

Kalisantarana Upanisad

Krsna Yajur Veda

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AUM saha nAvavatu |
saha nau bhunaktu |
saha vIryam karavAvahai |
tejasvi nAvadhitam astu mA vidviSAvahai |
AUM zAntiH zAntiH zAntiH |

May God protect us (the Guru and the disciple). May we both enjoy the results (of this Upanisad). May we attain strength together. Let the study of this (Upanisad) be illuminating to both of us. Let us not show contempt for each other. Peace. Peace. Peace.

Om. Kéž nás Bůh ochrání (gurua a žáka). Kéž se budeme oba moci těšit z plodů (této Upanišady). Kéž společně dosáhneme neochvějnosti. Ať je studium této (Upanišady) osvětlením pro nás oba. Ať nedáme najevo opovržení jeden vůči druhému. Om. Necht' je ve mně mír. Necht' je mír v mém okolí. Necht' je mír přítomen v silách, které na mě působí.

harih AUM |
dvAparAnte nArado brahmANam jagAma katham bhagavan gAm
paryaTan kalim santareyam iti | 1

At the end of Dvapara Yuga Narada approached Lord Brahma and asked him: How may I overcome the (evil effects of) the Kali Yuga?

Na konci Dvápara jugy Nárada přišel za Pánem Brahmou a zeptal se ho: Jak mohu překonat (zlé účinky) Kali jugy?

sa hovaca brahmA sAdhu pRSTo asmi
sarva zruti rahasyam gopyam tac chRNu yena kali samsAram tariSyasi | 2

Brahma said: You have asked me an excellent question. I shall reveal to you the secret of all Vedas, by which you will cross over the samsara in Kali Yuga. This secret must be preserved and protected.

Brahmá řekl: Položil jsi mi vynikající otázku. Vyjevím ti tajemství všech Véd, pomocí něhož překonáš samsáru v Kali juze. Toto tajemství

se musí uchovávat a chránit.

bhagavata AdipuruSasya nArAyaNasya nAmocAraNa mAtraNa
nirdhRtakalir bhavati |
nAradaH punaH papraccha tan nAma kim iti | 3

By merely uttering the names of the Primeval Purusha, Bhagavan Narayana, one will be freed from the clutches of Kali. Narada asked again: What are those names of Narayana?

Pouhým pronesením jmen Prvotního Puruši, Bhagavána Nárájana, bude osoba vysvobozena ze spárů Kaliho. Nárada se znovu zeptal: Jaká jména Nárájana to jsou?

sa hovaca hiraNyagarbhaH |
hare kRSNa hare kRSNa kRSNa kRSNa hare hare |
hare rAma hare rAma rAma rAma hare hare |
iti SoDaSakam nAmnAm kali kalmaSa nASanam |
nAtah parataropAyah sarva vedeSu dRSyate | 4

Lord Brahma said: Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare
These sixteen names destroy the impurities of the Kali Yuga. I don't see any other effective means (of liberation) in all the Vedas.

Pán Brahmá řekl: Hare Krišna Hare Krišna Krišna Krišna Hare Hare
Hare Ráma Hare Ráma Ráma Ráma Hare Hare
Těchto šestnáct jmen ničí nečistoty Kali jugy. V celých Védách nevidím žádný jiný účinný způsob (osvobození).

Note: Some editions give a reverse order, i.e. Hare Rama and then Hare Krsna.

Poznámka: Některá vydání uvádějí opačné pořadí, tj. Hare Ráma a potom Hare Krišna.

iti SoDaSa kalAvRtasya jIvasyAvaraNa vinASanam |
tatah prakAzate param brahma meghApAye ravi razmi manDallIveti | 5

(This mantra) destroys the sixteen kalas of the jiva, beginning with the prana, which constitute the veil of ignorance. Then the Supreme Brahman shines forth, just as the solar disc shines forth brilliantly when the clouds vanish.

(Tato mantra) ničí šestnáct kal džívy počínaje pránou, které tvoří závoj nevědomosti. Poté zazáří Svrchovaný Brahman, tak jako jasně zazáří sluneční kotouč, když zmizí mraky.

punar nAradah papraccha bhagavan ko asya vidhir iti |
tam hovaca nAsya vidhir iti | 6

Narada asked: O Bhagavan, what are the regulations to be followed in chanting these names? Brahma said: There are no regulations to be followed.

Nárada se zeptal: Ó Bhagaváne, jaká pravidla je třeba následovat při pronášení těchto jmen? Brahmá řekl: Není třeba následovat žádná pravidla.

sarvadA zucir azucir vA pathan brAhmaNah salokatAm samIpatAm
sarUpatAm sAyujyatAmeti | 7

By chanting these names always, whether in a clean or unclean state, a brahmana obtains the four kinds of liberation, sAlokya, sAmIpya, sArUpya and sAyujya.

