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## ब्रह्मविद्या Brahma Vidya

### Kaivalya Upanishad

### कैवल्य उपनिषत्

### Volume 2

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

अधीहि भगवन् ब्रह्मविद्यां वरिष्ठां *adhīhi bhagavan brahma vidyām varīṣṭhām* -

Please teach me That Exalted ब्रह्मविद्या *brahma vidyā* Knowledge by which one can quickly overcome all obstacles to the realization of That Knowledge and reach The परात्पर पुराष *paratpara puruṣa* - The पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar*, naturally and spontaneously. The Teacher responds by saying:

श्रद्धा भक्ति ध्यान योगत् *śraddhā bhakti dhyāna yogat* - The Knowledge that you are seeking is something that you have to learn to discover by yourself, in yourself, through श्रद्धा *śraddhā*, भक्ति *bhakti* and ध्यान योग *dhyāna yoga*, all together in full measure.

Having said that, the Teacher now proceeds to describe how to get started in such ध्यान योग *dhyāna yoga*. The Teacher says:

विविक्त देशेच सुखासनस्थः शुचिः समग्रीव शिरः शरीरः ।  
*vivikta deśeca sukhāsanasthaḥ śuciḥ samagrīva śiraḥ śarīraḥ |*  
अत्याश्रमस्थ सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ।  
*atyāśramastha sakalendriyāṇi nirudhya bhaktyā svagurum praṇamya |*  
हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकं ॥ 5  
*hṛtpuṇḍarīkaṁ virajaṁ viśuddhaṁ vicintya madhye viśadaṁ viśokaṁ ||*

अचिन्त्यं अव्यक्तं अनन्त रूपं शिवं प्रशान्तं अमृतं ब्रह्मयोनिं ।  
*acintyaṁ avyaktaṁ ananta rūpaṁ śivaṁ praśāntaṁ amṛtaṁ brahma yonim |*

तथाऽऽदि मध्यान्त विहीनमेकं विभुं चिदानन्दं अरूपं अद्भुतं ॥

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*tathādi madhyānta vihīnamekaṁ vibhuṁ cidanandaṁ arūpaṁ adbhutaṁ ॥*

उमा सहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तं ।

*umā sahāyaṁ parmeśvaraṁ prabhuṁ trilocaṇaṁ nilakaṇṭhaṁ praśāntaṁ ।*

ध्यात्वा मुनिर्गच्छति भूतयोनिम् समस्त साक्षिम् तमसः परस्तात् ॥ 7

*dhyātvā munirgacchati bhūtayonim samasta sākṣim tamaśḥ parastāt ॥*

स ब्रह्मा स शिवःसेन्द्रः सोऽक्षरः परम स्वराट्

*sa brahmā sa śivaḥsendraḥ so'kṣaraḥ parama svarāt*

स एव विष्णुः स प्राणःस कालोऽग्निः स चन्द्रमाः ॥ 8

*sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāḥ ॥*

स एव सर्वम् यत् भूतं यच्च भव्यं सनातनं ।

*sa eva sarvam yat bhūtaṁ yacca bhavyaṁ sanātanaṁ ।*

ज्ञात्वा तं मृत्युं अत्येति नान्यः पन्था विमुक्तये ॥ 9

*jñātvā taṁ mṛtyuṁ atyeti nānyaḥ panthā vimuktye ॥*

सर्वं भूतस्थं आत्मानं सर्वभूतानि च आत्मनि

*sarva bhūtasthaṁ ātmānaṁ sarvabhūtāni ca ātmani*

संपश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ 10

*sampaśyan brahma paramaṁ yāti nānyena hetunā ॥*

This is a short exposition on ध्यानयोग *dhyāna yoga* - meditation and contemplation on परमेश्वर *parameśvar*. The teacher first describes how to get started in ध्यानयोग *dhyāna yoga*, and then tells what is to be meditated upon.

The one who meditates upon That परात्पर पुरुष *paratpara puruṣa* - The Unmanifest, All-inclusive परमेश्वर *parameśvar* with पूर्ण श्रद्धा ज्ञान लक्षण ईश्वर भक्ति *pūrṇa śraddhā jñāna lakṣaṇa īśvara bhakti* and सर्व कर्म फल त्याग बुद्धि *sarva karma phala tyāga buddhi* is a मुनि *muni* - मनन शीलः *manana śīlaḥ* - one who can steadily concentrate and reflect, and hence fit to meditate and contemplate on परमेश्वर *parameśvar*. Even as the teacher is describing a मुनि *muni* - a successful meditator on परमेश्वर *parameśvar*, simultaneously, Ashvalayana is engaging himself in such meditation and contemplation on परमेश्वर *parameśvar*.



