



## Primary Goal of Life Should be Kaivalya

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**Abstract--** This research paper is talking about the full life essence. In this we are going to include all aspects of life starting from physical to mental. From our birth till to death. We all have hidden power in our body but as we grown that hides under the layer of different emotions and captured into chit vritiyan and all these vrities explained in patanjali yogasutra written by Mahrishi patanjali. As we grown we tide into society, family, friends, In-laws so many forms and phases of life these all are hurdles of our life in attachments to ourself and in to find out the true motive of life. We all are here not to spend our life in emotional trauma but we are here to enjoy our life happily and attach with ourself. With enjoying the life find out our hidden powers that called siddhis activated from in our life through our chakras. This body name as “Pind” according to siddh siddhant paddati a yogic text. And this pindh is not waste or useless thing every individual one is precious and take birth on this earth with a motive or any special reason. Every body has there own talent we says that powers. Our body is made of five elements that are Aakash, Vayu, Agni, Jal, Prithvi our pindh is carbon copy of this universe. That saloka is not some words “yatha pinde ttha brahmande” it is true that our body is the composition of these five elements and have the cosmic energy. If we always feels connected to our nature then our nature heals us naturally in any type of physical or mental trauma but we are unable to find that attachments or connectivity. By the help of this paper I am trying to explain the originality of this pind and my focus on the final destination of our life is kaivalya.

**Keywords--** Pind, Ashtaang yoga, Sidh Sidhant Padatti, Shiv samhita, Patanjali Yogsutra, spiritual enlightenment, Kaivalya, Cosmic Energy, Real power, Trauma, Vritiyan, Sidhi.

### Abbreviations:

SSP: Sidh Sidhant Padatti  
SS: Shiv Samhita  
PY: Patanjali Yogsutra  
SBG: Shrimad Bagawat Geeta  
GS: Goraksh Samhita  
SGGS: Shri Guru Granth Sahib  
JS: Japji Sahib

### I. INTRODUCTION

Now we are starting from the aim of life is kaivalya. Kaivalya is the reabsorption of the gunas, having fulfilled their purpose for the Purusha, or the establishment of consciousness in its own essential nature.

Thus, in Patanjali Yoga, Kaivalya is the ultimate spiritual freedom in which the Self remains established in its pure, eternal, and independent consciousness, free from suffering, karma, and rebirth.

According to Patanjali, Kaivalya is the highest state of liberation and the final goal of Yoga. The word Kaivalya comes from the Sanskrit root kevala, meaning “alone,” “absolute,” or “independent.” In the Yoga Sutra of Patanjali, Kaivalya refers to the complete isolation of Purusha (pure consciousness or the Self) from Prakriti (material nature). Patanjali explains that due to ignorance (Avidya), the soul identifies itself with the mind, body, and worldly experiences. Through the practice of the eight limbs of Yoga (Astanga Yoga), the yogi attains discriminative knowledge (Viveka Khyati), realizing the distinction between Purusha and Prakriti. When all mental modifications (Citta Vrittis) and karmic impressions are dissolved, the soul abides in its own pure nature. This state is called Kaivalya.

**“Purusartha sunyanam gunanam pratiprasavah  
kaivalyam svarupa pratistha va citi saktir iti”<sup>1</sup>**  
(YS IV.34)

- **Purusartha sunyanam** – when the gunas no longer serve any purpose for the Purusha (soul)
- **Gunanam** – of the three gunas (Sattva, Rajas, Tamas)
- **Pratiprasavah** – reabsorption or return to their original source
- **Kaivalyam** – liberation, absolute independence
- **Svarupa-pratistha** – establishment in one’s own true nature
- **Va** – or
- **Citi-saktih** – the power of pure consciousness
- **Iti** – thus

According to Patanjali, the material world and the mind operate through the three gunas—Sattva, Rajas, and Tamas. These gunas exist to provide experience and spiritual evolution for the soul (Purusha). Once the yogi attains perfect discriminative knowledge and realizes the difference between consciousness and matter, the gunas cease to bind the soul.



According to the Bhagavad Gita, Kaivalya refers to the state of ultimate spiritual liberation in which the soul becomes free from bondage, ignorance, ego, and the cycle of birth and death (samsara). Although the term “Kaivalya” is not emphasized as technically as in the Yoga Sutras of Patanjali, the concept is expressed through ideas such as Moksha, Brahma-nirvana, union with the Divine, and realization of the true Self (atman).

Krishna teaches that liberation is attained not merely by physical renunciation but through:

1. Jnana Yoga (path of knowledge),
2. Karma Yoga (selfless action),
3. Bhakti Yoga (devotion to God),
4. and control of the mind and senses.

