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4835 Bank Street, Ottawa, Ontario K1X 1G8

## ब्रह्मविद्या Brahma Vidya

### Kaivalya Upanishad

### केवल्य उपनिषत्

### Volume 2

As we saw last time, Ashvalayana, a qualified and interested student, approached a distinguished teacher, a ब्रह्मविद्याचार्य, in the proper manner, with this request:

अधीहि भगवन् ब्रह्मविद्यां वरिष्ठां - Please teach me That Exalted ब्रह्मविद्या Knowledge by which one can quickly overcome all obstacles to the realization of That Knowledge and reach The परात्पर पुरुष - The पुरुषोत्तम, The परमेश्वर, naturally and spontaneously. The Teacher responds by saying:

श्रद्धा भक्ति ध्यानयोगत् अवेहि - The Knowledge that you are seeking is something that you have to learn to discover by yourself, in yourself, through श्रद्धा, भक्ति and ध्यानयोग, all together in full measure.

Having said that, the Teacher now proceeds to describe how to get started in such ध्यानयोग. The Teacher says:

विविक्त देशेच सुखासनस्थः  
शुचिः समग्रीव शिरः शरीरः ।  
अत्याश्रमस्थ सकलेन्द्रियाणि  
निरुध्य भक्त्या स्वगुरुं प्रणम्य ।  
हृत्पुण्डरीकं विरजं विशुद्धं  
विचिन्त्य मध्ये विशदं विशोकं ॥

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अचिन्त्यं अव्यक्तं अनन्त रूपं  
शिवं प्रशान्तं अमृतं ब्रह्मयोनिं ।



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तथाऽऽदि मध्यान्त विहीनमेकं  
विभुं चिदानन्दं अरूपं अद्भुतं ॥ 6

उमासहायं परमेश्वरं प्रभुं  
त्रिलोचनं नीलकण्ठं प्रशान्तं ।  
ध्यात्वा मुनिर्गच्छति भूतयोनिम्  
समस्त साक्षिम् तमसः परस्तात् ॥ 7

स ब्रह्मा स शिवःसेन्द्रः सोऽक्षरः परम स्वराट्  
स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥ 8

स एव सर्वम् यत् भूतं यच्च भव्यं सनातनम् ।  
ज्ञात्वा तं मृत्युं अत्येति नान्यः पन्था विमुक्तये ॥ 9

सर्व भूतस्थं अत्मानं सर्वभूतानि च आत्मनि  
संपश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ 10

This is a short exposition on ध्यानयोग - meditation and contemplation on परमेश्वर.

The teacher first describes how to get started in ध्यानयोग, and then tells what is to be meditated upon.

The one who meditates upon That परात्पर पुरुष - The Unmanifest, All-inclusive परमेश्वर with पूर्ण श्रद्धा ज्ञानलक्षण ईश्वरभक्ति and सर्वकर्मफल त्याग बुद्धि is a मुनि - मननशीलः - one who can steadily concentrate and reflect, and hence fit to meditate and contemplate on परमेश्वर. Even as the teacher is describing a मुनि - a



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successful meditator on परमेश्वर, simultaneously, Ashvalayana is engaging himself in such meditation and contemplation on परमेश्वर.

Describing the process of successful meditation on परमेश्वर, the teacher tells Ashvalayana:

विविक्त देशे - In a quiet place, at a quiet time, with a quiet mind and बुद्धि, with a mind and बुद्धि free from agitations of any kind

सुख आसन स्थः - as the meditator, you should be seated comfortably, with good posture, so that you do not feel disturbed, and you do not have to change positions during meditation

शुचिः - you should be clean, both inside and outside

It is relatively easy to be clean outside - take bath, wear clean clothes, and choose clean surroundings; that is having outside cleanliness. Having inside cleanliness is not that easy. It is usually achieved through some kind of prayer, भजन् or ritual, prior to meditation, to invoke an atmosphere of auspiciousness in the mind and बुद्धि. Inside cleanliness is also a matter of daily life. Make sure that your daily life is proper, so that you can sit and meditate. If the daily life is not proper, no matter what you do, you cannot meditate on परमेश्वर. Therefore

विविक्त देशे च सुखासनस्थः शुचिः - In a quiet and clean place, at a quiet time, with a quiet mind and बुद्धि, seated comfortably and invoking an atmosphere of auspiciousness in the अन्तः करण - mind and बुद्धि, the meditator is getting ready to begin meditation on परमेश्वर. In further preparation for such meditation,

समग्रीव शिरः शरीरः - sit erect with the neck, head and trunk in one straight line. Also,



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अत्याश्रमस्थः - for the period of meditation, be in अति आश्रम - The last आश्रम, the संन्यास आश्रम, in terms of attitude.