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

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

सुख आसन स्थः *sukha āsana sthaḥ* - 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 *śuciḥ* - 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 *bhajan* or ritual, prior to meditation, to invoke an atmosphere of auspiciousness in the mind and बुद्धि *buddhi*. 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 *parameśvar*. Therefore

विविक्त देशे च सुखासनस्थः शुचिः *vivikta deśeca sukhāsanasthaḥ śuciḥ* - In a quiet and clean place, at a quiet time, with a quiet mind and बुद्धि *buddhi*, seated comfortably and invoking an atmosphere of auspiciousness in the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, the meditator is getting ready to begin meditation on परमेश्वर *parameśvar*. In further preparation for such meditation,

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

अत्याश्रमस्थः *atyāśramasthaḥ* - for the period of meditation, be in अति आश्रम *ati āśrama*- The last आश्रम *āśrama*, the संन्यास आश्रम *sanyāsa āśram*, in terms of attitude.

The संन्यास आश्रम *sanyāsa āśram* is the stage of absolute retirement from all worldly involvements. At this stage of life, one naturally frees oneself from playing any role in



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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 *parātpara puruṣa*. The परमेश्वर *parameśvar* 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 *brahmacarya āśram* 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 *atyāśrama* - The संन्यास आश्रम *sanyāsa āśram* in attitude, which means you should completely detach yourself from all worldly roles, relationships and possessions. That is अत्याश्रमस्थः *atyāśramasthaḥ* - being in अत्याश्रम *atyāśrama*.

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

भक्त्या स्वगुरुं प्रणम्य *bhaktiyā svagurum praṇamya* - clearly understanding that स्वगुरु *svaguru* - one's own teacher is really only परमेश्वर *parameśvar* Itself, already in oneself. Therefore, do नमस्कार *namaskar* to परमेश्वर *parameśvar* in the form of your इष्टदेवता *iṣṭa devatā*, with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* - total surrender to परमेश्वर *parameśvar*.

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

हृत् पुण्डरीकं विरजं विशुद्धं *hṛt puṇḍarīkaṁ virajaṁ viśuddham*, विचिन्त्य मध्ये विशदं विशोकं *vicintya madhye viśadaṁ viśokaṁ* - Meditate upon That Unmanifest हृत् पुण्डरीकं *hṛt puṇḍarīkaṁ* that already exists deep within yourself.

In Vedic language, हृत् *hṛt* indicates heart and head - emotion and intellect together. पुण्डरीक *puṇḍarīka* is The Lotus Flower in full bloom, indicating पूर्ण आनन्द स्वरूप आत्मा *pūrṇa ānanda svarūpa ātmā* - The Pure Consciousness because of which



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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 *madhye* indicates That innermost unmanifest Conscious Being, The प्रत्यग आत्मा *pratyaga ātmā*, which is the center of all centers of perception, feelings, emotions, thoughts, etc. Thus विचिन्त्य मध्ये हृत् पुण्डरीकं *vicintya madhye hṛt puṇḍarikam* means meditate upon That प्रत्यग आत्मा *pratyaga ātmā* - 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 *buddhi* - 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 *madhye* - which is the innermost unmanifest center.

One's बुद्धि *buddhi* 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 *hṛt puṇḍrikam*, The प्रत्यग आत्मा *pratyaga ātmā* - The Pure Self I, is similar, but far more comprehensive. By the knowledge of the आत्मा *ātmā* gained from ब्रह्मविद्या *brahmavidyā*, and with the



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help of many different Upanishad pointers to that आत्मा *ātmā*, one recognizes आत्मा *ātmā* as प्रज्ञानं ब्रह्म *prajñānam brahma* - The Pure Consciousness in oneself, and in every self, by one's चिवेक बुद्धि *viveka buddhi*. 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 *virajam̐ viśudhdam̐ viśadam̐ viśokam̐*

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

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

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

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

अचिन्त्यं अव्यक्तं अनन्त रूपं *acintyam̐ avyaktam̐ ananta rūpam̐*

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

अव्यक्तं *avyaktam̐* - It is not an object recognizable by senses

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

शिवं प्रशान्तं अमृतं ब्रह्मयोनिं *śivam̐ praśāntam̐ amṛtam̐ brahmayonim̐*

शिवं *śivam̐* - It is ever-auspicious, Absolute Happiness

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

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

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

तथा आदि *tathā ādi* - Similarly

आदि मध्यान्त विहीनमेकं विभुं चिदानन्द अरूपं अद्भुतं *ādi madhyānta vihīnamekam̐ vibhum̐ cidānanda arūpam̐ adbhutam̐*



