

Aadhyaatm Upanishad

Om! That is whole, and this is whole.
The whole proceeds from the whole.
Whole manifests the whole,
and yet remains the whole.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

In the cave of the body is eternally set the one unborn.
The earth is His body. Though moving within the earth, the earth knows Him not.
The water is His body. Though moving within the water, the water knows Him not.
The fire is His body. Though moving within the fire, the fire knows Him not.
The air is His body. Though moving within the air, the air knows Him not.
The ether is His body. Though moving within the ether, the ether knows Him not.
The mind is His body. Though moving within the mind, the mind knows Him not.
The intellect is His body. Though moving within the intellect, the intellect knows Him not.
The ego is His body. Though moving within the ego, the ego knows Him not.
The mind-stuff is His body. Though moving within the mind-stuff, the mind-stuff knows Him not.
The unmanifest is His body. Though moving within the unmanifest, the unmanifest knows Him not.
The imperishable is His body. Though moving within the imperishable, the imperishable knows Him not.
The Death is His body. Though moving within Death, Death knows Him not.
He, then, is the inner-self of all beings, sinless, heaven-born, luminous, the sole Narayana.

1. Superimposition of the ego is the thought, "I am. Mine are the body, the senses, etc., which are all other than the Self". Through Brahm, the wise man repudiates it.
2. Knowing oneself to be the subject, the witness of intellect and its operations, reject the idea of the Self being other than the subject, identifying the 'I' with the subject alone.
3. Rejecting conformity with the world, the body, and the Shastras, remove superimposition of the ego on the Self.
4. The mind of the Yogi perishes as he stays without intermission in the Self alone, knowing, through reasoning, Shruti, and experience, that one is the Self of all beings.
5. Without granting for a moment even a toe-hold for sleep, gossip, verbal exchanges, etc., and self-forgetfulness, meditate on the Self in the self.
6. Casting the body far aside, the offspring of parental exudations, as its status is no better than that of an outcast, and becoming Brahman, seek fulfilment.
7. Dissolve the self in the supreme Self as the pot-space is dissolved in infinite space; then, as the Infinite be silent for ever, O sage!
8. Having become the self-luminous Substratum, as Being, reject both the macrocosm and the microcosm which are but abodes of impurities.
9. Locating the body-bound I-sense in the ever-blissful spiritual Self, renounce the subtle body; eternally be the Absolute.
10. Knowing 'I am that Brahman' in which this world appears like a city reflected in a mirror, find fulfilment, O sinless one!
11. Liberated from the grip of egoism, like the moon after the eclipse, full, ever blissful, self-luminous, one attains one's essence - the Self.
12. The destruction of actions leads to that of thought; thence results the dwindling of innate impulses to act. The obliteration of innate impulses is liberation; it is held to be freedom in life.
13. At all places and by all means, perceiving everything as Spirit, one achieves the dissolution of innate impulses as it strengthens the attitude of universal good will.

14. Never should one be heedless in devotion to Brahman; 'heedlessness is death' so aver the philosophers of Brahman in regard to this science.
15. Just as a pulled-up water-reed stays not still, even for a moment, so does Maya ceaselessly envelop even a wise man if he averts his face from the Truth.
16. Whosoever wins absoluteness while alive continues to be absolute even after death. Rooted in concentration, O sinless one, remain steadfast.
17. With the vision of the non-dual Self through unwavering concentration comes the dissolution without residue of the knots of ignorance in the heart.
18. Strengthening the sense of Self vis-a-vis this vision, and rejecting it vis-a-vis the ego, etc., remain indifferent to them all, as to objects like pots and clothes.
19. All things from Brahma down to clumps of grass are nothing but unreal adjuncts. Distinct from the, see one's Self existing as the immutable plenum.
20. One's Self is Brahma, Vishnu, Indra and Shiva; this entire world is one's Self; other than this Self, there is nothing.
21. After repudiating all objective appearances superimposed on one's Self, one remains alone as the supreme Brahman, full, non-dual, stirless.
22. The world is a postulation, as good as non-existent, in the one Reality that is immutable, formless, unqualified; whence is difference?
23. In the one Reality devoid of distinctions like the percipient, perception, and the perceived, and of all sufferings, in the absolutely full, spiritual, Self, like unto the ocean at the time of cosmic dissolution, whence is difference?
24. Darkness implicit in It as in light is the cause of delusion. Whence is difference in the supreme non-dual and unqualified Reality?
25. In this uniform and supreme Reality, how can the agent of differences dwell? In deep sleep that is nothing but bliss who has perceived difference?
26. This perception of difference is rooted in the mind of the percipient; there is none of it in the absence of the mind. Therefore, concentrate the mind on the supreme Self as the subject.
27. Upon realizing the Self that is impartite bliss as one's own essence there follows the savouring of the timeless bliss that is the Self, both externally and internally.
28. Of detachment the fruit is knowledge; of knowledge the fruit is withdrawal. Experience of Self as bliss leads to peace; again, peace is the fruit of withdrawal.
29. Without the consequent states, the precedent ones are fruitless, indeed. Cessation is supreme satisfaction; matchless bliss is spontaneous.
30. The expressed sense of the word *Tat* has Maya for His adjunct; He is the world-cause. He is characterised by omniscience, etc.; is tinged by transcendence, and is essentially Truth and so forth.
31. The expressed sense of the word *Tvam* shines forth as the content of the idea and expression 'I'; it is awareness blended with the mind, the inner organ of perception.
32. Only through the exclusion of Maya and avidya, the adjuncts of God and Jiva is the supreme Spirit, the impartite Being, Consciousness and Bliss, indicated.
33. 'To listen', thus is to pursue by means of sentences their import. On the other hand, 'thinking' consists in perceiving its consistency with reason.

