

॥ कैवल्योपनिषत् ॥

Kaivalya Upanishad

from the Atharva Veda

ॐ भद्रं कर्णेभिः शृणुयाम देवाः
om bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ

भद्रं पश्येमाक्षभिर्यजत्राः ।
bhadraṃ paśyemākṣabhir yajatrāḥ

O God, may we hear what is holy with our ears.
While worshipping, may we see what is holy with our eyes.

स्थिरैरङ्गैस् तुष्टुवाँ सस्तनूभिः
sthirair aṅgais tuṣṭuvāṅ sas tanūbhiḥ

व्यशेम देवाहितं यदायुः ॥
vyaśema deva-hitam yad āyuh

May we worship with steady limbs
May our lives be helpful to the Gods.

स्वस्ति न इन्द्रो वृद्धश्रवाः
svasti na indro vṛddha-śravāḥ

स्वस्ति नः पूषा विश्ववेदाः ।
svasti naḥ pūṣā viśva-vedāḥ

May Indra, the glorious, bless us.
May the Pusha, the omniscient, bless us.

स्वस्ति नस्ताक्षर्यो अरिष्टनेमिः
svasti nas tārksayo ariṣṭanemiḥ

स्वस्ति नो बृहस्पतिर्दधातु ॥
svasti no bṛhaspatir dadhātu

ॐ शान्तिः शान्तिः शान्तिः
om śāntiḥ śāntiḥ śāntiḥ

May Garuda, destroyer of evil, bless us.
May Brihaspati bless us.
Om! Peace, peace, peace.

यथाऽचिरात्सर्वपापं व्यपोह्य
परात्परं पुरुषं याति विद्वान् ।
तस्मै स होवाच पितामहश्च
श्रद्धाभक्तिध्यानयोगादवैहि ॥ २ ॥

yathā 'cirāt sarva-pāpam vyapoyha
parāt-param purusham yāti vidvān
tasmai sa hovāca pitāmahash ca
shraddhā-bhakti-dhyāna-yogād avaihi

“With this knowledge, a wise person is quickly freed
from all sin and reaches the supreme being.”

Then Brahmā said to Āshvalāyana –
Attain it through faith, devotion, meditation and practice.

ॐ अथाश्वलायनो भगवन्तं
परमेष्ठिनमुपसमेत्योवाच ।
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां
सदा सद्भिः सेव्यमानां निगूढाम् ॥ १ ॥

om athāshvalāyano bhagavantam
parameshthinam upasametyovāca
adhīhi bhagavan brahma-vidyām varishthām
sadā sadbhiḥ sevyamānām nigūdhām

One day, Āshvalāyana approached Lord Brahmā and said,
“O Master, please teach me *brahma vidya*, the highest
knowledge, hidden yet always enjoyed by the wise.”

न कर्मणा न प्रजया धनेन
त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां
विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmanā na prajayā dhanena
tyāgenaike amritatvam ānashuh
pareṇ nākam nihitam guhāyām
vibrājate yad yatayo vishanti

Not by good works nor by progeny or wealth,
but by renunciation some attained immortality.

Those who strive enter it,
shining within yet transcending heaven.

वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedānta-vijnāna-sunishcitārthāh
sannyāsa-yogad yatayah shuddha-sattāh
te brahma-lokeshu parānta-kāle
parāmritāh parimucyanti sarve

Those who strive – established in Vedantic wisdom,
purified by renunciation and practice, dwelling in heaven
at the end of time – all become liberated, immortal.

विविक्तदेशे च सुखासनस्थः
शुचिः समग्रीवशिरःशरीरः ।
अन्त्याश्रमस्थः सकलेन्द्रियाणि
निरुध्य भक्त्या स्वगुरुं प्रणम्य ॥ ५ ॥

vivikta-deshe ca sukhāsanasthah
shucih samagrīva-shirah-sharīrah
antyāshramasthah sakalendriyāni
nirudhya bhaktya svagurum pranamya

Seated comfortably in a secluded place, purified,
with head, neck and body erect, in the final stage of life,
restraining their senses, bowing with devotion
to one's guru, they meditate.

हृत्पुण्डरीकं विरजं विशुद्धं
विचिन्त्य मध्ये विशदं विशोकम् ।
अचिन्त्यमव्यक्तमनन्तरूपं
शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।

hrit-pundarīkam virajam vishuddham
vicintya madhye vishadam vishokam
acintyam avyaktam ananta-rūpam
shivam prashāntam amritam brahma-yonim

They meditate on the immortal source of all
dwelling in one's own heart –
untainted and pure, silent and blissful, transcendent and
formless, infinite, sacred and peaceful ...

तमादिमध्यान्तविहीनमेकं
विभुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥

tam ādi-madhyānta-vihīnam ekam
vibhuṃ cidānandam arūpam adbhutam

... without beginning, middle or end, one,
all pervasive, conscious-fullness, formless and amazing.