

Varaha Upanishad

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CHAPTER - I

The great sage Ribhu performed penance for twelve Deva (divine) years. At the end of the time, the Lord appeared before him in the form of a boar. He said: "Rise, rise and choose your boon". The sage got up and having prostrated himself before him said: "O Lord, I will not, in my dream, wish of thee those things that are desired by the worldly. All the Vedas, Shastras, Itihasas and all the hosts

of other sciences, as well as Brahma and all the other Devas, speak of emancipation as resulting from knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature."

Then the boar-shaped Bhagavan (Lord) said:

Some disputants hold that there are twenty-four Tattvas (principles) and some thirty-six, whilst others

maintain that there are ninety-six. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye and others. The organs of action are five, viz., mouth, hand, leg and others. Pranas (vital airs) are five; sound and other (viz., rudimentary principles) are five. Manas, Buddhi, Chitta and Ahankara are four; thus those that know Brahman know these to be the twenty-four Tattvas.

Besides these, the wise hold the quintuplicated elements to be five, viz., earth, water, fire, Vayu and Akasa. The bodies to be three, viz., the gross, the subtle and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming and the dreamless sleeping. The Munis know the total collection of Tattvas to be thirty-six (coupled with Jiva).

With these Tattvas, there are six changes, viz., existence, birth, growth, transformation, decay and destruction. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes.

Vishva, Taijasa and Prajna are the three aspects of the Jiva. Sattva, Rajas and Tamas are the three Gunas (qualities). Prarabdha, Sanchita and Agamin are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action). And there are also thought, certainty, egoism, compassion, memory (functions of Manas, etc.,), complacency, sympathy and Indifference.

Dik (the quarters), Vayu, Sun, Varuna, Ashvini Devas, Agni, Indra, Upendra and Mrityu (death); and then the moon, the four-faced Brahma, Rudra, Kshetrajna and Ishvara.

Thus these are the ninety-six Tattvas.

Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these

Tattvas and am without decay are released from Ajnana and its effects and become Jivanmuktas.

Those that know these ninety-six Tattvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this.

Thus ends the first Chapter of
Varaha Upanishad.

CHAPTER - II

The great Ribhu (again) addressed the Lord of Lakshmi of the form of boar thus: "O Lord, please initiate me into the supreme Brahma-Vidya (or science)."

Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: "Through (the right observance of) the duties of one's own caste and orders of life, through religious

austerities and through the pleasing of the Guru (by serving him rightly), arise to persons the four, Vairagya, etc. They are:

1. The discrimination of the eternal from the non-eternal
2. Indifference to the enjoyments of this and the other worlds
3. The acquisition of the six virtues, Sama, etc.,
4. The longing after liberation.

These should be practiced. Having subdued the sensual organs and having given up the conception of 'mine' in all objects, you should place your consciousness of 'I' in (or identify yourself with) me, who am the witness Chaitanya (consciousness).

To be born as a human being is difficult – more difficult it is to be born as a male being – and more so is it to be born as a Brahmana.

Even then, if the fool does not cognize through the hearing, etc., of Vedanta, the true nature of the Sachchidananda (of Brahman) that is all-pervading and that is beyond all caste and orders of life, when will he obtain Moksha?

I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such thing as love, except on my account. The love

that is on account of me is not natural to me. As I am the seat of supreme love, that 'I am not' is not.

He who is sought after by all, saying "I should become such", is myself, the all-pervading.

How can non-light affect Atman, the self-shining which is no other than the light whence originates the words 'I am not light'.

My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman.

I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to

touch (or affect) me, who am
Atman, the self-resplendent.

That man who sees (his) Atman
which is all-witness and is beyond
all caste and orders of life as of the
nature of Brahman, becomes
himself Brahman.

Whoever sees, through the
evidence of Vedanta, this visible
universe as the Supreme Seat

which is of the form of light,
attains Moksha at once.

When that knowledge which dispels
the idea that this body (alone) is
Atman, arises firmly in one's mind
as was before the knowledge that
this body (alone) is Atman, then
that person, even though he does
not desire Moksha, gets it.

