinds of pollution have occurred, how shall we (the ascetics) observe the Sandhyas (conjunction periods)? The Cit (consciousness) of the sun is ever shining in the resplendent Akasa of the heart. He neither sets nor rises; while so, how shall we perform the Sandhyas? Ekanta (Solitude) is that state of one without second as determined by the words of a Guru. Monasteries or forests are not solitudes. Emancipation is only for those who do not doubt. To those who doubt, there is no salvation even after many births. Therefore one should attain faith. (Mere) abandoning of the Karmas or of the Mantras uttered at the initiation of a Sannyasi (ascetic) will not constitute Sannyasa. The union of Jiva (-Atma) (the lower self) and Parama (-Atma) (The higher self) at the tow Sandhis (Morning and evening) is termed Sannyasa. Whoever has a nausea for all Isana (desires) and the rest as for vomited food, and is devoid of all affection for the body, is qualified for Sannyasa. At the moment when indifference towards all Objects arises in the mind, a learned person may take up Sannyasa. Otherwise, he is fallen person. Whoever becomes a Sannyasi on account of wealth, food, clothes and fame, becomes fallen in both (as a Sannyasi and as a householder); (then) he is not worthy of Salvation. [Chapter 2 - Verse 10 to 20]
उत्तमा तत्त्वचिन्तनैव मध्यमं शास्त्रचिन्तनम्
अधमा मन्त्रचिन्ता च तीर्थंभावं तं धमाधमा || २९ ||
अनुभूतिः विना मूढः वृथा ब्रह्मणि मोदते
प्रतिबिम्बितशाखायाग्रलास्वादनमोदवत् || २२ ||
न त्यजेच्छेद्यतिमुक्तो यो माधुकरमातरम्
वैराग्यजनकं श्रद्धाकलं ज्ञाननन्दनम् || २३ ||
धनवृद्धा वयोवृद्धा विद्यावृद्धास्तथैव च
ते सर्वे ज्ञानवृद्धस्य किंकरा: शिष्यकिंकरा: || २४ ||
यन्मायया मोहितवेतसो मामात्मानमापूर्णमलब्धवन्तः
परं विदग्दोधरपूरणाय
श्रमन्ति काका इव सूरयोपिषि || २५ ||
पाषाणलोहमिमृणमयविग्रहेशु पूजा पुर्जनमभोगकरी मुमुक्तोः
तस्माद्यति: स्वहृद्यार्चनमेव कुर्या-द्वाह्यार्चनं परिहर्दपुर्शवाय || २६ ||

उत्तमा तत्त्वचिन्ता िवा मध्यया शास्त्रचिन्तनम्
adhamā mantrācintā ca tīrthbhrāntyadhamādhamā || २१ ||
anubhūtim vinā mūḍho vṛthā brahmaṇi modate
dpratibimbaśākhāgraphalāsvādanamodavat || २२ ||
na tyajeccedyātīrmutkto yo mādhukaramātaram
vairāgyajanaṇakaṃ śraddhaṅkalatram jñānanandanaṃ || २३ ||
dhanavṛddhā vayovṛddhā vidyāvṛddhāstathāvaḥ
te sarve jñānavṛddhasya kimkaraḥ śisyakimkaraḥ || २४ ||
yanmāyaḥ mohitacetaso maṁmātmānāpūrṇamalabdhvante paraṁ
dvedgdoḍharpaṇāy
dbhramanti kākā iva sūrayopī || २५ ||
pāṣañlahamanāṇimṣmayavigraheṣu
pujā punarjananabhogakari mumukṣoḥ
tasmādyatiḥ svahṛdayārccaneva kurya-
dbāhyārccanaḥ parihredapunarbhavay || २६ ||
अन्तःपूर्णां बहिःपूर्णां पूर्णकुम्भ इवार्णवे ।
अन्तःशून्यां बहिःशून्यां शून्यकुम्भ इवाम्बरे ॥२७॥
मा भव ग्राह्यभावात्मा ग्राहकात्मा च मा भव ।
भावनामखिं त्यक्तवा चचिष्णूं तन्मयो भव ॥ २८॥
