

Skanda Upanishad

Krisna Yajur Veda

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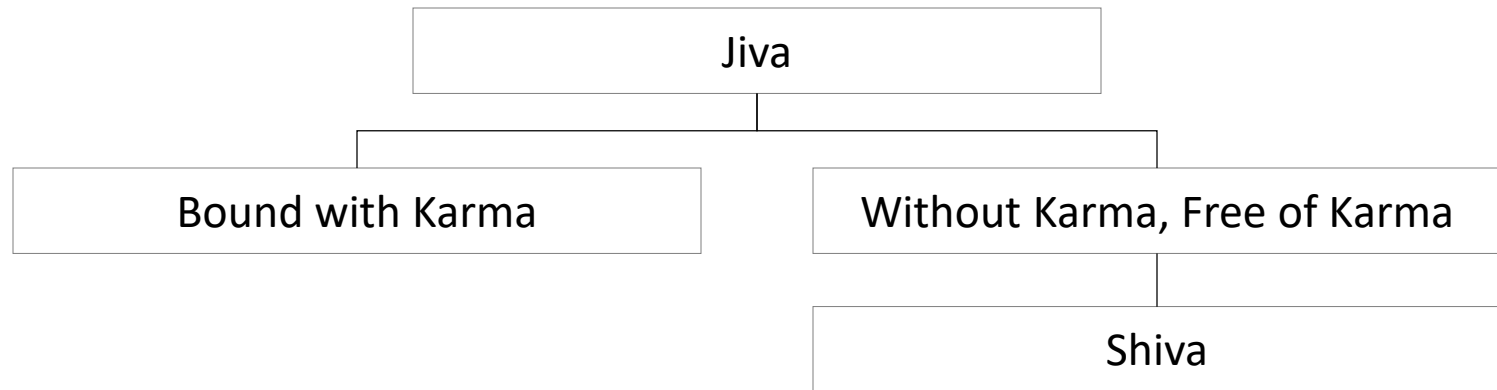
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8 Skanda Upanishad

Krisna Yajur Veda

- 1) Skanda – Son of Shiva, represented on earth by Sanatkumara.
- 2) Sadashiva, Mahadeva – Names of Shiva, literal meaning is eternal Bliss.
- 3) I am indestructible through a small portion of thy grace, O Shiva, Mahadeva, Lord of Devas.
 - Nothing higher than that.
 - Truth of Antahkaranas (Internal organs).
 - Through the destruction of Antahkarana, Lord abides as Samvit, consciousness alone.
 - I am also form of Samvit, Consciousness.
 - I am without birth.
 - All inert things being other than Atma, perish like dream.
 - **That Vishnu, in destructible, Achyuta is the seer of conscious and inert, is of the form of Jnana.**
 - He is only Maha Deva (Shiva), Maha Hari (Vishnu).
 - He is light of all lights, Jyoti of Jyotis, Parameshvara, Parabrahman.
 - **“That Brahman I am”.**
 - Jiva is Shiva, Shiva is Jiva.

- Bound by Husk is Paddy.
- Freed from Husk is Rice.



• **If Karma perishes, he is Sada Shiva.**

- Heart of Vishnu is Shiva.
- Heart of Shiva is Vishnu.
- Body is divine temple.
- Shiva is the God in the body.
- Give up Ajnana and worship him with the thought, I am he.
- Jnanam (Wisdom) : To see oneself non-different from him.

Dhyanam :

- To make mind free from sensual objects.

• **Snana (Cleaning) : Giving up stains of the mind.**

- Nectar of Brahman should be Drunk.
- One should be with sole thought of non-dual one.
- Wise attains liberation.
- **Brahman is unthinkable, undifferentiated, endless, immutable.**
- Eyes see without any obstacle, the things spread in Akasha.
- Wise sees supreme abode of Vishnu.
- Thus is teaching of the Vedas for Moksha.