Therefore how will a person be
bound by Karma, who always

enjoys the bliss of Brahman which has the characteristics of Sachchidananda and which is other than Ajnana?

Persons with spiritual eyes see Brahman, that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss, that is the underlying meaning of the words 'Thou' (Tvam) and 'I' (Aham) and that is untouched by all the stains.

As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahman). Prajnana alone is Brahman. It has truth and Prajnana as its characteristics.

By thus cognizing Brahman well, a person becomes immortal. One who knows his own Atman as Brahman, that is bliss and without duality and Gunas (qualities) and that is truth and absolute

consciousness is not afraid of anything.

That which is consciousness alone which is all-pervading, which is eternal, which is all-full, which is of the form of bliss and which is indestructible, is the only true Brahman.

It is the settled determination of Brahma-Jnanis that there is naught else but that.

As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise.

In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage? And who is the one to be emancipated?

The real nature of all embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (viz., do not really exist).

Knowing, as Atman, all the locomotive and fixed worlds that appear as other than Atman, meditate upon them as 'It I am'. Such a person then enjoys his real

nature. There is no other to be enjoyed than one-Self.

If there is anything that is, then Brahman alone has that attribute. One who is perfect in Brahma-Jnana, though he always sees this established universe, does not see it other than his Atman.

By cognizing clearly my form, one is not trammeled by Karma.

He is an undaunted person who by his own experience cognizes as his own real nature all (the universe and Brahman) that is without the body and the organs of sense – that is the all-witness – that is the one noumenal Vijnana, that is the blissful Atman (as contrasted with Jivatma or the lower self) and that is the self-resplendent. He is one that should be known as 'I' (myself). O Ribhu, may you become He.

After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has known fully Atman has neither emancipation nor bondage.

Whoever meditates, even for one Muhurta (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the

all-witness, is released from all bondage.

Prostrations – prostrations to me who am in all the elements, who am the Chidatma (viz., Atman of the nature of wisdom) that is eternal and free and who am the Pratyagatman.

O Devata, you are I. I am you. Prostrations on account of myself and yourself who are infinite and

who are Chidatma, myself being the supreme Isha (Lord) and yourself being Shiva (of a beneficent nature).

What should I do? Where should I go? What should I reject? (Nothing, because) the universe is filled by me as with the waters on the universal deluge.

Whoever gives up (fondness) love of the external, love of the internal

and love of the body and thus gives up all associations, is merged in me. There is no doubt about it.

That Paramahansa (ascetic) who, though living in the world, keeps aloof from human congregation as from serpent, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison and who has abandoned all passion and is indifferent towards all objects is no

other than Vasudeva, (viz.,) myself.

This is Satya (Truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is naught else but I.

The word 'Upavasa' signifies the dwelling near (or union) of Jivatma and Paramatman and not (the religious observance as accepted

by the worldly of) emaciating the body through fasts. To the ignorant, what is the use of the mere drying up of the body? By beating about the hole of a snake, can we be said to have killed the big snake within.

A man is said to attain Paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain Sakshatkara (direct cognition)

when he knows (or realizes) that he is himself Brahman.

When a Yogin knows his Atman to be the Absolute, then he becomes a Jivanmukta.

To Mahatmas, to be always in the state 'I am Brahman' conduces to their salvation.

There are two words for bondage and Moksha. They are 'mine' and

‘not mine’. Man is bound by ‘mine’, but he is released by ‘not mine’. He should abandon all the thoughts relating to externals and so also with references to internals. O Ribhu, having given up all thoughts, you should rest content (in your Atman) ever.”

The whole of the universe is caused through Sankalpa alone. It is only through Sankalpa that the universe manifests. Having

abandoned the universe, which is of the form of Sankalpa and having fixed your mind upon the Nirvikalpa (one which is changeless), meditate upon my abode in your heart.

O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme.

Whatever is Chit (consciousness) in the universe is only Chinmatra. This universe is Chinmaya only. You are Chit. I am Chit; contemplate upon the worlds also as Chit.