**“Esa brahmi sthitih partha...”<sup>2</sup>**

**SBG 2.72**

This is the state of Brahman: attaining it, one is never deluded again and reaches liberation at death. This verse explains the stable state of spiritual realization similar to Kaivalya.

**“Prasanta-manasam hy enam yoginam sukham  
uttamam...”<sup>3</sup> SBG 6.27**

The yogi whose mind is peaceful attains supreme bliss and union with Brahman.

**“Sarva-dharman parityajya mam ekam saranam  
vraja...”<sup>4</sup> SBG 18.66**

Abandon all other duties and surrender unto Me alone; I shall liberate you from all sins.

According to the Siddha Siddhanta Paddhati, kaivalya is the supreme state of absolute unity and transcendental realization attained through yogic discipline, awakening of inner consciousness, and realization of the identity between the individual self (jiva) and the supreme reality (Siva).

The text, traditionally attributed to Gorakhnath, presents Kaivalya not merely as isolation from Prakriti, as in Patanjali Yoga, but as the realization of the all-pervading divine consciousness within the body and cosmos.

Jivah Sivaḥ Sivo Jivah Jivah Sivaḥ Sivo Jivah Jivah Sivaḥ Sivo Jivah<sup>5</sup>

## II. MEANING OF KAIVALYA IN SIDDHA SIDDHANTA PADDHATI

*In this text:*

- the human body is viewed as a microcosm of the universe,

- yoga is the means of awakening the inner spiritual force,
- and liberation is attained through direct realization of the supreme consciousness.

*Kaivalya is described as:*

- freedom from duality,
- transcendence of mind and ego,
- union of Sakti and Siva,
- and the experience of the eternal, undivided reality.

Unlike the dualistic approach of Yoga Sutras of Patanjali, the Nath tradition emphasizes the non-dual experiential state where the yogi realizes that the individual soul and supreme reality are essentially one.

*The text teaches that:*

- the body itself is a sacred field of spiritual realization,
- mastery over prana, nadis, and kundalini leads to higher consciousness,
- and the perfected yogi attains the state beyond birth and death.

*Kaivalya therefore becomes:*

- the state of perfect Siddhahood,
- complete spiritual freedom,
- and abiding in the eternal nature of Siva-consciousness.

“In the Siddha Siddhanta Paddhati, Kaivalya is the highest non-dual spiritual realization in which the yogi transcends worldly limitations and realizes the unity of Jiva and Siva through yogic awakening and inner mystical experience.

According to the Shiva Samhita, Kaivalya is the supreme state of liberation attained through yogic practice, self-realization, and union with the Supreme Consciousness. The text presents Kaivalya as freedom from worldly bondage, ignorance, and duality, leading the yogi to experience the eternal reality of Siva within oneself.

The Shiva Samhita combines elements of Hatha Yoga, Tantra, and Advaita philosophy. It teaches that the human body is a sacred instrument for spiritual realization, and through the awakening of Kundalini, control of prana, meditation, and knowledge of the Self, the yogi attains liberation.

Atmana tmanampas yetsarvatrasama darsanam  
Atmanatmanam pasyet sarvatra sama darsanam Atmana  
tmanampas yetsarvatrasama darsanam<sup>6</sup>

*Kaivalya means:*

Complete freedom from the cycle of birth and death, realization of the unity of the individual soul with the Supreme. Transcendence of Maya and ignorance.

And abiding in eternal bliss and pure consciousness. The text emphasizes that liberation is attained not merely through external rituals or asceticism, but through:

- purification of the body and mind,
- mastery of prana,
- meditation,
- and direct inner realization.

According to Patanjali, the physical aspects of human life are purified, disciplined, and harmonized through the practice of Astanga Yoga described in the Yoga Sutras of Patanjali. Although the ultimate aim of Yoga is spiritual liberation (Kaivalya), Patanjali recognizes the importance of physical health, bodily discipline, and control of the senses as the foundation for higher spiritual development.

Astanga Yoga = Yama, Niyama, Asana, Prnayama, Pratyahara, Dharana, Dhyana, Samadhi<sup>7</sup>

### III. PHYSICAL ASPECTS OF LIFE IN ASTANGA YOGA

#### 1. Asana (Physical Posture)

Sthira Sukham Asanam Sthira Sukham Asanam Sthira Sukham Asanam<sup>8</sup>

*Asana develops:* physical stability, flexibility, strength, balance and endurance.

Patanjali defines posture as steady and comfortable (Yoga Sutra II.46). Regular practice keeps the body healthy and prepared for meditation.

#### 2. Pranayama (Control of Breath)

Pranayama regulates the flow of vital energy (Prana) through breathing practices. It:

- improves respiratory function,
- increases vitality,
- calms the nervous system,
- and supports physical and mental balance.

