

= Varaha Upanishad =

Varaha Upanishad ( Sanskrit : वराह उपाशद , " boar " ) is a minor Upanishad of Hinduism composed between the 13th and 16th centuries CE . Composed in Sanskrit , it is listed as one of the 32 Krishna Yajurveda Upanishads , and classified as one of 20 Yoga Upanishads .

The text has five chapters , structured primarily as a discussion between Vishnu in his Varaha ( boar ) avatar and the sage Ribhu . The discussion covers the subjects of Tattvas , the nature and relationship between the individual soul ( Self , Atman ) and the Ultimate Reality ( Brahman ) , the seven stages of learning , the characteristics of Jivanmukti ( inner sense of freedom while living ) , and the four types of Jivanmuktas ( liberated persons ) . The last chapter of the text is dedicated to Yoga , its goals and methods .

It is , as an Upanishad , a part of the corpus of Vedanta literature that presents the philosophical concepts of Hinduism . The Varaha Upanishad emphasizes that liberation from sorrow and fear requires a human being to know the non @-@ dualistic nature of existence , oneness between Self , Brahman and Vishnu , and the role of Yoga in self @-@ liberation , and lists ten Yamas ( virtues ) as essential to a liberation of one 's soul : nonviolence , satya , asteya , brahmacharya , compassion , rectitude , kshama , non @-@ hypocrisy , mitahara , and shaucha . The text describes the Jivanmukta as one whose inner state , amongst other things , is neither affected by happiness nor by suffering inflicted on him , who does not shrink out of fear from the world , nor the world shrinks from him with fear , and whose sense of calm and inner contentment is free from anger , fear , and joy toward others .

= = Etymology and anthology = =

Varaha means boar , specifically referring to the incarnation of Vishnu as a boar in Indian mythology . The term Upanishad means it is knowledge or " hidden doctrine " text that belongs to the corpus of Vedanta literature presenting the philosophical concepts of Hinduism and considered the highest purpose of its scripture , the Vedas . The text is also known as Varahopanishad .

The text is listed as 98th in the modern era anthology that consists of 108 Upanishads . A Sanskrit text , it is considered one of the 32 Upanishads under the Krishna Yajurveda or Black Yajurveda . Classified as a Yoga Upanishad , the author , authenticity , and source of this Hindu text has been in question , and it is a late Upanishad . Varaha Upanishad was not listed in the anthology of known Upanishads published in the 17th century by Dara Shikoh , in the early 19th @-@ century Henry Thomas Colebrooke anthology , or in the Narayana compilations of Upanishads .

= = Chronology = =

The text opens by acknowledging Itihasa ( Epics , Ramayana and Mahabharata ) and other post @-@ Vedic era texts , thus implying that it was composed in the common era . The text incorporates terminology such as Yogi Siddhi , suggesting that , like other Yoga Upanishads , it was composed after Yoga Sutras of Patanjali and other major Yoga texts . The text also incorporates sections on tantra terminology such as Chakra and N?i in its discussion of Laya , Mantra , and Hatha yoga . The minor Yoga Upanishads , according to Antonio Rigopoulos , a professor of Indology at the University Ca ' Foscari of Venice , were recorded in the medieval period of India 's Advaita and Yoga @-@ rooted traditions , possibly in the middle of the 2nd millennium CE , but may well represent already established ideas and practices before the epic and medieval period , given that they use concepts and terminology rooted in the 1st millennium BCE Vedic era text , such as pranava , Atman , and Brahman .

According to Ananda , the text was likely composed between the 13th and 16th centuries .

= = Contents = =

= = = Structure = = =

Ribhu , after observing Tapas ( penance ) for 12 long deva years , is visited by Vishnu in his Varaha avatar ; the latter asks Ribhu what boon he would like . Ribhu declines all worldly pleasures , and asks Vishnu to explain " that science of Brahman which treats of thy nature , a knowledge which leads to salvation " . From this point on , the Upanishad is structured as a sermon by Varaha to the sage Ribhu . It has five chapters with a total of 247 verses .

= = = Tattvas = = =

In Chapter 1 of the text , Varaha tells Ribhu first about the science of Tattvas , meaning " principles " . The Tattvas are said to be 24 , 36 , or even 96 by some teachers , which Varaha elaborates .

In the Tattvas , asserts Varaha , are included the five sensory organs , five organs of action , five vital airs essential to a living body ( " Vital airs " of Pr??a , Ap?na , U??na , Sam?na , and Vy?na ) , five rudimentary principles of perception , and the faculties of knowledge ? Manas ( mind ) which produces uncertain knowledge , Buddhi ( intelligence ) which leads to certain knowledge , " Chitta " ( emotional consciousness ) which produces doubts and fluctuations in knowledge , and " Ahankara " ( ego ) which produces egoism . These total 24 tattvas , states the text .

