

अग्न्यश्व उपनिषद्

Agnyashva Upanishad



Foreword :

The ancient Indian Horse Sacrifice, or Ashvamedha, was one of the most important royal rituals in Vedic religion, rich with symbolism relating to sovereignty, cosmic order, fertility, and renewal. The horse was not understood merely as an animal, but as a sacred symbol of solar energy, vitality, kingship, and the life-force that binds the human and divine worlds.

In the ritual, the horse represented the king's power extended across the land, while its final sacrifice signified the return of that power to the cosmic source from which all legitimate authority flowed. In this way, the Ashvamedha expressed the belief that political rule must be aligned with sacred order and renewed through offering. This can be compared to the sacrifice of Christ in Christian theology, where sacrifice also becomes the means of renewal and restoration, though in a very different sense. Christ's death is not a royal ritual affirming earthly dominion, but a unique and universal act of redemption, understood as reconciling humanity with God through humility, suffering, and self-giving love.

While the Horse Sacrifice is tied to kingship, territory, and cosmic fertility, the crucifixion is centered on salvation, mercy, and the transformation of the human soul. Both traditions, however, use sacrifice as a powerful symbol of passage, consecration, and renewal. In this symbolic context, INRI may also be read in its esoteric sense as "All Nature is renewed by fire," more traditionally rendered from the Latin *Ignis Natura Renovatur Integra*, meaning that through purifying fire, nature is made whole again. Although this is not the historical Christian meaning of INRI, which originally stands for *Iesus Nazarenus, Rex Iudaeorum* ("Jesus of Nazareth, King of the Jews"), it has often been used in mystical and alchemical traditions to signify purification, death, rebirth, and spiritual regeneration. Taken together, these images reveal a shared human intuition that through sacred offering, destruction may become renewal, and death may become the threshold of transformed life.

Swami Māyādhīśa Dhūrti

स्वामी मायाधीश धूर्ति

Preface :

A blessing upon wayfarers, upon those who roam without longing, upon the fulfilled and the ever-present.

Many years have passed since I last sent word to the secretary of His Holiness the Dalai Lama. It was my wish then that the secretary prompt His Holiness to offer a greeting with no request of reply, and, further, to verify the sincerity of my homage to inquire whether His Holiness still retains a small ornate dark mahogany box decorated only with brass support and straps and the given sigil/ script (shown below), the contents – merely sand and a handful of unremarkable shells to symbolise my setting off into the unfathomable ocean of bliss.

My prayer for the peace of all sentient creatures remains unchanged, though I observe that the wheel of desire and longing now whirls so fiercely that even its spokes of reflection have dissolved.

May bodhicitta arise in all hearts.

Panthah Priya Vakrasarit

पान्थ प्रिया वक्रसरति

वेद



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Verse One
The Octave
Sound

1.i. न ज्योतरि नृत्यं प्रकाशयति, वयं तु ज्योतषि नृत्यामः

na jyotir-nṛtyaṃ prakāśayati, vayaṃ tu jyotiṣe nṛtyāmaḥ.

The Sun Rises, and falls, what analogy is this?

That we believed the light hailed us, and bowed to us. When it was always we who both saluted and submitted to it. We stand attested, and refuse to disavow ourselves from ego, (it is) because of fear.

1.ii. वफिलेन पन्थाः तषिठति, जयेन पन्थाः वभिज्यते।

viphalena panthāḥ tiṣṭhati, jayena panthāḥ vibhajyate.

How does one become learned?

By Failure the path endures, By Victory the Path divides.

1.iii. अनुभव-ववैकाभ्यां वद्विान् भवती
प्रज्ञा स्वयंसदिधा, यथायोग्यं च प्राप्यते॥

anubhava-vivekābhyāṃ vidvān bhavati
prajñā svayaṃsiddhā, yathāyogyam ca prāpyate.

How does one gain wisdom and become intelligent?

Experience and discernment become the knowledgeable, wisdom belongs to itself and is received accordingly.

