



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Kaivalya Upanishad

कैवल्य उपनिषत्

Volume 3

आत्मानं अरणिं कृत्वा प्रणवं च उत्तरारिणीम्
ātmanam araṇim kṛtvā praṇavam ca uttarāriṇim
ज्ञान निर्मथन अभ्यासात् पाशं दहति पण्डितः ॥ 11
jñāna nirmathana abhyāsāt pāśam dahati paṇḍitaḥ ॥

स एव माया परिमोहितात्मा शरीरं आस्थाय करोति सर्वम् ।
sa eva māyā parimohitātmā śarīram āsthāya karoti sarvam ।
स्त्री-अन्नपानादि विचित्र भोगैः स एव जाग्रत् परितृप्तिमेति ॥ 12
strī-annapānādi vicitra bhogaiḥ sa eva jāgrat paritṛptimeti ॥

स्वप्ने स जीवः सुख दुःख भोक्ता स्वमायया कल्पित जीवलोके ।
svapne sa jīvaḥ sukha duḥkha bhoktā svamāyayā kalpita jīvaloke ।
सुषुप्ति काले सकले विलीने तमोभिभूतः सुरव्ररूपनेति ॥ 13
susupti kāle sakale vilīne tamobhibhūtaḥ suravrarūpaneti ॥

पुनश्च जन्मान्तर कर्म योगात् स एव जीवः स्वपिति प्रबुद्धः ।
punaśca janmāntara karma yogāt sa eva jīvaḥ svapiti prabuddhaḥ ।
पुरत्रये क्रीडति यश्च जीवः ततस्तु जातं सकलं विचित्रं ।
purtraye krīḍati yaśca jīvaḥ tatastu jātam sakalam vicitraḥ ।
आधारमानन्दमखण्डबोधं यस्मिन् लयं याति पुरत्रयं च ॥ 14
ādhāram ānandam akhaṇḍa bodham yasmin layam yāti puratrayam ca ॥

एतस्मात् जायते प्राणः मनः सर्वेन्द्रियाणि च ।
etasmāt jāyate prāṇaḥ manaḥ sarvendriyāṇi ca ।
खं वायुः ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ 15
kham vāyuḥ jyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥

यत् परं ब्रह्म सर्वात्मा विश्वस्य आयतनं महत् ।
yat param brahma sarvātmā viśvasya āyatanam mahat ।
सूक्ष्मात् सूक्ष्मतरं नित्यम् तत् त्वं एव त्वं एव तत् ॥ 16
sūkṣmāt sūkṣmataram nityam tat tvam evam tvam evam tat ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

sūkṣmāt sūkṣmataram nityam tat tvam eva tvam eva tat ॥

जाग्रत् स्वप्न सुषुप्त्यादि प्रपञ्चं यत् प्राकाशते

jāgrat svapna susuptyādi prapañcam yat prakāśate

तत् ब्रह्माहं इति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥

17

tat brahmāham iti jñātvā sarva bandhaiḥ pramucyate ॥

Simultaneously following, in all details, the instructions of the teacher, Ashvalayana is still in the process of meditation and contemplation on आत्मा ātmā - The परात्पर पुरुष parātpara puruṣa, The परमेश्वर parameśvar, The सत् चित् आनन्द स्वरूप ब्रह्मन् sat cit ānand svarūp brahman already in oneself. But his अन्तःकरण antaḥ karaṇa - his mind and बुद्धि buddhi has not yet reached That ब्रह्मन् brahman, because of his own internal obstacles in the form of still lingering worldly bondages of many kinds. The teacher recognizes this difficulty.

In order to help the student to gain total freedom from all such worldly bondages, the teacher now leads the student further in the process of contemplation on आत्मा ātmā, using a familiar Vedic ritual, to illustrate the process. This ritual is called ज्ञान निर्मथनं jñāna nirmathanam "Churning out the Fire of Wisdom in one's बुद्धि buddhi "

In the Vedic age, every time people perform a Havan कर्म karma, they freshly create the fire to light up the fuel pile in the Havan kund. The process of creating this fire is itself a very significant ritual, and the process is also simple. Sparks of fire are generated by the friction caused by rubbing two small blocks of wood. That fire is caught by a piece of cotton, which is then transferred into the fuel pile in the Havan kund. The process of generating the initial sparks of fire is the ritual here. This is how they do.

