



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

## ब्रह्मविद्या Brahma Vidya

### Kaivalya Upanishad

### कैवल्य उपनिषत्

### Volume 4

त्रिषु धामासु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।

*triṣu dhāmāsu yadbhogyam bhoktā bhogaśca yadbhavet ।*

तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ 18

*tebhyo vilakṣaṇaḥ sāksī cinmātro'ham sadāśivaḥ ॥*

मय्येव सकलं जातं मयि सर्वम् प्रतिष्ठितं ।

*mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।*

मयि सर्वम् लयं याति तत् ब्रह्म अद्वयं आस्म्यहं ॥ 19

*mayi sarvam layam yāti tat brahma advayam āsmyaḥam ॥*

अणोरणीयान् अहं एव तद्वत् महानहं विश्वमहं विचित्रं ।

*aṇoraṇīyān aham eva tadvat mahānaḥam viśvamahaḥm vicitram ।*

पुरातनोऽहं पुरुषोऽहं ईशो हिरण्मयोऽहं शिवरूपं अस्मि ॥ 20

*purātano'ham puruṣo'ham īśo hiraṇmayo'ham śivarūpaḥm asmi ॥*

अपाणिपादोऽहं अचिन्त्य शक्तिः पश्यामि अचक्षुः स शृणोमि अकर्णः

*apāṇipādo'ham acintya śaktiḥ paśyāmi acakṣuḥ sa śrṇomi akarṇaḥ*

अहं विजानामि विविक्त रूपो न चास्ति वेत्ता मम चित् सदाहम् ॥ 21

*aham vijānāmi vivikta rūpo na cāsti vettā mama cit sadāham ॥*

वेदै नरेकैः अहं एव वेद्यो वेदान्तकृत् वेदविदेव चाहम् ।

*vedainarekaiḥ aham eva vedyo vedāntakṛt vedavideva cāham ।*

न पुण्यपापे मम नास्ति नाशो ने जन्म देहेन्द्रिय बुद्धिरस्ति ॥ 22

*na puṇyapāpe mama nāsti nāśo ne janma dehendriya buddhirasti ॥*

न भूमिरापो न च वह्निरस्ति न नचानिलो मेऽस्ति न चाम्बरं च ।

*na bhūmirāpo na ca vahnirasti na nacānilo me'sti na cāmbaraḥm ca ।*

एवं विदित्वा परमात्म रूपं गुहाशयं निष्कलं अद्वितीयं ॥ 23



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*evam veditvā paramātma rūpaṁ guhāśayaṁ niṣkalaṁ advitīyaṁ ॥*

समस्तसाक्षिम् सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ 24

*samastasākṣim sadasadvihīnaṁ prayāti śudhdaṁ paramātma rūpaṁ ॥*

ॐ शान्तिः शान्तिः शान्तिः  
*om śāntiḥ śāntiḥ śāntiḥ*

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 ब्रह्मैवाहं अस्मि *brahmaivāhaṁ asmi* - I am indeed ब्रह्मन् *brahman* Itself. Having gained That Wisdom, he now contemplates within himself on his extraordinary Self-discovery as a Self-recognized जीव *jīva*, as The Pure continuous, undivided, ever-existent, Unchanging Conscious Being, as परात्पर पुराष *paratpara puruṣ* as पुरुषोत्तम *puruṣottama*, The सत् चित् आनन्द स्वरूप परमात्मा *sat cit ānanda svarūpa paramātmā*, The ब्रह्मन् *brahman* Itself. Being ब्रह्मन् *brahman* Itself, this is how he now recognizes Himself as He is:

त्रिषु धामासु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।  
*triṣu dhāmāsu yadbhogyāṁ bhokta bhogaśca yadbhavet ।*  
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ 18  
*tebhyo vilakṣaṇaḥ sākṣī cinmātro'haṁ sadāśivaḥ ॥*

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

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

त्रिषु धामासु *triṣu dhāmāsu* - 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



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

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

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

चिन्मात्रः अहं *cinmātraḥ aham* - I remain as That Pure Infinite, Unchanging Consciousness Itself. At the same time

तेभ्यः विलक्षणः अहं *tebhyaḥ vilakṣaṇaḥ aham* - 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 *sākṣī aham* - 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 ।

*mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।*

मयि सर्वम् लयं याति तत् ब्रह्म अद्वयं आस्म्यहम् ॥ 19

*mayi sarvam layam yāti tat brahma advayaṁ āsmyaham ॥*

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

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

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

तत् अद्वयं ब्रह्म अहं अस्मि *tat advayaṁ brahma aham ahami* - I am That ब्रह्मन् *brahman*, which is अद्वयं पूर्णम् *advayaṁ pūrṇam* ONE without a second, ONE which is all-inclusive, all-pervasive. I am ब्रह्मा *brahmā*, विष्णु *viṣṇu* and शिव *śiva*, all in ONE. Further



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अणोरणीयान् अहं एव तद्वत् महानहं विश्वमहं विचित्रं ।