1.iv. अन्तर्मुखं चित्तं गुरुतमं, बहर्मुखं चित्तं लघुतमम्।
अन्तश्वासः एकः, बहश्वासः अनन्तः॥

antarmukhaṃ cittaṃ gurutamam, bahirmukhaṃ cittaṃ la-
ghutamam antaḥśvāsaḥ ekaḥ, bahiḥśvāsaḥ anantaḥ.

What is heavier than the earth and higher than heaven?

The mind focused inward is the heaviest, the mind focused outwards the lightest.
The inward breathe is one, the outward breathe is infinite.

1.v. पथकिःन अन्तं जजिज्ञासते, तदेव यात्रा।

pathikaḥ na antaṃ jijñāsate, tadeva yātrā.

What is the best companion of a traveller?

The wayfarer seeks no end, that is the journey

1.vi. नसिङ्गःनसिपृहःसर्वतः; वश्वस्य ईश्वरःस एव

niḥsaṅgaḥ niḥspṛhaḥ sarvataḥ, viśvasya īśvaraḥ sa eva.

What is happiness?

He that desires nothing, and is content with nothing, is lord of the universe

see also: Īśāvāsyā Upaniṣad (Verse 1):

“Tena tyaktena bhuñjīthāḥ” “Enjoy through renunciation” — the one who releases all claim, inherits all and Aṣṭāvakra Gītā (1.4):

“Niḥspṛhaḥ... sa mukto'sti” “The desireless one... is already liberated”

1.vii. ज्योतषिछाया वदियते, तमसति ज्योतरि न वदियते

yotiṣi chāyā vidyate, tamasi tu jyotir na vidyate.

What is the nature of Ignorance, and illumination?

In the light there are shadows, in the dark, there is no light.

1.viii. बले मन्दरिम्, शरणं साधकेभ्यः सत्येन भित्तयः
सत्यमेव आधारम् ॥

bale mandiram, śaraṇaṃ sādhavebhyah, satyena bhittayah
satyam eva ādhāram.

How shall the temple stand ?

The temple rests in strength, a sanctuary for seekers; its walls are built through truth — for truth alone, without ambiguity, is the foundation.

1.ix. यः न घोषयति ज्ञानं मत्तः— स एव गुरुः

yah na ghoṣayati jñānaṃ mattah — sa eva guruḥ.

Who is the teacher?

They that espouses wisdom and do not declare it arises from themselves.

1.x. अगाधः सः कूपः यः कदापि न पूर्यते; तथा एव लोभः।

agādhaḥ saḥ kūpaḥ yah kadāpi na pūryate; tathā eva lobhaḥ.

What can not be appeased or satiated ?

It is of its nature, that greed can never be fullfilled.

1.xi. अन्वेषणमेव अन्वेषकस्य प्रश्नस्य उत्तरम्।

anveṣaṇam eva anveṣakasya praśnasya uttaram.

What is the meaning of life?

The meaning is the meaning, the eternal search is the quest.

1.xii. नाहं दर्पणदृश्यम्, नाहं तस्यापि दिशकः।

nāhaṁ darpaṇa-dṛśyam, nāhaṁ tasyāpi darśakaḥ.

What is Knowledge of thyself ?

I am not what is seen in the mirror, nor am I even its seer.

viz:-नेत नैत ~ niti niti~ Not this not this.

“Man Know thyself” said the oracle of Delphi.

“I know, that I know Nothing,” said Socrates.



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Verse Two

The Septave

Sight

2.i. कालचक्रं न रेखा कन्ति पवतिरं मण्डलं — सृष्टिं, लयं,
मोक्षं च धारयत्।

Kālacakraṃ na rekhā kintu pavitraṃ maṇḍalaṃ — sṛṣṭiṃ, layaṃ,
mokṣaṃ ca dhārayat.

“Time is not a line but a sacred wheel — holding within it
creation, dissolution, and liberation.”

THE WHEEL OF TIME — Time is not a straight line but a sacred wheel, ever
turning, containing within it all creation, all dissolution, and all liberation. To
understand time is to understand the nature of reality itself.

