



कलिसन्तरन

उपनिषद्

(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.



कलिसन्तरनोपनिषत्

ॐ सह नावतु । सह नौ भुनक्तु ।
 सह वीर्यं करवावहै ।
 तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
 ॐ शांतिः । शांतिः । शांतिः ॥

॥ अथ कलिसन्तरनोपनिषत् ॥

द्वापरान्ते नारदो ब्रह्माणं जगाम कथं भगवन् गां पर्यटन् कलिं सन्तरेयमिति ।
 स होवाच ब्रह्मा साधु पृष्टोऽस्मि सर्वश्रुतिरहस्यं गोप्यं
 तच्छृणु येन कलिसंसारं तरिष्यसि ।
 भगवत आदिपुरुषस्य नारायणस्य नामोच्चारणमात्रेण निर्धूतकलिर्भवतीति ॥१॥

नारदः पुनः पप्रच्छ तन्नाम किमिति ।
 स होवाच हिरण्यगर्भः ।
 इति षोडशकं नाम्नां कलिकल्मषनाशनम् ।
 नातः परतरोपायः सर्ववेदेषु दृश्यते ॥
 षोडशकलावृतस्य जीवस्यावरणविनाशनम् ।
 ततः प्रकाशते परं ब्रह्म मेघापाये रविरश्मिमण्डलीवेति ॥२॥

पुनर्नारदः पप्रच्छ भगवन् कोऽस्य विधिरिति ।
 तं होवाच नास्य विधिरिति ।
 सर्वदा शुचिरशुचिर्वा पठन् ब्राह्मणः ।
 सलोकतां समीपतां सरूपतां सायुज्यमेति ।
 यदास्य षोडशकस्य सार्धत्रिकोटीर्जपति तदा ब्रह्महत्यां तरति ।
 तरति वीरहत्याम् । स्वर्णस्तेयात् पूतो भवति ।
 वृषलीगमनात् पूतो भवति ।
 पितृदेवमनुष्याणामपकारात् पूतो भवति ।
 सर्वधर्मपरित्यागपापात् सद्यः शुचितामाप्नुयात् ।
 सद्यो मुच्यते सद्यो मुच्यते इत्युपनिषत् ॥३॥

॥ इति कलिसन्तरनोपनिषत् ॥

