

Yoga Chudamani Upanishad
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Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
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 !

I would tell Yoga Chudamani Upanishad with a view to do good to yogis. This is being appreciated by those elders who know Yoga well. This is secret and is capable of giving the post of salvation. 1

[Slokas 2-29 are not available.]

The Jeevatma (the soul of the physical individual) is under the control of prana which goes up and down as well as apana. Apana pulls Prana. Prana pulls Apana. He who knows and realizes this mutual pull which is pulling to the top and bottom, understands yoga. 30

It goes outside with the sound “ha” and goes again inside with the sound “sa”. The beings keeping on chanting this mantra as “Hamsa”, “Hamsa”. 31

The beings always keep on chanting this mantra day and night twenty one thousand and one hundred times. 32

This mantra which is called “Ajapa Gayatri” would give salvation to all yogis. Just a thought of this mantra, would help one get rid of all sins. 33

There are no practices as holy as this, no chanting which is equivalent to this, and no wisdom equivalent to this and in future also this is not likely to be there. 34

This Ajapa Gayatri which rises from the Kundalini supports the soul. This is the greatest among the sciences of the soul. He who knows this will know the Vedas. 35

The Kundalini power which is above the mooladhara, in its eight studded form would always be covering the mouth of Sushumna which is the gate of Brahman. 36

The Kudalini Parameshwari (goddess of the universe) who should go through the disease less gate of Brahma, closes this gate with her mouth and sleeps. 37

Because of the heat generated by the practice of yoga, because of the speed of wind, and because of her mental power, she stands up and using her needle shaped body, she would go up through the Sushumna Nadi. 38

Similar to opening the doors of the house by using the key, the yogi should open the gate to salvation using Kundalini. 39

[Slokas 40-71 are not available.]

Para Brahman is Om, is that which exists, which is clean, which is full of wisdom, which does not have any draw backs, which is without stains, which cannot be described, which does not have beginning or end, which is one and only one, which is thuriya, which exists in things of past, present and future and which will never get divided at any time. From that Para Brahman emerges Para Shakthi (the female aspect). That is the soul which is self resplendent. From that soul arose the ether. From ether arose wind. From wind arose fire. From fire arose water and from water arose the earth. These five elements are ruled by the five Godheads viz. Sadasiva, Easwara, Rudra, Vishnu and Brahma. Among them Brahma, Vishnu and Rudra would do the job of creation, upkeep and destruction. Brahma is Rajasic, Vishnu Sathvic and Rudra Thamasic. They are thus with three different properties. 72.1

Among devas Brahma arose first. Among those who arose first, Brahma became the creator, Vishnu the one who upkeeps and Lord Rudra, the destroyer. Among them from Brahma arose worlds, devas, men and those in between them. From him arose those things which do not move. In case of men, the body is the unified form of Pancha Boothas (five elements). The organs of wisdom, (jnanendriyas), the organs of action (karmendriyas), those activities related to wisdom, the five body airs (prana, apana etc) are taught by the macro portion of mind, intellect, decision making power and the feeling of self and are called macro body (Sthoola sareeram). The organs of wisdom, the organs of action, things related to wisdom, the five body airs and the micro aspect of mind and intellect are called Linga sareera. The body has three types of properties. Thus all people have three bodies. There are four states of the body viz wakeful state, dream, sleep and Thuriya (exalted spiritual state). Those purushas who reside in our body and control these states are Viswa, Thaijasa, Pragna and Atma. Viswa will always have macro experiences. Different from that is Thaijasa who has micro experiences. Pragna has pleasant experiences. Athma is a witness to all these. 72

The Atma which is of the form of “Om”, will be in all beings and at the time of passion, downward looking. At all other times it would be pretty and downward face.