Make the desires nil. Always be without any stain. How then can the bright lamp of Atmic Vijnana arising through the Vedas be affected by the Karma arising from

the ignorance of the actor and the agent?

Having given up non-Atman and being in the world unaffected by it, delight only in the Chinmatra within, ever intent on the One.

As the Akasa of the pot and that of the house are both located in the all-pervading Akasa, so the Jivas and Ishvara are only evolved out of

me, the Chidakasa (the one Akasa of universal consciousness).

So that which did not exist before the evolution of Atmas (Jiva) (and Ishvara) and that which is rejected at the end (viz., universal deluge) is called Maya by Brahma-Jnanis through their discrimination.

Should Maya and its effects (the universe) be annihilated, there is no state of Ishvara, there is no

state of Jiva. Therefore like the Akasa without its vehicle, I am the immaculate and Chit.

The creation, sentient as well as non-sentient from Ikshana (thinking) to Pravesha (entry) of those having the forms of Jivas and Ishvara is due to the creation (or illusion) of Ishvara; while the Samsara (worldly existence) from the waking state to salvation is due to the creation of Jiva.

So the Karmas ordained in the sacrifice (called) Trinachaka (so called after Nachiketas of Katha Upanishad) to Yoga are dependent upon the illusion of Ishvara; while (the systems from) Lokayata (atheistical system) to Sankhya rest on the illusion of Jiva.

Therefore aspirants after salvation should never make their heads enter into the field of controversy regarding Jiva and Ishvara. But

with an undisturbed mind, Tattvas of Brahman alone should be investigated.

Those who do not cognize the Tattva of the second-less Brahman are all deluded persons only. Whence (then) is salvation to them? Whence then is happiness (to them) in this universe?

What if they have the thoughts of the superiority and inferiority (of

Ishvara and Jiva)? Will sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state?

When Buddhi is absorbed in Ajnana, then it is termed, by the wise, sleep. Whence then is sleep to me who have not Ajnana and its effects?

When Buddhi is in full bloom, then it is said to be the Jagrat (waking

state). As I have no changes, etc., there is no waking state to me.

The moving about of Buddhi in the subtle Nadis constitutes the dreaming state. In me without the act of moving about, there is no dreaming.

Then at the time of Sushupti when all things are absorbed, enveloped by Tamas, he then enjoys the

highest bliss of his own nature in an invisible state.

If he sees everything as Chit without any difference, he alone is an actual Vijnani. He alone is Shiva. He alone is Hari. He alone is Brahma.

This mundane existence which is an ocean of sorrow, is nothing but a long-lived dream, or an illusion of

the mind or a long-lived reign of the mind.

From rising from sleep till going to bed, the one Brahman alone should be contemplated upon.

By causing to be absorbed this universe which is but a superimposition, the Chitta partakes of my nature.

Having annihilated all the six powerful enemies, through their destruction become the non-dual One like the scent-elephant.

Whether the body perishes now or lasts the age of moon and stars, what matters it to me having Chit alone as my body? What matters it to the Akasa in the pot, whether it (the pot) is destroyed now or exists for a long time.

While the Slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it. Likewise the wise do not identify themselves with their gross and subtle bodies.

If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of Atma-Jnana, the wise man becomes bodiless, through the idea

'It (Brahman) is not this; It is not this'.

Shastras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one's fitness for action (in this universe) ceases. With the cessation of Prarabdha, the destruction of the manifestation (of the universe) takes place. Maya is thus destroyed in a three-fold manner.

If within himself no identification (of Jiva) with Brahman takes place, the state (of the separateness) of Jiva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease.

With the cessation of Prarabdha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that Maya perishes thus entirely.

If it is said that the entire universe is, that Brahman alone is that is of the nature of Sat.

If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chit.

In Brahman, which is one and alone, the essence of whose nature is absolute consciousness and which is remote from the differences of Jiva, Ishvara and Guru, there is no Ajnana. Such being the case, where then is the occasion for the universe there? I am that Brahman which is all full.