द्रष्टृदर्शनदशयानि त्यक्तवा वासनया सह ।
दर्शनप्रथमभासमात्मानं केवलं भज ॥ २९॥
संशान्तसर्वसंकल्पा या शिलावदवस्थितिः ।
जाग्रन्निन्द्राविनिमुक्ता सा स्वरूपस्थितिः परा ॥ ३०॥

antahpūrṇo bahihpūrṇaḥ pūrṇakumbha āvānave ।
antahśūnyo bahihśūnyaḥ śūnyakumbha āvāmbare ॥ २७॥
mā bhava grahīyabhāvātmā grahakātmā ca mā bhava ।
bhāvanāmakhamḥ tyaktvā yacchītaṁ tanmayo bhava ॥ २८॥
draṣṭṛdarśanadṛśyānī tyaktvā vāsanayā saha ।
darśanaprathamaḥbhāsamsātmānaṁ kevalaṁ bhaja ॥ २९॥
saṁśāntasarvasaṁkalpā ya śilāvadavasthithiḥ ।
jāgrannidrāvinimuktā sā svarūpaasthitih parā ॥ ३०॥
“The thought of (contemplation upon) Tattvas is the transcendental one; that of the Sastras, the middling, and that of mantras, the lowest. The delusion of Pilgrimages is the lowest of the lowest. Like one, who, having seen in water the reflection of fruits in the branches of trees, tastes and enjoys them, the ignorant without self-cognition are in vain overjoyed with (As if they reached) Brahman. That ascetic is an emancipated person who does not abandon the internal alms-taking (Viz., the meditation upon the non-dual), generating Vairagya as well as faith the wife, and wisdom the son. Those men (termed) great through wealth, age, and knowledge, are only servants to those that are great through their wisdom as also the their disciples. Those whose minds are deluded by Maya, however learned they may be, do not attain me, the all-full Atma, and roam about like crows, simply for the purpose of filling up their belly, well burnt up (by hunger, etc.) For one that longs after salvation, the worship of images made of stone, metals, gem, or earth, is productive of rebirth and enjoyment. Therefore the ascetic should perform his own heart-worship alone, and relinquish external worship in order that he may not be born again. Then like a vessel full to its brim in an ocean, he is full within and full without. Like a vessel void in the ether, he is void within and void without. Do not become (or differentiate between) the Atman that knows or the Atman that is known. Do become of the form of that which remains, after having given up all thoughts. Relinquishing with their Vasanas the seer, the seen and the Visual, worship Atman alone, the resplendent supreme presence. That is the real supreme State wherein all Sankalpas (thoughts) are at rest, which resembles the state of a stone, and which is neither waking nor sleeping. [Chapter 2 - Verse 21 to 30]
अहमस्मि परशास्मि ब्रह्मास्मि प्रभवोऽस्म्यहम् ।
सर्वलोकगृहुःचामि सर्वलोकेऽस्मि सोऽस्म्यहम् ॥ १॥
अहमभास्मि सिद्धोऽस्मि शुद्धोऽस्मि परमोऽस्म्यहम् ।
अहमस्मि सोऽस्मि नित्योऽस्मि विमलोऽस्म्यहम् ॥ २॥
विज्ञानोऽस्मि विशेषोऽस्मि सोऽस्मि सकलोऽस्म्यहम् ।
शुभोऽस्मि शोकहीनोऽस्मि चैतन्योऽस्मि सोऽस्म्यहम् ॥ ३॥
