



ब्रह्मविद्या Brahma Vidya

Kaivalya Upanishad

केवल्य उपनिषत्

Volume 4

त्रिषु धामासु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ 18

मय्येव सकलं जातं मयि सर्वम् प्रतिष्ठितम् ।
मयि सर्वम् लयं याति तत् ब्रह्म अद्वयं आस्म्यहम् ॥ 19

अणोरणीयान् अहं एव तद्वत्
महानहं विश्वमहं विचित्रं ।
पुरातनोऽहं पुरुषोहं ईशो
हिरण्मयोऽहं शिवरूपं अस्मि ॥ 20

अपाणिपादोऽहं अचिन्त्य शक्तिः
पश्यामि अचक्षुः स शृणोमि अकर्णः
अहं विजानामि विविक्त रूपो
न चास्ति वेत्ता मम चित् सदाऽहम् ॥ 21

वेदैरनेकेः अहं एव वेद्यो
वेदान्तकृत् वेदविदेव चाहम् ।
नपुण्यपापे मम नास्ति नाशो
ने जन्म देहेन्द्रिय बुद्धिरस्ति ॥ 22



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न भूमिरापो न च वह्निरस्ति
नचानिलो मेऽस्ति न चाम्बरं च ।

एवं विदित्वा परमात्मरूपं
गुहाशयं निष्कलं अद्वितीयं ॥ 23

समस्तसाक्षिम् सदसद्विहीनं
प्रयाति शुद्धं परमात्मरूपम् ॥ 24

ॐ शान्तिः शान्तिः शान्तिः

As we saw last time, having absorbed the entire content of the words of his teacher, Ashvalayana finds himself naturally and spontaneously released from all bondages, and he recognizes himself as ब्रह्मेवाहं अस्मि - I am indeed ब्रह्मन् Itself. Having gained That Wisdom, he now contemplates within himself on his extraordinary Self-discovery as a Self-recognized जीव, as The Pure continuous, undivided, ever-existent, Unchanging Conscious Being, as परात्पर पुरुष, as पुरुषोत्तम, The सत् चित् आनन्द स्वरूप परमात्मा, The ब्रह्मन् Itself. Being ब्रह्मन् Itself, this is how he now recognizes Himself as He is:

त्रिषु धामासु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ 18

चिन्मात्रोऽहं - I am That objectless infinite unchanging conscious Being, which illuminates all objects of awareness everywhere. I am That Pure Consciousness Itself.

अहं सदाशिवः - I am, at all times, The Ever-auspicious, Absolute Happiness, Absolute Fullness, पूर्णम् - Absolute Reality behind this entire creation



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त्रिषु धामासु - In all the three states of existence and experience, namely the waking, the dreaming and the deep-sleep states, and also in all the three in-between states of existence and experience

यद्भोग्यं यद्भवेत् - whatever is, or whatever can be the kind of experience

यद्भोक्ता यद्भवेत् - whatever is, or whatever can be, the role played by the experiencer

यद्भोगश्च यद्भवेत् - whatever is, or whatever can be the object of experience in all of them

चिन्मात्रःअहं - I remain as That Pure Infinite, Unchanging Consciousness Itself. At the same time

तेभ्यः विलक्षणः अहं - I, as That Pure Consciousness, am uniquely distinct from, and totally independent of all kinds of experiences, all kinds of experiencers, and all kinds of objects of experience. I, as Pure Consciousness Itself, transcend all of them

साक्षी अहं - as That Pure Conscious Being, I am The Ever-present Witness in all states of existence, for all forms of experience. Further

मय्येव सकलं जातं मयि सर्वम् प्रतिष्ठितम् ।

मयि सर्वम् लयं याति तत् ब्रह्म अद्वयं आस्म्यहम् ॥ 19

मय्येव सकलं जातं - This entire creation is born of ME, The Pure Infinite Consciousness alone