While the full moon of wisdom is robbed of its luster by the Rahu of delusion, all actions such as the

rites of bathing, alms-giving and sacrifice performed during the time of eclipse are all fruitless.

As salt dissolved in water becomes one, so if Atman and Manas become identified, it is termed Samadhi.

Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception

of (divine) truth and the attainment of one's true state.

Then the state of being in one's own self shines of its own accord in a Yogin in whom Jnana-Sakti has dawned and who has abandoned all Karmas.

The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or

controlled), what then on this earth cannot be accomplished?

He who obtains Murchchha cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman.

The master of Indriyas (the organs) is Manas (mind). The

master of Manas is Prana. The master of Prana is Laya (absorption Yoga). Therefore Laya-Yoga should be practiced.

To the Yogins, Laya(-Yoga) is said to be without actions and changes. This Laya (absorption) of mind which is above speech and in which one has to abandon all Sankalpas and to give up completely all actions, should be known through one's own (experience).

As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon the protection of the pot on her head, so the Yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman.

The person who desires all the wealth of Yoga should, after having

given up all thoughts, practice with a subdued mind concentration on Nada (spiritual sound) alone.

Thus ends the second Chapter of
Varaha Upanishad.

CHAPTER - III

The One Principle cannot at any time become of manifold forms. As I am the part-less, there is none else but myself.

Whatever is seen and whatever is heard is no other than Brahman. I am that Para-Brahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom and the endless.

I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness.

As the clouds do not touch the Akasa, so the miseries attendant on mundane existence do not affect me.

Know all to be happiness through the annihilation of sorrow and all to

be of the nature of Sat (be-ness)
through the annihilation of Asat
(not-be-ness).

It is only the nature of Chit
(Consciousness) that is associated
with this visible universe. Therefore
my form is part-less.

To an exalted Yogin, there is
neither birth nor death, nor going
(to other spheres), nor returning
(to earth); there is no stain or

purity or knowledge but (the universe) shines to him as absolute Consciousness.

Practice always silence 'I am (viz., that you yourself are) Para-Brahman' which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is second-less and which is beneficent.

It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and Gotra (clan). Practice in silence – I am Chit, which is the Vivarta-Upadana (viz., the illusory cause) of the universe.

Always practice in silence – I am (viz., you are) the Brahman, that is the full, the second-less, the undivided consciousness which has neither the relationship nor the

differences existing in the universe and which partakes of the essence of the non-dual and the supreme Sat and Chit.

That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat.

Even the state of happiness which is eternal without Upadhis

(vehicles) and which is superior to all the happiness derivable from Sushupti is of my bliss only.

As by the rays of the sun, thick gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishnu) Viz., the sun's luster.

Through the contemplation and worship of my (Hari's) feet, every person is delivered from his

ignorance. The means of destroying deaths and births is only through the contemplation of my feet.

As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage?

As in the presence of the sun the world of its-own accord begins to

perform its actions, so in my presence all the worlds are animated to action.

As to the mother-of pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya this universe which is composed of Mahat, etc.

I am not with those differences that are (observable) in the body

of low caste men, the body of cow, etc., the fixed one's, the bodies of Brahmanas and others.

As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by Vijnana. Therefore the universe is not.

I am neither the body nor the organs of sense and action, nor Pranas, Nor Manas, nor Buddhi, nor Ahankara, nor Chitta, nor Maya, nor the universe including Akasa and others.

Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chit, Sat and Ananda alone and that is Janardana (Vishnu).

As, through the fluctuation of water, the sun (reflected therein) is moved, so Atman arises in this mundane existence through its mere connection with Ahankara.

This mundane existence has Chitta as its root. This (Chitta) should be cleansed by repeated effort. How is it you have your confidence in the greatness of Chitta?

Alas, where is all the wealth of the kings! Where are the Brahmanas? Where are all the worlds? All old ones are gone. Many fresh evolutions have occurred. Many Crores of Brahmas have passed away. Many kings have flitted away like particles of dust.

