

The Amrita-Nada Upanishad
Translated by K. Narayanasvami Aiyar

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 wise, having studied the Shastras and reflected on them again and again and having come to know Brahman, should abandon them all like a fire-brand.

2-3. Having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahmaloaka intent on the worship of Rudra, should go in the chariot so long as he can go. Then abandoning the car, he reaches the place of the Lord of the car.

4. Having given up Matra, Linga and Pada, he attains the subtle Pada (seat or word) without vowels or consonants by means of the letter 'M' without the Svvara (accent).

5. That is called Pratyahara when one merely thinks of the five objects of sense, such as sound, etc., as also the very unsteady mind as the reins of Atman.

6. Pratyahara (subjugation of the senses), Dhyana (contemplation), Pranayama (control of breath), Dharana (concentration), Tarka and Samadhi are said to be the six parts of Yoga.

7. Just as the impurities of mountain-minerals are burnt by the blower, so the stains committed by the organs are burned by checking Prana.

8. Through Pranayamas should be burnt the stains; through Dharana, the sins; through Pratyahara, the (bad) associations; and through Dhyana, the godless qualities.

9. Having destroyed the sins, one should think of Ruchira (the shining).

10. Ruchira (cessation), expiration and inspiration – these three are Pranayama of (Rechaka, Puraka and Kumbhaka) expiration, inspiration and cessation of breath.

11. That is called (one) Pranayama when one repeats with a prolonged (or elongated) breath three times the Gayatri with its Vyahritis and Pranava (before it) along with the Siras (the head) joining after it.

12. Raising up the Vayu from the Akasa (region, viz., the heart) and making the body void (of Vayu) and empty and uniting (the soul) to the state of void, is called Rechaka (expiration).

13. That is called Puraka (inspiration) when one takes in Vayu, as a man would take water into his mouth through the lotus-stalk.

14. That is called Kumbhaka (cessation of breath) when there is no expiration or inspiration and the body is motionless, remaining still in one state.

15. Then he sees forms like the blind, hears sounds like the deaf and sees the body like wood. This is the characteristic of one that has attained much quiescence.

16. That is called Dharana when the wise man regards the mind as Sankalpa and merging Sankalpa into Atman, contemplates upon his Atman (alone).

17. That is called Tarka when one makes inference which does not conflict with the Vedas. That is called Samadhi in which one, on attaining it, thinks (all) equal.

18-20. Seating himself on the ground on a seat of Kusa grass which is pleasant and devoid of all evils, having protected himself mentally (from all evil influences), uttering Ratha-Mandala, assuming either Padma, Svastika, or Bhadra posture or any other which can be practised easily, facing the north and closing the nostril with the thumb, one should inspire through the other nostril and retain breath inside and preserve the Agni (fire). Then he should think of the sound (Om) alone.

21. Om, the one letter is Brahman; Om should not be breathed out. Through this divine mantra (Om), it should be done many times to rid himself of impurity.

22. Then as said before, the Mantra-knowing wise should regularly meditate, beginning with the navel upwards in the gross, the primary (or less) gross and subtle (states).

23. The greatly wise should give up all (sight) seeing across, up or down and should practise Yoga always being motionless and without tremor.

24. The union as stated (done) by remaining without tremor in the hallow stalk (viz., Susumna) alone is Dharana. The Yoga with the ordained duration of twelve Matras

is called (Dharana).

25. That which never decays is Akshara (Om) which is without Ghosha (third, fourth and fifth letters from 'K'), consonant, vowel, palatal, guttural, nasal, letter 'R' and sibilants.

26. Prana travels through (or goes by) that path through which this Akshara (Om) goes. Therefore it should be practised daily, in order to pass along that (course).

27. It is through the opening (or hole) of the heart, through the opening of Vayu (probably navel), through the opening of the head and through the opening of Moksha. They call it Bila (cave), Sushira (hole), or Mandala (wheel).

28. (Then about the obstacles of Yoga): A Yogin should always avoid fear, anger, laziness, too much sleep or waking and too much food or fasting.

29. If the above rule be well and strictly practised each day, spiritual wisdom will arise of itself in three months without doubt.

30. In four months, he sees the Devas; in five months, he knows (or becomes) Brahma-Nishtha; and truly in six months he attains Kaivalya at will. There is no doubt.

31. That which is of the earth is of five Matras (or it takes five Matras to pronounce Parthiva-Pranava). That which is of water is of four Matras; of Agni, three Matras; of Vayu, two;

32. And of Akasa, one. But he should think of that which is with no Matras. Having united Atman with Manas, one should contemplate upon Atman by means of Atman.

33. Prana is thirty digits long. Such is the position (of range) of Pranas. That is called Prana which is the seat of the external Pranas.

34. The breaths by day and night are numbered as 1,13,180 [or 21,600 - ?].

35. (Of the Pranas) the first viz., Prana is pervading the heart; Apana, the anus; Samana, the navel; Udana, the throat;

36. And Vyana, all parts of the body. Then come the colours of the five Pranas in order.

37. Prana is said to be of the colour of a blood-red gem (or coral); Apana which is in the middle is of the colour of Indragopa (an insect of white or red colour);

38. Samana is between the colour of pure milk and crystal (or oily and shining),

between both (Prana and Apana); Udana is Apandara (pale white); and Vyana resembles the colour of archis (or ray of light).

39. That man is never reborn wherever he may die, whose breath goes out of the head after piercing through this Mandala (of the pineal gland). That man is never reborn.

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Here ends the Amritanada Upanishad belonging to the Krishna-Yajur-Veda.