

Kaivalya Upanishad

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. Then Ashvalayana approached the Lord Parameshthi (Brahma) and said: Teach, O Lord, the knowledge of Brahman, the highest, always cultivated by the good, hidden and by which a wise man drives away instantly all the sins and reaches the Purusha higher than the high.

2. And to him, the Grand sire (Brahma) said, "Know (this) by means of faith, devotion and meditation. Not by work, nor by progeny, nor by wealth, but by renunciation, some attained immortality.

3. Higher than heaven, seated in the cave (Buddhi), that shines, (which) the self-controlled attain – the self-controlled, who being of pure minds have well ascertained the Reality, by the knowledge of Vedanta, and through Sannyasa or renunciation. In the sphere of Brahma, at the time of cosmic dissolution, they all get liberated from the highest (apparent) immortality of the manifested universe.

4-5. In a secluded place, sitting in an easy posture, pure, with a neck, head, and body erect, living in the last of the orders of religious life, having controlled all the sense, saluting his own preceptor with reverence, meditating within the lotus of the heart (on Brahman), untainted, pure, clear and griefless.

6. (Who is) unthinkable, unmanifest, of endless forms, the good, the peaceful, Immortal, the origin of the worlds, without beginning, middle, and end, the only one, all-pervading, Consciousness, and Bliss, the formless and the wonderful.

7. Meditating on the highest Lord, allied to Uma, powerful, three-eyed, blue-necked, and tranquil, the holy man reaches Him who is the source of all, the witness of all and is beyond darkness (i.e. Avidya).

8. He is Brahma, He is Shiva, He is Indra, He is the Immutable, the Supreme, the Self-luminous, He alone is Vishnu, He is Prana, He is Time and Fire, He is the Moon.

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9. He alone is all that was, and all that will be, the Eternal; knowing Him, one transcends death; there is no other way to freedom.

10. Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman – not by any other means.

11. Making the Atman the (lower) Arani, and OM the upper Arani, by the repeated friction of knowledge, a wise man burns up the bond.

12. With his self thus deluded by Maya or ignorance, it is he who identifies himself with the body and does all sorts of things. In the waking state it is he (the Jiva) who attains satisfaction through the varied objects of enjoyment, such as women, food, drink, etc.

13. In the dream-state that Jiva feels pleasure and pain in a sphere of existence created by his own Maya or ignorance. During the state of profound sleep, when everything is dissolved (into their causal state), he is overpowered by Tams or non-manifestation and comes to exist in his form of Bliss.

14. Again, through his connection with deeds done in previous births, that very Jiva returns to the dream-state, or the waking state. The being who sports in the three cities (viz., the states of wakefulness, dream and profound sleep) – from Him has sprung up all diversity. He is the substratum, the bliss, the indivisible Consciousness, in whom the three cities dissolve themselves.

15. From This spring up Prana (Vitality), mind, all the organs, sky, air, fire, water and the earth that supports all.

16. That which is the Supreme Brahman, the soul of all, the great support of the universe, subtler than the subtle, and eternal – that is thyself, and thou art That.

17. "That which manifests the phenomena, such as the states of wakefulness, dream and profound sleep, I am that Brahman" – realising thus one is liberated from all bonds.

18. What constitute the enjoyable, the enjoyer, and the enjoyment, in the three abodes – different from them all am I, the Witness, the Pure Consciousness, the Eternal Good.

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19. In me alone is everything born, in me does everything rest, and in me is everything dissolved. I am that Brahman, the secondless.

20. I am minuter than the minute, I am likewise the greatest of all, I am the manifold universe. I am the Ancient One, the Purusha and the Ruler, I am the Effulgent One, and the All-good.

21. Without arms and legs am I, of unthinkable power; I see without eyes, and I hear without ears. I know all, and am different from all. None can know me. I am always the Intelligence.

22. I alone am taught in the various Vedas, I am the revealer of the Vedanta or Upanishads, and I am also the Knower of the Vedas. For me there is neither merit nor demerit, I suffer no destruction, I have no birth, nor any self-identity with the body and the organs.

23-24. For me there is neither earth, nor water, nor fire, nor air, nor ether. Thus realising the Paramatman, who lies in the cavity of the heart, who is without parts, and without a second, the Witness of all, beyond both existence and non-existence – one attains the Pure Paramatman Itself.

25. He who studies the Shatarudriya, is purified as by the Fires, is purified from the sin of drinking, purified from the sin of killing a Brahmana, from deeds done knowingly or unawares. Through this he has his refuge in Shiva, the Supreme Self. One who belongs to the highest order of life should repeat this always or once (a day).

26. By means of this, one attains the Knowledge that destroys the ocean of Samsara or repeated transmigration. Therefore, knowing thus one attains the fruit of Kaivalya or liberation, verily one attains liberation.

“Om Sri Lakshmi Narashimhan Nahama”

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Here ends the Kaivalyopanishad, included in the Krishna-Yajur-Veda.

Reference

Swami Madhavananda. Advaita Ashram, Kolkatta. “Kaivalya Upanishad.”