Even to a Jnani, the love of the body may arise through the Asura (demoniacal) nature. If the Asura nature should arise in a wise man,

his knowledge of truth becomes fruitless.

Should Rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again?

Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage?

O Lord of Munis, only he who has not Atma-Jnana and who is not an emancipated person, longs after Siddhis. He attains such Siddhis through medicine, (or wealth), Mantras, religious works, time and skill.

In the eyes of an Atma-Jnani, these Siddhis are of no importance. One who has become an Atma-Jnani, one who has his sight solely on Atman, and one who is content

with Atman (the higher Self) through (his) Atman (or the lower self), never follows (the dictates of) Avidya.

Whatever exists in this world, he knows to be of the nature of Avidya. How then will an Atma-Jnani who has relinquished Avidya be immersed in (or affected by) it.

Though medicine, Mantras, religious work, time and skill (or

mystical expressions) lead to the development of Siddhis, yet they cannot in any way help one to attain the seat of Paramatman.

How then can one who is an Atma-Jnani and who is without his mind be said to long after Siddhis, while all the actions of his desires are controlled?

Thus ends the third Chapter of
Varaha Upanishad.

CHAPTER - IV

On another occasion Nidagha asked Lord Ribhu to enlighten him as to the characteristics of Jivanmukti. To which Ribhu replied in the affirmative and said the following:

In the seven Bhumikas (or stages of development of wisdom) there are four kinds of Jivanmuktas.

Of these the first stage is Subhechcha (good desire).

The second is Vicharana (inquiry).

The third is Tanumanasi (or pertaining to the thinned mind).

The fourth is Sattvapatti (the attainment of Sattva).

The fifth is Asamsakti (non-attachment).

The sixth is the Padartha-Bhavana
(analysis of objects)

And the seventh is the Turya
(fourth or final stage).

The Bhumika which is of the form
of Pranava (Om) is formed of (or is
divided into) Akara – 'A', Ukara –
'U', Makara - 'M' and Ardha-Matra.

Akara and others are of four kinds
on account of the difference of

Sthula (gross) Sukshma (subtle),
Bija (seed or causal) and Sakshi
(witness). Their Avasthas are four:
waking, dreaming, dreamless
sleeping and Turya (fourth).

He who is in (or the entity that
identifies itself with) the waking
state in the gross Amsa (essence
or part) of Akara is named Vishva;
in the subtle essence, he is termed
Taijasa; in the Bija essence, he is

termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of Ukara is Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the Sushupti state in the gross essence of Makara is termed Vishva; in the subtle essence, Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in Turya State in the gross essence of Ardha-Matra is termed Turya-Vishva. In the subtle, he is termed Taijasa; in the Bija essence, he is termed Prajna;

and in the Sakshi essence, he is termed Turya-Turya.

The Turya essence of Akara is (or embraces) the first, second and third (Bhumikas or stages of the seven). The Turya essence of Ukara embraces the fourth Bhumika. The Turya essence of Makara embraces the fifth Bhumika. The Turya essence of Ardha-Matra is the sixth stage. Beyond this, is the seventh stage.

One who functions in the (first) three Bhumikas is called Mumukshu; one who functions in the fourth Bhumika is called a Brahman; one who functions in the fifth Bhumika is called a Brahmanidvara; one who functions in the sixth Bhumika is called a Brahmanidvariya; and one in the seventh Bhumika is called a Brahmanidvarishtha.

With reference to this, there are Slokas. They are:

Subhechcha is said to be the first Jnana-Bhumi (or stage of wisdom); Vicharana, the second; Tanumanasi, the third; Sattvapatti, the fourth; then come Asamsakti as the fifth, Padartha-Bhavana as the sixth and Turya as the seventh.

The desire that arise in one through sheer Vairagya (after resolving) 'Shall I be ignorant? I

will be seen by the Shastras and the wise' (or 'I will study the books and be with the wise') – is termed by the wise as Subhechcha.

The association with the wise and Shastras and the following of the right path preceding the practice of indifference is termed Vicharana.

That stage wherein the hankering after sensual objects is thinned

through the first and second stages is said to be Tanumanasi.