Some scholars , asserts Varaha , expand the list of tattvas of a human body to 36 , by including the five elements ? earth ( Prithvi ) , air ( Vayu ) , water ( Ap ) , ether ( Akasha ) , and fire ( Agni ) ; the three bodies ? the gross , the subtle and the causal ( Karana ) ; three states of consciousness ? when awake , when dreaming , and when in dreamless sleep ; and one jiva ( soul ) .

Varaha then describes how the list of tattva increases to 96 in verses 1 @. @ 8 to 1 @. @ 14 . It includes the six stages of changes ( Aiyar translates this to " existence , birth , growth , transformation , decay , and destruction " ) ; six maladies or " infirmities " ( hunger , thirst , suffering , delusion , age , and death ) ; koshas or six sheaths ( " skin , blood , flesh , fat , marrow , and bones " ) ; six adversities or foes of a body ( " longing , anger , craving , arrogance , and malice " ) ; three aspects of " jiva " ? " Vishva " ( world ) , " Taijasa " ( endowed with light ) , and " Prajna " ( insight into nature of reality ) ; three " Gu?as " or qualities , innate psyche ( " Sattva , Rajas , and Tamas " ) ; three types of Karmas ( " Prarabdha " ( past karma now being enjoyed ) , " Sanchita " ( past karma yet to be enjoyed ) , and " Agamin " ( current karma to be enjoyed later ) ) ; five actions ( " talking , lifting , walking , excreting , and enjoying " ) ; and tattvas of " thought , certainty , egoism , compassion , kindness , anticipation , sympathy , and indifference " . To complete its list of 96 , the Varaha adds " Dik " , or the four quarters , all Vedic deities who are part of the human body , namely " Vayu " ( air , ear ) , Sun ( light , eye ) , " Varuna " ( water , tongue ) , Ashvini Devas ( nose ) , Agni ( fire ) , Indra , Upendra , and Mrityu ( death ) ; it includes the moon , the four @-@ faced Brahma , Rudra , Kshetrajna ( the conscious knower of the body ) , and Ishvara .

Vishnu , as Varaha , asserts in verses 1 @. @ 15 to 1 @. @ 17 , that he is " other than aggregate of these 96 Tattvas " , and those who worship him in his Varaha avatar and know these 96 tattvas remove their Ajnana ( ignorance ) , achieve salvation regardless of which order of life they are in , whether they have shaven head , or head full of hair , or maintain a head with only a tuft of hair .

= = = Brahavidya = = =

The Varaha , in the 83 verses of Chapter 2 , explains to Ribhu how to achieve the most exalted knowledge of Brahavidya , and then what it is . He tells Ribhu that the four means of this knowledge are to practice conduct of one 's Varna ( caste ) and one 's Ashrama ( stage in life ) , from ascetic austerity and with the help of a Guru ( spiritual teacher ) . The Varaha then states that the path to Brahavidya is through the capacity to distinguish between the ephemeral and the eternal , detachment from the material world unto the spiritual world . A sincere longing for spiritual liberation and six virtuous qualities ( shama ) are essential in order to achieve Brahavidya , asserts the Upanishad , these being tranquility , self @-@ restraint , doing work without craving for rewards , endurance , faith , and meditation . Varaha states in verse 2 @. @ 4 that the truly blessed are those

who know Brahman and Atman and have thus become one with them .

Ribhu then asks Varaha , " Taking birth as a human , that is also a male and a Brahmin is difficult , a yogi who has studied the Vedanta but who does not know the form of Vishnu , how can such an ignorant one become liberated ? "

Varaha replies in verses 2 @. @ 7 ? 2 @. @ 9 that he alone is Supreme Bliss , that apart from the Atman ( soul ) there exists no Ishvara or phenomenal world . Those who know their Atman ( soul ) have no notions of Varna ( caste ) or Ashrama ( stage in life ) ; they see Atman as Brahman , they become Brahman and reach " Moksha " salvation even without seeking . That which is of the character of Truth , Knowledge , Bliss , and Fullness , states Varaha Upanishad in verse 2 @. @ 16 , stands farthest away from Tamas ( darkness , destruction , chaos ) .

Varaha states that what one aspires to is part of His own " light " , which is all @-@ encompassing . As Atman , self effulgent , Varaha states that " Brahma @-@ Jnanis " are those who see nothing but the Brahman , and they are happy and content in the universe despite being subject to sufferings .

The Varaha Upanishad asserts the non @-@ dualistic premise that Brahman and Atman are one , and those who know this fear nothing , suffer nothing , and possess fortitude . He is I , states Vishnu . " Become that , Ribhu ; Thou am I verily " , suggests Vishnu . Those high souled ones , who with the firm conviction that " I am the Brahman " , are the Jivanmukta , states verse 2 @. @ 43 of the text .