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आदि मध्य अन्त विहीनं *ādi madhya anta vihinam* - It is without any beginning, middle or end, being infinite in all dimensions

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

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

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

अरूपं *arūpaṁ* - It is Formless, Limitless

अद्भुतं *adbhutam* - It is Wonder beyond all description

उमा सहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तं *umā sahāyaṁ parameśvaraṁ prabhum trilocanaṁ nilakaṇṭhaṁ praśāntaṁ*

उमा सहायं परमेश्वरं *umā sahāyaṁ parameśvaram* - It is also उमा *umā* and परमेश्वर *parameśvar* together, प्रकृति *prakṛti* and पुरुष *puruṣa* together, The manifest and Unmanifest together

प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तं *prabhum trilocanaṁ nilakaṇṭhaṁ praśāntaṁ* - 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 *dhyātvā munir gacchati bhūtayonim samasta sākṣim tamaśḥ parastāt*

ध्यात्वा *dhyātvā* - So meditating upon That प्रत्यग आत्मा - Innermost Consciousness

मुनिः भूतयोनिम् गच्छति *munih bhūtayonim gacchati* - The meditator goes to, reaches भूतयोनिम् *bhūtayonim* - the cause of all beings, The ब्रह्मन् *brahman* Itself, which is

समस्त साक्षिम् तमसः परस्तात् *samasta sākṣim tamaśḥ parastāt* - 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 *parātpar puruṣa* you seek. Further, pointing to That हृत् पुण्डरीकं *hṛt puṇḍarikam* - The Pure Consciousness, The Pure Awareness, The Pure Self I in oneself, the Teacher says:



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स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट्  
*sa brahmā sa śivaḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ*  
स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः  
*sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāḥ*

स ब्रह्मा *sa brahmā* - That is ब्रह्मा *brahmā*, The Creator

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

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

स अक्षरः *sa akṣaraḥ* - That is The Changeless Eternal Truth

स परमः *sa paramaḥ* - That is The Supreme Absolute Reality

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

स एव विष्णुः *sa eva viṣṇuḥ* - That is The All-pervading महा विष्णु *maha viṣṇu*

स प्राणः *sa prāṇaḥ* - That is प्राण *prāṇa* - life in every living Being

स कालः *sa kālah* - That is Time

स अग्निः *sa agniḥ* - That is Agni - The Fire

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

स एव सर्वम् यत् भूतं यच्च भव्यं सनातनं ।

*sa eva sarvam yat bhūtaṁ yacca bhavyaṁ sanātanaṁ ।*

ज्ञात्वा तं मृत्युं अत्येति नान्यः पन्था विमुक्तये ॥

*jñātvā taṁ mṛtyuṁ atyeti nānyaḥ panthā vimuktaye ॥*

स एव सर्वम् यत् भूतं यच्च भव्यं *sa eva sarvam yat bhūtaṁ yacca bhavyaṁ* -  
That Transcendental Consciousness alone is all that was in the past, and all that will  
ever be in the future

सनातनं *sanātanaṁ* - That is Eternal





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

न अन्यः पन्था विमुक्तये *na anyah panthā vimuktaye* - 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 *amṛtatvaṁ* - the state of Immortality, Total Liberation.

सर्वं भूतस्थं आत्मानं सर्वं भूतानि च आत्मनि  
*sarva bhūtasthaṁ ātmānaṁ sarva bhūtāni ca ātmani*  
संपश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥  
*saṁpaśyan brahma paramaṁ yāti nānyena hetunā ॥*

सर्वं भूतस्थं आत्मानं सर्वं भूतानि च आत्मनि संपश्यन् *sarva bhūtasthaṁ ātmānaṁ sarva bhūtāni ca ātmani saṁpaśyan* - Again, clearly seeing, recognizing ONESELF in all beings, and all beings in ONESELF

ब्रह्म परमं याति *brahma paramaṁ yāti* - one goes, one reaches That Limitless ब्रह्मन् *brahman* - That परात्पर पुरुष *parātpara puruṣa*  
न अन्येन हेतुना *na anyena hetunā* - 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 *buddhi*, by the Knowledge of ब्रह्मन् *brahman* as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, and the various Upanishad pointers to That ब्रह्मन् *brahman* 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.