मानवमानहीनोऽस्मि निर्गुणोऽस्मि शिवोऽस्म्यहम् ।
दृष्टादृष्टविहीनोऽस्मि द्वन्द्वविहीनोऽस्मि सोऽस्म्यहम् ॥ ४॥
भावाभावविहीनोऽस्मि भास्मि भास्मि भास्मि भास्मि ।
शून्याशून्यप्रभावोऽस्मि शोभनाशोभनोऽस्म्यहम् ॥ ५॥
तुल्यातुल्यविहीनोऽस्मि नित्यः शुद्धः सदाशिवः ।
सर्वसर्वविहीनोऽस्मि सत्तविकोऽस्मि सदास्म्यहम् ॥ ६॥

ahamasmiparasccasmi brahamasmiprabhavo'smyaham ।
sarvalokaguruścami sarvalokesmi so'smyaham ॥ 1॥
ahamevasmi siddho'smi suddho'smi paramo'smyaham ।
ahamasmisomo'smi nityo'smi vimalo'smyaham ॥ 2॥
vijñanosmi vises'o'smi somo'smi sakalo'smyaham ।
subhosmi sokahino'smi caitanyo'smi samo'smyaham ॥ 3॥
mānāvamanahino'smi nirguṇo'smi śivo'smyaham ।
dvaitadvaitavihino'smi dvandvahino'smi so'smyaham ॥ 4॥
bhāvabhāvavihino'smi bhāsāhino'smi bhāsmyaham ।
sūnyāśūnyaprabhavo'smi śobhanāśobhanosmyaham ॥ 5॥
tulyātulyavihino'smi nityāḥ suddhaḥ sadāśivaḥ ।
sarvāsarvavihino'smi sattviko'smi sadāsmyaham ॥ 6॥
एकसङ्ख्याविहीनोऽस्मि द्विसङ्ख्यावाहनं न च ।
सदसद्भेदाहीनोऽस्मि सङ्कल्पसहितोस्मयम् ॥ ७॥
नानात्मभेदाहीनोऽस्मि ह्यखण्डानन्दविग्रहः ।
नाहमस्मि न चान्योऽस्मि देहादिरहितोस्मयम् ॥ ८॥
आश्रयाभयाहीनोऽस्मि आधारहितोस्मयम् ।
बन्धमोक्षात्माहीनोऽस्मि शुद्धब्रह्मात्मस्मि सोस्मयम् ॥ ९॥
चितादिसर्वविहीनोऽस्मि परमोऽस्मि परात्मपरः ।
सदा विचारपूर्व्योऽस्मि निविचारोऽस्मि सोस्मयम् ॥ १०॥
अकारोकारलुप्योऽस्मि मकरोऽस्मि सनातनः ।
धातुवैधानविहीनोऽस्मि ध्येयाहीनोऽस्मि सोस्मयम् ॥ ११॥

ekasaṅkhyāvīhīnō'smi dvisaṅkhyāvāhanaṁ na ca ।
sadasadbhedahīnō'smi saṅkalpsahitosmyam ॥ ७॥
nānātmbhedahīnō'smi hyakhaṇḍānandavigrahaḥ ।
nāhamasmi na cānyō'smi deha dirahito'smyam ॥ ८॥
aśrayāśrayahīnō'smi ādhāra rahito'smyam ।
bhandhamokṣādīhīnō'smi śuddhabrahmasmi so'smyam ॥ ९॥
cittādisarvahīnō'smi paramo'smi parātparaḥ ।
sadā vicārarūpo'smi nirvicāro'smi so'smyam ॥ १०॥
akārokkārarūpo'smi makaro'smi saṅātanaḥ ।
dhātrṛdhyānaviḥīnō'smi dhyeṣyāhīnō'smi so'smyam ॥ ११॥
“I am “I” (the self) I am also another (the not-self). I am Brahman. I am the Source (of all things). I am also the Guru of all worlds. I am of all the worlds. I am He. I am myself alone. I am Siddha. I am the pure. I am the supreme. I am. I am always He. I am the eternal. I am stainless, I am Vijnana. I am the excellent. I am Soma. I am the all. I am without honor of dishonor. I am without Gunas (Qualities). I am Siva (the auspicious). I am neither dual or non-dual. I am without the dualities (of heat or cold, etc.) I am He. I am neither existence nor non-existence. I am without language. I am the shining. I am the glory of void and non-void. I am the good and the bad. I am Happiness. I am without grief. I am Caitanya. I am equal (in all). I am the like and the non-like. I am the eternal, the pure, and the ever felicitous. I am without all and without not all. I am Sattvika. I am always existing. I am without