

## KAIVALYA UPANIṢAD

1. *athāśvalāyano bhagavantam parameṣṭhinam parisametyo-  
vāca.*

*adhīhi bhagavan brahma-vidyām varīṣṭhām sadā sadbhiḥ  
sevyamānām nigūdhām.*

*yayācirāt sarva-pāpam vyapohya parātparam puruṣam  
upaiti vidvān.*

1. Then Āśvalayana approached the Venerable Lord Brahmā and said: Teach (me), Venerable Sir, the knowledge of *Brahman*, supreme, sought constantly by the wise, hidden, that by which the knower is soon freed from impurities and attains the person greater than the great.

*atha:* then, after having prepared himself for the acquisition of wisdom.

*yaya:* yathā, as.

2. *tasmai sa hovāca pitamahaś ca śraddhā-bhakti-dhyāna-yogād  
avehi,  
na karmanā na prajayā dhanena tyāgenaike amṛtatvam  
ānaśuḥ.*

2. Brahmā the grandsire said to him (Āśvalāyana): Seek to know (*Brahman*) by faith, devotion, meditation and concentration. Not by work, not by offspring, or wealth; only by renunciation does one reach life eternal.

3. *pareṇa nākām nihitam guhāyām bibhrājad etad yatayo  
viśanti.*

3. It is higher than heaven, shines in the cave of the heart. Those who strive (for it) enter into it.

4. *vedānta-vijñāna-suniścitārthāḥ samnyāsa-yogād yatayaḥśud-  
dha-sattvāḥ.  
te brahma-lokeṣu parāntakāle parāmṛtāḥ parimucyanti  
sarve.*

4. The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated.

See M.U. III. 2. 6.

5. *vivikta-dese ca sukhāsanasthaḥ śuciḥ samagrīvaśiraḥ śarīraḥ. anlyāśramasthaḥ sakalendriyāṇi nirudhya bhaktyā svagurum pranamyā,*

5. In a solitary place, seating oneself in an easy posture, with a pure heart, with the head, neck and body straight, in the last order of life, controlling all the senses, bowing with devotion to the teacher.

*in the last order of life: atyāśramasthaḥ* is another reading, 'having passed beyond all orders of life.'

6. *hṛt punḍarikam virajam viśuddham vicintya madhye viśadam viśokam acintyam, avyaktam, ananta-rūpam, śivam, praśāntam, amṛtam, brahma-yonim.*

6. Meditating on the lotus of the heart, devoid of passion and pure, in the centre of which is the pure, the sorrowless, the inconceivable, the unmanifest, of infinite form, the blissful, the tranquil, the immortal, the source of Brahmā.

*Brahmā* is the creator, the world-spirit.  
*viraja*: devoid of passion or the quality of *rajas*.

7. *tam ādimadhyānta-vihīnam ekam vibhum cid-ānandam arūpam adbhutam umāsahāyam parameśvaram prabhum trilocanam nīlakaṅṭham praśāntam dhyātvā munir gacchati bhūta-yonim samasta-sākṣim tamasah parastāt.*

7. Him who is without beginning, middle or end, who is one, all-pervading, who is wisdom and bliss, who is formless, wonderful, who has Umā as his companion, the highest lord, the ruler, who is the three-eyed, who has a dark throat, who is tranquil; by meditating on him the sage reaches the source of beings, the witness of all, who is beyond (all) darkness.

*who has a dark throat.* Śiva is said to have taken the poison which came to the top when the ocean was churned, and kept it in his throat.

8. *sa brahmā sa śivah sendraḥ so'kṣaraḥ paramaḥ svarāt, sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāh.*

8. He is Brahmā (the creator); he is Śiva (the judge), he is Indra, he is the imperishable, supreme, the lord of himself. He is Viṣṇu (the preserver), he is life, he is time, he is fire, he is the moon.

9. *sa eva sarvam yad bhūtam yac ca bhavyam sanātanam, jñātvā tam mṛtyum atyeti nānyah panthā vimuktaye.*

9. He is all, what has been and what shall be. He is eternal. By knowing him one conquers death. There is no other way to liberation.

10. *sarva-bhūtaṣṭham ātmānam sarva-bhūtāni cātmani sampāśyan brahma paramam yāti nānyena hetunā.*

10. By seeing the self in all beings and all beings in the self one goes to Brahma, not by any other cause.

*not by any other cause:* there is no other way to liberation.

- II. *ātmānam aranīm kṛtvā praṇavam cottarāranīm, jñāna-nirmathanābhyāsāt pāśam dahati paṇḍitah.*

II. Making one's body the lower firestick and the syllable *aum* the upper firestick, by the effort of kindling (the flame of) knowledge, the knower burns the bond (of ignorance).

See S. U. I. 14.

*pāśam*: bond of *ajñāna*. V. *pāpam*. He burns away the evil or the impurity.

12. *sa eva māyā-parimohitātmā śarīram āsthāya karoti sarvam. sṛy-anna-pānādi vicitra-bhogais sa eva jāgrat paritrptim eti.*

12. The same self veiled by māyā attains a body and performs all work. In the waking state he attains satisfaction by the varied enjoyments of women, food and drink.

13. *svapne tu jīvas sukha-duḥkha-bhoktā svamāyayā kalpita-viśva-loke susupti-kāle sakale vilīne tamo'bhībhūtas sukha-rūpam eti.*

13. In the state of dream the self experiences happiness or sorrow in the worlds created by his own māyā. In the state of dreamless sleep in which all things disappear, overcome by darkness, he experiences happiness.

See Mā. U.

*viśva-loke*: v. *jīva-loke*.