Verse 1 to 9

अच्युतोऽस्मि महादेव तव कारुण्यलेशतः ।
 विज्ञानघन एवास्मि शिवोऽस्मि किमतः परम् ॥ १ ॥
 न निजं निजवद्भाति अन्तःकरणजृम्भणात् ।
 अन्तःकरणनाशेन संविन्मात्रस्थितो हरिः ॥ २ ॥
 संविन्मात्रस्थितश्चाहमजोऽस्मि किमतः परम् ।
 व्यतिरिक्तं जडं सर्वं स्वप्नवच्च विनश्यति ॥ ३ ॥
 चिज्जडानां तु यो द्रष्टा सोऽच्युतो ज्ञानविग्रहः ।
 स एव हि महादेवः स एव हि महाहरिः ॥ ४ ॥
 स एव हि ज्योतिषां ज्योतिः स एव परमेश्वरः ।
 स एव हि परं ब्रह्म तद्ब्रह्माहं न संशयः ॥ ५ ॥
 जीवः शिवः शिवो जीवः स जीवः केवलः शिवः ।
 तुषेण बद्धो व्रीहिः स्यात्तुषाभावेन तण्डुलः ॥ ६ ॥
 एवं बद्धस्तथा जीवः कर्मनाशे सदाशिवः ।
 पाशबद्धस्तथा जीवः पाशमुक्तः सदाशिवः ॥ ७ ॥

acyuto'smi mahādeva tava kāruṇyaleśataḥ ।
 vijñānaghana evāsmi śivo'smi kimataḥ param ॥ 1 ॥
 na nijam nijavadbhāti antaḥkaraṇajrumbhaṇāt ।
 antaḥkaraṇanāśena saṁvinmātrasthito hariḥ ॥ 2 ॥
 saṁvinmātrasthitaścāhamajo'smi kimataḥ param ।
 vyatiriktaṁ jaḍam sarvaṁ svapnavacca vinaśyati ॥ 3 ॥
 cijjadānām tu yo draṣṭā so'cyuto jñānavigrahaḥ ।
 sa eva hi mahādevaḥ sa eva hi mahāhariḥ ॥ 4 ॥
 sa eva hi jyotiṣām jyotiḥ sa eva parameśvaraḥ ।
 sa eva hi paraṁ brahma tadbrahmāham na saṁśayaḥ ॥ 5 ॥
 jīvaḥ śivaḥ śivo jīvaḥ sa jīvaḥ kevalaḥ śivaḥ ।
 tuṣeṇa baddho vrīhiḥ syāttuṣābhāvena taṇḍulaḥ ॥ 6 ॥
 evaṁ baddhastathā jīvaḥ karmanāśe sadāśivaḥ ।
 pāśabaddhastathā jīvaḥ pāśamuktaḥ sadāśivaḥ ॥ 7 ॥

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।

शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ॥ ८ ॥

यथा शिवमयो विष्णुरेवं विष्णुमयः शिवः ।

यथान्तरं न पश्यामि तथा मे स्वस्तिरायुषि ॥ ९ ॥

यथान्तरं न भेदाः स्युः शिवकेशवयोस्तथा ।

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ॥

śivāya viṣṇurūpāya śivarūpāya viṣṇave ।

śivasya hṛdayaṃ viṣṇuḥ viṣṇośca hṛdayaṃ śivaḥ ॥ 8 ॥

yathā śivamayo viṣṇurevaṃ viṣṇumayaḥ śivaḥ ।

yathāntaraṃ na paśyāmi tathā me svastirāyuṣi ॥ 9 ॥

yathāntaraṃ na bhedaḥ syuḥ śivakeśavayostathā ।

deho devālayaḥ proktaḥ sa jīvaḥ kevalaḥ śivaḥ ॥

Om. O Mahādeva (Lord of Devas), I am indestructible through a small portion of Thy grace. I am replete with Vijñāna. I am Śiva (Bliss). What is higher than It? Truth does not shine as such on account of the display of the antaḥkaraṇa (internal organs). Through the destruction of the antaḥkaraṇa, Hari abides as Samvit (Consciousness) alone. As I also am of the form of Samvit, I am without birth. What is higher than It? All inert things being other (than Ātmā) perish like dream. That Achyuta (the indestructible or Viṣṇu), who is the seer of the conscious and the inert, is of the form of Jñāna. He only is Mahādeva. He only is Mahā-Hari (Mahāviṣṇu). He only is the Jyotis of all Jyotis (or Light of all lights). He only is Parameśvara. He only is Parabrahman. That Brahman I am. There is no doubt (about it). Jīva is Śiva. Śiva is Jīva. That Jīva is Śiva alone. Bound by husk, it is paddy; freed from husk, it is rice. In like manner Jīva is bound (by karma). If karma perishes, he (Jīva) is Sadāśiva. So long as he is bound by the bonds of karma, he is Jīva. If freed from its bonds, then he is Sadāśiva. Prostrations on account of Śiva who is of the form of Viṣṇu, and on account of Viṣṇu who is of the form of Śiva. The heart of Viṣṇu is Śiva. The heart of Śiva is Viṣṇu. As I see no difference[1] (between these two), therefore to me are prosperity and life. There is no difference—between Śiva and Keśava (Viṣṇu). The body is said to be the divine temple. The Śiva (in the body) is the God Sadāśiva[2] (in the temple). [Verse 1 to 9]