मयि सर्वम् प्रतिष्ठितम् - This entire creation and everything in it, have their being in ME, The Pure Infinite Consciousness, I am

मयि सर्वम् लयं याति - This entire creation and everything in it ultimately resolve into ME, The Pure Infinite Consciousness that I am

तत् अद्वयं ब्रह्म अहम् अस्मि - I am That ब्रह्मन्, which is अद्वयं पूर्णम् ONE without a second, ONE which is all-inclusive, all-pervasive. I am ब्रह्मा, विष्णु and शिव all in ONE. Further



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अणोरणीयान् अहं एव तद्वत्
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पुरातनोऽहं पुरुषोहं ईशो
हिरण्मयोऽहं शिवरूपं अस्मि ॥

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अणोः अणीयान् तद्वत् अहं एव - That which is smaller than the smallest particle of matter one can think of, That is what I am. At the same time

महान् अहं अस्मि - I am महान् without qualification, which means I am bigger than the biggest one can think of.

I am smaller than the smallest, and at the same time, bigger than the biggest that one can think of, which means that I have no dimensions. Again

विश्वमहं विचित्रं - विश्व विचित्रं अहं अस्मि - This entire amazingly variegated Universe, That is what I am. Further

पुरातनोऽहं पुरातनः अहं अस्मि - I am ancient at all times. I am Eternal. There is no date of birth for me, I am unborn.

पुरुषोहं अस्मि - I am That परत्पर पुरुष, The पूर्ण पुरुष, The पुरुषोत्तम. I am The Whole, All-inclusive, All-pervasive, Undivided and Indivisible Being.

ईशः अहं अस्मि - I am The Lord of everything. I am परमेश्वर Itself

हिरण्मयोऽहं अस्मि - I am हिरण्मय - The Totality of All-knowledge

शिवरूपं अस्मि - I am the very manifestation of Lord Shiva, Ever-auspicious
ब्रह्मानन्दं, Absolute Happiness, The Absolute Reality behind all existence, That is what I am. Further,

अपाणिपादोऽहं अचिन्त्य शक्तिः

पश्यामि अचक्षुः स शृणोमि अकर्णः



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अहं विजानामि विविक्त रूपो

न चास्ति वेत्ता मम चित् सदाऽहम् ॥ 21

All these hands, legs, eyes, ears, mind, बुद्धि, etc., they all belong to this body. I am not the body. I am चिन्मात्रः - That Pure objectless Infinite Unchanging Consciousness. Being so

अपाणिपादः अहं अचिन्त्य शक्तिः - Without hands and legs, I am Limitless Power beyond comprehension

स (अहं) पश्यामि अचक्षुः शृणोमि अकर्णः - Without eyes I, as Pure Consciousness (सः), see all that is to see, and without ears, I hear all that is to hear

अहं विजानामि विविक्त रूपः - I am Formless, but, as Pure Consciousness, I illuminate all the varieties of forms in this creation. I am the Knower of all forms in this creation. I am the Knower of all forms in all details, but

न च अस्ति वेत्ता मम - there is no one who knows Me, My true nature. I am not an object of knowledge for any one

चित् सदाऽहम् सदा अहम् चित् स्वरूपः - at all times, I remain as the Pure Objectless, All-pervasive, manifest and unmanifest Consciousness Itself. Further

वेदैरनेकेः अहं एव वेद्यो

वेदान्तकृत् वेदविदेव चाहम् ।

नपुण्यपापे मम नास्ति नाशो

ने जन्म देहेन्द्रिय बुद्धिरस्ति ॥ 22

वेदैः अनेकेः अहं एव वेद्यः - By the study of all the Vedas and the Upanishads, I alone am the ONE to be known, understood, appreciated and recognized. All the देवताs mentioned in the Vedas and all the rituals described in the Vedas are all meant to gain knowledge about Myself only. Not only that