2.ii. सर्वस्य केन्द्रे स्वयम्भूः तस्थिति — न सृष्टिकृता,
अपति शुद्धचेतनायाः भूमी

Sarvasya kendre svayambhūḥ tiṣṭhati — na sṛṣṭikartā, apiti śud-
dhacetanāyāḥ bhūmiḥ.

“At the centre of all things stands the self-arisen — not a creator,
but the ground of pure awareness.”

THE PRIMORDIAL OBSERVER — At the centre of all things stands the
Primordial, the self-arisen, beginningless source of all wisdom. Not a God who
created the world, but the ground of pure awareness from which all phenomena
arise.

2.iii. वश्वं प्रथमदर्शकस्य जीवन्तं प्राकट्यम् ।

iśvaṃ prathamadaśakasya jīvantam

“The universe is the living manifestation of the primordial observer.”

THE MANIFEST — The universe is a living manifest of the primordial observer. The stars, planets, sun, and moon are not merely physical objects — they are expressions of cosmic intelligence, each governing cycles of time that ripple through all living beings. Every sight is sacred form. Every sound is mantra. Every thought is wisdom.

2.iv. देहे वश्वं, वश्वे देहः— प्रतश्वासःकालचक्रस्य अनुपातः।

Dehe viśvaṃ, viśve dehaḥ — pratiśvāsaḥ kālacakrasya anupātaḥ.

“The cosmos is in the body, the body is in the cosmos — every breath a ratio of the wheel of time.”

THE CORRESPONDENCE OF BODY AND COSMOS — Every aspect of the manifest corresponds to a part of the body. Every cosmic cycle corresponds to a breath, a heartbeat, a thought. However Subtle, however Overt. All things are of the same song.

2.v. त्रिकालःएकक्षणे वसति— साक्षी चक्रस्य मध्ये
नरिकालःतषिठति

Trikālah ekakṣaṇe vasati — sākṣī cakrasya madhye nirkālah tiṣṭhati.

“Past, present, and future dwell in a single instant — the witness stands at the centre of the wheel, beyond time itself.”

THE NATURE OF TIME — Time has three faces: past, present, and future. Yet in reality, all three are simultaneous, each promoting the other. The observer negates this relative perception and sits at the centre of the wheel, not even within an instant for there is no time. Saṃsāra — the cycle of birth, death, and rebirth — is governed by the wheel of time. Ignorance keeps beings turning on this wheel. The very cycles that bind us can become the vehicle of our liberation.

2.vi. जाग्रत्, स्वप्न, सुषुप्तिः— त्रीणवातायनानि, एकं
प्रकाशं, एकःमोक्षः।

Jāgrat, svapna, suṣuptiḥ — trīṇi vātāyanāni, ekaṃ prakāśaṃ, ekaḥ mokṣaḥ.

“Waking, dreaming, deep sleep — three windows, one light, one liberation.”

THE WAYWARD WANDERER -Waking (Jāgrat) , dreaming (Svapna), and deep sleep (Suṣupti) are three windows into the nature of mind. The practitioner learns to remain aware through all three states — recognising the clear light that shines in deep sleep as the same light that is liberation.

2.vii. सप्त ज्योतयः एकस्मात् अचहिनात् भग्नाः—
मूलाधारात् सहस्रारं यावत् एकं गीतं, सप्त स्वराः।

**Sapta jyotayah ekasmāt acihnāt bhagnāḥ — mūlādhārāt sahas-
rāraṁ yāvat ekaṁ gītaṁ, sapta svarāḥ.**

“Seven lights broken from the one primordial mark — from the
base to the crown, one song, seven notes.”

THE SEVEN CHAKRAS — Seven lights broken from the primordial mark the
central channel:

The Unmanifested Crown (Ain Soph)/Sahasrara .

The Forehead (Kether)/ Ajna.

The Throat (Va daaath)/ Vishuddha.

The Heart (Tiphareth)/ Annamata.

The Solar Plexus (The Veil of Paroketh)/ Manipura.

The Navel (Yesod)/ Svaddisthana.

and The Base (Malkuth)/Mulhadhara.