Verse 10 to 13

त्यजेदज्ञाननिर्माल्यं सोऽहंभावेन पूजयेत् ॥१०॥

अभेददर्शनं ज्ञानं ध्यानं निर्विषयं मनः ।

स्नानं मनोमलत्यागः शौचमिन्द्रियनिग्रहः ॥ ११ ॥

ब्रह्मामृतं पिबेद्भैक्ष्यमाचरेद्देहरक्षणे ।

वसेदेकान्तिको भूत्वा चैकान्ते द्वैतवर्जिते ।

इत्येवमाचरेद्धीमान्स एवमुक्तिमाप्नुयात् ॥ १२ ॥

श्रीपरमधाम्ने स्वस्ति चिरायुष्योन्नम इति ।

विरिञ्चिनारायणशङ्करात्मकं नृसिंह देवेश

तव प्रसादतः । अचिन्त्यमव्यक्तमनन्तमव्ययं

वेदात्मकं ब्रह्म निजं विजानते ॥ १३ ॥

yajedajñānanirmālyaṃ so'haṃbhāvena pūjayet ॥10॥

abhedadarśanaṃ jñānaṃ dhyānaṃ nirviṣayaṃ manaḥ ।

snānaṃ manomalatyāgaḥ śaucamindriyanigrahaḥ ॥ 11 ॥

brahmāmṛtaṃ pibedbhaikṣyamācareddeharakṣaṇe ।

vasedekāntiko bhūtvā caikānte dvaitavarjite ।

ityevamācareddhīmānsa evaṃ muktimāpnuyāt ॥ 12 ॥

śrīparamadhāmne svasti cirāyuṣyonnama iti ।

viriñcinārāyaṇaśaṅkarātmakaṃ nṛsiṃha deveśa

tava prasādataḥ । acintyamavyaktamanantamavyayaṃ

vedātmakaṃ brahma nijaṃ vijānate ॥ 13 ॥

Having given up the cast-off offerings of ajñāna, one should worship Him with the thought "I am He". To see (oneself) as not different (from Him) is (jñāna) wisdom. To make the mind free from sensual objects is dhyāna (meditation). The giving up of the stains of the mind is snāna (bathing). The subjugation of the senses is śouca (cleansing). The nectar of Brahman should be drunk. For the upkeep of the body, one should go about for alms and eat. He should dwell alone in a solitary place without a second. He should be with the sole thought of the non-dual One. The wise person who conducts himself thus, attains salvation. Prostrations on account of Śrīmat Param-Jyotis (Supreme Light) abode! May prosperity and long life attend (me). O Narasimha![3] O Lord of Devas! through Thy grace, persons cognize the true nature of Brahman that is unthinkable, undifferentiated, endless, and immutable, through the forms of the Gods, Brahma, Nārāyaṇa, and Śaṅkara.[Verse 10 to 13]

Verse 14 to 15

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥ १४ ॥

तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।

विष्णोर्यत्परमं पदम् ।

इत्येतन्निर्वाणानुशासनमिति वेदानुशासनमिति

वेदानुशासनमित्युपनिषत् ॥ १५ ॥

tadviṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ ।

divīva cakṣurātataṃ ॥ 14 ॥

tadviprāso vipanyavo jāgrvāṃsaḥ samindhate ।

viṣṇoryatparamaṃ padam ।

ityetannirvāṇānuśāsanamiti vedānuśāsanamiti

vedānuśāsanamityupaniṣat ॥ 15 ॥

Like the eye (Which sees without any Obstacle the things) spread in the Akasa so the wise always see the supreme abode of Vishnu. Brahmanas with divine eyes who are always spiritually awake. Praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the teaching of the Vedas for Salvation. [Verse 14 to 15]