

*ATMABODHA  
UPANISHAD*

*OF*

*RIG VEDA*

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 Brahmapurusha (all-pervading Purusha).

Om. Therefore the reciter of the Mantra "Om Namō Narayanaya" reaches the Vaikuntha world. It is the heart-Kamala (lotus), *viz.*, the city of Brahman. It is effulgent like lightning, shining like a lamp.

It is Brahmanya (the pre-aider 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 Puudarikaksha (lotus-eyed). It is Brahmanya, Vishnu that is Achyuta (the indestructible).

He who meditates upon that sole Narayana who is latent in all beings, who is the causal Purusha, 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.

In the centre of the heart lotus is Brahman, which is the All, which has Pragna as

Its eye and which is established in Pragnana alone. To creatures, Pragnana is the eye and Pragna is the seat. It is Pragnana alone that is Brahman.

A person who meditates (thus), leaves this world through Pragnana, the Atma and ascending attains all his desires in the Supreme Swarga deathless. Oh! I pray

Thee, place me in that  
nectar-ever flowing unfailing  
world where Jyotis (the light)  
always shines and where one  
is revered. (There IS no  
doubt) he attains nectar also.  
Om-namah.

I am without Maya.

I am without compare.

I am solely the thing that IS  
of the nature of wisdom, I

am without Ahankara (I-am-ness).

I am without the difference of the universe, Jiva and Iswara.

I am the Supreme that is not different from Pratyagatma (individual Atma).

I am with ordinances and prohibitions destroyed without remainder.



I am with Asramaa  
(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 Atma merely, without  
the illusion of qualities.

I am the Seat devoid of the  
three Gunas, I am the cause  
of the many worlds in (My)  
stomach.

I am the Kutastha-Chaitanya,  
(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 Sattwa alone.

I am fit to be known through  
Agamas, I am the one fit to  
be worshipped.

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 Atma of  
eternal Vignana.

I am the refined Supreme  
Truth.

I am of the nature of  
Wisdom-Bliss alone.



Though I cognize as the  
secondless Atma by means of  
discriminative wisdom and  
reason, yet is found the  
relation between bondage  
and salvation, 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 of poverty does not arise, so in Me who am immersed in Brahmic Bliss, the desire for sensual happiness cannot arise.

An intelligent person who sees both nectar and poison rejects poison; so having cognized Atma, I reject those that are not-Atma.

The sun that illuminates the pot (both within and without) is not destroyed with the destruction of the pot; so the Sakshi (Witness) that illuminates the body is not destroyed with the destruction of the body.

To Me there is no bondage;  
there is no salvation, there  
are no books, there is no  
Guru; for these shine  
through Maya and I have  
crossed them and am  
second-less.

Let Pranas (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 Atma. My Agnana has fled away. The egoism of actor-ship 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 Agnana 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 Agnna, 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  
Ahankara (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 Agnana that the  
universe shines as truth.

Whoever recites this  
Atmabodha-Upanishad for a  
Muhurta (48 minutes) is not  
born again - yea is not born  
again.