Two small flat circular blocks of wood are held, one above the other, with the flat surfaces in contact. Each block of wood is called अरणि araṇi. Thus there is a lower अरणि araṇi and there is an upper अरणि araṇi. Each block of wood has a hole scooped at the center, to accommodate a perpendicular wooden rod, which is firmly fixed into the hole of the lower अरणि araṇi. The rod snugly passes through the hole of the upper अरणि araṇi. A length of rope is wound, a few times, around the rod. One ब्रह्मचारि brahmachāri - a Vedic student, firmly holds the upper अरणि araṇi by his



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

hand, and another ब्रह्मचारि *brahmacāri* rotates the lower अरणि *araṇi* and rubs the upper अरणि *araṇi* by pulling the rope around the rod, back and forth, exactly like what we do in churning butter in a milk pot. Both the ब्रह्मचारिs *brahmacāris* chant the मन्त्र ओं, ओं, ओं *mantra om, om, om...* repeatedly as the rod turns back and forth during this churning process. Out of this churning process arise sparks of fire which are recognized as The Sacred Fire of Wisdom. That is the Vedic ritual. Calling attention to this Vedic ritual, the teacher says:

आत्मानं अरणिं कृत्वा प्रणवं च उत्तरारिणीम्
ātmānaṁ araṇim kṛtvā praṇavaṁ ca uttarāriṇīm
ज्ञान निर्मथन अभ्यासात् पाशं दहति पण्डितः ॥ 11
jñāna nirmathana abhyāsāt pāśaṁ dahati paṇḍitaḥ ॥

Let us understand this - there is no ritual or Havan involved here. What is involved is only meditation and contemplation on आत्मा *ātmā*, using one's बुद्धि *buddhi* faculty of understanding and discrimination, and one's ब्रह्मविद्या *brahma vidyā* knowledge on the content of the ओं *om* mantra. Mantra means word of knowledge and power. Uplifting Ashvalayana in his meditation process, the teacher says: Reset your mind. How?

आत्मानं अरणिं कृत्वा *ātmānaṁ araṇim kṛtvā* - Make your बुद्धि *buddhi* with all its notions about yourself as the lower अरणि *araṇi*, and प्रणवं च उत्तरारिणीम् *praṇavaṁ ca uttarāriṇīm* - make your knowledge about प्रणव मन्त्र ओं *praṇava mantra om*, gained from ब्रह्म विद्या *brahma vidyā* education as the upper अरणि *araṇi*.

From your ब्रह्मविद्या *brahma vidyā* Knowledge, you already know that ओं *om* is ब्रह्मन् *brahman*. ओं *om* is सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūp ātmā* - The Pure Self I, the Pure Consciousness, That परात्पर पुराष, *parātpara puruṣa*, The पुरुषोत्तम *puruṣottam*, The सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. Let That Knowledge on the content of the ओं *om* mantra be the Upper अरणि *araṇi*. Now, contemplate on that ओं *om* Knowledge. How?



ब्रह्मविद्या **Brahma Vidya**

ज्ञान निर्मथन अभ्यासात् *jñāna nirmathana abhyāsāt* - By repeated practice of churning of That Knowledge on ओं *om̐* by your बुद्धि *buddhi*. This is how you do that. All your bondages constitute the rope - the पाश *pāśa*, for the churning process. By pulling the पाश *pāśa* (the rope) back and forth, which means, by repeatedly uttering the mantra ओं, ओं, ओं *om̐, om̐, om̐...* contact your बुद्धि *buddhi* back and forth repeatedly on the content of your knowledge on ओं *om̐* mantra. That is the process of contemplation. By the repeated practice of such contemplation, sparks of the fire of wisdom will arise, and they will progressively burn the entire rope, which means, all bondages with past कर्म *karmas* and कर्म फल *karma phalas* will ultimately disappear naturally. That is how

पाशं दहति पण्डितः *pāśam dahati paṇḍitaḥ* - a wise person burns up all bondages with कर्म *karmas* and कर्म फल *karma phalas*, making the बुद्धि *buddhi* totally free to reach आत्मा *ātmā* naturally and spontaneously.