Each chakra holds a key to unlocking a layer of the mind, and each corresponds to
a realm of the cosmos, all a ratio of each other, all descended as the perfect scale of
song



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Verse Three
The Triplicity
Speech

3.i. “संदेशं वहता”

अनन्तस्य प्रतध्वनयःहासःएव सन्ति

“Saṁdeśaṁ vahata.”

Anantasya pratidhvanayaḥ hāsaḥ eva santi.

“Carry The Message On.”
The Echoes of eternity is laughter.

The word hāsa (हास) in Sanskrit carries a far deeper resonance than mere laughter — in the Tantric and Vedāntic traditions, divine laughter is the creative vibration of the cosmos itself. The god Śiva could be said to have laughed the universe into existence. (Notwithstanding the established texts say~The universe is typically brought into existence via Śabda (sound), specifically the vibration of Om (Pranava))

Pratidhvani (प्रतध्वनि) — echo — suggests that what we hear across ananta (अनन्त), eternity, is not silence, but the reverberating joy of the Absolute.

The imperative vahata — carry on — is a sacred charge, a calling passed from one soul to another across time, like a torch that never dims.

The Devas stood symbolically upon pillars, each passed a word to the next, some distorted, some reflected, some expanded, the message was carried on, and as the baton was handed to the next it was pure joy and laughter in that condition.

3.ii.”मया प्राप्तम्।”

यदा आत्मा एकत्वे वलीनःअभवत्।

“Mayā prāptam.”

Yadā ātmā ekatve vilīnaḥ abhavat.

“I’ve Got It.”

As Self dissolved to one.

The Paradox of realization.: The word ātmā (आत्मा) is one of the most profound in all Sanskrit — referring to the individual Self, which in Advaita Vedānta philosophy is ultimately identical to Brahman (the universal consciousness). The act of vilīna (वलीन) — dissolving — into ekatva (एकत्व) — oneness — is the very essence of mokṣa (मोक्ष), liberation. The phrase “mayā prāptam” carries the triumphant ring of realisation — the moment the seeker knows.

The PARadox being, the one, the self, at the moment of moksha becomes both unified and obliterated.

“If you take this pill, you will never be the same again”, some took, some refused. I want to take the pill, is to say, I wish I to be gone.

3.iii. “वयं त्वया सह एकीभवष्यामः” इति देवाः
अवदन्। द्रष्टृ अस्वीकरोत्, तथा च द्रष्टृ परपूरणः
अपरचितिः एव अतर्षिष्ठत्।

“Vayaṃ tvayā saha ekībhaviṣyāmaḥ,” iti Devāḥ
avadan. Draṣṭṛ asvīkarot, tathā ca Draṣṭṛ paripūrṇaḥ aparicitāḥ
eva atiṣṭhat.

“WE shall merge with you,” said the Devas.
Draṣṭṛ refused, and remained a perfect stranger.

The Devas — those radiant, celestial beings of light, the very architects of cosmic order — approached Draṣṭṛ with an offer that any seeker might consider the ultimate gift. “We shall merge with you.” Not conquer. Not instruct. Not worship. But merge — to become one with Draṣṭṛ, to dissolve the boundary between the divine host and this singular, silent presence.

This refusal is not arrogance. It is not ignorance. It is something far more extraordinary.

The Devas, for all their luminosity, still exist within the play of creation — within māyā (माया), within form, within the dance of guṇas (गुण). Their very offer of merger reveals that they perceive duality — a them and a Draṣṭṛ. They see a boundary to be crossed. They see a union yet to be achieved.

But Draṣṭṛ — this unnamed, unclassified One — already is what they are seeking to become. Draṣṭṛ does not need to merge, because Draṣṭṛ has never been separate. The offer of union is, to Draṣṭṛ, like offering water to the ocean. Draṣṭṛ is a stranger not because Draṣṭṛ is absent — but because Draṣṭṛ is too present to be perceived by those still looking through the lens of separation.

Note: Draṣṭṛ ~ the pure seer, the witness-consciousness



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