#### 3. Saucha (Purity)

As part of Niyama, purity includes bodily cleanliness, proper habits, and internal purification. It encourages: hygiene, healthy living, disciplined lifestyle and purification of body and mind.

#### 4. Brahmacharya (Moderation and Energy Control)

This principle teaches self-control and proper regulation of physical desires. It helps conserve physical and mental energy for higher purposes.

#### 5. Mitahara (Balanced Diet)

Though discussed more clearly in later yogic traditions, Astanga Yoga supports moderation in food and lifestyle. Proper diet contributes to:

- bodily health,
- mental clarity,
- and emotional stability.

#### 6. Pratyahara (Control of the Senses)

Pratyahara protects the individual from excessive sensory indulgence and promotes mastery over physical cravings and distractions.

According to the Siddha Siddhanta Paddhati, **Pinda Utpatti** (origin of the body or microcosm) refers to the process through which the human body emerges as a manifestation of the cosmic principle. The text explains that the human body (Pinda) is a miniature form of the universe (Brahmanda), and all cosmic elements exist within it.

The doctrine of Pinda Utpatti is central to the philosophy of the Nath tradition founded by Gorakhnath. It teaches that spiritual realization can be attained through understanding the body as the seat of divine consciousness.

Yat Pinde Tat Brahmande Yat Pinde Tat Brahmande Yat Pinde Tat Brahmande<sup>9</sup>

#### Meaning of Pinda Utpatti

*The phrase means:*

- **Pinda** – the individual body or microcosm,
- **Utpatti** – origin, creation, or manifestation.

According to the text, the body originates from the same supreme reality from which the universe arises. The five great elements (Panca Mahabhutas), prana, nadis, chakras, and cosmic energies are all present within the human body.

#### Philosophical Explanation

The Siddha Siddhanta Paddhati explains that:

- Siva is the supreme principle,
- Sakti is the dynamic creative energy,
- and through their union the cosmos and the body are manifested.

The body is therefore viewed not as an obstacle but as:

- a sacred temple,
- a field of yogic practice,
- and the medium for attaining liberation.

#### Stages of Pinda Utpatti

The Nath tradition describes the gradual manifestation of:



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1. Supreme Consciousness (Parama Siva)
2. Cosmic Energy (Sakti)
3. Elements and subtle principles (Tattvas)
4. Prana and Nadis
5. Formation of the physical body

Thus, the body contains all levels of existence from gross matter to supreme consciousness.

#### *Spiritual Importance*

Understanding Pinda Utpatti helps the yogi:

- realize the unity of body and cosmos,
- awaken Kundalini,
- purify the inner centers,
- and attain Siddha hood and Kaivalya.

#### IV. CONCLUSION

In Indian philosophical and yogic traditions, the ultimate goal of human life is understood as Kaivalya, the state of supreme liberation and realization of the true Self. Various scriptures and yogic systems describe this highest state in different ways, yet all emphasize freedom from ignorance, ego, suffering, and the cycle of birth and death.

According to the Yoga Sutras of Patanjali, Kaivalya is the complete separation of Purusha from Prakriti, where pure consciousness abides in its own eternal nature. The Bhagavad Gita explains liberation as union with the Divine through selfless action, devotion, wisdom, and surrender. In the Siddha Siddhanta Paddhati and the Shiva Samhita, Kaivalya is described as the realization of the unity of the individual self with supreme consciousness through yogic awakening and inner experience.

Kaivalya = Moksha = Supreme Spiritual Freedom

Although the methods may differ—whether through Ashtanga Yoga, Bhakti, Jnana, Haṭha Yoga, or Nath practices—the final aim remains the same: attainment of spiritual freedom and eternal peace. These traditions teach that human life is not limited to material achievement or sensory pleasure but is ultimately meant for self-realization and transcendence.

Therefore, Kaivalya may be understood as the highest fulfillment of human existence, where the individual transcends worldly bondage and realizes the eternal truth of pure consciousness.

The Bhagavad Gita explains liberation through the harmony of Karma Yoga, Bhakti Yoga, and Jnana Yoga. Here, Kaivalya is understood as union with the Supreme Reality attained through selfless action, devotion, wisdom, and surrender to God.

In the Nath tradition, especially in the Siddha Siddhanta Paddhati, liberation is viewed as the realization of the unity of Jiva and Siva. The body is treated as a microcosm of the universe, and yogic awakening through Kundalini, prana, and inner discipline leads the yogi to transcend duality and attain supreme consciousness.

Similarly, the Shiva Samhita presents Kaivalya as the culmination of Haṭha Yoga practices, where mastery over body, breath, mind, and inner energies results in direct realization of the eternal Self. The text emphasizes that liberation is achieved through experiential knowledge and inner awakening rather than external rituals alone.

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