

= Kaivalya Upanishad =

The Kaivalya Upanishad ( Sanskrit : कौण्डिन्या उपाख्यानम् ) is an ancient Sanskrit text and one of the minor Upanishads of Hinduism . It is classified as a Shaiva Upanishad , and survives into the modern times in two versions , one attached to the Krishna Yajurveda and other attached to the Atharvaveda . It is , as an Upanishad , a part of the corpus of Vedanta literature collection that present the philosophical concepts of Hinduism .

The Upanishad extols Shiva , aloneness and renunciation , describes the inner state of man in his personal spiritual journey detached from the world . The text is notable for presenting Shaivism in Vedanta , discussing Atman ( Soul , Self ) and its relation to Brahman , and Self @-@ knowledge as the path to kaivalya ( liberation ) .

The text , states Paul Deussen ? a German Indologist and professor of Philosophy , is particularly beautiful in the way it describes the self @-@ realized man who " feels himself only as the one divine essence that lives in all " , who feels identity of his and everyone 's consciousness with God ( Shiva , highest Atman ) , who has found this highest Atman within , in the depths of his heart .

= = Etymology = =

The Sanskrit word Kaivalya means " aloneness , isolation " , and refers to someone who has renounced and isolated himself from all attachments to worldly desires . It also refers to " the absoluteness " , states Deussen , the inner conviction of man on a spiritual journey to liberation .

The term Upanishad means it is knowledge or " hidden doctrine " text that belongs to the corpus of Vedanta literature collection presenting the philosophical concepts of Hinduism and considered the highest purpose of its scripture , the Vedas .

= = Chronology and anthology = =

The Kaivalya Upanishad , remarks Deussen , is from the group of five Upanishads which extol and assert god Shiva as a symbolism for Atman ( soul ) . These five Upanishads ? Atharvashiras , Atharvashikha , Nilarudra , Kalagnirudra and Kaivalya ? are ancient , with Nilarudra likely the oldest and Kaivalya the relatively later era 1st millennium BCE Upanishad , composed closer to Shvetashvatara Upanishad , Mundaka Upanishad , and Mahanarayana Upanishad .

The manuscripts of this minor Upanishad is sometimes attached to the Krishna Yajurveda , or alternatively attached to the Atharvaveda . In the Muktika canon , narrated by Rama to Hanuman , this Shaiva Upanishad is listed 12th in the anthology of 108 Upanishads . The text is also titled as the Kaivalyopanishad .

= = Structure = =

The Kaivalya Upanishad manuscripts vary , depending on which Veda it is attached to . The one attached to Krishna Yajurveda has 26 verses , while the edition attached to the Atharvaveda has 24 verses with an epilogue . Both convey the same message , but the former is structured as a single chapter , and the latter into two chapters ( 19 verses in first , 5 verses in second ) . The text is structured as verses , set to a poetic Vedic meter ( exactly same number of syllables per verse of the song ) .

The Upanishad is presented as a discourse between the Vedic sage Ashvalayana and the god Brahma , wherein the Ashvalayana asks Brahma for Brahma @-@ vidya , that is the knowledge of ultimate reality Brahman .

The Upanishad 's structure is notable as it embeds key parts of verses from early Principal Upanishads , thus referencing them and yet building its own message . The fragments of earlier major Upanishads it thus integrates within it , include Mundaka Upanishad and Shvetashvatara Upanishad .

The text is also notable for presenting Shaivism with Vedanta terminology , discussing the

relationship of Atman ( Soul , Self ) and Brahman ( ultimate Reality ) , and Self @-@ knowledge as the means to Kaivalya ( liberation ) . The text describes the self @-@ realized man as one who " feels himself only as the one divine essence that lives in all " , who feels identity of his and everyone 's consciousness with Shiva ( the highest soul ) , who has found this highest soul within , in the depths of his heart .

= = Content = =

= = = The setting : Ashvalayana and Brahma ( verses 1 @-@ 2 ) = = =

The Upanishad opens with sage Ashvalayana meeting Brahma , the creator god in Hindu trimurti . Ashvalayana is a revered Vedic sage , mentioned in the Rigveda , student of the ancient grammarian Shaunaka , and belonging to the Hindu tradition of forest hermits who wander . Ashvalayana , states the text , asks Paramesthi ( synonym for Brahma ) for Brahmagyana , which Ashvalayana calls " the highest knowledge , always cultivated by the good " , one that enables to reach the person who is greater than the great . This verse references a fragment from section 3 @.@ 2 of the Mundaka Upanishad .

Brahma answers , asserts verse 2 of the Upanishad , " Seek knowledge with Sraddha @-@ bhakti @-@ dhyana @-@ yogadavehi ( faith , devotion , meditation in yoga ) , not ritual works , not wealth , not offsprings " . Aloneness and renunciation , states the text , is the path to the life of eternity .