The संन्यास आश्रम is the stage of absolute retirement from all worldly involvements. At this stage of life, one naturally frees oneself from playing any role in society. One is just oneself, and nothing more. One does whatever happens to be one's duty, but one has no identification with any role, any relationship, any possession, etc. One spends one's time entirely in meditation and contemplation on परात्पर पुरुष, The परमेश्वर in oneself and in every self, even while being actively engaged in one's daily business of life. Such meditation and contemplation will be possible only if the preparation for this stage of life starts very early in life, even in the very first stage in life, ब्रह्मचर्य आश्रम itself.

The teacher says here: "For the period of meditation, even if it is only for a very few minutes, you should be in अत्याश्रम - The संन्यास आश्रम in attitude, which means you should completely detach yourself from all worldly roles, relationships and possessions. That is अत्याश्रमस्थः - being in अत्याश्रम.

सकलेन्द्रियाणि निरुध्य - Withdrawing all your organs of perception and action, including mind and बुद्धि, from all sense objects

भक्त्या स्वगुरुं प्रणम्य - clearly understanding that स्वगुरु - one's own teacher is really only परमेश्वर Itself, already in oneself. Therefore, do नमस्कार to परमेश्वर in the form of your इष्टदेवता, with the attitude of पूर्ण ईश्वर शरणागति - total surrender to परमेश्वर.

All that has been said so far is preparation for meditation. Now, विचिन्त्य - start to meditate.



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हृत् पुण्डरीकं विरजं विशुद्धं, विचिन्त्य मध्ये विशदं विशोकं - Meditate upon That Unmanifest हृत् पुण्डरीकं that already exists deep within yourself.

In Vedic language, हृत् indicates heart and head - emotion and intellect together.

पुण्डरीक is The Lotus Flower in full bloom, indicating पूर्ण आनन्द स्वरूप आत्मा - The Pure Consciousness because of which alone one is conscious of anything and everything, including nothing. For example, you are conscious of many things while you are awake. In deep sleep, you are still conscious, but you are conscious of nothing.

मध्ये indicates That innermost unmanifest Conscious Being, The प्रत्यग आत्मा, which is the center of all centers of perception, feelings, emotions, thoughts, etc. Thus विचिन्त्य मध्ये हृत् पुण्डरीकं means meditate upon That प्रत्यग आत्मा - That Pure Unmanifest Conscious Being, deep within yourself.

Can one really meditate upon something which is unmanifest? Yes, one can. How? By one's बुद्धि - by knowledge and through pointers to That Knowledge.

Here is a simple example. Consider a perfect circle. It has a real center, because there can be no circle without a center - it is a matter of knowledge. Now where is the center of the circle? The center is a point, with no dimensions, and hence unmanifest. Then how do you locate the center? All radius lines drawn from any location on the circumference of the circle meet at the same ONE center. These radius lines are the arrow marks pointing to the same ONE center. This is also a matter of knowledge. Now, in order to indicate the location of the center, one may put a pencil mark, a dot, where all the radius lines appear to meet.

Is that dot the center of the circle? No, because even the dot has dimensions. One may mark the center of the first dot by a second dot, the center of the second dot by a third dot and so on, until finally, at the center of all center-dots, the dot vanishes, leaving only the dotless reality of the Unmanifest center of the circle. That center of all centers is indicated here by the word मध्ये - which is the innermost unmanifest center.



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One's बुद्धि can recognize the reality of That innermost center by virtue of one's knowledge about the circle and radius lines. Further, all radius lines being arrows pointing to the same ONE Reality of the center of the circle, there can be any number of such arrow pointers, each being different from the other, and many pairs being diametrically opposite to each other, but still pointing to the same ONE unmanifest Reality.

The mode of recognition of That Unmanifest हृत् पुण्डरीकं, The प्रत्यग आत्मा - The Pure Self I, is similar, but far more comprehensive. By the knowledge of the आत्मा gained from ब्रह्मविद्या, and with the help of many different Upanishad pointers to that आत्मा, one recognizes आत्मा as प्रज्ञानं ब्रह्म - The Pure Consciousness in oneself, and in every self, by one's विवेक बुद्धि. The teacher now proceeds to give several such pointers to help Ashvalayana, the meditator, to recognize That innermost objectless Pure Consciousness within oneself. That Pure Consciousness is

विरजं विशुद्धं विशदं विशोकं

विरजं - untainted by the agitations of the mind and disturbances of the intellect

विशुद्धं - It is absolutely Pure, Being The Whole, ONE without a second. It has nothing other than Itself, and hence It is absolutely Pure

विशदं - It is absolutely clear, being ONE which illuminates everything else

विशोकं - It is absolutely free from any sorrow or grief, being independent of one's mind and बुद्धि. Further

अचिन्त्यं अव्यक्तं अनन्त रूपं

अचिन्त्यं - It is not an object of thought. It is beyond the reach of thoughts

अव्यक्तं - It is not an object recognizable by senses

अनन्त रूपं - Its form is endless and unlimited, being in everything and everywhere at all times in Unmanifest state. Further



