



Atmabodha Upanishad

Rig Veda

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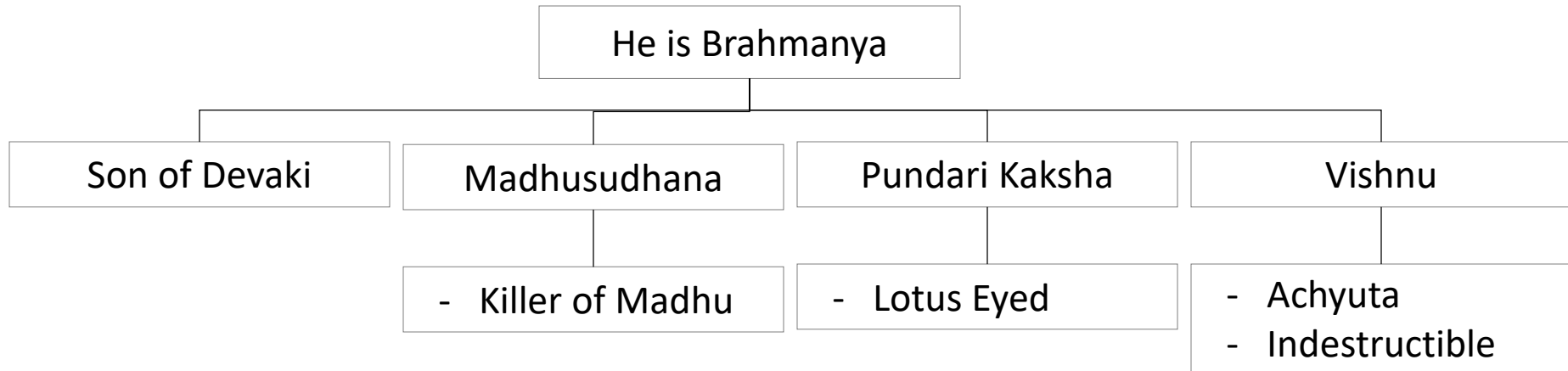
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Atmabodha Upanishad

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 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.

| Ocean | Brahman |
|--|---|
| <ul style="list-style-type: none"> - Like bubbles waves in ocean. - Ocean does not long for waves. | <ul style="list-style-type: none"> - Similarly beings are in me. - There is no longing after sensual happiness. |

Example :

| Wealthy person | For me immersed in Brahman bliss |
|--|---|
| <ul style="list-style-type: none"> - Desire for poverty does not arise. | <ul style="list-style-type: none"> - Desire for sensual happiness can't arise. |

- Having cognized Atma, I reject those that are not Atma.

| Sun | Sakshi |
|--|---|
| <ul style="list-style-type: none"> - Illumines pot within and without. - Is not destroyed with the destruction of the Pot. | <ul style="list-style-type: none"> - Witness. - Illumines the body and is not destroyed with the destruction of the body. |

- 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.
- Inrtness, love, Joy, these attributes pertain to subtle body, not me, who am eternal and of changeless nature.

| Owl sees | Ajnani - ignorant |
|--|--|
| <ul style="list-style-type: none"> - Only darkness in the sun. - Thinks there is no sun. | <ul style="list-style-type: none"> - Sees only darkness in the self shining supreme bliss. - Person embodied in Ajnana thinks there is no Brahman. |

- Nectar does not comingle with poison, so know I am different from inert matter, do not mix with its stains.

| Light of small lamp | Slight wosdom |
|---|--|
| <ul style="list-style-type: none"> - However small - Dispels darkness | <ul style="list-style-type: none"> - Makes immense Ajnana perish. |

| Delusion of Snake | Delusion of universe Ahamkara, body does not exist in me |
|--|---|
| <ul style="list-style-type: none"> - Does not exist in the rope in past, present, future. | <ul style="list-style-type: none"> - I am non-dual pure Brahman. |

- 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.

