

The Amrita-Bindu Upanishad

Translated by Swami Madhavananda - Published by Advaita Ashram, Kolkatta

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

May we work conjointly with great energy,

May our study be vigorous and effective;

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

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire.

2. It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. So they think.

3. Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation.

4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State (is gained).

5. The mind should be controlled to that extent in which it gets merged in the heart. This is Jnana (realisation) and this is Dhyana (meditation) also, all else is argumentation and verbiage.

6. (The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman which is free from all partiality is attained in that state.

7. One should duly practise concentration on Om (first) through the means of its

letters, then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.

8. That alone is Brahman, without component parts, without doubt and without taint. Realising “I am that Brahman” one becomes the immutable Brahman.

9. (Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.

10. The highest Truth is that (pure consciousness) which realises, “There is neither control of the mind, nor its coming into play”, “Neither am I bound, nor am I a worshipper, neither am I a seeker after liberation, nor one-who has attained liberation”.

11. Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has transcended the three states there is no more rebirth.

12. Being the one, the universal Soul is present in all beings. Though one, It is seen as many, like the moon in the water.

13. Just as it is the jar which being removed (from one place to another) changes places and not the Akasa enclosed in the jar – so is the Jiva which resembles the Akasa.

14. When various forms like the jar are broken again and again the Akasa does not know them to be broken, but He knows perfectly.

15. Being covered by Maya, which is a mere sound, It does not, through darkness, know the Akasa (the Blissful one). When ignorance is rent asunder, It being then itself only sees the unity.

16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of his soul.

17. Two kinds of Vidya ought to be known – the Word-Brahman and the Supreme Brahman. One having mastered the Word-Brahman attains to the Highest Brahman.

18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and realisation, should discard the Vedas altogether, as the man who seeks to obtain rice discards the husk.

19. Of cows which are of diverse colours the milk is of the same colour. (the

intelligent one) regards Jnana as the milk, and the many-branched Vedas as the cows.

20. Like the butter hidden in milk, the Pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.

21. Taking hold of the rope of knowledge, one should bring out, like fire, the Supreme Brahman. I am that Brahman indivisible, immutable, and calm, thus it is thought of.

22. In Whom reside all beings, and Who resides in all beings by virtue of His being the giver of grace to all – I am that Soul of the Universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being.

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Here ends the Amritabindupanishad, as contained in the Krishna-Yajur-Veda