Atmabodha Upanishad

Rig Veda
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Atmabodha Upanishad

Rg Veda

- Narayana releases Yogis from bondage of cycle of rebirth.
- Purusha is in uniform bliss, all pervading.
- Reciter of Om-Namo Narayana reaches Vaikuntha world.
- It is the city of Brahman, Kamala Lotus.
- It is effulgent like lightning, shining like a lamp.

He is Brahmanya

Son of Devaki

Madhusudhana

Pundari Kaksha

Vishnu

- Killer of Madhu
- Lotus Eyed
- Achyuta
- Indestructible

- He is latent in all human beings, causal Purusha, causeless, Parabrahman, the Om, without pains and delusion, all pervading.
- One who meditates on him becomes nondual, fearless.
- He who sees differences in this world passes from death to death.
- In the centre of the heart – Lotus (the intellect) is Brahman, which has Prajna (Chaitanyam) as its eye, and is established in Prajnana alone.
Mandukya Upanishad:

Prajna is Jiva in the 3rd state and Prajnana is its attribute.

- A person who meditates thus, leaves the world through Prajnana.
- I am without Maya, without comparison, nature of wisdom, without Ahamkara, I am - ness, without the difference of the universe, Jiva and Ishvara.
- I am the supreme that is not different from Pratyagatma, individual Atma.
- I am one that is witness and without desire.
- I reside in my glory alone.
- I am without motion, old age, destruction, without any differences.
- I have wisdom as chief essence.
- I am Atma merely, without the illusion of qualities.
- I am the seat, devoid of 3 Gunas.
- I am the cause of many worlds.
- I am the Kutasta – Chaitanyam, the supreme cosmic mind.
- I am of the form of Jyoti – light free from motion.
- I am not known by inference, Anumana.
- I alone am full.
- I am without Limbs or birth.
- I am the essence which is Sat itself.
• I am of the nature of True wisdom without limit.
• I am the state of happiness.
• I am the one that can’t be differentiated.
• I am all pervading without stain.
• I am limitless, endless Sattva alone.
• I am the heart of all the worlds.
• I am pure, secondless, eternal.
• I am free from 3 bodies, gross, subtle, causal.
• I am of the nature of wisdom.

• I am the one – latent in all.

• I am free from impurity.
• I am of the nature of wisdom – bliss alone.
• To me the universe is gone, yet it shines as true always.
• Like the truth in the illusory conception of snake in the rope.

• Truth of Brahman alone is and is the substratum on which universe is playing.

• Therefore, the universe is not.
• Sugar permeates the entire juice from which the sugar is extracted.
• So, I am full in 3 worlds in the form of non-dual Brahman.
Example:

Ocean | Brahman
---|---
- Like bubbles waves in ocean. | - Similarly beings are in me.
- Ocean does not long for waves. | - There is no longing after sensual happiness.

Wealthy person | For me immersed in Brahman bliss
---|---
- Desire for poverty does not arise. | - Desire for sensual happiness can’t arise.

- Having cognized Atma, I reject those that are not Atma.
- To me there is no bondage or liberation, there is no Jiva, Jagat, Ishvara.
- They shine through maya, I have crossed them and am secondless.
- How can pains affect me who am by nature full of bliss.
- I have known Atma, my Ajnanam has fled away.
• Egoism of doership has left me.
• Duties belong to gross body.
• Gothra (clan), name, beauty, class belong to gross body.
• Intness, love, Joy, these attributes pertain to subtle body, not me, who am eternal and of changeless nature.

<table>
<thead>
<tr>
<th>Owl sees</th>
<th>Ajnani - ignorant</th>
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<tbody>
<tr>
<td>- Only darkness in the sun.</td>
<td>- Sees only darkness in the self shining supreme bliss.</td>
</tr>
<tr>
<td>- Thinks there is no sun.</td>
<td>- Person embodied in Ajnana thinks there is no Brahman.</td>
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• Nectar does not comingle with poison, so know I am different from inert matter, do not mix with its stains.