That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified Chitta rests on Atman which is of the nature of Sat is called Sattvapatti.

The light (or manifestation) of Sattva-Guna that is firmly rooted (in one) without any desire for the

fruits of actions through the practice in the above four stages is termed Asamsakti.

That stage wherein through the practice in the (above) five stages one, having found delight in Atman, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed Padartha-Bhavana, the sixth stage.

The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atman alone without the difference (of the universe) is the seventh stage called Turya.

The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences. (Because) the

universe one sees in the waking state he thinks to be really existent.

When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage.

As the autumnal cloud being dispersed vanishes, so this

universe perishes. O Nidagha, be convinced that such a person has only Sattva remaining.

Then having ascended the fifth stage called Sushuptipada (dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences.

Having always introvision though ever participating in external

actions, those that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities).

(Lastly) the seventh stage which is the ancient and which is called Gudhasupti is generally attained. Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor

Asat, neither self nor not-self. Like an empty pot in the Akasa, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without.

Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up.

Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atman which shines as the supreme Light.

He is said to be a Jivanmukta in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible Akasa.

He is said to be a Jivanmukta, the light of whose mind never sets or rises in misery or happiness and who does not seek to change what happens to him (viz., either to diminish his misery or increase his happiness).

He is said to be a Jivanmukta who though in his Sushupti is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).

He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as it) in consonance to love, hatred, fear and others.

He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not.

He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear.

He is said to be a Jivanmukta, who though participating in all the illusory objects, is cool amidst them and is a full Atman, (being) as if they belonged to others.

O Muni, he is said to be a Jivanmukta, who having eradicated

all the desires of his Chitta, is (fully) content with me who am the Atman of all.

He is said to be a Jivanmukta, who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta.

He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he,

thou and others that are visible
and unreal.

Through the path of the Guru and
Shastras, enter soon sat – the
Brahman that is immutable, great,
full and without objects – and be
firmly seated there.

Shiva alone is Guru; Shiva alone is
Vedas; Shiva alone is Lord; Shiva

alone is I; Shiva alone is all. There is none other than Shiva.

The undaunted Brahmana having known Him (Shiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.

(The Rishi) Suka is a Mukta (emancipated person). (The Rishi) Vamadeva is a Mukta. There are no others (who have attained

emancipation) than through these (viz., the two paths of these two Rishis).

Those brave men who follow the path of Suka in this world become Sadyo-Muktas (viz., emancipated) immediately after (the body wear away); while those who always follow the path of Vamadeva (i.e., Vedanta) in this world are subject again and again to rebirths and attain Krama (gradual)

emancipation, through Yoga, Sankhya and Karmas associated with Sattva (Guna).

Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path; while the Vamadeva path is called the ant's path.

Those persons that have cognized the true nature of their Atman

through the mandatory and prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) Maha-Vakyas (the sacred sentences of the Vedas), the Samadhi of Sankhya Yoga or Asamprajnata Samadhi and that have thereby purified themselves, attain the supreme seat through the Suka path.

Having, through Hatha-Yoga practice with the pain caused by

Yama, postures, etc., become liable to the ever recurring obstacles caused by Anima and other (Siddhis) and having not obtained good results, one is born again in a great family and practices Yoga through his previous (Karmic) affinities. Then through the practice of Yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path.

Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation.

To one that sees (all) as the one (Brahman), where is delusion? Where is sorrow?

Those that are under the eyes of those whose Buddhi is solely

occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins.

All beings inhabiting heaven and earth that fall under the vision of Brahman are at once emancipated from the sins committed during many Crores of births.

Thus ends the fourth Chapter of
Varaha Upanishad.

CHAPTER - V

Then Nidagha asked Lord Ribhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:

The body is composed of the five elements. It is filled with five Mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas;

that which is bright is Tejas (fire); motion is the property of Vayu; that which pervades everywhere is Akasa. All these should be known by an aspirant after Yoga.

Through the blowing of Vayu-Mandala in this body, (there are caused) 21,600 breaths every day and night.

