

**“Om Sri Lakshmi Narashimhan Nahama”**

## **Narada Parivrajaka Upanishad**

*Om! O Devas, may we hear with our ears what is auspicious;  
May we see with our eyes what is auspicious, O ye worthy of worship!  
May we enjoy the term of life allotted by the Devas,  
Praising them with our body and limbs steady!  
May the glorious Indra bless us!  
May the all-knowing Sun bless us!  
May Garuda, the thunderbolt for evil, bless us!  
May Brihaspati grant us well-being!  
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!*

### **Chapter 1**

**I-1.** Now once Narada, a jewel among ascetics, taking his (usual) rounds over all the (three) worlds, sanctifying (all the more) new sacred places and holy places of pilgrimage by his observation, (himself) attaining purity of mind, (remaining) free from enmity, tranquil, self-controlled, getting despondent from every quarter (seeing people’s misery), closely investigating into his own Self, seeing the holy place, the Naimisha (sacred) forest, noted for its joy of self-imposed religious observances and crowded with saintly personages, he alighted there (from his aerial journey), fascinating groups of men, animals, horse-faced demigods, gods, Kimnara demigods and nymphs with his songs on the exploits of Lord Vishnu, called Sthavara and Jangama, which specially induce devotion to the Lord, set in musical notes sa, ri, ga, ma, pa, dha and ni, which arouse dispassion (to worldly attachments) and which are averse to the ways of the world. On his approach, Saunaka and other great sages who had arrived there to participate in a sacrifice lasting twelve years, rich in Vedic lore, all wise (in sacerdotal functions), well addicted to stable penance and endowed with wisdom and dispassion, rose to greet him; and paying homage, seated him (in a place of honour), after offering him a befitting welcome. Then, though they were (already) well instructed (in matters spiritual, yet for the benefit of the world) they (said to Narada): ‘Revered Sir, son of the god Brahma, what is the means of liberation (from worldly bondage) ? Please tell us.’

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**I-2.** Thus requested, that (sage) Narada said to them: ‘A (twice-born) of good family, invested with the sacred thread and initiated into Vedic study, having undergone the forty sacred rites (beginning with consummation of marriage of his parents and ending with Aptoryama sacrifice), completing the course on all branches of learning as a disciplined celibate student for twelve years, doing personal service to the preceptor all along; the period of twenty-five years as a householder; (another) twenty-five years in the stage of a forest dweller (Vanaprastha), all (the three stages) in due order in the prescribed manner; having studied well the duties of four kinds of Brahmacharya, six kinds of householders, four kinds of Vanaprastha; having completed all the appropriate duties pertaining to them; equipped with the four disciplines (for the study of Brahavidya); free from desire in thought, word and deed as well as in latent desires (vasanas) and solicitations (eshana), devoid of enmity and is peaceful and self-controlled; when such an ascetic, meditating on his Self without interruption in the highest stage of renunciation (as Paramahansa), gives up the body, he becomes liberated (from rebirth), he becomes liberated. Thus (ends the first Upadesha of) the Upanishad.

### **Chapter 2**

**II-1.** Then all (sages) Saunaka and others, requested the venerable Narada: ‘Revered Sir, expound to us the mode of renunciation’. Observing them Narada said: ‘It is but proper to know all about its nature from the mouth of the grandfather (the god Brahma)’. After the completion of the sacrifice he went, accompanied by them, to the world of the god Brahma (Satyaloka) and made obeisance in the prescribed manner to him (Paramesthin) and eulogised him. Bidden by him he seated himself along with them properly and said to the grandfather (of all): ‘You are the preceptor, you are the Father, you are omniscient, knowing the secret of all lores. Hence be pleased to expound one secret (lore) of my choice. Barring you, who is competent to speak on the secret (lore) dear to me ? It is to wit the stages in the order of mendicant monks. Please tell us’. Requested thus by Narada the god Brahma seeing them all on all sides, remained steady in deep meditation (Samadhi) for a short time. Coming to the conclusion that they were in search of a remedy against the ills of worldly life and turning to Narada the grandfather said: ‘My son, I shall now clearly expound the secret which was formerly taught by the supreme Being (Viratpurusha) assuming the matchless form of the Purusha-sukta hymn and the secret doctrine of the Upanishads. May you listen to this due order (of asceticism), very secret, with all your attention’.

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**II.2.** ‘O Narada, one born in a good family, being uninitiated at first, getting initiated into Vedic lore (after being invested with sacred thread), obedient to his mother and father, approaches (after the preliminary instructions by his father) a good preceptor, who maintains the noble tradition, has faith (in the Vedic lore), is born of a good family, is well versed in the Vedas, has love for the Shastras, is virtuous and free from devious ways. Bowing to him and rendering personal service appropriate for the occasion, he shall inform him of his heart’s desire (to study under him). Having undergone the course of study in all branches of learning for twelve years, doing personal service all the while, he shall marry an agreeable damsel worthy of his family with his (preceptor’s) consent. After this residence in the preceptor’s house he leads, with the approval of the teacher, the life appropriate to a householder for twenty-five years. Free from the evils of a bad Brahmana, getting a son with desire to perpetuate his family and completing twenty-five years befitting the stage of a householder, he shall lead the life of a lone forest-dweller (Vanaprastha) till (another) twenty five years are passed; bathing thrice a day after touching with water the various parts of the body, eating one meal a day at the fourth watch (of day time, i.e., in the afternoon), giving up journey to town and village as practised in former days, performing appropriate rituals without using cultivated grains (such as wheat and rice, but using wild grains alone), free from desire for enjoyments that are seen or heard of (i.e. pleasures in this world and the next), being purified by the forty sacraments, free of attachments to all things, getting purity of mind, having burnt away envy, jealousy and egotism and being rich in the fourfold discipline – such a person deserves to embrace (the life of) renunciation’. Thus (ends the second Upadesha of) the Upanishad.

## **Chapter 3**

**III-1.** Then Narada asked the grandfather (Brahma): ‘Lord, what is renunciation (Sannyasa) and who is entitled to renounce worldly life?’ ‘I shall first deal with the (kind of) person entitled to renunciation and thereafter the mode of renunciation. Listen attentively: ‘These (the following persons) do not deserve to renounce worldly life. A eunuch, one fallen (from right conduct), deformed person, women, the deaf, a child, the dumb, the heretic, an emperor, a religious student, a Vaikhanasa anchorite and a Haradvija (Kapalika?), a hired teacher, a man without prepuce and one who does not maintain the sacred fire, even though all these are possessed of dispassion. Even if they adopt (the life of) renunciation they have no right to receive (instruction in) the great Vedic texts (‘Thou art That’ etc.,). One who is already an ascetic has the right to become the highest kind of ascetic (Paramahansa).

**III-2.** ‘He who brings about protection from fear to others from him, as he gets himself (that protection from fear) from others, is declared in law books as a mendicant monk.

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**III-3-4.** ‘A eunuch, deformed person, the blind, a boy, one guilty of crime, one fallen from right conduct, one (always) at the gate of another (seeking help), the Vaikhanasa anchorite and the Haradvija, an emperor, a religious student, a heretic, one without prepuce, one who does not maintain the sacred fire, one who has twice or thrice renounced worldly life (previously), and a hired teacher – these persons do not deserve to embrace renunciation, excepting the afflicted in emergency (just before death).’

**III-5.** How is (renunciation at) the time of dire affliction approved by the esteemed (Aryas)?

‘The time just prior to the departure of the vital breath from the body is called the sorely afflicted (time) and not any other; this occasion of emergency leads to the path of liberation (by recourse to renunciation with the prescribed praisamantras).

**III-6.** Even in renunciation by the sorely afflicted (atura-sannyasa), a wise man shall renounce the world only in the prescribed manner by uttering the mantras laid down for it and having repeated the mantras.

**III-7.** Even in the kind (of renunciation adopted) by the greatly afflicted, there is nowhere any difference in the Praise (mantras). There is no mantra (uttered) without a religious activity; (and) a religious activity has an eye on a mantra.

**III-8.** (An act) without a mantra is no religious act (i.e. it is different); hence one shall not give up the mantra. A religious act done without mantra is like oblation offered in ashes.

**III-9.** Renunciation by the sorely afflicted is declared to be by abridging the ritual prescribed therefor; hence in atura-sannyasa, there is the mode of repeating mantras (without ritual), O sage’.

**III-10.** If an ahitagni-householder gets disillusioned with the world while away in another province, he shall complete the Prapatya sacrifice in (a reservoir of) waters and then renounce worldly life.

**III-11.** A wise man shall renounce the world after completing (the prerequisite recital of Praise mantras) either mentally, or by repeating the mantras in the prescribed manner (during the Prajapatya sacrifice) or (offer oblation) in waters or by performing rituals in the manner prescribed in the Veda; otherwise he will be heading to a fall (degradation).

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**III-12.** When desirelessness arises in the mind towards all objects, then (authorities) sanction renunciation (by such person); contrariwise he shall fall (from virtue).

**III-13.** A wise man, when disillusioned with the world, may become a mendicant monk; when a person has attachments he shall reside in his house. That degraded Brahmana who turns ascetic when he has attachments indeed goes to hell.

**III-14.** That Brahmana, in the stage of a disciplined celibate student, may take to renunciation, without getting married whose tongue, genitals, stomach and hands are well guarded (i.e. they are under perfect control).

**III-15.** Seeing worldly life as completely devoid of substance and with a desire to realize the essence (of all), they renounce the world without getting married, being imbued with great dispassion.

**III-16.** (All non-spiritual) activity is characterised by the play of an active part in worldly affairs; true knowledge is the characteristic of renunciation. Hence placing in front (i.e. preferring) wisdom, an intelligent man will renounce the world.

**III-17.** When a person realizes that the supreme reality is the eternal Brahman (alone) he shall, taking up the single emblematic staff, give up the tuft of hair along with the sacred thread.

**III-18.** He who is attached to the supreme Self (Paramatman), is detached from things other than that (Paramatman); freed from all desires it behoves on his part to eat food given as alms.

**III-19.** When a person, who becomes very pleased when he is honoured and respectfully saluted, becomes similarly (very pleased) when he is being beaten, then he is a (true) mendicant monk (subsisting on alms).

**III-20.** ‘I am the indestructible non-dual Brahman alone, called Vasudeva (Lord Vishnu)’ – he whose firm attitude is thus (established) becomes a (true) mendicant monk.

**III-21.** He is in the stage (leading to) final beatitude in whom are found peace, quiescence, purity, truth, contentment, straightforwardness, absence of any possession and false airs.

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**III-22.** When a person has no evil propensity towards all beings in deed, thought and speech he becomes a (true) mendicant monk.

**III-23.** Attentively discharging his duties characterised by the ten (virtues) and studying in the prescribed manner the Upanishads (Vedanta), a twice-born (dvija), having discharged the three debts, may renounce worldly life.

**III-24.** The ten virtues characterising right conduct (dharma) are: Contentment, forgiveness, self-control, non-stealing, purity, control of the senses, humility, (scriptural) learning, truth, and an even temper.

**III-25.** He abides in the stage (leading to) final emancipation who remembers not (with longing) past pleasures, as also those not yet experienced; nor does he exult in those that have arrived.

**III-26.** He who is always able to keep the inward faculties of senses within and the outward objects of sense outside (without any reaction) resides in the stage (leading to) final beatitude.

**III-27.** Just as, when the vital breath has departed, the body no longer experiences pleasure and pain, he (the sage) is such even when he is alive (lit. when he is united with the vital breath); then he stays in the stage (leading to) final emancipation (Kaivalya).

**III-28.** A pair of loin cloth, a patched garment (against the cold of winter), and a single emblematic staff constitute the accoutrements of the highest class of ascetics (Paramahansa); no more is allowed by (scriptural) law;

**III-29.** If he were to possess more accoutrements for comfort he will go to the dreadful hell (Raurava) and be (renunciation-)born in the species of animals.

**III-30.** He may wear outwardly a patched garment strung out of pieces of discarded but clean cloth after dyeing it with ochre.