== == Sankalpa == ==

According to the Upanishad , the entire universe evolves by Sankalpa ( a thinking , ideation process ) , one becomes what one thinks , metaphysics affects physics , and it is ideation that helps retain the appearances of the world . Following renunciation from this universe , which is also called a Sankalpa , the meditating mind is to be focused on the Nirvikalpa ( the unchangeable ) or the unchangeable part ( metaphysical reality ) . Varaha in verse 2 @. @ 64 compares the " samsara " ( cycle of rebirth ) to the domain of karma , states Billington , one that is like a long dream ( " swapna " ) , a delusion , a sea of sorrow . It defines jivanmukta as someone who has overcome and attained liberation from this samsara through self @-@ knowledge .

== == Meditation == ==

Varaha explains that through obeisance to Him who is found in everything , and doing meditation for just 48 minutes ( a muhurtha ) , will expand his wisdom to the state of " Pratyagatman " , the state of Atman which is forever liberated . It means living close to Jivatma ( soul ) and Paramatman ( the Supreme Soul ) .

The Upanishad states that knowledge of Brahman results in knowing spiritual truth in the Paroksha ( indirect cognition ) way , but Sakshatkara ( direct realization ) results in knowing that his own soul is Brahman . And when a practitioner of Yoga becomes a Jivanmukta ( liberated soul ) , he knows that his Atman is the ultimate perfection . To an enlightened person who has realized Brahman , the two words " bondage " and " moksha " mean " mine " and " not mine " . " Mine " is linked to a person , but " not mine " relates to one who is liberated from all thinking and knows Atman .

== == Samadhi == ==

In verses 2 @. @ 75 through 2 @. @ 87 , the Varaha Upanishad defines the goal of Yoga and what is " Samadhi " , as follows :

The state of Samadhi , it explains , is akin to salt dissolving in water , and the quality of oneness that results .

== == Vishnu is Shiva == ==

The Upanishad , in Chapter 3 , continues the sermon of Vishnu to Ribhu , that " Ribhu should

develop the conviction that he himself is palpable Existence and Consciousness , indivisible , without a counterpart , devoid of all visibility , non @-@ ailing , flawless , the Shiva without a double " . The text reasserts its non @-@ dualism in Chapter 3 , adding that bhakti to Vishnu is the path to liberating knowledge of Brahman . In verse 3 @.@ 14 ? 3 @.@ 15 , states Ayyangar , everyone is equal in the eyes of god , there is no difference between living forms and human beings based on law , family , caste , or clan , and everyone is one Truth and Absolute Brahman . The " Vishnu is Shiva " and " all is Shiva " theme repeats in verse 4 @.@ 32 , which declares , " The Guru is Shiva , the Veda is Shiva , the Deva is Shiva , the Lord is Shiva , I Varaha am Shiva , all is Shiva , other than Shiva there is naught " .

The Ultimate Truth , states the text , is that which always is , which preserves its nature over time , and which is unaffected by anything . The Atman , the Brahman , the " Chit , Sat and Ananda " , and Janardhana ( Vishnu ) is such Truth , and they are synonymous , one . Some try to seek Sidhis , asserts the Upanishad , through mantras , religious rituals , time , skill , medicine , or wealth , but such Sidhis are fleeting and fruitless . Be an Atmajnani ( one with Self @-@ knowledge ) through Yoga , says Vishnu to Ribhu , and to such a person Siddhis are of no importance .

= = = Seven stages of knowledge = = =

The Varaha Upanishad , in Chapter 4 , states that individuals gain knowledge through seven stages : First , one must have virtuous desire to learn , discover ( Subh @-@ echchha ) . The second stage is inquiry , investigation ( Vich?rana ) . Discernment and thinning of mind toward other objects ( Tanumanasi ) is the third stage , states the text . The fourth stage is harmony , creative union with the subject of knowledge ( Sattva @-@ patti ) . Detachment from everything else ( Asamsakti ) is the fifth stage . Conceptual analysis and gaining complete , correct meaning of the topic ( Pad @-@ artha @-@ bhavana ) is the sixth stage . The seventh or last stage is Turiya , complete consciousness .

The text states that AUM is a means for meditating on the nature of Atman and Brahman , wherein " A " represents Akara and Visva , " U " represents Ukara and Taijasa , M represents Makara and Prajna , the Ardhamatra that follows AUM , represents the Turiya .

