

“Om Sri Lakshmi Narashimhan Nahama”

Ekakshara Upanishad

Om! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

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!

1. Thou art the one Imperishable in the Imperishable, conjoint with Uma. As known by means of Susumna, here (on the empirical plane), the one firm (Principle art Thou). Thou art the ancient source of the world, the Lord of beings; Thou the Parjanya (the Principle of life-giving water), the Protector of the world.

2. Thou art immanent in all; from (the view-point) of the wise, Thou, the Lord of the world art the all-knowing (Fire). In the beginning Thou art unborn, the first born, the sacrifice, too, art Thou. Thou alone the one omnipresent and ancient.

3. Thou art the Principle of life; Thou the manifestation (the manifested world); Thou the source of the world; by a quarter hast Thou pervaded this world. Thou art the world's birth, the cause, the life supreme, and the child in the womb armed with the excellent bow and arrow.

4. Having widely spread out the arrow, shining like the youthful sun in the sky, Thou shinest as Hiranyagarbha. By means of light hast Thou created the resplendent eagle (the sun), in the sky. Thou art Subrahmanya, Thou Arishtanemi (a brother of Garuda).

5. Thou art the bearer of the Thunderbolt (Indra), the Lord of beings; Thou alone art love in all living beings and in Soma (Shiva with Uma). Thou art the sacred syllables Svaha, Svadha and Vasat; Thou the Rudra immanent unhurt in the hearts of beasts.

6. (Thou art) the supporter, the ordainer, the purifier (air), the all pervading plenum, the divine Varaha, night and aloneness; the past, the future and the present; Thou art all activities, time, sequence and the supreme Imperishable.

7. The Vedic verses, prose formulas and songs proceed from Thy mouth. Thou shinest best (as) the Vasus and the sky. Thou art the leader of the sacrifice, the all-pervading fire and the Rudras. So also (art Thou) the hosts of demons and Vasus.

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8. This God here dwells in the sun (the wheel of the celestial chariot) and elsewhere dispelling darkness. All that pertains to Him shines in lovely (fashion) like gold in some other sky. (This world of relativities shines so).

9. He is the all-knower; the Protector of the world; the firm nave of all born beings. He exists lengthwise and crosswise, the sum total of (things) spread out in order. He is the birthless (of wondrous births) Prajapati sung in the Vedas.

10. Thou art He whom in the sacrifices the knowers of Brahman adore with Vedic Songs, formulas and rites and the soma juice; as the final (Truth) devoid of all admixture, as the golden, the best of Veda-knowers.

11. Thou alone art the woman, the man; again Thou art the boy and the girl. Thou art the ordainer, the King Varuna, the Year, Aryama, the all.

12. (Thou art) Mitra, the bright-feathered (Garuda), the moon, Indra, Varuna, Rudra, Tvastar, Vishnu, Savitar, the lord of light, Thou Vishnu protectest all beings from the demoniac; the world is encompassed by Thee; Thou the womb of all that is born; Thou art the earth, the atmosphere, the firmament; Thou art the self-born; Thou art turned towards all.

13. Whoso thus knows the eternal Dweller in the cave (of the heart), the ancient Lord who has become the all, the golden, the supreme goal of the wise, is wise. He stays transcending all (forms of) wisdom. This is the secret doctrine.

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Here ends the Ekaksharopanishad belonging to the Krishna-Yajur-Veda

Reference

Dr. A. G. Krishna Warriar. The Theosophical Publishing House, Chennai. “Ekakshara Upanishad.”