While the above illustration itself appears clear, some difficulty may be experienced in the practical process of the required contemplation, because:

- all bondages are only in one's बुद्धि *buddhi*
- all Upanishad knowledge on ओं *om̐* mantra is also in one's बुद्धि *buddhi*; and
- the fire of wisdom also has to take place in the same बुद्धि *buddhi*

When that is the case, what process of contemplation on आत्मा *ātmā* can churn the बुद्धि *buddhi* in That ओं *om̐* Knowledge, to bring about the required freedom and wisdom to the बुद्धि *buddhi*? Anticipating this question, the teacher now unfolds, in the next few verses, an appropriate process of contemplation, through अवस्थान्नय प्रक्रिया *avasthātraya prakriyā* - an analysis of the three fields of experience of an individual जीव *jīva* in the waking, dreaming and deep sleep states of existence. A clear understanding and appreciation of this analysis can churn out the required fire of wisdom. Therefore, focussing the बुद्धि *buddhi* in the 3-fold experiences in one's own daily life, in terms of the ब्रह्मविद्या *brahma vidyā* Knowledge on ओं *om̐*, is the theme



ब्रह्मविद्या Brahma Vidya

of contemplation here. Describing the जीव *jīva* in the waking state of existence, the teacher says:

स एव माया परिमोहितात्मा शरीरं आस्थाय करोति सर्वम् ।

sa eva māyā parimohitātmā śarīraṁ āsthāya karoti sarvam ।

स्त्री-अन्नपानादि विचित्र भोगैः स एव जाग्रत् परितृप्तिमेति ॥ 12

strī-annapānādi vicitra bhogaiḥ sa eva jāgrat paritṛptimeti ॥

स एव माया परिमोहित आत्मा *sa eva māyā parimohita ātmā* - That आत्मा *ātmā*, The Self I, The Pure Infinite consciousness manifesting Itself through the सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body as a जीव *jīva*, appearing as an individual person with a deluded mind and बुद्धि *buddhi* (परिमोहित आत्मा *parimohita ātmā*), completely overpowered by माया गुण वासनाs *māyā guṇa vāsanās* - the left-over impressions of one's past actions, both in this life and previous lives, that जीव *jīva*, the individual person

शरीरं आस्थाय करोति सर्वम् *śarīraṁ āsthāya karoti sarvam* - identifying oneself with the body-mind-intellect complex with all its attributes, performs all actions, all पुण्य कर्मs *puṇya karmas* and पाप कर्मs *pāpa karmas* - all good actions and bad actions; and

स एव जाग्रत् परितृप्तिमेति *sa eva jāgrat paritṛptimeti* - that same जीव *jīva*, the individual person, in the waking state of existence, as a waker, seeks to gain supreme satisfaction in life. How?

स्त्री-अन्नपानादि विचित्र भोगैः *strī-annapānādi vicitra bhogaiḥ* - By going after endless varieties of transient pleasures of various kinds, foods, drinks, etc.

Thus, the आत्मा *ātmā*, The Pure Infinite Consciousness, manifesting Itself as a जीव *jīva*, as an individual person with a deluded mind and बुद्धि *buddhi*, because of one's माया गुण वासनाs *māyā guṇa vāsanās*, identifies oneself with the body-mind-intellect complex, and all its attributes, and performs all good and bad actions. And, in its waking state of existence, as a waker, the जीव *jīva* seeks to gain supreme satisfaction in life, going after varieties of pleasures available in this transient world. Further



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

स्वप्ने स जीवः सुख दुःख भोक्ता स्वमायया कल्पित जीवलोके ।

svapne sa jīvaḥ sukha duḥkha bhoktā svamāyayā kalpita jīvaloke ।

सुषुप्तिकाले सकले विलीने तमोभिभूतः सूखरूपमेति ॥ 13

suṣuptikale sakale vilīne tamobhibhūtaḥ sūkharūpameti ॥

स्वप्ने स जीवः *svapne sa jīvaḥ* - In the dreaming state of existence, the very same जीव *jīva*, the very same individual person who was a waker before, and who is now a dreamer

सुख दुःख भोक्ता स्वमायया कल्पित जीवलोके *sukha duḥkha bhoktā svamāyayā kalpita jīvaloke* - becomes the experiencer of joy and sorrow in the dream world,

created by one's own माया गुण वासनाs *māyā guṇa vāsanās* - residual effects of one's past actions - thoughts, words and deeds.

