

॥ अमृतबिन्दूपनिषद् ॥

Amrita Bindu Upanishad

from the Atharva Veda

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ॥१॥

mano hi dvividham proktaṃ śuddham cāśuddham eva
aśuddham kāma-saṅkalpaṃ śuddham kāma-vivarjitam

Mind is of two kinds, pure and impure.

The impure mind is possessed of desire; the pure mind
is free from desire.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥२॥

mana eva manuṣyāṅāṃ kāraṇaṃ bandha-mokṣayoḥ
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam

Mind alone is the cause for people's bondage and
liberation.

When attached to objects, it leads to bondage. When
free from objects, it leads to liberation.

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।
अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ॥३॥

yato nirviṣayasyāsyā manaso muktir iṣyate
ato nirviṣayaṃ nityaṃ manaḥ kāryaṃ mumukṣuṇā

Since liberation depends on the mind being free from
objects...

the mind should always be made free from objects by
one who seeks liberation.

निरस्तविषयासङ्गं संनिरुद्धं मनो हृदि ।
यदायात्यात्मनो भावं तदा तत्परमं पदम् ॥ ४ ॥
nirasta-viṣayāsaṅgaṃ saṁniruddhaṃ mano hṛdi
yadāyātyātmano bhāvaṃ tadā tat paramaṃ padam

When the mind is free from attachment to objects, being fully restrained in the heart...

and thus attains its own state, then the supreme goal (is reached).

तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् ।
एतज्ज्ञानं च ध्यानं च शेषो न्यायश्च विस्तरः ॥ ५ ॥
tāvad eva niroddhavyaṃ yāvad dhṛdi gataṃ kṣayam
etaj jñānaṃ ca dhyānaṃ ca śeṣo nyāyaś ca vistaraḥ

The mind should be restrained to the extent that it resolves in the heart.

This is wisdom and meditation. All else is but mere logic.

नैव चिन्त्यं न चाचिन्त्यं न चिन्त्यं चिन्त्यमेव च
पक्षपातविनिर्मुक्तं ब्रह्म संपद्यते तदा ॥ ६ ॥
naiva cintyaṃ na cācintyam acintyaṃ cintyam eva ca
pakṣapāta-vinirmuktaṃ brahma sampadyate tadā

It (brahman) is not conceivable, nor is it inconceivable. Though inconceivable, it should be inquired into.

Then brahman, free from all concepts, can be attained.

स्वरेण संधयेद्योगमस्वरं भावयेत्परम् ।
अस्वरेणानुभावेन भावो नाभाव इष्यते ॥ ७ ॥
svareṇa saṁdhayed yogam asvaram bhāvayet param
asvareṇānubhāvena bhāvo nābhāva iṣyate

With sound, one should practice meditation. (Then) without sound, one should meditate on the transcendent (brahman).

By meditation without sound, the existent cannot remain absent.

तदेव निष्कलं ब्रह्म निर्विकल्पं निरञ्जनम् ।
तदब्रह्मामिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् ॥८॥

tad eva niṣkalaṃ brahma nirvikalpaṃ nirañjanam
tad brahmāham iti jñātvā brahma sampadyate dhruvam

That indeed is brahman – partless, beyond concepts,
untainted.

Knowing “I am that Brahman,” brahman is certainly
attained.

निर्विकल्पमनन्तं च हेतुदृष्टान्तवर्जितम् ।
अप्रमेयमनादिं च यज्ज्ञात्वा मुच्यते बुधः ॥९॥

nirvikalpam anantaṃ ca hetu-drṣṭānta-varjitam
aprameyam anādiṃ ca yaj-jñātvā mucyate budhaḥ

Beyond concepts, limitless, beyond reason and
analogy...

beyond inference, causeless – knowing this (brahman),
the wise one becomes free.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥१०॥

na nirodho na cotpattir na baddho na ca sādhaḥ
na mumukṣur na vai mukta ityeṣā paramārthatā

(Then for the wise one who is free) there is neither
restraint nor activity (of the mind), nor is he in bondage
or engaged in practice...

Nor is he a seeker of liberation or liberated. Thus is the
highest truth.

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥११॥

eka evātmā mantavyo jāgrat-svapna-suṣuptiṣu
sthāna-traya-vyatītasya punar-janma na vidyate

Atma should be known to be the same in waking, dream,
and sleep.

For one who has transcended these three states, there is
no rebirth.