*aṇoraṇīyān ahaṁ eva tadvat mahānaham viśvamaham vicitraṁ ।*

पुरातनोऽहं पुरुषोहं ईशो हिरण्मयोऽहं शिवरूपं अस्मि ॥ 20

*paurātano' ahaṁ puruṣoḥam īśo hiraṇmayo'ham śiva rūpaṁ asmi ॥*

अणोः अणीयान् तद्वत् अहं एव *aṇoh aṇīyān tadvat ahaṁ eva* - 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 *mahān ahaṁ asmi* - I am महान् *mahān* 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 *viśvamaham vicitraṁ* - विश्व विचित्रं अहं अस्मि *viśva vicitraṁ ahaṁ asmi* - This entire amazingly variegated Universe, That is what I am. Further

पुरातनोऽहं - पुरातनः अहं अस्मि *puratano'ha - puratanaḥ ahaṁ asmi* - I am ancient at all times. I am Eternal. There is no date of birth for me, I am unborn.

पुरुषोहं अस्मि *puruṣoḥam asmi* - I am That परात्पर पुरुष *paratpara puruṣa*, The पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*. I am The Whole, All-inclusive, All-pervasive, Undivided and Indivisible Being.

ईशः अहं अस्मि *īśaḥ ahaṁ asmi* - I am The Lord of everything. I am परमेश्वर *parameśvar* Itself

हिरण्मयोऽहं अस्मि *hiraṇmayo'ham asmi* - I am हिरण्मय *hiraṇmaya* - The Totality of All-knowledge

शिवरूपं अस्मि *śivarūpaṁ asmi* - 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 कर्णः ।

*apāṇipādo'haṁ acintya śaktiḥ paśyāmi acakṣuḥ sa śrṇomi karṇaḥ ।*

अहं विजानामि विविक्त रूपो न चास्ति वेत्ता मम चित् सदाऽहम् ॥ 21

*ahaṁ vijānāmi vivikta rūpo na cāsti vettā mama cit sadā'ham ॥*



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

अपाणिपादः अहं अचिन्त्य शक्तिः *apāṇipādaḥ ahaṁ acintya śaktiḥ* - Without hands and legs, I am Limitless Power beyond comprehension

स (अहं) पश्यामि अचक्षुः शृणोमि अकर्णः *sa (ahaṁ) paśyāmi acakṣuḥ śrṇomi akarṇaḥ* - Without eyes I, as Pure Consciousness (सः *sah*), see all that is to see, and without ears, I hear all that is to hear

अहं विजानामि विविक्त रूपः *ahaṁ vijānāmi vivikta rūpaḥ* - 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 *na ca asti vettā mama* - there is no one who knows Me, My true nature. I am not an object of knowledge for any one

चित् सदाऽहम् *cit sadā'ham* - सदा अहम् चित् स्वरूपः *sadā aham cit svarūpaḥ* - at all times, I remain as the Pure Objectless, All-pervasive, manifest and unmanifest Consciousness Itself. Further

वेदैरनेकैः अहं एव वेद्यो वेदान्तकृत् वेदविदेव चाहं ।

*vedairanekaiḥ ahaṁ eva vedyo vedāntakṛt vedavidēva cāhaṁ ।*

न पुण्यपापे मम नास्ति नाशो ने जन्म देहेन्द्रिय बुद्धिरस्ति ॥

22

*na puṇyapāpe mama nāsti nāśo ne janma dehēndriya buddhirasti ॥*

वेदैः अनेकैः अहं एव वेद्यः *vedaiḥ anekaiḥ ahaṁ eva vedyah* - 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 *devatās* mentioned in the Vedas and all the rituals described in the Vedas are all meant to gain knowledge about Myself only. Not only that

वेदान्तकृत् च अहं *vedāntakṛt ca ahaṁ* - I am the author of all the Vedas and the Upanishads. I am the ONE who is the initiator of वेदान्त अर्थ संप्रदाय कृत् *vedānta artha sampradāya kṛt* - 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



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वेदवित् एव च अहं *vedavit eva ca aham* - 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 ब्रह्मैव भवति *brahmavit brahmaiva bhavati* - The Knower of ब्रह्मन् *brahman* becomes ब्रह्मन् *brahman*, is ब्रह्मन् *brahman* Itself.

न पुण्यपापे मम अस्ति *na puṇyapāpe mama asti* - To ME, there is neither पुण्य *puṇya* nor पाप *pāpa*. I have no कर्म *karma* or कर्म फल *karma phala*. Hence I have no वासनाs *vāsanās* either

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

न जन्म देहेन्द्रिय बुद्धिः मम अस्ति *na janma dehendriya buddhiḥ mama asti* - There is no birth, body, organs of perception and action, mind, बुद्धि *buddhi*, etc. for ME. I have no शरीर *śarīra* - no body vehicle.