The difference between the waking state of existence and the dreaming state of existence must be clearly understood. The world one experiences in the waking state of existence is a manifestation of the totality of all माया गुण वासनाs *māyā guṇa vāsanās* of all जीवs *jīvas* in this creation (which means that any action by any one, anywhere, at any time, leaves a continuing effect on every one in this creation) whereas the world one experiences in the dreaming state of existence is a manifestation of the माया गुण वासनाs *māyā guṇa vāsanās* of that particular जीव *jīva* only. That is the difference.

Again, the same जीव *jīva*, the same individual person

सुषुप्तिकाले *suṣupti kāle* - in the dreamless, deep-sleep state of existence, as the sleeper

सकले विलीने *sakale vilīne* - when all experiences dissolve into the consciousness of total absence of everything

(We must understand that absence of a thing is also an object of consciousness. When I say "I see nothing", I am conscious of the absence of the thing. Thus, the characteristic of the deep sleep state is the consciousness of total absence of everything - सकले विलीने *sakale vilīne*)



ब्रह्मविद्या Brahma Vidya

तमोभिभूयः *tamobhibhūyaḥ* - being overpowered by तमस् गुण *tamas guṇa* of माया *māyā* - the state of simple ignorance.

सुखरूपम् एति *sukha rūpam eti* - the जीव *jīva* enjoys a kind of सुख आनन्द *sukha ānand* - a kind of happiness in deep sleep, even though the person is blissfully unaware of that happiness while sleeping.

The जीव *jīva* went to sleep because its body required rest. After a good sleep, the जीव *jīva* - the person automatically wakes up again. Why? If the person enjoys sleeping, why does the जीव *jīva* wake up? Because it cannot sleep any more. It has कर्म *karma* to do. It came into the world only for the purpose of doing कर्म *karma* to exhaust all its वासनाs *vāsanās* - lingering impressions of past actions. Therefore,

पुनश्च जन्मान्तर कर्म योगात् स एव जीवः स्वपिति प्रबुद्धः ।

punaśca janmāntara karma yogāt sa eva jīvaḥ svapiti prabuddhah ।

पुरत्रये क्रीडति यश्च जीवः ततस्तु जातं सकलं विचित्रं ।

puratraye krīḍati yaśca jīvaḥ tatastu jātaṁ sakalaṁ vicitraṁ ।

आधारमानन्दमखण्डबोधं यस्मिन् लयं याति पुरत्रयं च ॥ 14

ādhāram ānandam akhaṇḍa bodhaṁ yasmin layaṁ yāti puratrayaṁ ca ॥

पुनः च स एव जीवः *punaḥ ca sa eva jīvaḥ* - Again, the very same जीव *jīva* - the very same individual person who was earlier the waker, then the dreamer, and then the sleeper, That very same जीव *jīva*

जन्मान्तर कर्म योगात् *janmāntara karma yogāt* - (कर्म योग *karma yoga* here is कर्म संबन्ध *karma sambandha* - connection to कर्म *karma*) because of its connection to कर्म *karma*, arising from वासनाs *vāsanās* of कर्मs *karmas* of past lives

स्वपिति प्रबुद्धः *svapiti prabuddhah* - the जीव *jīva* wakes up automatically, and that waking also is स्वपिति *svapiti* - another kind of dream, because the जीव *jīva* is not waking up to Absolute Reality, but it is waking up to this outer world of transient reality, which is only a manifestation of the totality of the वासनाs *vāsanās* of all जीवs *jīvas* in this creation.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Let us understand this clearly: The Upanishad is telling here something very significant. Even when we are awake, as we think that we are right now, we are not really awake, because we are not awake to Absolute Reality. Our waking state is only another kind of dreaming state, where we continue to be ignorant about the true nature of ourselves. The Upanishad continues:

पुरत्रये क्रीडति यश्च जीवः *puratraye krīḍati yaśca jīvaḥ* - That Pure Conscious Being, which is in every जीव *jīva*, That Pure Consciousness, The आत्मा *ātmā*, in whose presence alone the जीव *jīva* plays the role of waker, dreamer, and sleeper in the three states of existence, namely the waking state, the dreaming state and the deep sleep state respectively

ततस्तु जातं सकलं विचित्रं *tatastu jātaṁ sakalaṁ vicitraṁ* - it is from That Pure Consciousness alone, from That आत्मा *ātmā*, The Pure Self I alone, that all these amazingly varied beings, in different forms and names in this creation are born, which means that there is nothing in this creation which is independent of That आत्मा *ātmā*.

Ashvalayana is already in deep ध्यान योग *dhyāna yoga* with पूर्ण श्रद्धा *pūrṇa śraddhā*, ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* and त्याग बुद्धि *tyāga buddhi*, intently listening to and absorbing the content of every word of the teacher. By the above analytical description of the three states of existence of a जीव *jīva* - an individual person, what the teacher tells Ashvalayana is the following. The teacher says:

Recognize yourself, as you are, by your बुद्धि *buddhi*. The waker, the dreamer and the sleeper are simply different roles played by the जीव *jīva* in the three states of existence.

Please understand this. The waker is not in the dream state of experience, or in the deep-sleep state of experience. Again, the dreamer is not in the waking state of experience, or in the deep sleep state of experience; and likewise the sleeper is not in the waking state of experience, or the dreaming state of experience, but you are in all the three states of experience, which means *The waker is you, but you are not the waker. The dreamer is you, but you are not the dreamer. The sleeper is you, but you are not the sleeper.*



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Who are you, then? You are That ONE invariable conscious Being in all the three of them. While the waker, the dreamer and the sleeper are dependent on your existence, you exist in all of them, independent of all of them. As the waker, you are conscious of all the experiences in the waking state. As the dreamer, you are conscious of all the experiences in the dreaming state. And as the sleeper, you are conscious of the absence of every experience in the deep-sleep state. That Pure Consciousness in you is common in all the three fields of experience, in all the three states of existence.

As Pure Consciousness, you are in every thought, in every perception, and in every kind of cognition, and you are also in all in-between thoughts where there is no thought, in all in-between perceptions where there is no perception, and in all in-between cognitions of any kind where there is no cognition of any kind.

That unchanging, continuous, unbroken Pure Consciousness You are. Therefore, That which is indicated by the content of ॐ om̐ mantra, you are. That सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūp ātmā* you are. That सत्यं ज्ञानं अनन्तं ब्रह्म *satyam̐ jñānam̐ anantaṁ brahma* you are. You are सत्यं *satyam̐* - ever-existent Absolute Reality. You are indeed

आधारं आनन्दं अखण्ड बोधं
ādhāraṁ ānandaṁ akhaṇḍ bodhaṁ
यस्मिन् लयं याति पुरत्रयं च
yasmin layaṁ yāti pauratrayaṁ ca

You are the basis of all existence, limitless and undivided Infinite Pure Consciousness, in which all the three fields of experience, all the three states of existence resolve themselves into ONE पूर्ण आत्मा *pūrṇa ātmā* That पूर्ण आत्मा *pūrṇa ātmā* you are. Now recognize That पूर्ण आत्मा *pūrṇa ātmā* as Yourself.