**III-31.** Wearing a single garment or unclad, his vision on one alone (i.e. liberation) and without longing (for pleasures) (the Paramahansa) shall always be on the move alone; in the rainy season (alone) he may stay in one place.

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**III-32.** Giving up his house-hold (kinsmen), children and wife, all branches of the Veda, sacrificial rites and the sacred thread, the ascetic shall journey alone (without attracting attention to him).

**III-33.** Abandoning faults such as passion; anger, pride, greed and delusion the mendicant monk shall remain free from ‘mine-ness’ (nirmamah).

**III-34.** Ridding himself of love and hatred, (viewing) equally on clod, stone and gold and desisting from injuring (all) beings, the ascetic shall remain free from all desires.

**III-35.** An ascetic will attain liberation when he is freed of pride and egotism, devoid of hurting and wickedness, and possessed of the virtues of self-knowledge.

**III-36.** By attachment to (the pleasures of) the senses one undoubtedly comes to harm; restraining them alone well one attains final beatitude.

**III-37-38.** Desires do not subside by giving scope for their enjoyment; like fire fed by oblation, they only increase all the more. That person is to be known as one who has conquered his senses, who neither rejoices in nor dislikes (the objects) having heard, touched, eaten, seen or smelt them.

**III-39.** He reaps all the fruits promised by the Vedanta (Upanishads) whose speech and mind are ever pure and always well guarded.

**III-40.** A Brahmana (in quest of liberation) should always recoil from honours as from poison; he should always welcome disregard as (he would) nectar.

**III-41.** A person illused (forgetting it) sleeps soundly, wakes up in good humour and goes about (his work) in the world happily; (but) the insulter comes to grief.

**III-42.** One should bear patiently with abusive language and never insult another; nor should he in this embodied state, create enmity with anyone.

**III-43.** One shall not return anger for anger; when abused he shall speak gently for the welfare (of all); one should never speak an untrue word which feeds (worldly desires of) the seven gates (of the body).

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**III-44.** Taking delight in the supreme light (manifested in the individual Self), remaining quiescent, free from desires and blessings, seeking (supreme) bliss, he (the ascetic) should move about (as a mendicant monk) with the Self alone as his companion.

**III-45-47.** He becomes fit for immortality by subduing the senses, enervating (feelings of) love and hatred and by non-injury to living beings. (This body) pillared by bones, bound together by tendons, plastered with flesh and blood, covered by skin, foul smelling, filled with urine and faeces, subject to old age and affliction, an abode of diseases, liable to injury, full of passion, impermanent and the abode of the elements (i.e. the body) one may abandon (without regret).

**III-48.** If one were to take delight in the body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, that fool will be (delighted) in hell as well.

**III-49.** The attitude ‘I am the body’ is (the same as) the path leading to the hell (called) Kalasutra, the trap for Mahavichi hell and a series of forest(-hells) where the trees have leaves as sharp as swords.

**III-50.** Even if total ruin faces one, this (identifying the body with the Self) should be abandoned by every effort; it should not be touched (accepted) by a nobly-born person just as a (low born) tribal woman carrying dog's meat.

**III-51.** Abandoning (both) virtuous acts towards one's dear ones and evil deeds towards unfriendly people, (a person) attains the eternal Brahman by the practice of deep meditation (Dhyana-yoga).

**III-52.** By this method, abandoning all attachments gradually, and freed from (the influence of) all the pairs (of opposites, such as pleasure and pain) one gets established in Brahman alone.

**III-53.** (The ascetic) shall journey alone without any helper for attaining final beatitude; for, seeing the perfection of the one (Brahman) he neither abandons it nor is he abandoned (by it).

**III-54.** A skull (for an alms bowl), (shelter under) the shade of trees, ragged garments, solitude and equanimity in all (things) - such is the characteristic of the liberated.

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**III-55.** Benign to all beings, calm, wearing three-fold (emblematic) staff, (carrying) a water-pot, delighting in the one (Brahman) – having become a mendicant monk (thus) he may enter a village for alms.

**III-56.** The mendicant monk shall be alone as stated before; two together are declared to be a pair (having attachment to each other); three together are said to constitute a village (with their bickerings); more than these (three) become a city (of bustle and confusion).

**III-57.** The city (of ascetics) should not be created, nor the village nor the pair; an ascetic doing (forming part of) these three falls off his rightful duty.

**III-58.** Due to their close association there will doubtless be talks on royal personages, etc., mutual luck in alms, and (also) affection, tale-bearing and rivalry among them.

**III-59.** He shall remain alone and without desires; he shall not converse with any one. He shall utter ‘Narayana’ alone as the reply always (to other’s statements).

**III-60.** In solitude he shall contemplate on Brahman (whole heartedly) in thought, word and deed. He shall not by any means either welcome death or (rejoice in) life.

**III-61.** He shall only mark time (when practising asceticism) till the allotted span of life is completed; he shall neither welcome death nor rejoice in living. He shall await the time (of death) alone as an employee awaits orders.

**III-62.** A mendicant monk gets liberation when he possesses the following six characteristics: he is tongueless (in relishing food and speech), a eunuch (in sex), lame (in push), blind (in seeing sense objects), deaf (in hearing praise or curse) and innocent (like a child). There is no doubt about it.

**III-63.** That ascetic is said to be tongueless who, while eating food is not conscious of its being savoury or otherwise and who speaks words beneficial and truthful in moderation.

**III-64.** He is a eunuch who is unaffected on seeing a female whether newly born, sixteen year old or one of a hundred years.

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**III-65.** When an ascetic goes about (only) for alms and answering calls of nature and does not exceed (a distance of) thirteen or fourteen kilometres (in a day) he is by all means a lame person.

**III-66.** That mendicant monk is said to be blind whose eyes, (being modestly lowered) while standing still or walking, do not see far excepting sixteen cubits of ground (before him).

**III-67.** Hearing words beneficial or otherwise, pleasing to the mind or causing grief, he seems not to hear them (i.e. remains equanimous); such a sage is said to be deaf.

**III-68.** That mendicant monk is said to be childlike who always remains as if asleep in the presence of objects of sensory pleasures, (though) his senses are efficient and unimpaired.

**III-69.** Show by dancers, etc., gambling, lady friend (of former days), eatables (heaped temptingly), (other) enjoyable things and a woman in her courses – these an ascetic shall always avoid.

**III-70.** An ascetic shall never even think of in his mind these six – love, hatred, intoxication, bamboozling, hurting and deluding others.

**III-71.** A bedstead, white clothes, talk on women, unsteadiness, daytime sleep and a carriage – these six cause the fall of ascetics.

**III-72.** One who thinks on the Self shall painstakingly avoid long journeys. The ascetic shall always be practising the lore of the Upanishads which is the means for liberation.

**III-73.** The ascetic shall not always be resorting to a place of pilgrimage nor be undergoing fasts frequently; he shall not be studying the scripture all the time nor be expounding them exclusively.

**III-74.** He shall always conduct himself without (committing) sin, deceit and devious acts, restraining his senses in every way as a tortoise does its limbs.

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**III-75-76.** He will be released (from worldly bondage) when the functioning of his senses and the mind has become quiescent; is free of hopes (of gain) and possessions; is indifferent to the pairs (of opposites, pleasure and pain, etc.), reverential salutation and the exercise of his will (nihsvadhakara); is free from 'mine-ness', egotism, expectations and blessings; and sticks to solitude. There is no doubt about it. Thus (are the duties of ascetics).

**III-77.** A disciplined celibate student, a householder or a forest-dweller (Vanaprastha) may renounce worldly life when he is ever vigilant in leading a righteous life, possesses (proficiency in) action, has devotion and wisdom, and comes to possess dispassion of his own accord. If he is chiefly interested (in the particular stage of his life) he shall complete the stage of studentship and become a householder; from (the stage of a householder) becoming a forest-dweller, he shall (thereafter) renounce the world. Or otherwise he may renounce worldly life from the stage of a student or householder or forest dweller. But then a person may renounce, that very day on which he gets disillusioned with the world, whether he is one who observes not vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the ritual fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the ritual fire (anagnika). Some (law-givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus said) he may not do so. He shall only perform the Agneyi sacrifice (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids (become strong like fire), namely the Sattva (semen), rajas (blood) and Tamas (the dark one).

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**III-78.** (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): ‘Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)’. Thus reciting the mantra he shall smell the fire. This is the source of fire, this vital air. May you go unto Prana, may you go unto your source. Svaha. Thus alone this (mantra) says. Having secured the ritual fire from the Ahavaniya (sacred fire) he shall smell it as before. If he is unable to procure the ritual fire he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting (the mantra) ‘I offer the oblation to all the gods, Svaha, he shall tender the oblation, and picking up (a small portion left over of) the offered oblation which is mixed with ghee, he shall eat it (mixed) with water. The oblation mixed with ghee is beneficial and gives (leads to) liberation. Thus (it has been declared). Only after discarding the tuft of hair, sacred thread, parents, son, wife, (normal) work, study, mantras (other than those prescribed for ascetics), a wise man (knower of spiritual knowledge) renounces worldly life. By the mantras of liberation pertaining to the Traidhataviya sacrifice he shall attain (final beatitude). That is Brahman; that should reverently be resorted to. Thus alone is this (liberation attained). Thus.

**III-79.** Narada again asked of the grandfather (Brahma): ‘How is he, (being now) without the sacred thread, a Brahmana?’ The god Brahma said to him (as follows).

**III-80.** Taking a shave with the (removal of the) tuft, a wise man shall discard the external (sacred) thread. He shall wear as the thread (i.e. he shall always be conscious of) the transcendent Brahman which is indestructible.

**III-81.** The sutra is so called as it indicates (Brahman). The sutra is indeed the supreme state. That Brahmana (alone) has completely mastered the Vedas who has realized that sutra.

**III-82.** The Yogin, the knower of yoga and the perceiver of the truth, shall possess that sutra (Brahman) by which everything is held together (sustained), as a group of gems by a thread.

**III-83.** Established in the highest yoga a wise man shall abandon the external (Sacred) thread. He is wise who possesses the sutra, the state of Brahman. Possessing that sutra he becomes neither unholy or impure.

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**III-84.** Those who have the sutra inwardly and possess the sacred thread of wisdom, are indeed the knowers of the sutra; they wear the (true) sacred thread.

**III-85.** Those who wear a tuft of hair in the form of wisdom (Jnana), whose fundamental condition is wisdom, who possess the sacred thread of wisdom, to whom wisdom alone is supreme, have, it is said, pure knowledge.

**III-86.** That wise man whose tuft consists of wisdom, like the flame in the case of fire, and no other, is said to be the possessor of sikha (tuft; pre-eminence); not others who (merely) bear a lock of hair on the crown of the head.

**III-87.** The Brahmana and such others who are engaged in Vedic rites are to wear this (sacred) thread; for it is declared to be part of the ceremony.

**III-88.** He whose tuft consists of wisdom as also his sacred thread (of that wisdom), has all the requisites of a Brahmana; so understand the knowers of the Veda. Thus.

**III-89.** Knowing thus (the duties of ascetics), a Brahmana, having renounced worldly life, becomes a mendicant monk, wearing a single garment and shaven-headed, he receives no gifts (other than simple food for bare sustenance), if he is unable to bear bodily privation (of an unclad, unsoliciting Avadhuta ascetic). Or, according to prescribed rules, becoming unclad (lit. possessing a form as when newly born), renouncing his children, friends, wife, close kinsmen, etc., his Vedic study and rituals, abandoning the entire world, his loin cloth, emblematic staff and (warm) garment; being capable of putting up with the pairs (of opposites, pleasure and pain, etc.) and unmindful of cold and heat, pleasure and pain, sleep, honour and dishonour, and the six human infirmities (hunger, etc.); leaving off censuring, egotism, rivalry, pride, false airs, jealousy, envy, desire, hatred, pleasure, pain, love, anger, covetousness, delusion, etc.; remembering his body as a corpse; not conscious of anything other than the Self both inwardly and outwardly; not bowing to anyone, having neither the utterance of Svaha (in worshipping the gods) nor the utterance of Svadha (in honour of the manes); indulging neither in praise nor blame; he thus becomes independent of extraneous influences.