14. *punaś ca janmāntara-karma-yogāt sa eva jīvaḥ svapiti prabuddhaḥ.*

*pura-traye kṛḍati yaś ca jīvas tatas tu jātam sakalam vicitram.*

*ādharām ānandam akhaṇḍa-bodham yasmin layam yāt pura-trayam ca.*

14. Again, he (the individual jīva) on account of his connection with the deeds of his past life wakes up and sleeps. He revels in the three states of consciousness (waking, dream and dreamless sleep) and from him all this varied world is born. In him who is the support, who is the bliss, who is indivisible wisdom are merged the three states of consciousness.

The three bodies are the gross, the subtle and the causal ones.

15. *etasmā jāyate prāṇo manas sarvendriyāni ca,  
kham vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī.*

15. From him are born life, mind and all the senses; sky, air, light, water and earth which is the support of all existence.

16. *yatparam brahma sarvātmā viśvasyāyatanam mahat  
sūkṣmāt sūkṣmataram nityam tat tvam eva tvam eva tat.*

16. He is the supreme Brahman, the self of all, the chief foundation of this world, subtler than the subtle, eternal. That thou art; Thou art That.

17. *jāgrat-svapna-suṣupty ādi prapañcam yat prakāśate  
tad brahmāham iti jñātvā sarva-bandhaiḥ pramucyate.*

17. The world which shines in the states of waking, dream and dreamless sleep, knowing that it is Brahman who I am, one is freed from all fetters.

Cp. *ayam ātmā brahma.*

18. *triṣu dhāmasu yad bhogyam bhoktā bhogaś ca yad bhavet  
tebhyo vilakṣaṇaḥ sākṣī cinmātro'ham sadāśivaḥ.*

18. In the three states of consciousness whatever appears as the object of enjoyment, or the enjoyer or the enjoyment, I am different from them, the witness (thereof), pure consciousness, the eternal Śiva.

19. *mayy eva sakalam jātam, mayi sarvam pratiṣṭhitam,  
mayi sarvam layam yāti, tad brahmādvayam asmy aham.*

19. From me all proceed, in me all exist, and to me all return. That Brahman without a second am I.

See T.U. III.

20. *anor aṅgīyān aham eva tadvan mahān aham viśvam idam  
vicītram.  
purātano'ham, puruṣo'ham, īśohiraṇ-mayo'ham, śiva-rūpam  
asmi.*

20. I am subtler than the subtle, greater than the great. I am this manifold universe. I am the ancient, the person. I am the lord of golden hue. I am Śiva.

21. *apāni-pādo'ham acintya-śaktiḥ paśyāmy acakṣuḥ sa śṛṇomy  
akarnaḥ,  
aham vijānāmi vivikta-rūpo na cāsti vettā, mama cit  
sadāham.*

21. I am without hands and feet, of inconceivable powers. I see without eyes. I hear without ears. I know (all). I am of one form. None knows me. I am always pure consciousness.

22. *vedair anekair aham eva vedyah, vedānta-kr̥d veda-vid eva  
cāham:  
na puṇyapāpe mama nāsti nāśaḥ, na janma dehendriya-  
buddhir asti.*

22. I am the One to be known through the many Vedas. I am the maker of the Vedānta and the knower of the Vedas. Merit or demerit I have none (do not affect me). There is no destruction for me, no birth or body, senses or intellect.

23. *na bhūmir āpo mama vahnir asti, na cānilo me'sti na  
cāmbaram ca,  
evam viditvā paramātma-rūpaṁ guhāsayam niṣkalam  
advitīyam  
samasta-sākṣim, sad-asad-vihīnam prayāti śuddham para-  
mātma-rūpaṁ.*

23. I have not earth, water, fire, air, ether. Knowing the nature of the Supreme Self, dwelling in the cave of the heart, stainless without a second; the witness of all, free from (the duality of) existent and non-existent, he obtains the pure nature of the Supreme Self.

24. *yaḥ śatarudrīyam adhīte'sogni-pūto bhavati, sa vāyu-pūto  
bhavati, sa ātma-pūto bhavati, sa surāpānāt pūto bhavati, sa  
brahma-hatyāyāḥ pūto bhavati, sa suvarṇa-steyāt pūto bhavati, sa  
kr̥tyākr̥tyāt pūto bhavati, tasmād avimuktaṁ āśrito bhavati,  
atyāśramī sarvadā sakrd vā jāpet.*

24. Whoever reads śatarudrīya (this Upaniṣad connected with it) becomes pure as fire, he becomes pure as air, he becomes purified from (the fault of) stealing gold; he becomes purified from (the fault of) drinking liquor, he becomes purified from (the fault of) murdering a Brāhmaṇa, he becomes purified from (the faults of) commission and omission. Therefore one should

strive to become freed (from these faults). He who has freed himself from the different orders of life should meditate (on this upaniṣad) constantly or occasionally.

25. *anena jñānam āpnoti saṁsārārṇava-nāśanam,  
tasmād evaṁ vidittvainaṁ kaivalyam padam aśnute  
kaivalyam padam aśnute.*

25. He obtains this wisdom which destroys the ocean of births and deaths. By knowing this he obtains the state of *kaivalya*, he obtains the state of *kaivalya*.

Anyone who by faith, devotion and meditation realises the Self and becomes one with the Supreme *Brahman* is released from the wheel of time and change, from sorrow, birth and death.

### VAJRASŪCIKA UPANIṢAD

The Upaniṣad belongs to the *Sāma Veda* and describes the true character of a Brāhmaṇa and incidentally offers comments on the nature of the Supreme Reality. The Upaniṣad is valuable in that it undermines caste distinctions based on birth.