एतस्मात् जायते प्राणः मनः सर्वेन्द्रियाणि च ।
etasmāt jāyate prāṇaḥ manaḥ sarvedriyāṇi ca ।
खं वायुः ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ 15
khaṁ vāyuḥ jyotirapaḥ pṛthivī viśvasya dhāriṇī ॥

It is from That Pure Consciousness alone, from That पूर्ण आत्मा *pūrṇa ātmā* alone, the प्राण *prāṇa*, the mind and बुद्धि *buddhi*, all organs of perception and action, the



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ब्रह्मविद्या Brahma Vidya

five great elements - आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ*, पृथिवी *pṛthivī* which sustain this entire universe, all of them are born. (see मुण्डक *muṇḍaka* 2-1-3)

यत् परं ब्रह्म सर्वात्मा विश्वस्य आयतनं महत् ।

yat param brahma sarvātmā viśvasya āyatanam mahat ।

सूक्ष्मात् सूक्ष्मतरं नित्यं तत् त्वं एव त्वं एव तत् ॥ 16

sūkṣmāt sūkṣmataram nityam tat tvam eva tvam eva tat ॥

यत् परं ब्रह्म *yat param brahma* - That which is The Limitless ब्रह्मन् *brahman*

सर्वात्मा *sarvātmā* - That which is The आत्मा *ātmā* - The Pure Self I of all beings,
That which is the Truth of every one and everything in this creation

विश्वस्य आयतनं महत् *viśvasya āyatanam mahat* - That which is the Abode of this
Great Universe, and at the same time

सूक्ष्मात् सूक्ष्मतरं *sūkṣmāt sūkṣmataram* - That which is more subtle than the most
subtle one can think of

नित्यं *nityam* - That which is eternal existence, unbound by time

तत् त्वं एव *tat tvam eva* - That you are, certainly so

त्वं एव तत् *tvam eva tat* - You are indeed That

Thus the teacher effectively points out the identity of Pure जीव *jīva* and परमेश्वर *paramēśvar*, and that the true nature of every individual person is परमेश्वर *paramēśvar* Itself. The teacher concludes his teaching by saying

जाग्रत स्वप्न सुषुप्त्यादि प्रपञ्चं यत् प्रकाशते ।

jāgrat svapna suṣuptyādi prapañcam yat prakāśate ।

तत् ब्रह्माहं इति ज्ञात्वा सर्वबन्धै प्रमुच्यते ॥ 17

tat brahmāham iti jñātvā sarvabandhai pramucyate ॥

यत् ब्रह्म जाग्रत स्वप्न सुषुप्त्यादि प्रपञ्चं यत् प्रकाशते *yat brahma jāgrat svapna suṣuptyādi prapañcam yat prakāśate* - That ब्रह्मन् *brahman* which illuminates



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ब्रह्मविद्या **Brahma Vidya**

the waking world, the dream world and the deep-sleep world, and also all the infinitely mixed worlds of existence and experience

तत् ब्रह्म अहं इति ज्ञात्वा *tat brahma aham iti jñātvā* - realizing That ब्रह्मन् *brahman* as The Absolute Reality of The Self I in oneself, recognizing "I am That ब्रह्मन् *brahman* "

सर्व बन्धैः प्रमुच्यते *sarva bandhaiḥ pramucyate* - one is totally released from all bondages. One gains total freedom from all bondages.

Here ends the teaching.

Even as the teacher has been unfolding This Truth, Ashvalayana, who is already in deep ध्यान योग *dhyāna yoga*, finds himself totally released from all bondages, and recognizes his identity with ब्रह्मन् *brahman* Itself.

That is the process of contemplation called ज्ञान निर्मथनं *jñāna nirmathanam* - churning out the fire of wisdom in one's बुद्धि *buddhi*. The wisdom is direct and immediate recognition of oneself as अहं ब्रह्म *aham brahma* - I am ब्रह्मन् *brahman*. The result is सर्व बन्धैः प्रमुच्यते *sarva bandhaiḥ pramucyate* - total release from all bondages. Such release is indeed मोक्ष *mokṣa* - gaining जीव ब्रह्म ऐक्यं *jīva brahma aikyam* - becoming ONE with ब्रह्मन् *brahman* Itself.

Thus Ashvalayana has now gained मोक्ष, *mokṣa* and has now become ONE with ब्रह्मन् *brahman* Itself.

We will be completing this Upanishad next time. By doing so, we will also be completing this entire second cycle of our ब्रह्मविद्या *brahma vidyā* scripture readings next time.