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Contented with (food alone) that comes unsolicited, he shall not accept (gifts of) gold, etc. He does neither the invocation of deities nor utter mantras to send them back; he has not mantra or non-mantra, meditation or worship, aim or non-aim, separation or union; and being of firm mind (in regard to residence) has no home (to sleep in at night) other than a deserted house, the shade of a tree, a temple, a clump of (tall) grass, a potter's shed, a hut where ritual fire is kept, the Southeast quarter, the sandy bank of a river, a cellar, cave or grounds near water falls or in a forest. He may have no distinctive emblem of an ascetic (like the great sages of yore) such as Svetaketu, Ribhu, Nidagha, Rishabha, Durvasas, Samvartaka, Dattatreya and Raivataka. His conduct is incomprehensible (to ordinary people) like the conduct of children, mad men and ghosts. Though (perfectly) sane he behaves like an insane person. Muttering Svaha he shall discard all these in the waters – the threefold (emblematic) staff, sling (to carry his effects), (alms) bowl, (water) vessel, waist band and loin-cloth.

**III-90.** He shall journey (as a mendicant monk) unclad, leaving in the waters all these – the waistband, loin-cloth, the (emblematic) staff, garment and water vessel.

**III-91.** He shall seek the (realization of the) Self. Remaining unclad, free from (the influence of) the pairs (of opposites), receiving no gifts, well established in the path of the reality of Brahman, with his mind pure, eating food to sustain life at the prescribed hour with his hand or otherwise (placed in the mouth) without begging, equanimous in gain or denial (of food), without 'mine-ness', deeply interested in meditating on the pure effulgence (i.e. Brahman), devoted to the supreme spirit (manifested as the individual Self), deeply engaged in rooting out the effect of good and bad actions, he shall renounce (all other than the Self); having only one thought, namely of supreme bliss, ever recollecting Brahman in the form of Pranava (Om) and that he is Brahman alone, he shall give up the threefold body according to the maxim of the wasp (to become one with Brahman) and abandon the body by renunciation alone. He becomes one who has fulfilled himself (i.e. he attains liberation in the disembodied state). Thus (ends the third Upadesha of) the Upanishad.

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**Chapter 4**

**IV-1.** He who abandons the (three) worlds, the Vedas, objects of senses, the (influence of the) sense and remains (established) in the Atman alone, attains the highest goal.

**IV-2.** A good ascetic shall never answer the inquiry on his name, lineage, etc., his native place, duration (of his stay there), study of the scripture, family, age, conduct, and the vows observed by him.

**IV-3.** He shall neither converse with any woman nor remember one seen before; he shall avoid all talks on them and never look at one even in a picture.

**IV-4.** The mind of an ascetic will necessarily get disturbed on his doing the four things regarding women (mentioned above); due to this agitation of the mind he is lost.

**IV-5-6.** An ascetic comes down (from his high position) if he has greed, anger, untruth, bamboozling, covetousness, delusion, likes and dislikes, (love of) fine art, explaining tendency, desire, passion, accepting (gifts), egotism, ‘mine-ness’, practising medicine, enforcing right conduct (in others), expiatory acts, journeying abroad (into unholy places), and (the practice of) mantras, herbs, poisons and blessing (others) which are prohibited.

**IV-7.** A sage intent on liberation shall not speak (words such as) ‘come, go, stop, welcome, friends and honouring’.

**IV-8.** A mendicant monk shall neither accept gifts nor induce others to offer donation nor prompt (others to give or take gifts) at any time even in a dream.

**IV-9.** Hearing or seeing good or bad of his (former) wife, brother, children, etc., and kinsmen, he shall not get agitated; he shall give up sorrow and delusion.

**IV-10-12.** Abstaining from injury, (having) truthfulness, non-stealing, continence, non-acquiring, humility, absence of depression, serenity, stability, straight-forwardness, freedom from affection, serving respectable elders, faith, forgiveness, calmness, non-alignment, fortitude, amiability, endurance, compassion, modesty, knowledge and wisdom, contemplation of the supreme Spirit (Yoga), very moderate diet and contentment – these are well known as the essential requisites of self-controlled ascetics.

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**IV-13.** Free from (the influence of) the pairs (of opposites), ever established in goodness, equanimous in everything, the sage in the fourth stage (of asceticism), the Paramahansa, is the visible god Narayana.

**IV-14.** Except in the rainy season, he may stay one night in a village and five nights in a city; during the rains he may stay four months (in a village or town).

**IV-15.** The mendicant monk shall not stay two nights in a village; if he stays, affection, etc., may find scope (to deflect him); thereby he will go to hell.

**IV-16.** In the outskirts of a village, in a secluded spot he may pitch his camp and go about (for alms) like a worm (crawling) on the ground; during the rains he shall stay in one place.

**IV-17.** Clad in a single garment or unclad, with his vision fixed in the one (Brahman), free from desires, undeflected from the path of the good and deeply meditating he shall walk the earth.

**IV-18.** Practising his essential duties in a pure place always a mendicant monk shall ever be on the move, his eye fixed on the ground.

**IV-19.** He shall never journey at night, midday or during the two twilights; neither in a deserted place nor an impassable region nor a place causing harm to creatures.

**IV-20.** A mendicant monk may stay one night in a village, two nights in a small town, three nights in a big town and five nights in a city. During the rains he may camp in one place which has plenty of pure water.

**IV-21.** Seeing all beings as like unto himself a mendicant monk shall walk the earth, like a person blind, dull-witted, deaf, mad and dumb.

**IV-22.** A Bahudaka mendicant monk and a forest-dweller, it is declared, are to have a bath at the three periods (junctures) of the day, the Hamsa ascetic but once a day and a Paramahansa ascetic has none (prescribed).

**IV-23.** The ascetic carrying a single emblematic staff shall observe these seven things - silence, Yoga posture, deep meditation, endurance, solitude, desirelessness and equanimity.

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**IV-24.** One at the stage of a Paramahansa, due to the absence of prescribed rules in regard to bath, etc., shall merely give up all the activities of the mind.

**IV-25.** What difference is there between worms (revelling in putrid waters) and men who take delight in (the body consisting of) skin, flesh, blood, tendons, marrow, fat, bones, faeces, urine and pus ?

**IV-26.** Where (on the one hand) is the body, a great conglomerate of all (foul things) such as phlegm and others and where (on the other hand) are merits such as bodily splendour, auspiciousness and personal charm ?

**IV-27.** If a fool takes delight in his body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, he will be (delighted) in hell as well.

**IV-28.** Though there is no difference between the unmentionable region of women and a purified ulcer, people are generally deceived by the difference in outlook.

**IV-29.** A piece of skin split in twain and perfumed by the Apana-wind – a bow to those who take delight in it ! What is greater rashness than this ?

**IV-30-31.** The wise ascetic has no (worldly) work to do nor has he any emblem. The sage free from ‘mine-ness’ and fear, calm, uninfluenced by the pairs (of opposites), taking food without caste-distinction, clad in loin cloth or unclad, shall remain deeply engaged in meditation. Thus the Yogin, solely devoted to wisdom is fit for identity with Brahman.

**IV-32.** Even though he may carry an emblem (such as the staff), the (real) cause of his liberation is his spiritual knowledge alone. To the people here (in the matter of attaining final beatitude) an assemblage of emblems is meaningless.

**IV-33.** He is a Brahmana (knower of Brahman) who knows not (the difference between) one who is good or bad, unlearned or highly learned (in scripture), of good or bad character.

**IV-34.** Therefore a wise (ascetic) shall move about unobtrusively without any emblem, knowing right conduct, devoted to the vow of (realizing) Brahman, and resorting to the secret doctrine (i.e. the Upanishads).

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**IV-35.** He shall journey over the earth, a mystery to all people, devoid of class or stage of life, as (though he were) blind, dull-witted and dumb.

**IV-36.** Seeing him calm in mind the gods desire to be like him. As he observes no distinction he attains the (distinctionless) final beatitude. Thus the teaching of the god Brahma. Thus (it ends).

**IV-37.** Then Narada asked of Brahma (the grandfather): ‘Pray expound to us the method of renunciation’. The god Brahma agreeing to it saying ‘Be it so’ declared: For embracing the fourth stage of life (i.e. renunciation) whether one is in a state of emergency or in the regular sequence, one shall perform the eight commemorative religious ceremonies (astasraddha) after having first undergone the penance to expiate all sins (kricchraprayaschitta), the eight ceremonies being (the propitiation of) the gods, sages (of yore), (other) divine beings, men, (the five) primary elements, manes, father, mother and (one’s) Self. First (he shall propitiate) the group of deities named Satya, Vasu, etc.; in the commemorative ceremony for the gods, Brahma, Vishnu and Maheshvara (Siva); in the Sraddha ceremony for the sages, divine sages (like Narada), royal sages (like Janaka) and men-sages (like Yajnavalkya); in the Sraddha for divine beings, the (eight) Vasus, the (eleven) Rudras and the (twelve) Adityas (suns); in the Sraddha for men, Sanaka, Sanandana, Sanatkumara and Sanatsujata (son of the god Brahma); in the Sraddha for the Elements, the five primary elements Earth, etc., the sensory organs such as the eye, and the four groups of living beings; in the Sraddha for the manes, father, paternal grandfather and paternal great grandfather; in the Sraddha for the female ancestors, mother, paternal grandmother and paternal great grandmother; in the Sraddha for one’s Self, one self, father and paternal grandfather; if his father is alive, leaving off the father, himself, paternal grandfather and paternal great grandfather.

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In all cases he shall honour the Brahmanas, arranging that two of them are present each time. Having honoured the Brahmanas in the manner prescribed for the ceremony of the daily offerings to deceased ancestors (pitryajna) during the eight Sraddhas performed in eight days or in a day with the mantras pertaining to his own branch of the Veda, following the option of a single ceremony a day or eight ceremonies on the same day; having completed (the rituals) according to rules till they are fed; having performed the offering of rice-balls to the manes and bidding farewell to the Brahmanas, pleased with the presents and betel rolls; having saved seven hairs for the success of the remaining ritual acts; the twice born, having had seven or eight hairs shaved together along with the (remaining) hairs and beard, and the nails cut for the success of the remaining ritual acts; bathing after the shave in which hairs in the arm pits and the public hairs are exempted and preserving the (above said) seven hairs; completing the evening twilight worship; muttering the Gayatri mantra a thousand times; performing the (daily) teaching and study of the Vedas; getting ready his own ritual fire; completing (the recital of) his branch of the Veda; offering the oblation of ghee in the fire as stated in it (his Vedic branch) till Agni and Soma have been propitiated; completing the act of offering oblations; (ceremoniously) eating the barley meal three times (invoking) himself, etc., keeping alive the fire after having ceremoniously sipped water (achamana); seating himself in a skin of the black antelope at the north of the fire, keeping awake listening to the recital of Puranas; bathing at the end of the fourth watch (of the night), boiling the oblation in that fire, offering the rice-oblation sixteen times reciting the Purusha-sukta; performing the Viraja ritual (so as to be free from all sins); sipping water ceremoniously and gifting clothes, gold, vessel and cow along with a cash present, completing (the preceding rituals), bidding farewell to the god Brahma who had been invoked, invoking the fire to be (symbolically) present on his person (reciting the mantras) –

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‘May the Maruts bring together (the scattered vital energy), may Indra (do so), may Brihaspati (do so), may this fire (do so granting) along with (long) life, wealth and strength; may he make me long lived’. Thus. ‘Oh Agni, come with your body which is fit for sacrifice. (You) being my Self, may you climb into my body, bringing before me great wealth suitable for men. Assuming the form of sacrifice, may you rest in my body, your source. Oh, Fire, being born of the earth, may you come with your abode; meditating on Fire, bidding farewell to him after having circumambulated and prostrated in reverence before him; worshipping the morning twilight; paying obeisance to the Sun reciting the Gayatri mantra a thousand times, seated in the waters which reach up to his navel; bidding farewell to Gayatri having made respectful offerings to the eight guardian-deities of the quarters; mingling the Gayatri with the Vyahritis (bhur, bhuvah, suvas) and reciting in a low, middling or high tone or mentally (the mantras), ‘I am the stimulator of the tree (of the phenomenal world). Fame (of my knowledge) is lofty like the peak of a mountain. High and holy, I am the immortal being as (the immortal Self) in the sun. (I am) the wealth (of the Self) endowed with effulgence. Possessing true knowledge I am immersed in my immortal nature. Thus the words of self-realization (based on the Veda) of Trisanku (a realized soul)’.