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शिवं प्रशान्तं अमृतं ब्रह्मयोनिं

शिवं - It is ever-auspicious, Absolute Happiness

प्रशान्तं - It is Absolute Peace, being ever-quiet, alert and vigilant

अमृतं - It is ever-Immortal, never subject to change, never subject to time

ब्रह्मयोनिं - It is the very womb of the Creator, meaning, It is the cause for this entire creation

तथा - Similarly

आदि मध्यान्त विहीनमेकं विभुं चिदानन्दं अरूपं अद्भुतं

आदि मध्य अन्त विहीनं - It is without any beginning, middle or end, being infinite in all dimensions

एकं - It is ONE without a second. It is पूर्ण - The all-inclusive Whole, The Total

विभुं - It is all-pervading. It is everywhere, in everything.

चिदानन्दं - It is Total Awareness, Pure Consciousness, The Pure SELF I, whose very nature is Absolute Bliss

अरूपं - It is Formless, Limitless

अद्भुतं - It is Wonder beyond all description

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तं

उमासहायं परमेश्वरं - It is also उमा and परमेश्वर together, प्रकृति and पुरुष together, The manifest and Unmanifest together

प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तं - It is also The Ever Peaceful, Ever Auspicious Lord Siva, whom we worship in the name and form as Trilochana and Neelakanta

ध्यात्वा मुनिर्गच्छति भूतयोनिम् समस्त साक्षिम् तमसः परस्तात्

ध्यात्वा - So meditating upon That प्रत्यग आत्मा - Innermost Consciousness



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मुनिः भूतयोनिम् गच्छति - The meditator goes to, reaches भूतयोनिम् - the cause of all beings, The ब्रह्मन् Itself, which is

समस्त साक्षिम् तमसः परस्तात् -The Ever-present Witness of everything, and which is beyond both darkness and light. As Pure Awareness, you are beyond darkness and light, being aware of both That Pure Awareness, The Innermost Self I in yourself is indeed That परात्पर पुरुष you seek. Further, pointing to That हृत् पुण्डरीकं - The Pure Consciousness, The Pure Awareness, The Pure Self I in oneself, the Teacher says:

स ब्रह्मा स शिवःसेन्द्रः सोऽक्षरः परमः स्वराट्

स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः

स ब्रह्मा - That is ब्रह्मा, The Creator

स शिवः - That is Lord Shiva in Whom ultimately everything gets resolved

स इन्द्रः - That is Lord Indra Whom we worship in all rituals

स अक्षरः - That is The Changeless Eternal Truth

स परमः - That is The Supreme Absolute Reality

स स्वराट् - That is Infinite Consciousness that functions in every Being. It is Self-luminous

स एव विष्णुः - That is The All-pervading महा विष्णु

स प्राणः - That is प्राण - life in every living Being

स कालः - That is Time

स अग्निः - That is Agni - The Fire

स चन्द्रमाः - That is The Moon. In other words, That is everything. Further

स एव सर्वम् यत् भूतं यच्च भव्यं सनातनम् ।

ज्ञात्वा तं मृत्युं अत्येति नान्यः पन्था विमुक्तये ॥



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स एव सर्वम् यत् भूतं यच्च भव्यं - That Transcendental Consciousness alone is all that was in the past, and all that will ever be in the future

सनातनम् - That is Eternal

ज्ञात्वा तं मृत्युं अत्येति - The person who comes to recognize and reach That आत्मा, who becomes ONE with That आत्मा, and who comes to recognize everything in the plane of Infinite Consciousness, that person crosses death. That person becomes Immortal.

न अन्यः पन्था विमुक्तये - There is no other way for Total Liberation. Recognition of The Great Self I in oneself, transcending all that is transient in this body, is the only way to gain अमृतत्वं - the state of Immortality, Total Liberation.

सर्वं भूतस्थं अत्मानं सर्वभूतानि च आत्मनि  
संपश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥

सर्वं भूतस्थं अत्मानं सर्वभूतानि च आत्मनि संपश्यन् - Again, clearly seeing, recognizing ONESELF in all beings, and all beings in ONESELF

ब्रह्म परमं याति - one goes, one reaches That Limitless ब्रह्मन् - That परात्पर पुरुष

न अन्येन हेतुना - not by any other means

Only by recognizing the same Pure Consciousness, The Pure Self I in every being, can one see ONESELF in all beings, and all beings in ONESELF. Such recognition is possible only by one's बुद्धि, by the Knowledge of ब्रह्मन् as सत्यं ज्ञानं अनन्तं ब्रह्म, and the various Upanishad pointers to That ब्रह्मन् as indicated in the process of meditation described above.

Listening to, and totally following the content of all these teachings, Ashvalayana is still in deep meditation. The teaching continues, which we will see next time.