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वेदान्तकृत् च अहम् - I am the author of all the Vedas and the Upanishads. I am the ONE who is the initiator of वेदान्त अर्थ संप्रदाय कृत् - the tradition of teaching the meaning of the Vedas and the Upanishads, which means, I am Sri Narayana, the author and The Original Teacher of all The Vedas and the Upanishads

वेदवित् एव च अहं - naturally, I am The ONE who knows the meaning of all the Vedas and the Upanishads. The ONE who gains the Knowledge of the Vedas and the Upanishads is also Myself, because, as the Upanishad says ब्रह्मवित् ब्रह्मेव भवति - The Knower of ब्रह्मन् becomes ब्रह्मन्, is ब्रह्मन् Itself.

नपुण्यपापे मम अस्ति - To ME, there is neither पुण्य nor पाप. I have no कर्म or कर्मफल. Hence I have no वासनाs either

मम नास्ति नाशः - There is no death or destruction for ME. I am Immortal.

न जन्म देहेन्द्रिय बुद्धिः मम अस्ति - There is no birth, body, organs of perception and action, mind, बुद्धि, etc. for ME. I have no शरीर - no body vehicle.

चिन् मात्रः अहं - I am The Pure Conscious Being, The Pure Consciousness Itself.
Further

न भूमिरापो न च वह्निरस्ति
नचानिलो मेऽस्ति न चाम्बरं च ।

एवं विदित्वा परमात्मरूपं
गुहाशयं निष्कलं अद्वितीयं ॥ 23

समस्तसाक्षिम् सदसद्विहीनं
प्रयाति शुद्धं परमात्मरूपम् ॥ 24

The पञ्चमहाभूताs - the five great elements आकाश, वायु, अग्नि, आपः, पृथ्वी - all of them are the constituents of this subtle and gross body. I am not any of



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them. I am not the subtle body, or the gross body. I am परमात्मा - The Pure Infinite Consciousness, The Universal SELF. For ME,

न भूमिः अस्ति - There is no earth independent of Me

न आपः अस्ति - There is no water independent of Me

न वह्निः च अस्ति - There is no fire independent of Me

न अनिलः च अस्ति - There is no air independent of Me

न अम्बरं अस्ति - Also, there is no space independent of Me

All these five great elements have their being in ME, and I exist independent of all of them. As परमात्मा, the Universal SELF, The Pure Infinite Consciousness there exists only ONE SELF, and That is आत्मा - The SELF "I".

एवं विदित्वा परमात्मरूपं - Thus recognizing the स्वरूप of परमात्मा, the true nature of ONESELF, The परमात्मा, The परात्पर पुरुष, The पुरुषोत्तम

गुहाशयं - through one's विवेक बुद्धि - faculty of understanding and discrimination

निष्कलं - recognizing That परमात्मा as ONE undivided and indivisible

अद्वितीयं पूर्णम् - All-inclusive, All-pervasive ONE without a second

समस्त साक्षिम् - That which is the witness of every event, and every experience in all states of existence

सत् असत् विहीनं - That which is neither सत् nor असत् - neither Is nor Is NOT, which means That which is not the object of one's knowledge as "something is" or "something is not". That which is neither gross body nor subtle body

शुद्धं - That which ever remains Pure, Uncontaminated and Uncontaminable

परमात्मरूपम् एवं विदित्वा - thus recognizing the true nature of ONESELF as परमात्मा



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परमात्मरूपम् प्रयाति - one reaches ONESELF, The परमात्मा. Thus knowing the true nature of ONESELF, one reaches ONESELF, one gains Self-realization and Self-recognition.

That is how Ashvalayana recognizes himself now, as a SELF-realized, SELF-recognized Pure जीव, The परमात्मा.

Here ends Ashvalayana's contemplation on Himself, on his discovery of आत्मा - The SELF "I" in himself, by himself, as Himself.

ॐ शान्तिः शान्तिः शान्तिः

Thus ends The केवल्य उपनिषत् and our own contemplation on the entire ब्रह्मविद्या Knowledge. That completes this second cycle of ब्रह्मविद्या scripture readings at this Temple.