‘He (the Om) who is the most exalted of the Vedas and omnipresent and who has sprung from the ambrosial scripture – may that (Om), the (supreme) lord endow me with (true) intelligence. May I, Oh Lord, become the possessor of (wisdom leading to) immortality; my body very active (in the higher life); my tongue (speech) possessed of sweetness to the highest degree. May I with my ears, listen to the wealth (of Vedantic learning). You are the sheath of Brahman, concealed by worldly intelligence (while please rent asunder). Pray protect my wisdom (born) of the study of the scripture’; ‘I am (now) risen above the desire for wife, desire for wealth and desire for worldly glory’.

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‘Om Bhuh, I have renounced (the world)’. ‘Om Bhuvah, I have renounced’. ‘Om Suvah, I have renounced’. Sipping water (ceremoniously, reciting the mantra) ‘Freedom from fear to all beings; everything emanates from memory, Svaha’; offering (water) to the East with the palms fully folded and uprooting the sikha (of seven hairs) reciting Om Svaha; snapping the sacred thread (reciting the mantras) – ‘The sacred thread is highly sanctifying; it has been natural to the god Brahma (Prajapati) in the first place; foremost in promoting long life, put on thus. May the bright (fresh) sacred thread be the strength and effulgence (unto me); ‘Let not the sacred thread reside externally; may you, entering inside into the middle (of the heart) ever grant (me) the highly sanctifying fame, strength, wisdom and dispassion, and (true) intelligence’. Offering water with cupped palms, he shall offer (the sacred thread) as oblation to the waters, (reciting the mantra) ‘Om Bhuh, (pray) reach the sea, Svaha’. Repeating thrice, ‘Om Bhuh, I have renounced, Om Bhuvah, I have renounced, Om Suvah, I have renounced’, he shall ceremoniously sip water and discard in the waters his garment and waist band, reciting ‘Om Bhuh Svaha’. Reminding himself that he had ceased from all (worldly) activities and becoming unclad he shall start for the north with his hand raised and thinking of his Self.

**IV-38.** If, as stated before, he is an enlightened recluse, he shall receive instruction from his Guru on the Pranava (Om) and the great scriptural texts (such as ‘Thou art That’), journeying (as a mendicant monk) in easy stages, (convinced) that no one exists other than his Self and subsisting on fruits, (edible) leaves and water and thus move about on hills, forests and temples. Then unclad, giving up journeying all (over the earth), his heart solely filled with the experience of bliss always, profited by the complete severance of (worldly) activities, sustaining life by means of fruits, juicy barks, leaves, bulbous roots and water only for attaining liberation, he shall discard his body in some mountain cave remembering the emancipating mantra (Om).

**IV-39.** If he is a recluse desiring further study (Vividisha Sannyasin) he shall proceed along with learned Brahmanas like his preceptor, etc., and receiving a staff, waistband, loin cloth, garment and water vessel (offered) by his preceptors reciting, ‘Pray wait, wait, blessed one, take the staff, (ochre) garment and water vessel’, he shall go to the spiritual guide’s presence to receive instruction in the Pranava (Om) and the great scriptural texts (Mahavakyas). He shall then receive the (emblematic) bamboo staff, which is free from cuts from the tip of the top, evenly shaped, smooth, free from black colour and is auspicious looking, having first sipped water ceremoniously and (repeating the mantra), ‘You are my friend. Protect my strength. You, my friend, are Indra’s (weapon) Vajra, the destroyer of (the demon) Vritra. May you bring protection to me. Prevent that which is a sin’.

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He shall then receive the water-vessel reciting the Pranava first (and then the mantra) ‘You are the life of the world, you are the container of water, you who are always cool’. (Receiving) the waist-band, loin cloth and the (ochre) garment (reciting the mantra in the due order), ‘the waist-band, the supporter of the loin cloth, Om; the cover for the privities, the loincloth, Om; the garment, which is the protection against cold, wind, and heat, Om;’ and invested with the yoga cloth (cloth used for meditation) preceded by the ceremonial sipping of water, he shall zealously follow the rules of his stage of life (i.e. asceticism) considering that he has fulfilled himself (in the quest for liberation). Thus (ends the fourth Upadesha of the Upanishad).

### **Chapter 5**

**V-1.** Then Narada asked of the god Brahma: ‘Lord, you have said that renunciation entails ceasing from all activity. Again you have said that one shall be zealous in the conduct of one’s stage of life’.

Then the god Brahma replied: ‘To the embodied being there are the four stages of waking, dreaming, sleeping and the fourth stage (Turiya). Under their influence people who engage themselves in action, knowledge and dispassion, conform to them in their conduct’. ‘If this is so, Lord, how many kinds of renunciation are there ? What are the differences in their practice ? Pray expound to us completely’. Agreeing to this saying ‘Be it so’ the god Brahma (said to) him (as follows).

**V-2.** If the question is raised, ‘How does conduct differ in the varieties of renunciation ? (the answer is) that renunciation is really one only, that it becomes threefold due to imperfection of knowledge (vidvat-sannyasa), incapacity (vividisha-sannyasa) and failure in action (atura-sannyasa) and it attains the four stages of renunciation due to dispassion, renunciation due to wisdom, renunciation due to wisdom and dispassion and renunciation of action.

**V-3.** This is how it is. Due to the absence of wicked passion, by indifference to objects of pleasure and by the influence of good actions done before, one who renounces the world is (called) the renouncer due to dispassion.

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**V-4.** Due to the knowledge of the scripture (shastras), withdrawing from the phenomenal world by listening to sinful and auspicious experiences of the world; desisting from all the world composed of anger, jealousy, intolerance, egotism and pride; discarding bodily inclinations such as desire for wife, desire for wealth and desire for worldly glory, (excessive) regard for the shastras and public esteem; considering all these common things to be eschewed as vomit; endowed with the four disciplines (such as discrimination or permanent and transitory things) – he who renounces thus alone is a renouncer due to wisdom.

**V-5.** Having studied all (scripture) in due order and experienced all (worldly life) one who, influenced by wisdom cum dispassion and deep meditation on the Self, becomes an unclad (ascetic), is the renouncer due to wisdom cum dispassion.

**V-6.** Having completed the course of disciplined student-ship in celibacy, becoming a householder, reaching the stage of a forest-dweller, he who (thereafter) renounces the world in accordance with the order of the stages of life even in the absence of dispassion, is a renouncer of (worldly) activities.

**V-7.** Renouncing the world in celibacy and becoming unclad in renunciation – such is the renouncer due to dispassion. The renouncer due to (scriptural) learning is the renouncer due to wisdom. The renouncer due to imperfect knowledge is the renouncer of (worldly) activity.

**V-8.** Renunciation of activity is of two kinds: renunciation due to (some) cause and renunciation without (an adventitious) cause. The one with cause is the afflicted (and is at the point of death); the causeless is renunciation in the regular order.

The afflicted skips over all preliminary ritual acts; it is renunciation at the point of the departure of the vital breath; this is renunciation due to (some) cause. Hale in body (but convinced) that created things are transient and hence all things such as the body are fit to be abandoned:

**V-9.** ‘The individual soul, non-different from Brahman, pervading pure ether, the sun (Vasu), remaining in the sky, the Fire that rests in the altar (of the universe), the Guest, residing in the house (of the sacrifice), residing in men, dwelling in the superior (gods), resting in truth, residing in the sky (as the sun), born in the waters, born on earth (as grain, etc.), born as (sacrificial) truth, born in mountains (as rivers), this truth (Brahman) is (truly) great.

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**V-10.** Convinced that everything other than Brahman is transient and as a result he renounces, that renunciation is renunciation without (an adventitious) cause.

**V-11.** Renunciation is of six kinds – Kutichaka, Bahudaka, Hamsa, Paramahansa, Turiyatita and Avadhuta.

**V-12.** The Kutichaka ascetic wears tuft and sacred thread, carries an (emblematic) staff and water vessel, puts on a loin cloth and patched garment, is devoted to the service of father, mother and preceptor, has recourse to the assistance of using mantras for the vessel (pithara), spade (khanitra) and sling (sikya), is addicted to eating food in one place, puts on the forehead a perpendicular sign of white sandal and has a three-fold (emblematic) staff.

**V-13.** The Bahudaka ascetic wears tuft, etc., and patched garment, puts on the forehead a mark consisting of three horizontal lines of holy ashes, looks on all equally like the Kutichaka and subsists on eight mouthfuls of food gathered from (different) places like a bee.

**V-14.** The Hamsa ascetic wears matted hair, puts on the forehead a horizontal mark of holy ashes or a perpendicular mark of sandal, subsists on food gathered without pre-determination like a bee and wears loincloth and khandatunda (a piece of cloth covering the mouth).

**V-15.** The Paramahansa ascetic wears no tuft or sacred thread, subsists only on food taken at night and gathered from five houses, has his hand serving as (alms-)bowl, wears a single loincloth and a single garment, (carries) one bamboo staff or wears a single garment, smears holy ashes (all over the body) and renounces everything.

**V-16.** The Turiyatita ascetic is ‘cow-faced’ (eats food at random without using hands), eats fruits (only) or if he takes cooked food, gets it from three houses (i.e. three mouthfuls), has his body just alive, is unclad and has his body as though it were a corpse (due to insensibility by nirvikalpa-samadhi).

**V-17.** The Avadhuta ascetic follows no rules, subsists on food that comes to him, as is the practice of a python, from all classes of people excepting those who are accused or fallen, and is solely devoted to the realization of his Self.

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**V-18.** If one lives in (great) affliction (of bodily infirmities), he shall renounce the world in the due order (by getting instruction in Pranava and the Mahavakyas from his Guru).

**V-19.** To the Kutichaka, Bahudaka and Hamsa ascetics, the method of renunciation of the Kutichakas applies just as (renunciation is embraced after completing) the stages of brahmacharya, etc., (ending with) the fourth stage (namely, renunciation).

**V-20.** The rule is that the triad of the Paramahamsa, etc., has no waist band, loincloth, garment, water vessel or staff; their soliciting alms shall be from all classes of people and they shall be unclad. Even in the stage of renunciation they may study (the scripture) till they feel fully satisfied and thereafter discard in the waters the waistband, loincloth, staff, garment and water-vessel. Then if unclad there shall not be any vestige of patched garment. They shall neither study nor expound (the scripture). There is nothing whatsoever for them worth hearing. Other than the Pranava (Om) they shall not cultivate any science of logic, not even the Verbal authority (i.e. the Veda). He shall not speak much in expounding (sacred texts), he shall not stultify by his words the words of the great, (he shall not) communicate by making signs with his hands, etc., nor shall he use other special means of communication. He shall not speak to the low class of people, women, the fallen and (specially to) women in their courses. To the ascetic there is no worship of the gods, nor seeing (the deities) during festivals nor any journey on pilgrimage.