the number one. I am without the number two. I am without the difference of Sat and Asat. I am without Sankalpa. I am without the difference of Manyness. I am the form of immeasurable bliss. I am one that exist not. I am the one that is not another. I am without body, etc. I am with asylum. I am without asylum. I am without support. I am without bondage or emancipation. I am pure Brahman. I am He. I am without Citta, etc. I am the supreme and the supreme of the Supreme. I am ever of the form of deliberation and yet am I without deliberation. I am He. I am of the nature of the Akara and Ukara as also of Makara. I am the earliest. The contemplator and contemplator I am without. I am One that cannot be contemplated. [Chapter 3 - Verse 1 to 11]
सर्वपूर्णस्वरूपस्मिः सत्त्वविश्वस्मिः ।
सर्वतीर्थस्वरूपस्मिः परमात्माः शिवः ॥ १२॥
लक्ष्यालक्ष्यविहिनोऽस्मिः लयहीनरसोऽस्मिः ।
मातृमातिविहिनोऽस्मिः मेयहीनः शिवोऽस्मिः ॥ १३॥
न जगतस्वरूपस्तात्स्मि नेत्रादितिहितोऽस्मिः ।
प्रवृद्धोऽस्मिः प्रवृद्धोऽस्मिः प्रसन्नोऽस्मिः परोऽस्मिः ॥ १४॥
सर्वन्द्रियविहिनोऽस्मिः सर्वकर्मकृतद्विः ।
सर्ववेदान्ततुष्टोऽस्मिः सर्वदा सुलभोऽस्मिः ॥ १५॥
मुदितामुदिताख्योऽस्मिः सर्वमौनफळोऽस्मिः ।
नित्यचिन्मात्रारूपोऽस्मिः सदा सचिन्मात्रोऽस्मिः ॥ १६॥
यत्किचिदयित हीरोऽस्मिः स्वल्पमण्डित नास्मिः ।
हृदयग्रन्थिहिनोऽस्मिः हृदयाभोजन्यद्यः ॥ १७॥
षड्विकारविहिनोऽस्मिः षड्कृष्णहितोऽस्मिः ।
अरिष्टकर्ममुक्तोऽस्मिः अन्तरांदंतरोऽस्मिः ॥ १८॥
sarvapūrṇasvarūpo'smi saccidānandalakṣaṇaḥ ।
sarvatīrthasvarūpo'smi paramātmāsmyahāṁ śivāḥ ॥ १२॥
lakṣyālakṣyavīhīnaśisāmi layhīnaraśo'smyaham ।
mātrmānavīhīnaśi meyāhīnaḥ śivo'smyaham ॥ १३॥
na jagatsvaradraśtaśi meyāhīnaraśo'smyaham ।
pravṛddho'smi prabuddho'smi prasanno'smi paro'smyaham ॥ १४॥
sarvendriyavīhīnaśi sarvakarmakṛtadpyaham ।
sarvavedāntatṛpto'smi sarvādā sulabho'smyaham ॥ १५॥
muditāmuditākhyo'smi sarvamaunaphalo'smyaham ।
nityacānmaṭraṇuḥo'smi sadā saccinmayo'smyaham ॥ १६॥
yatkiścidapi hīno'smi svalpamapaya ti nāsmyaham ।
hṛdayagranthihīnaśi hṛdayāmbhojamadhyagāḥ ॥ १७॥
ṣaḍvikāravīhīnaśi śaṭkoṣarahaṁo'smyaham ।
ariṣaḍvargaṃuktō'smi antaraṇantaro'smyaham ॥ १८॥
देशकालविमुक्तोस्मि दिगम्बरसुखोस्म्यहम्।
नास्ति नास्ति विमुक्तोस्मि नकारहितोस्म्यहम्।
||१९||
अखण्डकाशरूपोस्मि व्यखण्डकारमस्म्यहम्।
प्रपञ्चमुक्तचित्तोस्मि प्रपञ्चरहितोस्म्यहम्।
||२०||
सर्वप्रकाशरूपोस्मि चिन्मात्रज्ञोतिरस्म्यहम्।
कालत्तयविमुक्तोस्मि कामादिहितोस्म्यहम्।
||२१||
कायिकादिविमुक्तोस्मि निर्विवण: केवलोस्म्यहम्।
मुक्तिहीनोस्मि मुक्तोस्मि मोक्षहीनोस्म्यहम् सदा।
||२२||
सत्यसत्यादिहीनोस्मि सन्मात्रानानस्म्यहं सदा।
गन्तव्यदेशहीनोस्मि गमनादिविविज्ञाति।
||२३||
सर्वदा समरस्योस्मि शान्तोस्मि पुरुषोत्म।
एवं स्वानुभवो यस्य सोस्महस्मि न संशयः।
||२४||
यः श्रुणोति सकृद्वापि ब्रह्मैव भवति स्वयमित्यपिनिष्टः।
||२५||

desakālavimukto'smi digambarasukho'smyaham ||