हरिः ॐ



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Concluding Remarks

Today is a great and auspicious day for this Temple, as a Temple of ब्रह्मविद्या Knowledge.

By The Grace of Sri Krishna, The परमेश्वर, during the past, a little over 6 years, through a series of 265 short scripture readings, we have heard, with some level of understanding and appreciation, an extensive discourse on ब्रह्मविद्या knowledge, which includes the entire भगवत् गीता, together with six other Upanishads, all in their entirety, presented in a sequence of five continuous and yet distinct segments, each segment including both भगवत् गीता verses followed by other Upanishad teachings. This particular sequence of presentation contributes enormously to a better appreciation of the ब्रह्मविद्या Knowledge being communicated.

The first segment includes the भगवत् गीता Chapters 1 and 2, followed by an Introduction to Upanishads, then ईशावास्य उपनिषत् and केनोपनिषत् in that order.

The second segment includes the भगवत् गीता Chapters 3, 4, 5 and 6, followed by the entire कठोपनिषत्.

The third segment includes the भगवत् गीता Chapters 7, 8, 9, 10, 11 and 12, followed by the entire तैत्तिरीय उपनिषत्.

The fourth segment includes the भगवत् गीता Chapters 13, 14 and 15 followed by the entire मुण्डक उपनिषत्.

The fifth segment includes the भगवत् गीता Chapters 16, 17 and 18, concluding with केवल्य उपनिषत्.



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All these five segments, together, especially in the sequential order of their presentation indicated above, communicate the very essence of the entire ब्रह्मविद्या knowledge, which is our true heritage, now and for ever. I hope that both the entirety and the sequential order of the five segments indicated above will continue to be maintained in the next, and all the subsequent cycles of ब्रह्मविद्या scripture readings at this Temple.

Today is also a great and auspicious day for any mature and young person in our temple community, man or woman, who is blessed with unqualified ईश्वर भक्ति, and श्रद्धा in ब्रह्मविद्या Knowledge, and who is ready and willing to commit oneself, firmly, to the scripture reading service at this temple, on a continuing basis. Certainly, this is not a trivial commitment. Still, I do hope that some appropriate person in our Temple community does volunteer for this ईश्वर कर्म, fully recognizing it as the greatest service one can do to oneself. In the mean while, I have been asked to continue this service for the time being. I will do so, naturally, as long as it is necessary, or as long as my body can, whichever happens earlier.

Today is also particularly a great and auspicious day for myself, personally. I wish to take this opportunity to express my deep appreciation and gratitude to our temple administration for letting me present these scripture readings for the past so many years. By these scripture readings, I am fulfilled beyond words.

I also wish to take this opportunity to express my deep admiration, appreciation and respect for the few individuals in our temple community, who, in the midst of their own very busy daily lives, have, of their own accord, taken the time and effort to transcribe, thousands of pages of hand-written scripture readings, involving both Sanskrit and English words, presented in a conversational language, into clearly readable printed format. I have already seen over 2000 printed pages of Pure ब्रह्मविद्या Knowledge made available for anyone who seeks such knowledge. A self-undertaken work of such complexity and magnitude can be accomplished only by those naturally blessed with genuine dedication to ब्रह्मविद्या knowledge, which is indeed our most precious heritage. I wish to say नमस्कार् to those few individuals,



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नमस्कार् again and again, for their extraordinary dedication and accomplishment.
May the blessings of Sri Krishna be ever with them.

Finally, I wish to take this opportunity to personally address every one assembled here today, and also all the others who may have been present during scripture reading times on any of the Sundays of the past several years. I wish to do नमस्कार् to every one of you, and also to every one of them, both individually and collectively, नमस्कार्, again and again, and say "Thank you for listening".

That is all I have to say today. The third cycle of ब्रह्मविद्या knowledge scripture readings will commence two weeks from today. Let us now conclude this session as usual.