Chapter 1 - Verse 1

ॐ प्रत्यगानन्दं ब्रह्मपुरुषं प्रणवस्वरूपं अकार उकार
मकार इति त्र्यक्षरं प्रणवं तदेतदोमिति । यमुक्त्वा मुच्यते
योगी जन्मसंसारबन्धनात् । ॐ नमो नारायणाय
शङ्खचक्रगदाधराय तस्मात् ॐ नमो नारायणायेति
मन्त्रोपासको वैकुण्ठभवनं गमिष्यति ॥ १ ॥

Oṃ pratyagānandaṃ brahmapuruṣaṃ praṇavasvarūpaṃ akāra ukāra
makāra iti tryakṣaraṃ praṇavaṃ tadetadomiti | yamuktvā mucyate
yogī janmasaṃsārabandhanāt | Oṃ namo nārāyaṇāya
śaṅkhacakraḡadādhārāya tasmāt Oṃ namo nārāyaṇāyeti
mantropāsako vaikuṅṭhabhavanaṃ gamiṣyati || 1 ||

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]

Chapter 1 - Verse 2 to 5

अथ यदिदं ब्रह्मपुरं पुण्डरीकं
तस्मात्तडिताभमात्रं दीपवत्प्रकाशम् ॥ २॥
ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः ।
ब्रह्मण्यः पुण्डरीकाक्षो ब्रह्मण्यो विष्णुरच्युतः ॥३॥
सर्वभूतस्थमेकं नारायणं कारणपुरुषमकारणं
परं ब्रह्मोम् ॥४॥
शोकमोहविनिर्मुक्तो विष्णुं ध्यायन्न सीदति ।
द्वैताद्वैतमभयं भवति । मृत्योः स मृत्युमाप्नोति
य इह नानेव पश्यति ॥५॥

tha yadidaṃ brahmapuraṃ puṇḍarīkaṃ
tasmāttaḍitābhamātraṃ dīpavatprakāśam ॥2॥
brahmaṇyo devakīputro brahmaṇyo madhusūdanaḥ ।
brahmaṇyaḥ puṇḍarīkākṣo brahmaṇyo viṣṇuracyutaḥ ॥3॥
sarvabhūtasthamekaṃ nārāyaṇaṃ kāraṇapuruṣamakāraṇaṃ
paraṃ brahmom ॥4॥
śokamohavinirmukto viṣṇuṃ dhyāyanna sīdati ।
dvaitādvaitamabhayaṃ bhavati । mṛtyoḥ sa mṛtyumāpnoti
ya iha nāneva paśyati ॥5॥

It is the heart-Kamala (lotus), viz., the city of Brahman. It is effulgent like lightning, shining like a lamp. It is Brahmaṇya (the presider over the city of Brahman) that is the son of Devakī. It is Brahmaṇya that is Madhusūdana (the killer of Madhu). It is Brahmaṇya that is Puṇḍarīkākṣa (lotus-eyed). It is Brahmaṇya, 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]

Chapter 1 - Verse 6 to 8

हृत्पद्ममध्ये सर्वं यत्तत्प्रज्ञाने प्रतिष्ठितम् ।
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥६॥
स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे
लोके सर्वान्कामानाप्त्वाऽमृतः समभवदमृतः
समभवत् ॥ ७ ॥
यत्र ज्योतिरजसं यस्मिंल्लोकेऽभ्यर्हितम् ।
तस्मिन्मां देहि स्वमानमृते लोके अक्षते अच्युते
लोके अक्षते अमृतत्वं च गच्छत्यो नमः ॥८॥

hr̥tpadmamadye sarvaṃ yattatprajñāne pratiṣṭhitam ।
prajñānetro lokaḥ prajñā pratiṣṭhā prajñānaṃ brahma ॥6॥
sa etena prajñenātmanāsmāllokādutkramyāmuṣminsvarge
loke sarvānkāmānāptvā'mṛtaḥ samabhavadamṛtaḥ
samabhavat ॥7॥
yatra jyotirajasraṃ yasmimlloke'bhyarhitam ।
tasminmāṃ dehi svamānamṛte loka akṣate acyute
loke akṣate amṛtatvaṃ ca gacchatyom namaḥ ॥ 8॥

In the centre of the heart-lotus is Brahman, which is the All, which has Prājñā as Its eye and which is established in Prajnāna alone. To creatures, Prajnāna is the eye and Prājñā is the seat. It is Prajnāna alone that is Brahman. A person who meditates (thus), leaves this world through Prajnāna, 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