If there is a diminution in the Prithvi-Mandala, there arise folds in

the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair; if there is diminution in the essence of Tejas, there is loss of hunger and luster; if there is diminution in the essence of Vayu, there is incessant tremor; if there is diminution in the essence of Akasa, one dies.

The Jivita (viz., Prana) which possesses these elements having no place to rest (in the body)

owing to the diminution of the elements, rises up like birds flying up in the air. It is for this reason that is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant. Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful.

If there is agitation of Agni (fire) within the belly, then there will be caused much of pain.

Therefore this (Udyana-Bandha) should not be practised by one who is hungry or who has urgency to make water or void excrement.

He should take many times in small quantities proper and moderate food. He should practise Mantra-Yoga. Laya-Yoga and

Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively.

Laya, Mantra and Hatha-Yogas have each (the same) eight subservients. They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

(Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion,

straightforwardness, patience, courage, moderate eating and purity (bodily and mental).

Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of

prayers) and Vrata (religious observances).

There are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga.

Placing the left ankle on the right thigh and the right ankle on the

left thigh and keeping the body erect (while sitting) is the posture “Chakra”.

Pranayama should be practiced again and again in the following order, viz., inspiration, restraint of breath and expiration. The

Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.

The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).

Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and

blood. In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.

It is covering by its face the Brahmarandhra (viz., Brahma's hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh.

In the next two (spokes) are Varuna and Yasasvini. On the

spoke south of Susumna is, in regular course, Pingala.

On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.

On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida.

In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colors.

The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel

plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby color. The central portion of Brahmarandhra is again and again covered by Kundali.

Thus ten Vayus move in these Nadis. A wise man who has understood the course of Nadis and Vayus should, after keeping his neck and body erect with his

mouth closed, contemplate
immovably upon Turyaka (Atman)
at the tip of his nose, in the centre
of his heart and in the middle of
Bindu and should see with a
tranquil mind through the (mental)
eyes, the nectar flowing from
there.

Having closed the anus and drawn
up the Vayu and caused it to rise
through (the repetition of) Pranava
(Om), he should complete with Sri

Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.

This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself.

(Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and

blossoms. Then the words uttered and the actions done regarding the universe, are not in vain.

By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.

Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.

He should contemplate upon his Atman as Shiva and then as being bathed by nectar.

In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).

He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.

As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).

This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.

This Bandha of four feet serves as a check to the three paths. This

brightens up the path through which the Siddhas obtained (their Siddhis).

If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.

This is called Samputa-Yoga or Mula-Bandha. Through the Practicing of this Yoga, the three Bandhas are mastered.

By practising day and night intermittingly or at any convenient time, the Vayu will come under his control. With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested. Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances). With the increase of

Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births are burnt up.

In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.

There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni

becomes increased. From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.

The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).

To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support.

To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practice Pranayama.

Even a person who is well-skilled in the practice of the three Bandhas should try always to cognize with a true heart that Principle which should be known and is the cause of all objects and their attributes.

Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.

(The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).

He is an emancipated person who practices thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be

always taken up and through Kumbhaka alone it should be filled up within.

It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva. That (Vayu) which is nonmotionless should be shaken again through Kantha-Mudra (throat posture).

Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu.

The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar.

Through the motion of Meru, the Devatas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).

Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.

Then to the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Devatas and through the practice of Yoga.

In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha. So also its pronunciation in Apyayana or Pluta Svara (tone).

He is a knower of Veda, who through the above-mentioned

three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound.

The short Svara goes to Bindu. The long Svara goes to Brahmarandhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.

This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.

Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.

It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.

Parichaya state is that in which Vayu is firmly fixed to Akasa, neither associated with Jiva nor not, while the body is immovable.

It is said that Nishpatti state is that in which there take place creation

and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort.

Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta.

This is what is said by the Rig-Veda. Like the eye pervading the Akasa (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu.

OM, thus is the Upanishad.

Thus ends the fifth Chapter of
Varaha Upanishad.

Here ends the Varaha Upanishad
belonging to the Krishna-Yajur-
Veda.