**V-21.** Again (on) the different kinds of ascetics. (In the rule relating) to the Kutichaka the receiving of alms is from one house; to the Bahudaka it is at random as in the case of a bee gathering honey; to the Hamsa it is eight mouthfuls (collected) from eight houses, to the Paramahamsa (five mouthfuls collected) from five houses, the hand being the (alms-)bowl; to the Turiyatita the food consists of fruits put into his mouth (gomukha); to the Avadhuta (the food comes to him) as in the case of a python, from all classes of people. The ascetic shall not stay many nights (in the same place). He shall not bow to any one. To the Turiyatita and Avadhuta none is superior. He who knows not the Self, though the eldest, is yet the youngest (in wisdom). He shall not swim across a river, nor climb a tree, nor travel in a carriage. He shall not indulge in buying and selling, nor barter even the least. He shall not put on airs nor speak an untruth. There is no duty enjoined on an ascetic. If there is, then he will have to mix with people practising religious observances (which is undesirable). Hence ascetics have the right (only) to meditation, etc.

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**V-22.** The renouncer in an emergency and the Kutichaka ascetic attain the worlds of Bhur and Bhuvar respectively. The Bahudaka ascetic attains heaven (Svarga). The Hamsa sage attains the (highest heaven of) Tapoloka. The Paramahamsa reaches the abode of Brahma and of Truth (Satyaloka). The Turiyatita and the Avadhuta attain final beatitude in the (individual) Self by deeply meditating on the Self according to the maxim of the wasp and the worm.

**V-23.** ‘Whatever the state one remembers

When discarding the body at death,

The same he attains (after death).

The teaching of the scripture is never false’.

**V-24.** Thus having known (the procedure), barring investigation into the nature of the Self, (the ascetic) shall not devote himself to any other practice. As a result of such practice there is the attainment of the respective worlds (such as heaven, etc.). By one endowed with wisdom and dispassion liberation is (attained) in himself; hence there is no adherence to any other practice. Adherence to (any other) practice (will be useless for attaining final beatitude). To the embodied (self) (there are the three states of) waking, dreaming and deep sleep; in the waking state (it has) the faculty to perceive individuality (vishva); in the dreaming state, the subtle essence of light (taijasa); in the state of deep sleep, intelligence dependent on individuality (prajna). Due to the difference in the state, there is the difference in the conditioned Lord (Ishvara). For the difference in effect, there is the difference in the cause. In these (three states) the material cause for (such differences) is the external and internal activity of the fourteen sensory organs. The mental states are four, the mind (manas), intelligence (buddhi), ego (ahamkara) and the heart (chitta). There is clear difference in practices due to the difference in the activity of the mental states.

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**V-25.** ‘Know (the individual Self) to be awake

When it remains in the eye; when in the throat

It enters the dreaming (state); it is in the heart

In deep sleep; but remaining in the head

It is the fourth state (Turiya)’.

**V-26.** Knowing the Turiya to be the indestructible (Brahman) he who remains as though unconscious of all (happenings) such as whatever is heard or seen, remains as one in the state of deep sleep, though he is in the waking state. In him even in the dreaming state such condition (of non-consciousness) prevails. (The Shastras) say that he is one who is ‘liberated while living’. The exposition of the meaning of all scriptures is that such a person alone attains liberation. A mendicant monk does not hanker after this world or the next (i.e. Svarga, the heaven of varying enjoyments with a time-limit). If he has (such) expectation he becomes one in accordance with that. By (ritual) practices of the scripture other than investigation into the Self, he does a useless thing, like the burden borne by a camel of a load of saffron flowers. (for him) there is no practice of the science of Yoga, no pursuit of the lore of the Sankhya, nor application of the mantras and rituals. If an ascetic practises lores other than (Self-realization) it is like adorning a corpse. As a cobbler is far away from the performance of Vedic rituals, so is he from the (practice of Brahma-) vidya (by his rituals). He is not to devote himself to repeat the Pranava. Whatever activity he does he has to reap the fruit there of. Hence discarding all (ritual acts) like the foam in castor oil, and seeing the unclad ascetic engaged in it (Self-realization) with complete control over the mind and using the hand as the (alms-)bowl, the mendicant monk shall (truly) renounce (all worldly attachments). Like the child, mad man or a goblin the mendicant monk shall not desire either for death or life, but shall merely mark time according to the maxim of a servant awaiting orders.

**V-27.** If an ascetic merely lives on the alms devoid of the qualities of forbearance, wisdom, dispassion, tranquillity, etc., he is a bane of the conduct of ascetics.

**V-28.** Not by bearing an (emblematic) staff, not by a shaven head, not by (special) dress, not by hypocritical airs (of sage-hood) does liberation (come to one).

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**V-29.** He who bears the staff of wisdom is said to be ‘single staffed’. The ascetic who carries a wooden stick, eats all sorts of food and is devoid of wisdom goes to terrible hells called Mahaurava.

**V-30.** A stable position (in a monastery) is said by great sages to be similar to the excreta of a sow; hence, leaving it aside, the ascetic shall move about like an (assiduous) worm.

**V-31.** The Turiyatita ascetic shall have food and clothing without solicitation and just as they happen to occur, by others will. He shall be unclad and have a bath at others’ will.

**V-32.** The ascetic whose behaviour is well in harmony even with the dreaming state as with the waking state, is considered the best; he is the most excellent among those that follow the Vedanta.

**V-33.** In non-acquirement (of alms) he shall not grieve; in its acquisition he shall not feel joy. Avoiding attachment to material things he shall simply keep himself alive (for a higher purpose).

**V-34.** He shall in all cases shrink from being honoured (by admiring disciples); the ascetic who welcomes such honour gets bound (with worldly ties) though liberated.

**V-35.** For the sake of bare subsistence an ascetic may go about for alms to the houses of approved classes of people (i.e. the ‘twice borns’) at the proper time when they have dined after the fire-ritual.

**V-36.** Using his hand as a vessel (for receiving food) the ascetic shall not solicit alms more than once a day; he may eat the food standing, he may eat the food walking. There is no ceremonial sipping of water in between.

**V-37.** (The ascetics) with pure thoughts keep within the limits (of good behaviour) like the sea; these great men do not abandon the prescribed course (of conduct) like the sun.

**V-38.** When the ascetic seeks food with his mouth alone like a cow, he shall then be equanimous in all beings; he is (then) fit for immortality.

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**V-39.** Going to a house which is not forbidden (for alms), he shall avoid a house which is prohibited. He shall enter the house when the door is open; he shall never go towards the house when it is closed.

**V-40.** He shall shelter (for the night) in a deserted house covered with dust, or he may shelter under a tree, giving up all likes and dislikes.

**V-41.** The ascetic shall go to sleep where he is when the sun sets and be free of (ritual) fire and (fixed) abode. He shall live on what comes at random, self-possessed and senses subdued.

**V-42.** Departing (from human habitations) and resorting to a forest, possessing true knowledge and senses subdued, moving about awaiting the time (of death), (the ascetic) becomes fit for absorption into Brahman.

**V-43.** The sage who moves about, desisting from causing fear to all beings has nowhere fear from any being.

**V-44.** Free from pride and egotism, unaffected by the pairs (of opposites), with all doubts dispelled, (the ascetic) never gets angry nor hates (any one) and does not utter a false word.

**V-45.** Moving in holy places, causing no injury to living beings and receiving alms at the proper time, (the sage) is fit for absorption into Brahman.

**V-46.** He shall at no time associate himself with the forest-dwellers (Vanaprasthas) and the householders. He shall desire to move about unobtrusively. Joy (of any kind) shall not enter him. His path indicated by the sun he shall walk the earth (unhurriedly) like a worm.

**V-47.** Actions entailing blessing and those connected with injury as well as those intended for the welfare of the world, these (the ascetic) shall neither perform nor cause others to do.

**V-48.** He shall not be attached to heterodox doctrines nor pursue a means of living. He shall not indulge in assertive arguments nor lean to either side in a debate.

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**V-49.** He shall not have a following of disciples nor study many books. He shall not utilise a commentary nor initiate inaugural functions anywhere.

**V-50.** Without displaying any distinctive emblem or motive the ascetic shall show himself to the people as a mad man or a child or a dumb person though he is (all) wise.

**V-51.** He shall neither do nor speak on anything. He shall have no thoughts good or bad. Delighting in the Self, the sage shall move about, leading this way of life.

**V-52.** He shall move about the country alone, free from attachment, his senses subdued, playing with and rejoicing in the Self, self-possessed, equanimous.

**V-53.** Wise (but) playful like a child, well versed but appearing dull-witted, (the ascetic) shall journey. Learned, he may speak like a mad man. Seeking food like a cow he shall walk in the path of the Upanishads.

**V-54-55.** Disregarded, insulted, deceived, envied, beaten, obstructed or made to suffer by denial of food by wicked people or when faeces and urine are thrown at him by the ignorant and shaken in various ways, (the ascetic) desiring welfare but fallen into difficulties shall raise himself by the (power of the) Self.

**V-56-57.** Honour received by the ascetic brings about great loss to the wealth of his penance (Yoga), but when he is disregarded by ignorant people he attains success in the practice of Yoga (as he becomes free of ego by the ordeal). Without transgressing right conduct of the good the Yogin may so move about, that (ordinary) people may disregard him; but they shall never associate with him.

**V-58.** They Yogin (absorbed in meditation) shall do no harm by word, thought or physical action to beings such as the womb-born, the egg-born and others. He shall avoid all associations.

**V-59.** Abandoning all defects, such as passion and anger as well as pride, greed, delusion, etc., the mendicant monk shall remain free from fear.

**V-60.** Eaten food given as alms, observing silence, penance, meditation specially, (possessing) correct knowledge and dispassion – these are considered to be the duties of a mendicant monk.

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**V-61.** Wearing ochre garment, ever devoted to the Yoga of meditation, he may take shelter (for the night) at the outskirts of a village, the shade of a tree or even in a temple. He shall always live on alms and nowhere eat food obtained from one house alone.

**V-62.** A wise man (before embracing renunciation) shall always be on the move till he attains purity of mind; there the pure-minded shall renounce worldly life and move about here and there.

**V-63.** Visualising God (the Lord Vishnu) everything, both outwardly and inwardly, he shall move about at all times, silent and free from impurity like the breeze.

**V-64.** Equanimous in joy and sorrow, patient and forgiving, eating what comes to his hand and seeing without enmity equally on the ‘twice-born’, the cow, the horse and the deer, etc., (he shall journey).

**V-65.** Meditating on Vishnu (who is) the supreme Self and the Lord (Ishana), contemplating on the Supreme bliss and remembering that he is Brahman alone (he shall spend the time).

**V-66.** Thus having become wise and possessing complete control over the mind, turning away from desires, unclad (by becoming an Avadhuta), always discarding all worldly affairs by thought, word and deed and turning his face away from the illusory phenomenal world, (the sage) becomes liberated (from worldly bondage) by deep meditation on his Self according to the maxim of the wasp and the worm. Thus (ends the fifth chapter of) the Upanishad.

**Chapter 6**

**VI-1.** Then Narada asked of the grandfather (Brahma): ‘Lord, (the sage attains liberation) by that practice, according to the maxim of the wasp and the worm. How is that practice (accomplished) ?’ The god Brahma said to him: ‘True in speech he shall lead the life, with his body remaining distinctive by the (power of) wisdom and dispassion.’

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**VI-2.** Wisdom is the (wise man’s) body; know that dispassion is his life; tranquillity and self restraint his eyes; the mind his face; intelligence his digit (kala) (consisting of sixteen parts beginning with Prana and ending with naman); the twenty-five elements his limbs, the (aggregate of the) states (of waking, etc.) his five primary elements (of earth, water, etc.); action, devotion, wisdom and dispassion are the branches (i.e. hands in the form of his) waking, dreaming, deep sleep and the fourth state (turiya); the fourteen organs are of the form of (unstable) pillars (fixed) in slime. None the less, as a pilot guides a boat even from a muddy place (to safety), as a mahout an (intractable) elephant, the man of dispassion shall bring them (organs) under his control by his discernment; and considering everything other than the ‘I’ (i.e. the Self) to be false and transitory, he shall always speak of himself as Brahman. There is nothing else for him to know other than his Self. Being thus ‘liberated while living’ (jivanmukta) he lives as one who has fulfilled himself. He shall never say, ‘I am not Brahman’, but (feel) incessantly ‘Brahman I am’ in the states of waking, dreaming and deep sleep; (then) reaching the turiya state he shall be merged in the state of turiyatita (of disembodied final beatitude).