प्रगलितनिजमायोऽहं निस्तुलदृशिरूपवस्तुमात्रोऽहम् ।
 अस्तमिताहन्तोऽहं प्रगलितजगदीशजीवभेदोऽहम् ॥ १ ॥
 प्रत्यगभिन्नपरोऽहं विध्वस्ताशेषविधिनिषेधोऽहम् ।
 समुदस्ताश्रमितोऽहं प्रविततसुखपूर्णसंविदेवाहम् ॥ २ ॥
 साक्ष्यहमनपेक्षोऽहं निजमहिम्नि संस्थितोऽहमचलोऽहम् ।
 अजरोऽहमव्ययोऽहं पक्षविपक्षादिभेदविधुरोऽहम् ॥ ३ ॥
 अवबोधैकरसोऽहं मोक्षानन्दैकसिन्धुरेवाहम् ।
 सूक्ष्मोऽहमक्षरोऽहं विगलितगुणजालकेवलात्माऽहम् ॥ ४ ॥
 निस्त्रैगुण्यपदोऽहं कुक्षिस्थानेकलोककलनोऽहम् ।
 कूटस्थचेतनोऽहं निष्क्रियधामाहमप्रतर्क्योऽहम् ॥ ५ ॥
 एकोऽहमविकलोऽहं निर्मलनिर्वाणमूर्तिरेवाहम् ।
 निरवयोऽहमजोऽहं केवलसन्मात्रसारभूतोऽहम् ॥ ६ ॥
 निरवधिनिजबोधोऽहं शुभतरभावोऽहमप्रभेद्योऽहम् ।
 विभुरहमनवद्योऽहं निरवधिनिःसीमतत्त्वमात्रोऽहम् ॥ ७ ॥

pragalitanijamāyo'haṃ nistuladr̥śīrūpavastumātro'ham ।
 astamitāhanto'haṃ pragalitajagadīśajīvabhedo'ham ॥ 1 ॥
 pratyagabhinnaparo'haṃ vidhvastāśeṣavidhiniṣedho'ham ।
 samudastāśramito'haṃ pravitatasukhapūrṇasaṃvidevāham ॥ 2 ॥
 sākṣyahamanapekṣo'haṃ nijamahimni saṃsthito'hamacalo'ham ।
 ajaro'hamavyayo'haṃ pakṣavipakṣādibhedavidhuro'ham ॥ 3 ॥
 avabodhaikaraso'haṃ mokṣānandaikasindhurevāham ।
 sūkṣmo'hamakṣaro'haṃ vigalitaguṇajālakevalātmā'ham ॥ 4 ॥
 nistraiguṇyapado'haṃ kuṣisthānekalokakalano'ham ।
 kūṭasthacetano'haṃ niṣkriyadhāmāhamapratarkyo'ham ॥ 5 ॥
 eko'hamavikalo'haṃ nirmalanirvāṇamūrtirevāham ।
 niravayo'hamajo'haṃ kevalasanmātrasārabhūto'ham ॥ 6 ॥
 niravadhinijabodho'haṃ śubhatarabhāvo'hamaprabhedyo'ham ।
 viburahamanavadyo'haṃ niravadhiniḥsīmatattvamātro'ham ॥ 7 ॥

वेद्योऽहमगमास्तैराराध्योऽहं सकलभुवनहृद्योऽहम् ।
परमानन्दघनोऽहम् परमानन्दैकभूमरूपोऽहम् ॥ ८ ॥
शुद्धोऽहमद्वयोऽहं सन्ततभावोऽहमादिशून्योऽहम् ।
शमितान्तत्रितयोऽहं बद्धो मुक्तोऽहमद्भुतात्माहम् ॥ ९ ॥
शुद्धोऽहमान्तरोऽहं शाश्वतविज्ञानसमरसात्माहम् ।
शोधितपरतत्त्वोऽहं बोधानन्दैकमूर्तिरेवाहम् ॥ १० ॥
विवेकयुक्तिबुद्ध्याहं जानाम्यात्मानमद्वयम् ।
तथापि बन्धमोक्षादिव्यवहारः प्रतीयते ॥ ११ ॥

vedyo'hamagamāstairāradhyo'haṃ sakalabhuvanahr̥dyo'ham ।
paramānandaghano'ham paramānandaikabhūmarūpo'ham ॥ 8 ॥
śuddho'hamadvayo'haṃ santatabhāvo'hamādiśūnyo'ham ।
śamitāntatritayo'haṃ baddho mukto'hamadbhutātmāham ॥ 9 ॥
śuddho'hamāntaro'haṃ śāśvatavijñānasamarasātmāham ।
śodhitaparatttvo'haṃ bodhānandaikamūrtirevāham ॥ 10 ॥
vivekayuktibuddhyāhaṃ jānāmyātmānamadvayam ।
tathāpi bandhamokṣādivyavahāraḥ 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 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 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]