<table>
<thead>
<tr>
<th>Light of small lamp</th>
<th>Slight wosdom</th>
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<tbody>
<tr>
<td>- However small</td>
<td>- Makes immense Ajnana perish.</td>
</tr>
<tr>
<td>- Dispels darkness</td>
<td></td>
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<table>
<thead>
<tr>
<th>Delusion of Snake</th>
<th>Delusion of universe Ahamkara, body does not exist in me</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Does not exist in the rope in past, present, future.</td>
<td>- I am non-dual pure Brahman.</td>
</tr>
</tbody>
</table>
• Being the nature of truth, there is no non-truth to me.
• Being the nature of bliss, there is no sorrow in me.
• It is through Ajnana that the universe shines as truth.
• Whoever recites the Atmabodha for Muharta 48 minutes is not born again.
Om. Prostrations to Narayana wearing conch, discus, and mace, by whom the Yogi is released from the bondage of the cycle of rebirth through the utterance of Him who is of the form of Pranava, the Om, composed of the three letters A, U, and M, who is the uniform bliss and who is the Brahmapuruṣa (all-pervading Purusa). Om. Therefore the reciter of the Mantra "Om-namo-Nārāyaṇāya" reaches the Vaikuntha world. [Chapter 1 - Verse 1]
It is the heart-Kamala (lotus), viz., the city of Brahman. It is effulgent like lightning, shining like a lamp. It is Brahmanya (the presider over the city of Brahman) that is the son of Devaki. It is Brahmanya that is Madhusudana (the killer of Madhu). It is Brahmanya that is Punḍarīkākṣa (lotus-eyed). It is Brahmanya, Viṣṇu that is Achyuta (the indestructible). He who meditates upon that sole Nārāyaṇa who is latent in all beings, who is the causal Puruṣa, who is causeless, who is Parabrahman, the Om, who is without pains and delusion and who is all-pervading—that person is never subject to pains. From the dual, he becomes the fearless non-dual. Whoever sees this (world) as manifold (with the differences of I, you, he, etc.), passes from death to death. [Chapter 1 - Verse 2 to 5]
In the centre of the heart-lotus is Brahman, which is the All, which has Prājnā as Its eye and which is established in Prajñāna alone. To creatures, Prajñāna is the eye and Prājnā is the seat. It is Prajñāna alone that is Brahman. A person who meditates (thus), leaves this world through Prajñāna, the Ātmā and ascending attains all his desires in the Supreme Swarga deathless. Oh! I pray Thee, place me in that nectar-everflowing unfailing world where Jyotis (the light) always shines and where one is revered. (There is no doubt) he attains nectar also. Om-namaḥ.

[Chapter 1 - Verse 6 to 8]
Chapter 2 - Verse 1 to 11

प्रगलितिनिजमायोश् निस्तुलद्रशिरुपवस्तुमात्राशः
अस्तिमिताहन्तोश् प्रगलितजगदीशजीवभेदोऽस्माः
प्रत्यगभिन्नपरोश् विधवस्ताशेषशिविधिनिषेधोऽस्माः
समुद्भक्षाश्रमितोश् प्रवित्तसुखपूर्णसांविदेवाः
साक्ष्यहममन्नपेशोश् निजमहिंशि संस्थितोऽस्मचलोऽस्माः
अजरोऽहमव्ययोश् पक्षविपक्षादिभेदविधुरोऽस्माः
अवबोधीकरसोश् मोक्षानन्देकसिन्धुरेज्ञाः
सूक्ष्मोऽहमक्षरोश् विगलितगुणजालकेवलपत्माः
निस्त्रेगुणपदोश् कुक्षिस्थानेकलोककलनोऽस्माः
कूटस्थचेतनोश् निभ्यथाधामाहमप्रतकर्योऽस्माः
एकोऽहमविकलोश् निर्मलनिर्वाणमूर्तिरेवाः
निरवयोऽहमजोश् केवलसन्मात्रसारभूतोऽस्माः
निरवधिनिजबोधोश् शुभरत्भावोऽहमप्रभेद्योऽस्माः
विभुरहमनवद्योश् निरवधिनिःसीमतत्वमात्रोऽस्माः