चिन् मात्र अहं *cin mātra aham* - I am The Pure Conscious Being, The Pure Consciousness Itself. Further

न भूमिरापो न च वह्निरस्ति नचानिलो मेऽस्ति न चाम्बरं च ।

*na bhūmirāpo na ca vahnirasti nacānilo me'sti na cāmbaraṁ ca ।*

एवं विदित्वा परमात्म रूपं गुहाशयं निष्कलं अद्वितीयं ॥ 23

*evaṁ viditvā paramātma rūpaṁ guhaśayaṁ niṣkalaṁ advitīyaṁ ॥*

समस्त साक्षिम् सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपं ॥ 24

*samasta sāksim sadasadvihīnaṁ prayāti śudhdaṁ parmātma rūpaṁ ॥*

The पञ्च महाभूताs *pañca mahābhūtās* - the five great elements आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ*, पृथ्वी *pṛthivī* - all of them are the constituents of this subtle and gross body. I am not any of them. I am not the subtle body, or the gross body. I am परमात्मा *parmātmā* - The Pure Infinite Consciousness, The Universal SELF. For ME,

न भूमिः अस्ति *na bhūmiḥ asti* - There is no earth independent of Me

न आपः अस्ति *na āpaḥ asti* - There is no water independent of Me



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न वह्निः च अस्ति *na vahniḥ ca asti* - There is no fire independent of Me

न अनिलः च अस्ति *na anilaḥ ca asti* - There is no air independent of Me

न अम्बरं अस्ति *na ambaraṁ asti* - 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 *paramātmā*, the Universal SELF, The Pure Infinite Consciousness there exists only ONE SELF, and That is आत्मा *ātmā* - The SELF "I".

एवं विदित्वा परमात्मरूपं *evam viditvā paramātma rūpaṁ* - Thus recognizing the स्वरूप *svarūp* of परमात्मा *paramātmā*, the true nature of ONESELF, The परमात्मा *paramātmā*, The परात्पर पुराष *paratpar puruṣa*, The पुरुषोत्तम गुहाशयं *puruṣottama guhāśayaṁ* - through one's विवेक बुद्धि *viveka buddhi* - faculty of understanding and discrimination

निष्कलं *niṣkalaṁ* - recognizing That परमात्मा *paramātmā* as ONE undivided and indivisible

अद्वितीयं पूर्णम् *advitīyaṁ pūrṇam* - All-inclusive, All-pervasive ONE without a second

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

सत् असत् विहीनं *sat asat vihīnaṁ* - That which is neither सत् *sat* nor असत् *asat* - 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 *śuddhaṁ* - That which ever remains Pure, Uncontaminated and Uncontaminable

परमात्मरूपं एवं विदित्वा *paramātmārūpaṁ evam viditvā* - thus recognizing the true nature of ONESELF as परमात्मा *paramātmā*

परमात्मरूपं प्रयाति *paramātma rūpaṁ prayāti* - one reaches ONESELF, The परमात्मा *paramātmā*. Thus knowing the true nature of ONESELF, one reaches ONESELF, one gains Self-realization and Self-recognition.



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

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

ॐ शान्तिः शान्तिः शान्तिः  
*om śāntiḥ śāntiḥ śāntiḥ*

Thus ends The कैवल्य उपनिषत् *kaivalya upaniṣat* and our own contemplation on the entire ब्रह्मविद्या *brahma vidyā* Knowledge. That completes this second cycle of ब्रह्मविद्या *brahma vidyā* scripture readings at this Temple.

हरिः ओ  
*hariḥ om*





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## ब्रह्मविद्या **Brahma Vidya**

### Concluding Remarks

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

By The Grace of Sri Krishna, The परमेश्वर *parameśvar*, 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 *brahma vidyā* knowledge, which includes the entire भगवत् गीता *bhagavat gītā*, 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 *bhagavat gītā* verses followed by other Upanishad teachings. This particular sequence of presentation contributes enormously to a better appreciation of the ब्रह्मविद्या *brahma vidyā* Knowledge being communicated.

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

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

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

The fourth segment includes the भगवत् गीता *bhagavat gītā* Chapters 13, 14 and 15 followed by the entire मुण्डक उपनिषत् *muṇḍaka upaniṣat*.

The fifth segment includes the भगवत् गीता *bhagavat gītā* Chapters 16, 17 and 18, concluding with कैवल्य उपनिषत् *kaivalya upaniṣat*.

All these five segments, together, especially in the sequential order of their presentation indicated above, communicate the very essence of the entire ब्रह्मविद्या



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## ब्रह्मविद्या **Brahma Vidya**

*brahma vidyā* 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 *brahma vidyā* 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 *īśvar bhakti*, and श्रद्धा *śraddhā* in ब्रह्मविद्या *brahma vidyā* 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 *īśvar karma*, 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 *brahmavidyā* 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 *brahma vidyā* knowledge, which is indeed our most precious heritage. I wish to say नमस्कार *namaskar* to those few individuals, नमस्कार *namaskar* again and again, for their extraordinary dedication and accomplishment. May the blessings of Sri Krishna be ever with them.



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## ब्रह्मविद्या **Brahma Vidya**

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 नमस्कार *namaskar* to every one of you, and also to every one of them, both individually and collectively, नमस्कार *namaskar*, again and again, and say "Thank you for listening".

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