= = = Brahma 's answer : Grasp Vedanta doctrine ( verses 3 @-@ 5 ) = = =

Beyond heaven , in the heart , that which shines within , states Brahma in verse 3 of the Upanishad , is the destination of those who have understood the meaning of Vedanta doctrine . There , states the text , all the sannyasis ( renunciates ) who have reached that wisdom reside , in the state of pure being . The Upanishad says , seclusion is their place , enthroned is their joy , calm is their Yoga .

These are the ones , asserts the Upanishad , who revere their teachers ( Guru ) , who live a life of virtuous self @-@ restraint , in their Ashrama ( stage ) of life . These are the ones who meditate , states the text , their focus on their heart , wherein resides the pure one , the griefless , the bliss .

The verse 4 references a fragment each from section 3 @.@ 2 of Mundaka Upanishad , and section 2 @.@ 8 of the Shvetashvatara Upanishad .

= = = Meditate on Shiva : He , Brahman , Indra , Vishnu are same ( verses 6 @-@ 9 ) = = =

The text then iconographically paints god Shiva , as the one who is the companion of Uma , with three eyes , blue neck , the calm wonderful lord imbued with intelligence and bliss , the source of everything . It is this supreme lord , states the text , one must meditate on , asserts verse 7 .

This supreme , states Kaivalya Upanishad , is the eternal , the all @-@ pervading , formless , unmanifest , infinite , inconceivable , one without beginning or middle or end , one which is chidananda ( " consciousness @-@ bliss " ) . He is , states the Upanishad , Brahman , Shiva , Indra , Vishnu , Prana ( life force , breath ) , fire and moon ( time , lunar calendar ) . Eternity is him , states the text , all that originated is him , all that originates is him . Know him , find liberation , there is no other way , states verse 9 .

= = = Meditate on Om : the three states of consciousness ( verses 10 @-@ 15 ) = = =

The Kaivalya Upanishad asserts that one must see " his Atman ( soul ) in all beings , and all beings in his Atman " to attain salvation , there is no other way .

In verse 11 , the text makes a reference to a fragment from section 1 @.@ 14 of the Shvetashvatara Upanishad , to metaphorically describe how to gain this knowledge . Making his own soul as the lower fire stick and Om the upper fire stick , states the Kaivalya Upanishad , one

must rub these together , light up the fire of knowledge , and burn the ties to ignorance .

A Jiva ( being ) immersed in Maya ( changing reality , illusive world ) craves for worldly greed , performs karoti ( Sanskrit : ????? , ritual works ) , enjoys bodily pleasures like women , food , drink and pleasures . This , states the text , gives him satisfaction in his wakeful state , in dream as he sleeps his soul fashions a dream world of joys and nightmares , but this is all deception . True bliss , states the text , comes in the third state of consciousness . It is , states the text , the third state , everything comes to rest , in whole , in peace , in bliss .

= = = Shiva , Brahman is within you ( verses 16 @-@ 17 ) = = =

The next two verses of the Upanishad states , describes Chester Starr ? an American professor of History , the crystallization of ancient Hindu thought . Man has an Atman ( spirit ) identical with the great spirit of the world , repeated in its great Upanishadic saying , " That art thou , " or God is within man .

Thou art that

The verse 17 of the text repeats , that all three states , experienced when one is awake , when one dreams , when one is in deep dreamless sleep , is illuminated therein . " Know yourself to be that Brahman " , translates Deussen , and experience liberation .

= = = The state of liberation ( verses 18 @-@ 24 ) = = =

The text , in verses 18 to 24 describes the state of liberated renouncer . The Upanishad states he is blissful , content in all three states of consciousness , feels everything was born in him and abides in him and dissolves in him , that he is Brahman that is in everyone , he is Sadashiva , ancient , diverse , spiritual , with the gift to know eternity .

The liberated renouncer , feels he is the knower , the perceiver , the one to learn the Vedas , the one to perfect the Vedas , states verse 22 of the text . He feels his essence is beyond good and bad , beyond body and mind , beyond merit and demerits , beyond what perishes , asserts the text . The liberated man , states the Upanishad , has found the highest Atman in his heart .

= = = Epilogue = = =

In the end , the glories of reciting the Kaivalya Upanishad are told . Recitation of this Upanishad , asserts the epilogue , frees one of various sins , end the cycle of samsara ( birth @-@ death @-@ rebirth ) , gains Supreme Knowledge and kaivalya .

The style of the text 's epilogue , that is the concluding verses , is odd and different from the rest of the text . This structural anomaly , as well as the very different message therein , states Deussen , suggests that the passage on the " study of Satarudriyam and all sorts of promises " may be a later insertion or an accident of extraction from the Vedic text this Upanishad was embedded in .

= = Commentaries = =

Commentaries on the Kaivalya Upanishad are written by Brahmayogin ( c . 1800 CE ) and Osho ( 1931 ? 1990 ) . An incomplete commentary , which includes only the first verse , by Aurobindo was written in 1912 and first published in 1971 . Sarvepalli Radhakrishnan translated this text in 1953 .