pragalitanijamāyo'ham nistuladṛśirūpavastumātro'ham
astamitāhanto'ham pragalitajagadīśajīvabhedo'ham
pratyagabhinnaparo'ham vidhvaṁśeṣāvidhiniśedho'ham
samudstāśramito'ham pravatatasukhapūrṇaṁsaṁvīdevāham
sākṣyahamanapekṣo'ham niṣjamahimi saṁsthito'hamaṁcalo'ham
ajaṁo'hamavavayo'ham pakṣavipakṣādibhedavidhuro'ham
avabodhaikaraśo'ham mokṣānandaikasindhurevāham
sūkṣmo'hamakṣaro'ham vigalitaguṇajālakevalātmā'ham
nistraiguṇapado'ham kuṣṭisthānekalokakalano'ham
kūṭaṣṭhaceto'ham niṣkriyadhamāhamapratarkyo'ham
eko'hamavikalo'ham niṃmalanirvāṇamūrtirevāham
nirvavayo'hamajō'ham kevalasamātrasārabhūto'ham
niravadhinijabodho'ham śubhatarabhāvō'hamaprabhedyo'ham
vibhuraḥamanavadyo'ham niravadhiniḥśimatattvatmātro'ham
वेद्योः हमगमास्तैरार्ध्योः सकलभुवनहृद्योः हम् ।
परमानन्दधनोः हम् परमानन्द्वेकभूमरूपोः हम् ॥ ८॥
शुद्धोः हमद्वयोः सन्ततभावोः हमादिशुन्योः हम् ।
शमितान्तप्रतियोः बद्धोः मुक्तोः हमद्वुत्तत्त्वात्माहम् ॥ ९॥
शुद्धोः हमान्तरोः शाश्वतविसागसमरसात्माहम् ।
शोधितपरतत्त्वोः बोधानन्देकमूर्तिरेवाहम् ॥ १०॥
विवेकयुक्तिबुद्ध्यायः जानायत्मानमद्वयाम् ।
तथापि बन्धमोक्षादिवत्ववहारः प्रतीयते ॥ ११॥

vedyo'hamagamāstairārādhya'o'ham sakalabhuvanahṛdyo'ham ||
paramānandaghano'ham paramānandaikabhūmarūpo'ham || 8||
śuddho'hamadvayo'ham santatabhāvo'hamādiśūnyo'ham ||
śamitāntatritayo'ham baddho mukto'hamadbhutātmāham || 9||
śuddho'hamāntaro'ham sāsvatavijnānasamarasātmāham ||
śodhitaparatattvo'ham bodhānandaikamūrtirevāham || 10||
vivekayuktibuddhyāham jānāmyātmānamadvayam ||
tathāpi bandhamokṣādīvyavahāraḥ pratiyate || 11||
I am without Māyā. I am without compare. I am solely the thing that is of the nature of wisdom. I am without Ahaṅkāra (I-am-ness). I am without the difference of the universe, Jīva and Īśvara. I am the Supreme that is not different from Pratyagātmā (individual Ātmā). I am with ordinances and prohibitions destroyed without remainder. I am with Āśramas (observances of life) well given up. I am of the nature of the vast and all-full wisdom. I am one that is witness and without desire. I reside in My glory alone. I am without motion. I am without old age—without destruction—without the differences of My party or another. I have wisdom as chief essence. I am the mere ocean of bliss called salvation. I am the subtle. I am without change. I am Ātmā merely, without the illusion of qualities. I am the Seat devoid of the three Guṇas. I am the cause of the many worlds in (My) stomach. I am the Kūtastha-Caitanya (supreme Cosmic-mind). I am of the form of the Jyotis (light) free from motion. I am not one that can be known by inference. I alone am full. I am of the form of the stainless salvation. I am without limbs or birth. I am the essence which is Sat itself. I am of the nature of the true wisdom without limit. I am the state of excellent happiness. I am One that cannot be differentiated. I am the all-pervading and without stain. I am the limitless and endless Sattva alone. I am fit to be known through Vedānta. I am the heart of all the worlds. I am replete with Supreme Bliss. I am of the nature of happiness, which is Supreme Bliss. I am pure, secondless, and eternal. I am devoid of beginning. I am free from the three bodies (gross, subtle, and causal). I am of the nature of wisdom. I am the emancipated One. I have a wondrous form. I am free from impurity. I am the One latent (in all). I am the equal Ātmā of eternal Vijñāna. I am the refined Supreme Truth. I am of the nature of Wisdom-Bliss alone. Though I cognize as the secondless Ātmā by means of discriminative wisdom and reason, yet is found the relation between bondage and salvation. [Chapter 2 - Verse 1 to 11]
निवृत्तो
प्रपञ्चो मे सत्यवद्भाति सर्वदा ।
सर्पादृ रज्जुसतेव ब्रह्मसतेव केवलम् ।
प्रपञ्चाधाररूपेण वर्ततेतस्तो जगन्न हि ॥ १२॥
यथेकुरसांव्याप्ता शर्करा वर्तते तथा ।
अद्वयब्रह्मरूपेण व्याप्तोऽहि जगत्त्रयेम् ॥ १३॥
ब्रह्मादिकीतपर्यन्ताः प्राणिनो मयि कलिपातः ।
बुधज्ञादिविकारान्तस्तरंगः सागरे यथा ॥ १४॥
तरंगस्थं द्रव्यं सिन्धुरं वाण्ज्ञकृ यथा तथा ।
विष्णुनन्दवाञ्चा मे मा भूदानन्दरूपतः ॥ १५॥
दारिद्र्याशा यथा नास्ति सम्पन्नस्य तथा मम ।
ब्रह्मानन्दे निमग्नस्य विष्णुशा न तद्भवेत् ॥ १६॥
विषं दुःखवास्मृतं दुःखवा विषं त्यजति बुधः धिमान् ।
आत्मानमपि दुःखवाहिमात्मानं त्यजाम्यहम् ॥ १७॥
घटावभासको भानुष्टनाशे न नष्ट्यति ।
देहावभासकः साक्षी देहनाशे न नष्ट्यति ॥ १८॥