34. 'Meditation' is indeed the exclusive attention of the mind fixed on the import rendered indubitable through listening and thinking.
35. 'Concentration' is said to be the mind which, outgrowing the dualism between the meditator and meditation, gradually dwells exclusively on the object (of meditation) and is like a flame in a windless spot.
36. Mind's modifications in regard to the Self are uncognized in that state; they are only inferred as past, after quitting the state of Samadhi.
37. Crores of karmans, accumulated in this beginningless transmigratory life, are dissolved by means of concentration: then pure virtue begins to flourish.
38. The best knowers of Yoga call this concentration the cloud of virtues, since it rains the flood-waters of virtue in a thousand streams.
- 39-40. When the load of innate impulses is dissolved without residue by means of this cloud of virtues and heaps of karmans, good and evil, are totally eradicated, the major text, which at first shone forth immediately, now unobstructed, yields immediate awareness as clear as the myrobalan in the palm of one's hand.
41. The non-occurrence of the impulse to enjoy in regard to the objects of enjoyment marks the acme of detachment. The highest pitch of awareness is marked by the non-occurrence of the egoistic sense.
- 42(a). The acme of withdrawal is marked by the non-occurrence of even the latent impulse to enjoy. He is the ascetic of steadfast wisdom who enjoys bliss for ever.
- 43-44(a). Whose self is merged in Brahman alone; who is immutable and quiescent. Wisdom is defined as the unwavering spiritual mode whose content is the unity of Brahman and Atman purged of all adjuncts.
- 44(b). Whosoever possesses wisdom without a break is liberated in life;
45. Who has no conceit of 'I' in regard to body and senses; nor the conceit of objects in regard to things other than them - who is free from these two conceits in regard to anything whatsoever is liberated-in-life;
46. Who, in his wisdom, perceives no difference between the subject and Brahman; who neither refers to the creator nor creation is liberated in life.
47. Whose attitude is the same both when he is honoured by the virtuous and when he is persecuted by the wicked is liberated in life.
48. He who has realized the truth of Brahman no longer transmigrates, as hitherto; if he does, this truth has not been realized by him; he is but an extrovert.
49. As long as the experience of pleasure, etc., lasts, so long operative karmans from the past are held to persist. Causal actions precede the occurrence of effects; never is this unpreceded by actions.
50. Consequent on the experience 'I am Brahman', karmans accumulated in the course of aeons are dissolved, even as the actions in dreams are, upon waking up.
51. Just as nothing clings to space, so to the sage, who knows the Self to be unattached and indifferent, future actions cling not in the least degree.
52. Just as space is unaffected by the smell of liquor though it touches the pot containing the liquor, so is Self unaffected by the attributes of Its adjuncts.
53. Karmans done before the dawn of knowledge perish not as a result of that knowledge; they must produce their proper effect even as an arrow shot to hit a target stops not before hitting it.
54. The arrow discharged to hit what was taken for a tiger stops not, though, alter, the target is known to be a cow; the target is hit with full force.

55. 'I am un-ageing'; 'I am immortal' - how can one who knows his Self to be such and lives that knowledge fabricate operative past actions?

56. Then only is operative past action real when one mistakes one's Self to be the body. The treatment of the body as Self is improper; therefore reject the notion of operative past action.

57. The fabrication of operative past actions is also, indeed, a delusion due to this body.

58. How can the superimposed be real? How can the unreal be born? How can the unborn perish? How can the unreal own operative past actions?

59-60. To answer the dull-witted who doubtfully ask how this body persists if the entire effects of nescience with their cause are destroyed by knowledge, Shruti, with an outward eye, propounds the theory of operative past actions; not to suggest to the wise that the body, etc., are real.

61. A total plenum, without beginning and end, measure and change.
Massed being and intelligence, massed eternal bliss, undiminishing,

62. With the sole savour of the subject, full, endless, behold all,
Neither to be shunned nor seized, neither to be held nor propped;

63. Beyond inert forces and actions, subtle, certain, unblemished;
Whose essence is beyond thought, beyond mid and words;

64. Existent, a plenitude, self-proven, pure, awake and matchless.
One only is non-dual Brahman; here is no plurality at all.

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