In the three letters Aa, Uu and Ma, three Vedas, three worlds, three characteristics, three letters and three sounds shine. Thus Pranava shines. When you are awake, the letter Aa exists in the eyes of all beings, when you are dreaming the letter Uu exists in the neck of all beings and the letter Ma exists in the heart of all beings when they are asleep. 74

The letter Aa exists in the egg state as Viswa and Pinda state as Virat Purusha. The Letter Uu exists as Thaijasa and Hiranya Garbha in the micro state. The letter Ma exists as the causal state and as Pragna. The letter Aa has Rajasa qualities is red and its form is that of Lord Brahma. The letter Uu has Sathvika qualities and its form is that of white Vishnu. The letter Ma has Thamasic qualities and its form is that of black Rudra. Brahma took birth from Pranava. Vishnu also came out of it. Rudra also came out of it. Pranava is the Para Brahma (ultimate god). Brahma merges with the letter Aa. Vishnu merges with letter Uu and Rudra merges with the letter Ma. In people with wisdom, Pranava would be upward looking and among ignorant people Pranava would be looking downward. 75-78

Pranava exists like this. The one who knows this knows the Vedas. In the anahatha sound form, it grows upwards in case of wise people. 79

The sound Pranava is continuous like the flow of oil, and like the long sound of the bell. Its peak is Brahman. 80

That peak would be lit so brilliantly, that it cannot be described by words. The great savants find it out using their sharp intellect. The one who knows that, is considered as one who knows Vedas. 81

The “Hamsa (swan) mantra”, shines in the middle of the two eyes. The letter Sa is known as Kechari which means “that which travels in the sky”. It has been decided that it is the word “Twam (you)” in the famous Vedic saying, “Tat Tvam Asi (You are That)”. 82

It has been decided that the letter “Ha” which is the Lord of all universe is the word “Tat (that)” in the above Vedic saying. We have to meditate that the letter “Sa” as the soul traveling between birth and death and the letter “Ha” as the stable God. 83

The living being is tied up by his organs but Paramatma is not so tied. The living being is egoistic and the soul is not tied by egoism and is independent. 84

The ethereal light which is “om” is that Athma in whose aspects stand the three worlds Bhu, Bhuva and Suva and also the place where three gods moon, Sun and fire reside. 85

The ethereal light which is “Om”, is that Atma in whose aspects stand “work” which

is the power of Brahma, “desire” which is the power of Rudra and “wisdom” which is the power of Vishnu. 86

Because Om is the ethereal light, it has to be pronounced by words, practiced by the body and meditated upon by the mind. 87

The one who goes on chanting Pranava whether he is clean or unclean will not be attached to the sins he does, similar to the lotus leaf which never gets wet. 88

[Slokas 89-102 are not available.]

Twelve repetitions of “Om” which is called is a pooraka followed by sixteen repetitions of “Om” which is called is the Kumbhaka and then ten repetitions of “Om” which is called Rechaka, is called Pranayama. 103

The basic rule for chanting Pranayama is at least 12 times and is termed as poor, twice that amount (24) is medium and thrice that (36) is Uthama (best). 104

In the lowest, there would be sweating, in the medium there would be trembling and in Uthama there is attainment of the objective. After that control the breath. 105

The Yogi should first salute his teacher and Lord Shiva and sit in the lotus posture, concentrate his sight on the edge of the nose and practice pranayama alone. 106

[Slokas 107-108 are not available.]

By posture one avoids diseases, by pranayama one avoids sins and by Pratyahara (see 120 below for explanation) he controls his mental activity. 109

By beliefs, the mind becomes strong and Samadhi gives the being wonderful knowledge and he attains salvation after destroying sinful and holy actions. 110

[Slokas 111-112 are not available.]

After seeing the Param Jyothi which is spread everywhere, in Samadhi duties and action neither come nor goes. 113

[Slokas 114-115 are not available.]

If we stand together with Pranayama, all diseases would be destroyed. All diseases appear only to those who are not able to do Pranayama. 116

[Slokas 117-119 are not available.]

Pratyahara is the state where sensory organs like the eye do not concern

themselves with things outside but turn themselves inwards. 120

Similar to the Sun taking his rays inwards at the third period of dusk, the yogi who is in the third stage would control his mind. 121

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Here ends the Yoga-Chudamani Upanishad, included in the Sama-Veda.