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृष्यते जलचन्द्रवत् ॥१२॥

eka eva hi bhūtātmā bhūte bhūte vyavasthitaḥ
ekadhā bahudhā caiva drśyate jala-candravat

The one essence of all is present in every being.

Though one, it appears as many, like the moon reflected
in (many pots of) water.

घटसंवृतमाकाशं नीयमानो घटे यथा ।
घटो नीयेत नाकाशं तथा जीवो नभोपमः ॥१३॥

ghaṭa-saṁvṛtam ākāśaṁ nīyamāne ghaṭe yathā
ghaṭo nīyeta nākāśaṁ tathā jīvo nabhopamaḥ

When a pot that contains space is moved...

it is the pot that moves, not the space within. Thus it is
for a person (whose consciousness) is like space.

घटवद्विविधाकारं भिद्यमानं पुनः पुनः ।
तद्भग्नं न च जानाति स जानाति च नित्यशः १४

ghaṭavad vividhākāraṁ bhidyamānaṁ punaḥ punaḥ
tad-bhagnaṁ na ca jānāti sa jānāti ca nityaśaḥ

Like the pot, (one's body) gains various forms and gets
destroyed again and again.

(One's body) does not know of its destruction. That
(atma) knows continually.

शब्दमायावृतो नैव तमसा याति पुष्करे ।
भिन्ने तमसि चैकत्वमेक एवानुपश्यति ॥१५॥

śabda-māyāvṛto naiva tamasā yāti puṣkare
bhinne tamasi caikatvam eka evānupaśyati

Enveloped by the delusion of words due to ignorance,
one cannot reach the lotus (atma).

When ignorance is destroyed, the one (atma) perceives
only oneness.

शब्दाक्षरं परं ब्रह्म तस्मिन्क्षीणे यदक्षरम् ।

तद्विद्वानक्षरं ध्यायेच्चदीच्छच्छान्तिमात्मनः ॥१६॥

śabdākṣaram param brahma tasmin kṣīṇe yad akṣaram
tad vidvān akṣaram dhyāyed yadīcchec chāntim ātmanaḥ

(First) the syllable om is (meditated upon as) brahman.
Then when it has faded, the imperishable brahman
(remains).

A wise one should meditate on that imperishable if he
desires the peace of atma.

द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ।

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥१७॥

dve vidye veditavye tu śabda-brahma param ca yat
śabda-brahmaṇi niṣṇātaḥ param brahmādhigacchati

Two kinds of meditation are to be practiced – meditation
on om and on brahman.

One skilled in meditation on om reaches brahman.

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।

पलालमिव धान्यार्यी त्यजेद् ग्रन्थमशेषतः ॥१८॥

grantham abhyasya medhāvī jñāna-vijñāna-tatparaḥ
palālam iva dhānyārthī tyajed grantham aśeṣataḥ

After studying the scriptures, an intelligent person intent
on gaining knowledge and liberation...

should discard the scriptures altogether, like one who
desires grain discards the husk.

गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ।

क्षीरवत्पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥१९॥

gavām aneka-varṇānām kṣīrasyāpy eka-varṇatā
kṣīravat paśyate jñānaṃ liṅginas tu gavāṃ yathā

Cows of different colors have milk of one color.

Knowledge is like the milk and scriptures are like the
cows.

घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम् ।
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥ २० ॥

ghṛtam iva payasi nigūḍhaṃ bhūte bhūte vasati vijñāna
satataṃ manthayitavyaṃ manasā manthānabhūtena

Like butter hidden in milk, consciousness dwells in every
being.

It should be constantly churned by the mind with the
churning rod of the mind

ज्ञाननेत्रं समादाय चोद्धरेद्वह्निवत्परम् ।

निष्कलं निश्चलं शान्तं तद्ब्रह्माहमिति स्मृतम् २१

jñāna-netraṃ samādāya coddhared vahnivat param
niṣkalaṃ niścalaṃ śāntaṃ tad brahmāham iti smṛtam

Grasping the rope of knowledge, one should bring out
brahman like (churning a stick to make) fire.

I am that partless, unchanging, silent brahman, thus it
should be remembered.

सर्वभूताधिवासं यद्भूतेषु च वसत्यपि ।

सर्वानुग्राहकत्वेन तदस्म्यहं वासुदेवः ॥ २२ ॥

sarva-bhūtādhivāsaṃ yad bhūteṣu ca vasatyapi
sarvānugrahakatvena tad asmyahaṃ vāsudevaḥ

In whom all beings reside, and who resides in all
beings...

as the source of all blessings – I am that Vasudeva.