कलिसन्तरन उपनिषद (Kalisantaran Upanishad)
UPANISHADS: AN INTRODUCTION

The word 'Upanishad' in Sanskrit language means *upa* (near), *ni* (down) and *shad* (to sit), which can be summed up as 'to sit down near' (and receive instructions). The teacher and student or a spiritual master and his disciples setting were not always prevalent in strict sense. In some cases, it was husband answering questions about immortality to his wife or a teenage boy was being taught by *Yama* (God of Death). The teachers, in some cases were women sages and the seekers of inspiration were kings. Besides dialogues, Upanishads also contain narrations, similes, metaphors, illustrations and symbolism.

In the quietude of caves and monasteries or ashrams situated on the banks of holy Ganges, this mystic knowledge was exchanged for centuries. It can be said that Upanishads are collection of writings representing oral transmission of such knowledge.

Most of the Upanishads are either commentary on or are an extension of four Vedas and in most cases constitute *Vedanta* (the end or an ultimate part of Veda). The characteristics of the Upanishads are their universality and the total absence of any dogmatism. Upanishads elaborate upon highest metaphysical state, beyond which is the realm of Silence.

Upanishads are considered as the backbone of Hinduism. The thoughts expressed inside Upanishadic cluster forms the core of Indian philosophy. One can find doctrines of *Karma* (action), *Yoga* (union), *Punarjanma* (rebirth), *moksha* (liberation), *atma* (soul) and *brahman* (super soul), inside these scriptures. Upanishads also gives valuable insight into Hindu belief system behind the creation of universe and the reasons behind its sustenance.

According to Historians, Upanishads were composed between year 800-400 B.C. Experts differ on total number of Upanishads, but most agree on 108. Major among them are *Chhandogya & Kena* (Sam Veda); *Aitareya & Kaushitaki* (Rig Veda); *Katha, Taittiriya, Brihadaranyaka, Svetasvatara, Isa & Prasna* (Yajur Veda); *Mundaka & Mandukya* (Atharva Veda). From various elaboration found inside Upanishadic verses, it can be said that, sages like *Yagnavalkya, Uddalaka, Aitareya, Pippalada, Sanat Kumar, Shwetaketu, Shandilya, Manu* and even *Maharshi Narada* disseminated Upanishadic knowledge and thus, can be said to be their authors.

Upanishads are acknowledged as pinnacle of human wisdom. None other scripture of that time can claim to contain such sublime and noble thoughts as found inside Upanishads. Written almost at the time of the dawn of civilization, Upanishads continues to evoke tremendous interest even today, among literates of both, East as well as West.
Kalisantaran Upanishad

ॐ सह नाववतु । सह नै भुजुकु ।
सह वीर्य करवावहे ।
तेजस्विनावधीतस्तु मा विदिषावहे ॥
ॐ शांति: । शांति: । शांति: ॥

॥ अथ कलिसन्तरनोपिनिषत् ॥

हासराण्ते नारदो ब्राह्मणं जगाम कथं भगवन् गां पर्यटन् कलिं सन्तेयमिति ।
स वाराज्जा शासु पृथोस्तिम सर्वश्रुतिहस्त्य गोचरं
तत्रकृष्णु येन कलिसंसारं तत्रिष्यसिः
भगवत आदिपुरुषस्य नारायणस्य नामोच्चरणामात्रेण निर्पूतकलिमेवति ॥१॥

नारदः पुनः प्रच्छ तन्नाम किमिति ।
स होवाच हिरण्यगर्भः ।
इति पोदशकं नामां कलिकलमणाशनम् ।
नातः परतरोपायः सर्वेदयु दशयते ॥
पोदशकलावृतस्य जीवस्यावरणविनाशनम् ।
ततः प्रकाश्य परं ब्रह्म भेजपाये रविविषेकमण्डलीवेित ॥२॥

पुनरादः प्रच्छ भगवन् कोषस्य विचित्रिति ।
तं होवाच नास्य विचित्रिति ।
सर्वेदा शुचिरशुचिवा पठन् ब्राह्मणः
सलोकं समीपतं सर्पं सार्वभूतमेऽति ।
यदास्य पोदशक्षस्य सार्थत्रिकोतिजहति तदा ब्रह्महत्यां तरति ।
तरति बीरहत्याम् । स्वर्णस्तेयात् पूिो भवति ।
वृष्णीरमणात् पूिो भवति ।
पितृदेवमुष्याणंपकारत् पूिो भवति ।
सर्वक्षमपरित्याघपापात् सः शुचितामपुषुयात् ।
सभो मुच्यते सयो मुच्यते इत्युपलिष्ठः ॥३॥

॥ इति कलिसन्तरनोपिनिषत् ॥

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