Chapter 2 - Verse 12 to 18

निवृत्तोऽपि प्रपञ्चो मे सत्यवद्भाति सर्वदा ।
सर्पादौ रज्जुसत्तेव ब्रह्मसत्तैव केवलम् ।
प्रपञ्चाधाररूपेण वर्ततेऽतो जगन्न हि ॥ १२ ॥
यथेक्षुरससंव्याप्ता शर्करा वर्तते तथा ।
अद्वयब्रह्मरूपेण व्याप्तोऽहं वै जगत्त्रयम् ॥ १३ ॥
ब्रह्मादिकीटपर्यन्ताः प्राणिनो मयि कल्पिताः ।
बुद्बुदादिविकारान्तस्तरङ्गः सागरे यथा ॥ १४ ॥
तरङ्गस्थं द्रवं सिन्धुर्न वाञ्छति यथा तथा ।
विषयानन्दवाञ्छा मे मा भूदानन्दरूपतः ॥ १५ ॥
दारिद्र्याशा यथा नास्ति सम्पन्नस्य तथा मम ।
ब्रह्मानन्दे निमग्नस्य विषयाशा न तद्भवेत् ॥ १६ ॥
विषं दृष्ट्वाऽमृतं दृष्ट्वा विषं त्यजति बुद्धिमान् ।
आत्मानमपि दृष्ट्वाहमनात्मानं त्यजाम्यहम् ॥ १७ ॥
घटावभासको भानुर्घटनाशे न नश्यति ।
देहावभासकः साक्षी देहनाशे न नश्यति ॥ १८ ॥

nivṛtto'pi prapañco me satyavadbhāti sarvadā ।
sarpādau rajjusatteva brahmasattaiva kevalam ।
prapañcādhārarūpeṇa vartate'to jaganna hi ॥ 12 ॥
yathekṣurasasaṁvyāptā śarkarā vartate tathā ।
advayabrahmarūpeṇa vyāpto'haṁ vai jagattrayam ॥ 13 ॥
brahmādikīṭaparyantāḥ prāṇino mayi kalpitāḥ ।
budbudādivikārāntastaraṅgaḥ sāgare yathā ॥ 14 ॥
taraṅgasthaṁ dravaṁ sindhurna vāñchati yathā tathā ।
viṣayānandavāñchā me mā bhūdānandarūpataḥ ॥ 15 ॥
dāridryāśā yathā nāsti sampannasya tathā mama ।
brahmānande nimagnasya viṣayāśā na tadbhavet ॥ 16 ॥
viṣaṁ dṛṣṭvā'mṛtaṁ dṛṣṭvā viṣaṁ tyajati buddhimān ।
ātmānamapi dṛṣṭvāhamanātmānaṁ tyajāmyaham ॥ 17 ॥
ghaṭāvabhāsako bhānurghaṭanāśe na naśyati ।
dehāvabhāsakaḥ sākṣī dehanāśe na naśyati ॥ 18 ॥

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]

Chapter 2 - Verse 19 to 31

न मे बन्धो न मे मुक्तिर्न मे शास्त्रं न मे गुरुः ।
मायामात्रविकासत्वान्मायातीतोऽहमद्वयः ॥ १९ ॥
प्राणाश्चलन्तु तद्धर्मैः कामैर्वा हन्यतां मनः ।
आनन्दबुद्धिपूर्णस्य मम दुःखं कथं भवेत् ॥ २० ॥
आत्मानमञ्जसा वेद्मि क्वाप्यज्ञानं पलायितम् ।
कर्तृत्वमद्य मे नष्टं कर्तव्यं वापि न क्वचित् ॥ २१ ॥
ब्राह्मण्यं कुलगोत्रे च नामसौन्दर्यजातयः ।
स्थूलदेहगता एते स्थूलाद्भिन्नस्य मे नहि ॥ २२ ॥
क्षुत्पिपासान्ध्यबाधिर्यकामक्रोधादयोऽखिलाः ।
लिङ्गदेहगता एते ह्यलिङ्गस्य न सन्ति हि ॥ २३ ॥
जडत्वप्रियमोदत्वधर्माः कारणदेहगाः ।
न सन्ति मम नित्यस्य निर्विकारस्वरूपिणः ॥ २४ ॥
उलूकस्य यथा भानुरन्धकारः प्रतीयते ।
स्वप्रकाशे परानन्दे तमो मूढस्य जायते ॥ २५ ॥