**VI-3.** (In the fourth state of turiya) the day is the waking state, the night is the dreaming state and mid-night is the state of deep sleep. In one state there are the four states. Among the fourteen organs, each of which has a single function under its control, the functions of the eye, etc., (will now be described). By the eye there is the comprehension of form, by the ears that of sound, by the tongue that of taste, by the nose that of smell, by speech that of articulate expression, by the hand that of seizure, by the feet that of movement, by the anus that of evacuation, by the genitals that of (sexual) pleasure and by the skin that of touch. Intelligence which comprehends objects is dependent on these (described above). (It) comprehends by intelligence. It becomes conscious by the mind (chitta). It becomes conceited by the ego. Having specially created these the individual Self (Jiva) becomes as such due to the conscious possession of the body. The Jiva pervades the body as a householder moves in his house conscious of its possession. Having understood (the nature) of the face (of consciousness) (in the lotus of the heart) namely, that it experiences goodness in the eastern petal, sleep and sloth in the south-eastern, cruelty in the southern, sinfulness in the south-western, sportiveness in the western, inclination to move about in the north-western, tranquillity in the northern, wisdom in the north-eastern, dispassion in the pericarp, and thought of the Self in the filaments (the sage is left with the consciousness of the turiyatita Brahman alone simultaneously with the dawn of that wisdom).

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**VI-4.** There is in the state (of the awareness) of life, the first of the waking state, the second of dreaming, the third of deep sleep, the fourth of the turiya state; and the ‘state beyond the fourth’ (turiyatita) when the four states are absent. The Self is one only (spoken of as) having the different states of vishva, taijasa, prajna and tatastha (the passive state). There is (only) one luminous Being, the witness, the one free of all attributes; the sage shall speak (i.e. feel) that he is Brahman (alone). Otherwise there are the four states of waking, etc., in the waking state, the four states of dreaming, etc., in the dreaming state, the four states of deep sleep, etc., in the state of deep sleep and the four states of turiya, etc., in the turiya state. Not so in the state of turiyatita which is devoid of attributes. As vishva, taijasa, prajna and Ishvara in the states of the gross, subtle and causal bodies, the witness remains as one alone in all the states. Is the passive one (tatastha) the witness ? The tatastha is the not the witness. Due to being a witness, he is not the witness alone. The Jiva is affected by his states of doing, enjoying and egotism, etc. The one other than the Jiva is unaffected (by the various states). If argued that the Jiva too is unaffected, it is not so. There is the conscious feeling of the body due to the consciousness of being the Jiva and of being a Jiva due to the possession of the body. There is an intervention in the state of the Jiva as between the ether in the pot and the all pervading ether. It is due to this intervention alone that the Jiva, pretending inhalation and exhalation investigates (into the supreme witness) by the mantra, ‘The Hamsa (Brahman), that I am’. Thus realizing (that there is really no difference between the Jiva and the supreme witness) one shall abandon conscious feeling of the body; thus one becomes free of the consciousness of the body. Such a one alone is said to be Brahman.

**VI-5.** Giving up attachment, conquering anger, taking a very moderate diet, subduing the senses and blocking the gates (of the body) by his intelligence, (the ascetic) shall direct his mind towards deep meditation.

**VI-6.** In solitary places alone, in caves and forests, the Yogin, ever in harmony, shall always begin well his meditation (on the Self).

**VI-7.** In receptions, ceremonies performed in honour of the manes (Sraddhas) and sacrifices, in religious processions and festivities and in the assemblies of people the knower of Yoga desiring final emancipation shall never be present.

**VI-8.** The Yogin absorbed in meditation shall so move about that the people disregard and insult him; but he shall never swerve from the path of the good.

**Narada Parivrajaka Upanishad**

**VI-9.** The three disciplines are restraint in speech, restraint in action and perfect control of the mind; he who practises these three restraints is ‘the observer of the three disciplines’ (tridandin) and is a great sage.

**VI-10.** That ascetic is considered as the foremost of all, who goes to receive alms from different houses of very learned Brahmanas, as a bee does for honey, when the ritual fire emits no smoke and has burnt itself out.

**VI-11.** He is a despicable ascetic who goes for alms continuously (without any restraint), remains in that order (of ascetics) without an inward urge and has no dispassion.

**VI-12.** He is considered an ascetic and no other, who, knowing that alms are specially attainable in a particular house, does not go there again.

**VI-13-14.** That ascetic is considered as one beyond the castes and orders (ativarnashramin) who realizes the supreme truth which is free of the body, senses, etc., which is the all-witness, the spiritual wisdom, the self of bliss and the self-radiant. Castes and orders, etc., pertaining to the body are invented by the bamboozling illusion.

**VI-15.** They (the castes and orders) are never part of my Self which is of the form of pure consciousness. He who realizes thus by the (teachings of the) Upanishads shall be deemed as one beyond the castes and orders.

**VI-16.** He whose conduct conforming to castes and orders has dropped out on visualising his Self, goes beyond all (restrictions of) castes and orders and remains in the (bliss of his) Self.

**VI-17.** The knowers of the truth of all the Vedas declare that man to be beyond the castes and orders who is established in his Self, having reached the stage beyond his order (ashrama) an his caste (varna).

**VI-18.** Therefore, Oh Narada, even the castes and the orders of other people have all been superimposed on the Self by delusion (of the ordinary people); this is not done by the knower of the Self.

**Narada Parivrajaka Upanishad**

**VI-19.** There is no (Vedic) injunction, no prohibition, no rule of exclusion or inclusion to those who have realized Brahman; nor is there anything else (restricting their conduct), Oh Narada.

**VI-20-21.** Unattached to all beings and even to the (attainment of the) position of the god Brahma and uprooting tenderness towards everything, even to his children, wealth, etc., (the novice), full of faith in the path leading to liberation and desiring to acquire the wisdom of the Upanishads, should approach a Guru who has realized Brahman, with a present in his hand.

**VI-22.** Pleasing him by rendering personal service attentively for a long time, he shall always listen with great attention to (his exposition of) the truths of the Upanishads.

**VI-23.** Free from ‘mine-ness’ and egotism, bereft of all attachment and always possessing tranquillity, etc., he visualises the Atman in his Self.

**VI-24.** Dispassion always dawns (on one) only when one sees the defects of worldly life. To one discontented with the life in the world renunciation will come. There is no doubt about it.

**VI-25.** One (truly) desiring liberation is called a Paramahansa. (Before reaching this state) the ascetic shall practise (in his life) the wisdom of the scripture which is evidently the one means of liberation, by listening to the exposition of the Upanishads, etc.

**VI-26.** In order to attain the wisdom of the scripture (that results in self-realization) the sage called the Paramahansa should be equipped with all the means such as tranquillity, self-restraint, etc.

**VI-27-29.** Deeply intent on the practice of the (wisdom of the) Upanishads, tranquil, self restrained, conquering the senses, fearless, free always from ‘mine-ness’, unaffected by the pairs (of opposites), without dependants or other belongings (the ascetic) shall be clad in a tattered loincloth and be with shaven head; or he may be unclad. Wise, proficient in the Vedanta, practising yoga, free from ‘mine-ness’ and egotism, equanimous towards friends, etc., friendly to all beings, alone, the man of wisdom and the self-controlled – (such an ascetic) crosses (the ocean of worldly misery) and not any other.

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**VI-30.** (As novice) he shall be devoted to the welfare of his elders and reside a year there (in the abode of the Guru). He shall always be vigilant in the observance of the lesser vows (niyamas) as well as the great moral duties (yamas).

**VI-31.** Then at the end (of the year) having attained the excellent Yoga of wisdom he shall move about the country in conformity with (lit. without antagonizing) right conduct.

**VI-32.** Thereafter at the end of another year he shall give up (even) the excellent wisdom of the Yajnavalkya and the triad of orders (of Kutichaka, etc.,) and reach the state of the Paramahansa.

**VI-33.** And bidding farewell to the Gurus (elders and preceptors) he shall indeed move about the country, giving up all attachment, subduing anger, being very moderate in diet, and conquering the senses.

**VI-34.** These two (people) do not fare well due to incompatibility in their action; the householder not engaging himself in productive work and the mendicant monk busying himself with work.

**VI-35.** On seeing a young handsome woman (he) becomes inflamed with passion, and drinking liquor he becomes intoxicated. Therefore he shall avoid from afar a woman who is poison to the eye.

**VI-36.** Conversing with women, as well as chatting with and sending them on errands, their dance, music and laughter and scandals about them – these (the ascetic) shall avoid.

**VI-37.** Neither (ceremonial) ablution nor muttering prayers, nor worship (of the gods), nor offering oblation to gods, nor means of accomplishing anything, nor fire-ritual, etc., is to be practised by him here, Oh Narada.

**VI-38.** He has not (to do) the worshipping (of gods), offering oblation to the manes, going on pilgrimage and the observing of vows; he has neither righteous conduct (dharma) nor unrighteous conduct (adharma); nor has he any rule (of conduct) nor worldly action.

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**VI-39-41.** The Yogin shall give up all (worldly) duties and those conforming to popular practices in every way. The wise ascetic, the Yogin, his mind dwelling on the highest truth, shall not destroy insects, worms, moths, as well as trees. With your attention always turned inward, pure, composed in mind, your mind filled with the Self, discarding inward contact (with outward objects), may you, Oh Narada, move freely in the world. Journeying alone the ascetic shall not move about in an anarchical country.

**VI-42.** Praising none, bowing to no one, not uttering Svadha (as he worships no manes), residing in unstable (deserted houses) and hills the ascetic shall move about without any restraint. Thus (ends the sixth chapter of) the Upanishad.

### **Chapter 7**

**VII-1.** Then asked about the restrictions to (the conduct of) the ascetic, the god Brahma said to them in front of Narada. (The ascetic) being dispassionate shall reside in a fixed abode during the rains and move about for eight months alone; he shall not (then) reside in one place (continuously). The mendicant monk shall not stay in one place like a deer out of fright. He shall not accept (any proposal to prolong his stay) which militates against his departure. He shall not cross a river (swimming) with his hands. Neither shall he climb a tree (for fruits). He shall not witness the festival in honour of any god. He shall not subsist on food from one place (alone). He shall not perform external worship of gods. Discarding everything other than the Self and subsisting on food secured as alms from a number of houses as a bee (gathers honey), becoming lean, not increasing fat (in the body), he shall discard (the fattening) ghee like blood. (He shall consider) getting food in one house alone as (taking) meat, anointing himself with fragrant unguent as smearing with an impure thing, treacle as an outcaste, garment as a plate with leavings of another, oil-bath as attachment to women, delighting with friends as urine, desire as beef, the place previously known to him as the hut of an outcaste, women as snakes, gold as deadly poison, an assembly hall as a cemetery, the capital city as dreadful hell (Kumbhipaka), and food in one house as lumps of flesh of a corpse.

## **Narada Parivrajaka Upanishad**

Discarding the sight of others as different from himself and also the ways of the world, leaving his native place, avoiding the places previously known to him, recollecting the bliss of the Self like the joy of regaining a forgotten object and forgetting the pride in his body and native place, admitting that his body is fit to be discarded like a corpse, he shall remain far away leaving the place of his children and close relatives as a thief does when released from prison. Subsisting on food secured without effort, devoting himself to meditation on Brahman and the Pranava and freed of all (worldly) activities, having burnt passion, anger, greed, delusion, pride, envy, etc., and unaffected by the three gunas (Sattva etc.), free of the six human infirmities (hunger, thirst, etc.), devoid of change due to the six states (of beings namely origin, existence, etc.), true in speech, pure, not hating any one, (residing) one night in a village, five nights in a city, five nights in sacred spots, five nights in holy places on the banks of sacred rivers, without a fixed abode, with a steady mind, never uttering a falsehood, he may reside in mountain-caves; he shall journey alone, (but intent on the four months of rest during the rains, chaturmashya) he may journey in the company of another towards a village, and as three or four towards a city.

