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Pasupatha - Brahmana Upanishad

This Upanishad talks about Lord Shiva's aspect of Pasupathi (the Lord of all living things). It discusses how the entire universe is really one and there is no differentiation. Shiva, who is the Lord of all beings (Pasupathi), is always witness for everything. The minds of all people are controlled as well as sent to different topics by Him only. The soul acts because of him. The words talk because of Him. The eyes see shapes because of Him. The ear hears everything because of Him. Even other organs only perform the actions allotted to them because of Him. This act of His is not due to the nature but by illusion. Whatever has been taught as "What is heard?" to the beings, has been taught so by Shiva who is Pasupathi and He gives the nature of "What is heard?" to them?

He enters the minds of souls, sits there as its nature and gives it the position of mind. He is different from all things that are known to us through organs. Of all that knowledge taught to the different organs, He is the one who is there taking suitable forms, and gives the being the relevant experience. Therefore eyes, speech and other organs do not go to His great self-shining form. That shine of the soul, which is not due to its action, is due to the soul itself and not the organs. Suppose we decide to do away with rules of logic, it can be told that he who understands Brahman himself becomes the great knower of Brahman.

This type of outside knowledge should be attained by truth, penance and other rules of life dictated by celibacy and by the paths shown by Vedanta. People in whom there are no faults see realistic object of self shine in their own body. Others do not see it. By having a discipline in food habits, mental discipline develops. By mental discipline, one gets wisdom. Step by step the problems in the mind are solved. By the knowledge of the form of Brahman when the world becomes that which should be enjoyed, he eats the form which is he himself. There is nothing else except oneself. The seer who knows Brahman whenever he sees the world does not see it as something different from himself. This is the Upanishad.

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