na me bandho na me muktirna me śāstraṃ na me guruḥ ।
māyāmātravikāsatvānmāyātīto'hamadvayaḥ ॥ 19 ॥
prāṇāścalantu taddharmaih kāmairvā hanyatāṃ manaḥ ।
ānandabuddhipūrṇasya mama duḥkhaṃ kathaṃ bhavet ॥ 20 ॥
ātmānamañjasā vedmi kvāpyajñānaṃ palāyitam ।
kartṛtvamadya me naṣṭaṃ kartavyaṃ vāpi na kvacit ॥ 21 ॥
brāhmaṇyaṃ kulagotre ca nāmasaundaryajātayaḥ ।
sthūladehagatā ete sthūlādbhinnasya me nahi ॥ 22 ॥
kṣutpipāsāndhyabādhiryakāmakrodhādayo'khilāḥ ।
liṅgadehagatā ete hyaṅgasya na santi hi ॥ 23 ॥
jaḍatvapriyamodatvadharmāḥ kāraṇadehagāḥ ।
na santi mama nityasya nirvikārasvarūpiṇaḥ ॥ 24 ॥
ulūkasya yathā bhānurandhakāraḥ pratīyate ।
svaprakāśe parānande tamo mūḍhasya jāyate ॥ 25 ॥

चक्षुर्दृष्टिनिरोधेऽभ्रैः सूर्यो नास्तीति मन्यते ।
 तथाऽज्ञानावृत्तो देही ब्रह्म नास्तीति मन्यते ॥ २६ ॥
 यथामृतं विषाद्भिन्नं विषदोषैर्न लिप्यते ।
 न स्पृशामि जडाद्भिन्नो जडदोषान्प्रकाशतः ॥ २७ ॥
 स्वल्पापि दीपकणिका बहुलं नाशयेत्तमः ।
 स्वल्पोऽपि बोधो निबिडे बहुलं नाशयेत्तमः ॥ २८ ॥
 कालत्रये यथा सर्पो रज्जौ नास्ति तथा मयि ।
 अहङ्कारादिदेहान्तं जगन्नास्त्यहमद्वयः ॥ २९ ॥
 चिद्रूपत्वान्न मे जाड्यं सत्यत्वान्नानृतं मम ।
 आनन्दत्वान्न मे दुःखमज्ञानाद्भाति सत्यवत् ॥ ३० ॥
 आत्मप्रबोधोपनिषदं मुहूर्तमुपासित्वा न स
 पुनरावर्तते न स पुनरावर्तत इत्युपनिषत् ॥ ३१ ॥

cakṣurdṛṣṭinirodhe'bhraiḥ sūryo nāstīti manyate ।
 tathā'jñānāvṛto dehī brahma nāstīti manyate ॥ 26 ॥
 yathāmṛtaṃ viṣādbhinnaṃ viṣadoṣairna lipyate ।
 na spr̥śāmi jaḍādbhinno jaḍadoṣānprakāśataḥ ॥ 27 ॥
 svalpāpi dīpakaṇikā bahulaṃ nāśayettamaḥ ।
 svalpo'pi bodho nibiḍe bahulaṃ nāśayettamaḥ ॥ 28 ॥
 kālatraye yathā sarpo rajjau nāsti tathā mayi ।
 ahaṅkāradidehāntaṃ jagannāstyahamadvayaḥ ॥ 29 ॥
 cidrūpatvāna me jāḍyaṃ satyatvānnānṛtaṃ mama ।
 ānandatvāna me duḥkhamajñānādbhāti satyavat ॥ 30 ॥
 ātmaprabodhopaniṣadaṃ muhūrtaṃ upāsitvā na sa
 punarāvartate na sa punarāvartata 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]