= = = The characteristics of a Jivanmukta = = =

The Varaha Upanishad , in a manner similar to many ancient and medieval era Hindu texts , discusses moksha in this life ( rather than afterlife ) , or Jivanmukti , calling those who have reached such a state a Jivanmukta ( self @-@ realized person ) . The verses 4 @.@ 21 ? 4 @.@ 30 describe the characteristics of a Jivanmukta ; Ayyangar and Aiyar state as follows :

He who is engrossed in the ways of the world , yet his mind is steady , like ether , is said to be Jivanmukta

He whose mental radiance neither rises nor sets , whose inner state is neither affected by happiness nor by misery inflicted on him , is said to be Jivanmukta

He who is wakeful while remaining asleep , he whose mental alertness is devoid of impressions , is known as Jivanmukta

He who responds to influences such as hatred , fear , love , yet his heart remains pure like Akasha ( aether , space ) , is said to be Jivanmukta

He whose attitude is not be attached to anything , his intellect never clouded whether active or passive , is a Jivanmukta

He who does not shrink out of fear from the world , nor the world shrinks from him , who is free from anger , fear and joy , is a Jivanmukta

He whose mind is not agitated , though participating in the world , who rests in state of calmness and absolute consciousness , no matter what , is known as Jivanmukta

The concept and characteristics of Jivanmukta in Varaha Upanishad is similar , states Sprockhoff , but other Upanishads develop these ideas further and in greater depth .

=== Yoga ===

Chapter 5 of the Varaha Upanishad is dedicated to Yoga , as a discussion between Ribhu and his student Nidagha . There are three types of Yoga , states the text , and these are Laya ( soft ) , Mantra ( mystic ) , and Hatha ( middle ) , recommending Hatha Yoga as foremost of three . It discusses various aspects of Yoga , ranging from recommending that healthy food should be eaten in temperate quantities , in small portions , several times a day , to recommending that Yoga should not be performed when one is not feeling well or is very hungry . The goal of Yoga , states Varaha , is manifold , including the gain of body strength and suppleness , acquisition of knowledge of one 's own body and its auras , meditation , and Self ( soul ) knowledge .

=== Axiology : Yamas and Niyamas ===

The axiology in the Varaha Upanishad is presented in Chapter 5 as ten Yamas and ten Niyamas . This list is similar to the list found in other Yoga texts such as the Shandilya Upanishad , as well as by Sv?tm?r?ma :

Ahi?s? ( ????? ) : nonviolence

Satya ( ? ? ? ) : truthfulness

Asteya ( ? ? ? ? ) : not stealing

Brahmacharya ( ? ? ? ? ? ? ) : celibacy when single , not cheating on one 's partner

K?am? ( ? ? ? ) : forgiveness

Dh?ti ( ? ? ? ) : fortitude

Day? ( ? ? ) : compassion

?rjava ( ? ? ? ) : non @-@ hypocrisy , sincerity

Mit?h?ra ( ????? ) : measured diet

?auca ( ? ? ) : purity , cleanliness

The Varaha Upanishad along with the Shandilya , suggests ten niyamas in the sense of positive duties , desirable behaviors , and discipline . The Varaha 's axiological list in Chapter 5 for observances include :

Tapas : persistence , perseverance in one 's purpose , penance austerility

Santo?a : contentment , acceptance of others and of one 's circumstances as they are , joy

?stika : faith in Real Self ( jnana yoga , raja yoga ) , belief in God ( bhakti yoga ) , conviction in Vedas / Upanishads ( orthodox school )

D?na : generosity , charity , sharing with others

??varap?jana : worship of the Ishvara ( God / Supreme Being , Brahman , True Self , Unchanging Reality )

Siddh?nta ?r?va?a : listening to the ancient scriptures , texts about ethics , values , and principles

Hr? : remorse and acceptance of one 's past , modesty , humility

Mati : think and reflect to understand , reconcile conflicting ideas

Japa : mantra repetition , reciting prayers or knowledge

Vrata : keeping promises , fast rituals , observing pilgrimage and yajna

=== Yogasanas ===

The Upanishad makes mention of eleven asanas ( Yogic postures ) , of which two pertain to physiological postures : the Peacock and the Rooster . It describes squatting with folded legs known as Sukhasana , a meditative pose .

Varaha gives a simile of an artist practicing dance to an orchestra , balancing a vessel on her head . She is focused only on the stability of the pot , in the same manner a practitioner of Yoga always contemplates on the Brahman . The yogic practice should be centered on the " spiritual sound " only . Immersion and self @-@ absorption in music is a form of yoga . Varaha encourages introspection , and states that a person discerning his own mistakes will be free of attachments in life .

= = = = Kundalini = = = =

Varaha emphatically states that Kundalini or corporeal energy is the ultimate power of truth . It is further states that prana , the life force , exists in the Nadis ( channels , pipes or tubes ) , which run in the body , emanating from the sole of the foot and running to the skull of the head . The six Chakras beginning with Muladhara are said to be the seat of Shakti . From the neck to the top of the head is said to be the seat of Shambu .