nivṛtto'pi prapañcho me satyavadbhāti sarvadā ।
sarpādu rajjusatteva brahmasattaiva kevalam ।
prapañcādhārārūpēṇa vartate'to jaganna hi ॥ १२॥
yathēkūrasaṃvyāptā sārkara vartate tathā ।
advayabrahmarūpēṇa vyāpto'hāṃ vai jagattrayam ॥ १३॥
brahmādikītapaṇyantāḥ prāṇino mayi kalpitāḥ ।
buddbuddādivikārāntstaraṅgaḥ sāgare yathā ॥ १४॥
taraṅgasthāṃ dravam sīndhurna vānchati yathā tathā ।
viṣayānandavānchā me mā bhūḍānandarūpataḥ ॥ १५॥
dāridṛyāśā yathā nāsti sampannasya tathā mama ।
brahmānande nimagnasya viṣayāśā na tadbhavet ॥ १६॥
viṣaṁ dṛṣṭvāṁrtaṁ dṛṣṭvā viṣaṁ tyajati buddhimān ।
ātmānamapi dṛṣṭvāhamaṇātmānam tyajāmyaham ॥ १७॥
ghaṭāvabhāsako bhānurghātanāśe na nasyati ।
dehāvabhāsakāḥ sākṣī dehanāśe na nasyati ॥ १८॥
Though to Me the universe is gone, yet it shines as true always. Like the truth in the (illusory conception of a) snake, etc., in the rope, so the truth of Brahman alone is, and is the substratum on which this universe is playing. Therefore the universe is not. Just as sugar is found permeating all the sugar-juice (from which the sugar is extracted), so I am full in the three worlds in the form of the non-dual Brahman. Like the bubbles, waves, etc., in the ocean, so all beings, from Brahma down to worm, are fashioned in Me; just as the ocean does not long after the motion of the waves, so to Me, there is no longing after sensual happiness, being Myself of the form of (spiritual) Bliss. Just as in a wealthy person the desire for poverty does not arise, so in Me who am immersed in Brāhmic Bliss, the desire for sensual happiness cannot arise. An intelligent person who sees both nectar and poison rejects poison; so having cognized Ātma, I reject those that are not-Ātmā. The sun that illuminates the pot (both within and without) is not destroyed with the destruction of the pot; so the Sākṣī (witness) that illuminates the body is not destroyed with the destruction of the body.

[Chapter 2 - Verse 12 to 18]
न मे बन्धो न मे मुक्तिन मे शास्त्रं न मे गुरुः।
मायामात्रत्विकासवान्मायातीतोऽहमद्वयः। ॥ १९॥
प्राणशचलन्तु तदर्थम: कामेवा हन्यतां मनः।
आनन्दबुद्धिपूर्णस्य मम दृः कथं भवेत्। ॥ २०॥
आत्मानममज्ञसा वेद्मि क्वाप्यतानं पलायितम्।
कर्त्तृत्वमद्य मे नष्टं कर्त्तव्यं वापि न कवचित्। ॥ २१॥
ब्राह्मण्यं कुलगोचे च नामसौन्दर्यजातयाः।
स्थूलदेहगता एते स्थूलदस्त्रिन्नस्य मे नहि। ॥ २२॥
कुत्तिपिपासान्यबाधिर्यकामक्रोधायोऽखिला।
लिङ्गदेहगता एते हलिङ्गस्य न सन्ति हि। ॥ २३॥
जडत्वपिलियमोदत्वां: कारणदेहगा।
न सन्ति मम नित्यस्य निर्विकारस्वरूपिणः। ॥ २४॥
उलूकस्य यथा भानुरंदनकारः प्रतीयते।
स्वप्रकाशे परानन्दे तमो मूढस्य जायते। ॥ २५॥