(The rule is) that a mendicant monk shall journey alone. He shall not allow free play to the fourteen organs there. Enjoying the wealth of dispassion brought on by the full knowledge (of the transient nature of worldly life), (firmly) resolved in himself that there is no one other than his Self and there is no other different from him, seeing everywhere his own form and (thus) attaining liberation while living (jivanmukti), and conscious of his fourfold Self (as Otir, etc.) till the end of the sway of prarabdha-karman, (the ascetic) shall live meditating on his Self till his body falls.

**VII-2.** (These are) bathing at the three periods (sandhyas) of the day by the Kutichaka ascetic, twice by the Bahudaka, once by the Hamsa, mental bath by the Paramahamsa, bath (i.e. smearing) of holy ashes by the Turiyatita, and air-bath by the Avadhuta.

**VII-3.** The Kutichaka should put on the perpendicular mark of sandal on the forehead (urdhvapundra), the Bahudaka the three horizontal lines of holy ashes (tripundra), the Hamsa (either) the urdhvapundra or the tripundra, the Paramahamsa the smearing of holy ashes, the Turiyatita the mark of sandal (tilakapundra), the Avadhuta none at all (or) the Turiyatita and the Avadhuta (have none at all).

**VII-4.** The Kutichaka shall have a shave (in each of the six) seasons, the Bahudaka a shave (at the end of) two seasons, the Paramahamsa no shave or if there is, a shave in six months (at the time of the solstice, ayana), and no shave to the Turiyatita and the Avadhuta.

## **Narada Parivrajaka Upanishad**

**VII-5.** The Kutichaka takes food in one house, the Bahudaka collects alms from door to door as a bee does honey, the Hamsa and the Paramahamsa use the hand as the vessel (i.e. begging bowl), the Turiyatita is cow-mouthed (i.e. food is placed in his mouth) and the Avadhuta takes food at random (as does a python).

**VII-6.** The Kutichaka (wears) two garments, the Bahudaka one garment, the Hamsa a piece (of cloth), the Paramahamsa is either unclad or wears a single loin-cloth, the Turiyatita and the Avadhuta are unclad (lit. they remain as at the time of birth). The Hamsa and the Paramahamsa wear a (deer-)skin, not the others.

**VII-7.** The Kutichaka and the Bahudaka (practise) worship of gods, the Hamsa and the Paramahamsa worship mentally, the Turiyatita and the Avadhuta feel, ‘That I am’ (i.e. they identify the individual soul with the supreme spirit)

**VII-8.** The Kutichaka and the Bahudaka have the right to recite mantras, the Hamsa and the Paramahamsa to meditate (on them), the Turiyatita and the Avadhuta have no right for either of the two (practices), (but) the Turiyatita and the Avadhuta have the right to give instruction on the great Vedantic texts; so also the Paramahamsa. The Kutichaka, the Bahudaka and the Hamsa have no right to give instruction to others.

**VII-9.** The Kutichaka and the Bahudaka (are to meditate on) the Pranava of men (the external Pranava consisting of four mantras), the Hamsa and the Paramahamsa on the antarapranava (consisting of eight mantras), the Turiyatita and the Avadhuta on brahmapranava (consisting of sixteen matras).

**VII-10.** The Kutichaka and the Bahudaka shall listen (to the exposition of the Vedanta), the Hamsa and the Paramahamsa reflect on them, the Turiyatita and the Avadhuta have profound and repeated meditation on them. The rule is that all these (ascetics) shall meditate on the Self.

**VII-11.** Thus the aspirant after liberation always remembering the liberating mantra (Om) which enables him to cross (the ocean of) worldly life, shall live ‘liberated while living’; the ascetic shall seek the means to attain final beatitude (Kaivalya) according to the rules of the special order (of the ascetic in which he finds himself). Thus (ends the seventh chapter of) the Upanishad.

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### Chapter 8

**VIII-1.** Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the god Brahma commenced to expound it. The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashti). Which is the vyashti ? Which is the samashti ? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

**VIII-2.** The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) – the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is prolated (pluta). The Samhara-Pranava is pluta-pluta.

**VIII-3.** The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhamatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

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**VIII-4.** This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all –thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

**VIII-5.** It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

**VIII-6.** Past, present and future constitute the three periods – the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

**VIII-7.** The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

**VIII-8.** One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir and the Turya).

**VIII-9-11.** This Atman is fourfold – as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).

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**VIII-12-13.** This Vishva (jit) is the first pada (of the Atman).

[The Vishva (the Vishvapada of the Atman) has four aspects in the four states of waking, dreaming, deep sleep and the Turya. In the waking state it functions through the senses and experiences the sight, etc., of objects. This is the waking within the waking state (jagrat-jagrana). Its experiencer in the individual aspect is the Vishva-Vishva (the Vishva subdivision of the Vishvapada of the Atman); it is Virat-Viraj in the collective aspect. It is Otir-Otir in the individual and collective aspects. When the mind grasps objects without the functioning of the senses it is dreaming within the waking state (jagrat-svapna); its experiencer is Vishva-Taijasa (the Taijasa subdivision of the Vishva). When one is not conscious of anything but remains as if unconscious then it is sleep within the waking state (jagrat-susupti); its experiencer is the Vishva-Prajna (the Prajna subdivision of the Vishva). When one is in equanimity due to the grace of the Guru or the fruition of one's good deeds (punya), as if one were in Samadhi, and behaves like an onlooker (sakshin) it is the Turya in the waking state (jagrat-turya). Its experiencer is the Vishva-Turya (the Turya subdivision of the Vishva)].

The second pada (of the Atman the Taijasa, too, has four aspects (the Taijasa-Vishva, the Taijasa-Taijasa, the Taijasa-Prajna and the Taijasa-Turya) and is the lord of beings, the Hiranyagarbha. It functions as the master in the dreaming state. It perceives subtle forms (of the phenomenal world) and experiences them. Though possessing eight limbs it is one and not different, Oh Narada (lit. the tormentor of foes).

**VIII-14-16.** [When in the dreaming state the Atman experiences the sight, etc., of objects with dream-eyes, etc., without the active functioning of the mind then there is the waking within the dreaming state (svapna-jagarana) and its experiencer is the Taijasa-Vishva (the Vishva subdivision of the Taijasa). Its experiencer is the Sutra-Viraj in the collective aspect of the experiences of the svapna-jagarana state; it is the Otir subdivision of the Anujnatir in the individual and collective aspects. When in the dreaming state the Atman enjoys the objects by the mind alone without the functioning of the dream-eyes, etc., and the svapna-jagarana state, it is the state of svapna-svapna (dreaming within the dreaming state). Its experiencer is the Taijasa-taijasa (the Taijasa subdivision of the Taijasa pada of the Atman). When there is no experience of the svapna-jagarana and the svapna-svapna states and there is no perception either by the dream-eyes, etc., or by the mind and there is a total forgetfulness of external objects and of oneself, that state of insensibility is the svapna-susupti (the state of deep sleep within the dreaming state).

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The Atman who experiences this state is the Taijasa-Prajna (the Prajna subdivision of the Taijasa pada of the Atman). When due to the fruition of one's good deeds there are no perceptions of the three previous states of the dreaming state and the Atman remains in the Turya state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and particular experiences of the external world and of the inner senses, that state is svapna-turya (the Turya subdivision of dreaming state) and the Atman who experiences this is the Taijasa-Turya (the Turya subdivision of the Taijasa pada of the fourfold Atman).

When one is asleep and neither hankers after desire nor sees any dream, that is clearly deep sleep. In this state functions the four-fold Prajna (as Prajna-Vishva, Prajna-Taijasa, Prajna-Prajna and Prajna-Turya), which is termed the third pada of the Atman. This Atman is one, remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face, is omnipresent and indestructible and is the Ishvara.

**VIII-17.** He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.

**VIII-18.** All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings (i.e. for self-realization); hence they are akin to the state of deep sleep; it is really dream-stuff and has been said to be an illusion alone. [In the state of deep sleep when the person remaining in either of the two states of waking or dreaming desires to move to the state of deep sleep and experiences the false notion of form, etc., of objects with the eyes, etc., then it is the state of waking within deep sleep (susupti-jagrat); its experiencer in the individual aspect is the Vishva subdivision of the Prajna; in its collective aspect it is the Viraj subdivision of the Bijatman; in the combined individual and collective aspect it is the Anujnaikarasotir. In the state of deep sleep when the Atman is free of the false notion of form, etc., of external objects and occupying a position in either of the waking or dreaming states experiences the false notions of form, etc., of objects, it is the state of dreaming with in deep sleep (svapna-svapna). The experiencing Atman then is the Prajna-Taijasa (the Taijasa subdivision of the Prajna). Again in deep sleep when the Atman, though experiencing the false notion of form, etc., of objects with the false activities (of seeing, etc.), which pervade one's consciousness (Chaitanya), is yet not experiencing them as if stagnant, then it is the state of deep sleep within deep sleep. The experiencing Atman then is the Prajna-Prajna (the Prajna subdivision immanent in the Prajna).

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Again in the state of deep sleep when the Atman enjoys bliss, remaining as the witness of the experiences of the three previous stages in deep sleep, then it is the Turya state of deep sleep and the experiencing Atman is the Prajna-Turya (the Turya subdivision of the Prajna)].

**VIII-19-20.** The fourth (pada, the Turya) though fourfold (as Turya-Vishva, Turya-Tajjasa, Turya-Prajna and Turya-Turya) is indeed the one essence of pure consciousness, for the reason that each one of these (Vishva, etc..) culminates in the Turya state. (The Turya state) forms the basis for the differentiation (of the Atman) as Otir, Anujnatir and Anujnana (i.e. Anujnanaikarasa). These three different states are (really) susupta (as they merely constitute a veil of the Turya-Turya which is supreme bliss) and consists of an inward dream-stuff. Knowing that (anything other than the Turya-Turya) is mere illusion, there remains the next moment the one essence of pure consciousness.

**VIII-21.** [As the Turya-Turya, being the one state of bliss, is incapable of subdivisions in the individual, collective, and partly individual and partly collective aspects, the Turya by itself is not of a fourfold nature, but only three (excluding the Turya-Turya). This threefold nature of the Turya may be explained thus: As there are distinctions in external objects, the knower of Brahman perceives them with his senses, but without distinction; this state is the turya-jagarana; the Atman who experiences this state individually is the Turya-Vishva, collectively it is the Turya-Viraj, partly individual partly collective it is the Avikalpa-Otir. When the knower of Brahman, with all sense-activities abated, perceives the oneness of the Self with Brahman by his mind alone it is the state of turya-svapna; the Atman who experiences this is the Turya-Tajjasa. When the person is in distinctionless deep meditation (Nirvikalpa-samadhi) and remains as if in a state of suspended animation, it is the state of turya-susupti and the experiencing Atman is the Turya-Prajna.]

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Here is the distinct precept that the Turya-Turya is not at any time gross wisdom, (as it is not the Otrotir which is the same as Vishva-Vishva and the Viraj-Viraj, experiencing the jagrat-jagarana state), nor indeed the subtle sentience (as it is different from the Taijasa, Sutra and Anujnatir of the Svapna-jagarana state), nor pure consciousness (Prajna), (as it is different from the Otir-Avikalpa, the same as the Vishva, the Viraj and the Turya of the form of consciousness disclosing the presence or absence of the jagrat-jagarana and other states), nor anywhere else, Oh sage.

**VIII-22.** It is not non-consciousness (Aprajna) (as it is far away from the Anujnatir-Otir, identical with the Taijasa-Vishva and the Sutra-Viraj that are without outward perception in the svapna-jagarana state), nor of both gross and subtle consciousness (as it is outside the scope of Otir-Anujnaikarasa, identified with the Vishva-Prajna and the Viraj-Bija of the jagrat-svapna state which is outside the province of true knowledge), nor exclusive intelligence (as it is not within the scope of Anujnatir-Anujnaikarasa, identified with the Taijasa-Prajna and the Sutra-Bija of the form of exclusive intelligence functioning in the svapna-svapna state) and is never perceptible (as it is beyond the range of the Anujnatir-Anujnatir, identified with the taijasa-Taijasa and the Sutra-Sutra deluded by the vision created by the mind in the svapna-svapna state).