nasti nasti vimukto'smi nakārāhito'smyaham ||
akhaṇḍākāśarūpo'smi hyakhaṇḍākāramasmyaham ||
prapañcamuktacitto'smi prapañcaraḥito'smyaham ||
sarvapraśārūpo'smi cintātājyotiraṃsmyaham ||
kālatrayavimukto'smi kāmādirahito'smyaham ||
kāyikādivimukto'smi nirguṇaḥ kevalo'smyaham ||
muktihino'smi mukto'smi mokṣahīno'smyaham sadā ||
satyaśatyādīhīno'smi sanmātrānāṃsmyaham sadā ||
gantavyadesaḥīno'smi gamanādvivarjitaḥ ||
sarvadā samarūpo'smi śānto'smi puruṣottamaḥ ||
evāṃ svānubhavo yasya so'hamsmi na saṃsārayah ||
yah śrñoti sakṛdvāpi brahmaiva bhavati svayamityupaniṣat ||
Am He. I have full form in all. I have the characteristics of Saccidananda. I am of the form of places of pilgrimages. I am the higher self and Siva. I am neither the thing defined nor non-defined. I am the non-absorbed Essence. I am not the measurer, the measure or the measured. I am Siva. I am not the universe. I am the seer of all. I am without the eyes, etc. I am the full grown. I am the wise. I am the quiescent. I am the destroyer. I am without any sensual organs. I am the doer of all actions. I am one that is content with all Vedantas (either books or Atmik Wisdom). I am the easily attainable. I have the name of one that is Pleased as well as the that is not. I am the fruits of all silence. I am always of the form of Cinmatra (Absolute consciousness). I am always Sat (Be-ness) and Cit (Consciousness). I am one that has not anything in the least. I am not one that has not anything in the least. I am without the heart-knot (Granthi). I am the being in the Middle of the lotus. I am without the six changes. I am without the six sheaths and without the six enemies. I am within the within. I am without place and time. I am of the form of happiness having the quarters as My garment. I am the emancipated One. Without bondage. I am without the “no”. I am of the form of the Partless. I am the Partless. I have Citta, though released from the universe. I am without the universe. I am of the form of all light. I am the light (Jyotis) in Cinmatra (Absolute Consciousness). I am free from the three periods (of time past, present, and future). I am without desires. I am without body. I am One that has no body. I am Gunaless. I am alone. I am without emancipation. I am the emancipated One. I am ever without emancipation. I am without truth or untruth. I am always One that is not different from Sat (Be-ness). I have no place to travel. I have no going, etc. I am always of the same form. I am the quiescent. I am Purusottama (The lord of Souls). There is no doubt that he who has realized himself thus is Myself. Whoever hears (This) once becomes himself Brahman, yea, he becomes himself Brahman. Thus is the Upanishad. [Chapter 3 - Verse 12 to 25]