Neustálým pronášením těchto jmen, v čistém nebo nečistém stavu, bráhmana získá čtyři druhy osvobození – sálokja, sámípja, sárúpja a sájudžja.

yad Asya SoDaSikasya sArdha tri koTir japati tadA brahmahatyAm
tarati|
tarati vIra hatyAm | 8

When one chants this mantra of sixteen names for a total of half of three kotis (= 30/2 million) times, he becomes free from the sin of killing a brahmaNa and kSatriya.

Když někdo pronese tuto mantru o šestnácti jménech patnáct miliónkrát (138 889 kol = 24 let/16 kol denně), bude zbaven hříchu zabítí bráhmany a kšatriji. (pozn.: Než dosáhne úrovně námábhása?)

svarNa steyAt pUto bhavati |
pitR deva manuSyA NAmA pakArAt pUto bhavati | 9

He becomes free from the sin of stealing gold. He becomes free from the offenses committed against forefathers, devas and human beings.

Bude zbaven hřichu krádeže zlata, přestupků proti předkům, dévům a lidem.

sarva dharma parityAga pApAt sadyah zucitAm ApnuyAt |
sadyo mucyate sadyo mucyate ity upaniSat | 10

He quickly becomes free from the sin of giving up all religious duties. He becomes liberated immediately; he becomes liberated immediately. Thus the Upanisad.

Bude okamžitě zbaven hřichu vzdání se všech náboženských povinností. Bude okamžitě osvobozen. Bude okamžitě osvobozen. Tolik Upanišad.

AUM saha nAvavatu |
saha nau bhunaktu |
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tejasvi nAvadhitam astu mA vidviSAvahai |
AUM zAntiH zAntiH zAntiH |

Anand Hudli:

The word "Upanisad" means the knowledge a Guru, well versed in the Vedas, imparts to his disciple, seated near him. The Vedas provide two kinds of knowledge – parA and aparA. AparA vidya consists of knowledge which leads to material prosperity, but parA vidya leads one to mokSa or liberation. ParA vidyA consists of the right knowledge of God and the means of reaching Him. Certainly, parA vidyA is superior to aparA vidyA. This parA vidyA of the Vedas is contained in the heart of the Vedas, the Upanisads.

The Upanisads are also known as Vedanta or the conclusions of the Vedas. It is impossible to overstate the influence of the Upanisads on the major philosophical systems of India, including the Advaita, Visistadvaita, and the Dvaita.

The Vaisnava Acharyas are, of course, quite emphatic in prescribing Bhakti as the only means of achieving moksha in this age, the Kali Yuga. Madhva quotes the following from the Narayana Samhita in his commentary on the Mundaka Upanisad:

dvAparIyair janair viSNuH

pancarAtrais tu kevalaiH
kalau tu nAma mAtreNa
pUjyate bhagavAn hariH

"In the Dvapara Yuga, people worshiped Vishnu according to the principles described in the Pancaratra. In the Kali Yuga, Bhagavan Hari is to be worshiped simply by chanting His names."

Madhva writes in his famous Dvadasha Stotra:

zRNutAmalasyavacaH paramam Sa patheritam ucchrita bAhu yugam
na hareH paramo na hareH sadRSaH paramaH sa tu sarva cidAtma gaNAAt

"Listen (O devotees) to the pure and true words which I proclaim with uplifted arms! There is none superior to Hari; there is none equal or similar to Hari. Certainly, He is superior to the host of all sentient beings."

The Kalisantarana Upanisad of the Krishna Yajur Veda instructs us to perform the japa of the names of Hara (Radha), Rama and Krishna. It asserts that this mantra is the best way to overcome the evils of Kali Yuga. The mantra may be chanted without any restrictions or injunctions, whether one is in a clean or unclean state.

The crest-jewel of all Vaishnava scriptures, the Bhagavata, recommends the chanting of the divine names of Krishna, and thus echoes the teaching of the Upanisad.

kaler doSa nidhe rAjan nasti hy eko mahAn guNaH
kIrtanAd eva kRSNasya mukta sangaH param vrajet 12.3.51

"In the repository of faults/evils that is Kali Yuga, O King (Parikshit), there is one great virtue. Simply by singing the praises of Krishna, one becomes free from all material attachments, and attains the Supreme."

kRte yad dhyAyato viSNum tretAyAm yajato makhaiH
dvApare paricaryAyAm kalau tad dhari kIrtanAd 12.3.52

"The result one obtained in the Krita Yuga by meditating on Vishnu, in the Treta Yuga by performing Yajnas for the sake of Vishnu, in the Dvapara Yuga by serving Him, is obtained in the Kali Yuga by singing the glories of Hari."