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**VIII-23.** It cannot be defined (as it is different from the Anujnaikarasa-Anujnatir, identified with the Prajna-Tajjasa and the Bija-Sutra which can be known only through the ignorance of the Atman in the svapna-svapna state), cannot be grasped (as it is different from the Anujnaikarasa-Otir, identified with the Prajna-Vishva and the Bija-Viraj, which can be grasped through the ignorance of the Atman in the svapna-jagarana state), is incapable of being expressed (as it is different from the Anujnatir-Avikalpa, identified with the Tajjasa-Sutra-Turiya, which manifests the presence or absence of the svapna-jagarana and other states in the svapna-turya state), is beyond thought (as it is outside the Anujnaikarasa-Anujnaikarasa, identified with the Prajna-Prajna and the Bija-Bija in the svapa-svapa state, having only the recollection, ‘I know not anything of that state’), is incapable of being given a name (as it is untouched by the perception of the Anujnaikarasa-Avikalpa, identified with the Prajna-Bija-Turya, that could be named as the witness of the presence or absence of the svapna-jagarana and similar states in the svapna-turya state), is also the essence of the conviction in the one Atman (as it is different from the perceptions of the Avikalpa-Otir, identified with the Turya-Vishva-Viraj, experiencing the turya-jagarana state), is the annihilation of worldly life (as it cannot bear even the smell of the Avikalpa-Anujnatir, identified with the Turya-Tajjasa-Sutra which in some cases does not put an end to worldly life and which experiences the turya-svapna state), is quiescent (as it differs from the experience of the Avikalpa-Anujnaikarasa, identified with the Turya-Prajna-Bija experiencing the turya-svapna state), is the auspicious one (as it is the same as final beatitude – Kaivalya – in the disembodied state) and is the non-dual one (as it is of the form of the supreme non-dual state without a counter-part) – this (the knowers of Brahman) consider as the fourth (the turya-turya); it is the (same as the) Brahma-Pranava. This should be realized and not any other (called) turya. This (turya-turya) is the prop to the seekers after liberation as the sun (to the phenomenal world); it is self-effulgent (as it is the source of lustre to the sun, etc.); it is the ether of Brahman (as it is without a counter-part); it always shines as it is the transcendent Brahman. Thus (ends the eighth chapter of) the Upanishad.

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### **Chapter 9**

**IX-1.** Then Narada inquired: ‘How is the real form of Brahman?’ The god Brahma answered (expounding) the real form of Brahman. Those who consider that He (the transcendent Brahman) is one and himself (the individual self) as another are beasts, though not beasts in their (true) nature. The wise (sage) having realized thus (that the individual Self and Brahman are identical) is released from the jaws of death (i.e. belief in duality results in death and renunciation-birth; that in non-duality, in immortality). There is no other path known to reach the goal (of final beatitude).

**IX-2.** Time (is the root-cause of worldly life, say some philosophers), Nature (say the Mimamsakas), chance (say the atheists), the (five) elements (say the Jainas who believe in the eternality of the world), Matter (Prakriti) (say the Saktas), the Purusha (Hiranyagarbha) (say the Yogins) – thus the speculation (on the cause of worldly life). The combination of these is not (the cause) on account of the existence of the Self. The Self too is incapable (of being the cause) on account of its being subject to happiness and misery.

**IX-3.** They (the knowers of Brahman) resorting to the Yoga of deep meditation perceived the power (Maya) of the self-luminous Atman, well hidden by its own attributes (of Sattva, etc.), who, alone, governs all these causes including Time and the individual Self.

**IX-4.** (Maya, under the guidance of the Saguna-Brahman – Ishvara – created the universe. Brahman itself does not perform any action as it is nishkriya). (They perceived) that (world resembling the wheel of a chariot) in one felly (Maya), covered with three (the gods Brahma, Vishnu and Shiva, possessing the power of creation, sustenance and withdrawal of the world, due to the association with the three gunas), possessing sixteen powers (kalas), having fifty spokes with twenty nails (in the form of the senses and their objects), having six groups of eight (astakas) with one fetter (desire) of many forms, with three kinds of paths, and having delusion which is the cause of the two (goodness and sin, based on love and hatred).

**IX-5.** We think of that (river) the water of which flows in five ways (currents), which has five fierce mouths due to five causes, the waves of which are the five vital airs, whose source is (the ego) which controls the five senses of perception, which has five whirlpools, whose speed of flow consists of the five miseries, which has fifty divisions and which has five junctures.

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**IX-6.** In this wheel of Brahman which is (the cause of) the life of all, (the substratum of) the dissolution of all and extensive (far vaster than the sky), the Hamsa (the Paramatman in the form of the individual Self) is revolved. Having considered himself as separate (as the individual Self, as the ether in the pot with reference to the all-pervading ether), and Brahman as the controlling Self (he is revolved in the wheel of worldly life); and then becoming beloved by Him (on realizing the truth in 'Thou art That', and 'I am Brahman') (the individual soul) attains immortality.

**IX-7.** This (described before as different from the Saguna Brahman, or Ishvara) has indeed been sung (in the Upanishads) as the supreme Brahman; on Him (the essence of the Pranava) the triad (is super-imposed) and it is the support (of the phenomenal world) which is in itself; it is imperishable. Knowers of the Veda realizing the difference (between the Self and Brahman to be false) and being completely devoted to Him are absorbed in the transcendent Brahman.

**IX-8.** The Lord sustains the universe unified (by cause and effect), the perishable (phenomenal world) and the imperishable (Maya), the manifested (Nature) and the unmanifested (cause, Maya). The individual Atman is considered to be powerless due to its nature of being an experiencer (of pleasure and pain); having realized the self-effulgent Being, he becomes free of all bonds.

**IX-9.** The omniscient and the ignorant are the two uncreated beings; the (former) is the Lord and (the other) the powerless (anisha); there is indeed the one uncreated (Prakriti) which is intended for the things of experience and the experiencer The (transcendent) Atman is unlimited and omnipresent and is not an agent (of actions). When (one) realizes these three (Ishvara, the individual Self and Prakriti) to be Brahman (one becomes Brahman).

**IX-10.** Prakriti (Pradhana) is perishable; the Lord (Hara, who dispels ignorance) is immortal and imperishable. The one self-effulgent Being rules over the perishable (Prakriti) and the individual Atman. By repeated deep meditation on Him and concentration of the mind (in Yoga, 'I am He') and by the realization of true reality, (there shall be) the disappearance of the universal illusion (Maya) at the end (of one's ignorance).

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**IX-11.** Having realized the self-effulgent Lord (as identical with the Self) one is released from all bonds; with all miseries destroyed there will be an end to births and deaths. By deeply meditating on that (that he is no other than that reality) and when the difference between the body (and the Self has disappeared) (the sage) realizes the third supreme state (of the Parameshvara) and (therein) final beatitude (kevala), and (thus) has fulfilled himself.

**IX-12.** This (Brahman) should be realized (as oneself), it is everlasting and present as the individual Atman; for there is nothing other than that that is worthy of realization. Having considered (with illusory vision) the experiencer (individual Atman), the objective world (of experience) and the Ishvara (ruler) (as different), (know) that all this triad has been well declared (by the knowers of the Vedanta) to be Brahman (alone).

**IX-13.** The means of realizing this Brahman is the Brahma-Vidya (the teaching of the Upanishads) and penance (i.e. deep meditation); it is solely dependent on the Upanishads (for its realization).

**IX-14.** To one who thus understands and meditates on one's Self alone, 'What delusion is there, what sorrow, to one who beholds oneness ?' Hence (the separateness of) Viraj, the past, the present and the future (disappears and they) become of the form of the indestructible (Brahman).

**IX-15.** Subtler than the atom, greater than the great, the Self is situated in the heart of this (every) creature. One sees this transcendent Lord who is free from passions by the grace of the creator and (thus) becomes freed from sorrow.

**IX-16.** Having no hands and feet, (the Lord) moves fast and grasps (objects); without eyes He sees; without ears He hears. He knows things to be known (without a mind, as he is omniscient); no one knows Him. (knowers of the Vedanta) speak of Him as the foremost transcendental Purusha (the supreme Consciousness).

**IX-17.** The wise (Yogin) does not feel sorrow, having realized the Atman who is bodiless, transcendent and all pervading and who is present in (all) bodies which are impermanent.

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**IX-18.** This transcendent (Being) the prop of all (as Vishnu), whose powers are beyond (the reach of) thought, who is to be realized by the esoteric meaning of all the Upanishads, and who is greater than the (indestructible) great, ought to be realized; at the end of everything (phenomenal) the emancipator (lit. the harbinger of death to avidya) ought to be known.

**IX-19.** The (all-)wise, the (most) ancient, the most exalted of sentient beings, the Lord of all, the one adored by all gods, and devoid of beginning, middle and end, the infinite, the indestructible and the prop (lit. the mountain) to (the gods) Shiva, Vishnu and Brahma (should be realized).

**IX-20.** All this Universe made up of the five elements and remaining in the five, which becomes endless in variety by their quintuplication is pervaded by him (the Atman as Antaryamin, etc.); but it is unencompassable by the parts (thus) quintuplicated; (for) it is the highest of the high and greater than the great, and eternal auspiciousness by the effulgence of its own form. (Thus the seeker after liberation should realize the Self as Brahman).

**IX-21.** Neither one who has not refrained from bad conduct, nor one who is not peaceful, nor one without concentrated meditation, nor one whose mind is not quiescent can realize him (Brahman) by (mere) knowledge (of the scripture). (By the one gaining true knowledge (Prajnana) by refraining from the evils described above realizes Brahman).

**IX-22.** The Self (remaining in oneself) reveals itself neither to one (who considers it) as inwardly wise, nor as outwardly wise, nor as gross, nor as subtle, nor as knowledge, nor as ignorance, nor as knowledge of both (external and internal), nor as conceivable, nor as directly connected with worldly activities. He who realizes it thus becomes liberated; he becomes liberated. Thus said the god Brahma.

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**IX-23.** The mendicant monk is a knower of the real nature of the Self. The mendicant monk journeys alone (as duality is foreign to him even in a crowd). Like a deer timid through fear, he remains (without mixing with company). He does not stand in the way (of others' progress). Discarding everything other than his (bare) body, sustaining his life in the manner of a bee (by collecting food from different places) and deeply meditating on his Self and without seeing any difference in all things from his own Self, he becomes liberated. This mendicant monk abstaining from being the agent of all (worldly) actions, freed from (duties of) the preceptor, disciple, scripture, etc., and discarding all bands of the phenomenal world, is untouched by delusions. How can the mendicant monk devoid of wealth be happy ? He is rich (as he has the wealth of Brahman), beyond both knowledge and ignorance, beyond pleasure and pain, illumined by self-effulgence, celebrated among all (people), omniscient, the giver of all great powers, the lord of all – thus he considers himself. That is the highest place of Lord Vishnu where the Yogins, having reached it never return (therefrom). The sun shines not there, nor does the moon. He never again returns (to worldly life), he never returns. That is final beatitude (Kaivalya). Thus (ends) the Upanishad. End of the ninth chapter (and the Upanishad).

*Om! O Devas, may we hear with our ears what is auspicious;  
May we see with our eyes what is auspicious, O ye worthy of worship!  
May we enjoy the term of life allotted by the Devas,  
Praising them with our body and limbs steady!  
May the glorious Indra bless us!  
May the all-knowing Sun bless us!  
May Garuda, the thunderbolt for evil, bless us!  
May Brihaspati grant us well-being!  
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!*

***Here ends the Narada-Parivrajakopanishad, included in the Atharva-Veda.***

**Reference**

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