नामे बन्धो नामे मुक्तिन मे शास्त्रं नामे गुरुः।
māyāmātratvāt kāmasvānāmātītāḥ āhamadṛṣṭaḥ। ॥ १९॥
prāṇaścaclantum taddharmāḥ kāmaiṟṟvā hanyatāṁ manaḥ।
ānandabuddhipūrṇasya mama duḥkhāṁ kathāṁ bhavet। ॥ २०॥
ātmānāmaṇiṣāvedmi kvaṇṭājñānaṁ palaṉyam।
kartaṭtvamadāyā me naṣṭaṁ kartavyam vāpi na kvaṇcit। ॥ २१॥
brāhmaṇyam kulagoc'h ca nāmasaṇḍaryājātāyaḥ।
sthulādeha gatā ete sthulādbhinnasya me nahi। ॥ २२॥
kṣutipīpāśāntābhādhirāya kāmakrodhādayo'khilaḥ।
liṅgadeha gatā ete hyaliṅgasya na santi hi। ॥ २३॥
jaḍatvapriyaṁdatvadharmaḥ kāraṇadeha gāḥ।
na santi mama nityasya nirvikāraśvarūpiṇāḥ। ॥ २४॥
ulūkasya yathā bānurāndhakāraḥ pratīyate।
svaprakāśe parānande tamo mūḍhasya jāyate। ॥ २५॥
cakṣurdrśṭinirōdhe'ḥbraih sūryo nāṣṭīti manyate ||
tathā'jñānāvṛto dehī brahma nāṣṭīti manyate || 26\
yathāmṛtaṁ viśādbhinnam viśadośairna lipyate ||
na sprśāmi jaḍādbhino jaḍadośanprakāśataḥ || 27\
svalpāpi dīpakaṇikā bahulaṁ nāśayettamaḥ ||
svalpo'pi bodho nibide bahulaṁ nāśayettamaḥ || 28\
kālatra ye yathā sarpo rajjau nāsti tathā mayī ||
ahāṅkāra-didehantam jagannāstya namadvayaḥ || 29\
chidrupatvānna me jaḍyo satyātvan āmṛtaḥ labhe ||
āanantratvān me duḥkha-śanādāṁti satyavat || 30\
ātmaprābhodyopāṇiṣadāḥ muhurtmaḥpāsītvā na sa punaraṁvartate na sa punaraṁvartate ityupaniṣat || 31||
To Me there is no bondage; there is no salvation, there are no books, there is no Guru; for these shine through Māyā and I have crossed them and am secondless. Let Prāṇas (vital airs) according to their laws be fluctuating. Let Manas (mind) be blown about by desire. How can pains affect Me who am by nature full of Bliss? I have truly known Ātmā. My Ajñāna has fled away. The egoism of actorship has left Me. There is nothing I should yet do. Brahman's duties, family, Gotra (clan), name, beauty, and class - All these belong to the gross body and not to Me who am without any mark (of body). Inertness, love, and joy—these attributes appertain to the causal body and not to Me, who am eternal and of changeless nature. Just as an owl sees darkness only in the sun, so a fool sees only darkness in the self-shining Supreme Bliss. Should the clouds screen the eyesight, a fool thinks there is no sun; so an embodied person full of Ajñāna thinks there is no Brahman. Just as nectar which is other than poison does not commingle with it, so I, who am different from inert matter, do not mix with its stains. As the light of a lamp, however small, dispels immense darkness, so wisdom, however slight, makes Ajñāna, however immense, to perish. Just as (the delusion) of the serpent does not exist in the rope in all the three periods of time (past, present, and future), so the universe from Ahaṅkāra (down) to body does not exist in Me who am the non-dual One. Being of the nature of Consciousness alone, there is not inertness in Me. Being of the nature of Truth, there is not non-truth to Me. Being of the nature of Bliss, there is not sorrow in Me. It is through Ajñāna that the universe shines as truth. Whoever recites this Ātmabodha Upanishad for a Muhūrta (48 minutes) is not born again - Yea, is not born again. [Chapter 2 - Verse 19 to 31]