

## Mahānārāyaṇa Upanishad

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

om saha nāvavatu । saha nau bhunaktu । saha vīryam karavāvahai ।  
tejasvi nāvadhītam astu । mā vidviṣāvahai ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Om. May we be protected together. May we be nourished together.  
May we acquire strength together. May our learning shine forth in  
our lives. May we not find fault with one another.

Om peace, peace, peace.

(ॐ) तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥ १.२३ ॥

(om) tat puruṣāya vidmahé mahādevāya dhīmahī ।  
tanno rudraḥ pracodayāt ॥ 1.23 ॥

May we know or realize the Supreme Person. For that, may we  
meditate upon Mahādeva and to that meditation may Rudra impel us.

(ॐ) नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् ॥ १.२९ ॥

(om) nārāyaṇāya vidmahé vāsudevāya dhīmahī ।  
tanno viṣṇuḥ pracodayāt ॥ 1.29 ॥

May we know Nārāyaṇa. For that, may we meditate on Vāsudeva. May  
Viṣṇu impel us towards it.

दहं विपापं वरवैश्वभूतं यत् पुण्डरीकं पुरमध्यसं स्थम् ।

तत्रापि दहे गगनं विशोकं तस्मिन् यदन्तस्तदुपासितव्यम् ॥ १२.१६ ॥

dahram vipāpaṁ varaveśmabhūtam

yat puṇḍarīkaṁ puramadhyasamstham ।

tatrāpi dahre gaganam viśokaṁ

tasmin yadantas-tad upāsitavyam ॥ 12.16 ॥

There is a pure, subtle, sinless seat, lotus-like in form, situated in the  
middle of the body, which is the residence of the Supreme. Within  
this lies the sorrowless, subtle ākāśa. Meditation is to be practiced in  
this space.

सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् । विश्वं नारायणं देवमक्षरं परमं पदम् ॥ १३.१ ॥

sahasraśīrṣaṃ devaṃ viśvākṣaṃ viśvaśambhuvam ।

viśvaṃ nārāyaṇaṃ devaṃ-akṣaraṃ paramaṃ paḍam ॥ 13.1 ॥

(Meditate upon that) Effulgent One, of myriad heads and myriad eyes, from whom has come forth all the good in the world, who is the universe, the great deity dwelling inside the elements, the changeless, the supreme goal.

(alt.) This universe is the Eternal Being (Narayana), the imperishable, the supreme, the goal, multi-headed and multi-eyed (i.e., omnipresent and omniscient), the resplendent, the source of delight for the whole universe.

आर्द्रं ज्वलति ज्योतिरहमस्मि । ज्योतिर्ज्वलति ब्रह्माहमस्मि । योऽहमस्मि ब्रह्माहमस्मि । अहमस्मि  
ब्रह्माहमस्मि । अहमेवाहं मां जुहोमि स्वाहा ॥ १.६७ ॥

ārdraṃ jvalati jyotir-aham āsmi । jyotir-jvalati brahmāham āsmi ।  
yo'ham āsmi brahmāham āsmi । aham āsmi brahmāham āsmi ।  
aham evāhaṃ māṃ juhomi svāhā ॥ 1.67 ॥

That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (*or*, which shines as the substratum of the liquid element)—I am that Supreme Light. I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature. Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always. May this oblation be well made.