



कठोपनिषत्  
**Katopanishad**  
**Section 2**  
**Volume 13**

न जायते म्रियते वा विपश्चित्, नायं कुतश्चित् न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥ 2-18

हन्ता चेत् मन्यते हन्तुं, हतः चेत् मन्यते हतं ।  
उभौ तौ न विजानीतो, न अयं हन्ति न हन्यते ॥ 2-19

अणोः अणीयान् महतो महीयान्, आत्मा अस्य जन्तोः निहितो गुहायां ।  
तं अक्रतुः पश्यति वीतशोकः, धातुप्रसादात् महिमानं आत्मनः ॥ 2-20

We are now listening to Lord यम's discourse on ब्रह्म विद्या. As we may recall, Lord यम opens His discourse on ब्रह्म विद्या by pointing out **That** which transcends all that is subject to change in this ever-changing creation, such as धर्म and अधर्म, cause and effects, time and space, etc. That is indeed ब्रह्मन्, The आत्मा, The Self in every self revealed by the प्रणव मन्त्र ॐ - the word ॐ, the sound ॐ in all the Vedas and Upanishads. After giving a brief explanation on that ॐ, Lord यम now proceeds to unfold directly the nature of आत्मा Itself.

न जायते म्रियते वा विपश्चित्, नायं कुतश्चित् न बभूव कश्चित् ।  
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We have seen almost the same verse in the भगवत् गीता (Chapter 2 - 20), and the meaning is also essentially the same.

विपश्चित् न जायते म्रियते वा meaning विपश्चित् न जायते, न म्रियते च

विपश्चित् is a ब्रह्मचित् - a ज्ञानी, one who recognizes clearly one's identity with ब्रह्मन् - The आत्मा - The Self, as distinct from one's body complex. Therefore the word विपश्चित्



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here points out the शुद्ध चैतन्य आत्मा - The Self Effulgent Pure Consciousness, which is the nature of आत्मा, The Self. That विपश्चित्, That आत्मा, That Pure Conscious Being

न जायते - is not born from anything

न म्रियते - is not subject to death either

That आत्मा is neither born from anything, nor is It subject to death at any time. Does that mean आत्मा has no existence? No. आत्मा is विपश्चित्. It is an ever-existent Being. Being Pure Consciousness, आत्मा is the Knower of all knowledge. आत्मा is the abode of all knowledge.

Any object that is subject to birth and death has भाव विक्रियत्वं - changing nature inherent in its existence. By negating birth and death for आत्मा, all possible changes between birth and death are also automatically negated for आत्मा. आत्मा is an Ever Existent, All-Conscious, Infinite Being, never subject to any change.

आत्मा is सत्य स्वरूपं, ज्ञान स्वरूपं, अनन्त स्वरूपं

Further,

नायं कुतश्चित्, न बभूव कश्चित्

अयं आत्मा, कुतश्चित् न बभूव

अयं आत्मा - This विपश्चित् आत्मा, this ever-present, all-conscious आत्मा

कुतश्चित् न बभूव - did not come into being as an effect of something else. It did not originate from any cause whatsoever, and also,

कश्चित् न बभूव (आत्मनः) - nothing came into being from this आत्मा. Nothing came from this आत्मा that is different from Itself. Nothing other than Itself came from this आत्मा. आत्मा is neither a कारण (cause) nor a कार्य (effect) for anything in this creation. This statement must be understood properly. Directly, आत्मा is not the cause for anything in this creation. आत्मा is ultimately the cause for everything in this creation through माया - the inherent power of आत्मा manifesting itself as सत्त्व, रजस् and तमस् गुणs, which constitute the direct cause for all कर्मs, गुणs and their consequences.



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For the same reason, nothing in this universe stands independent of आत्मा. On ultimate analysis, everything in this creation is only a manifestation of आत्मा. Therefore, the Upanishad says,

अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥

अयं (आत्मा) - This चिपश्चित् आत्मा - This all-conscious आत्मा is

अजः - Unborn

नित्यः - Eternal, which also means सर्वगतः - all-pervasive

शाश्वतः - Everlasting, never subject to decay

पुराणः - means सनातनः and पुरा अपि नवः - Ancient and at the same time ever-new

आत्मा is ever-new because, however much you explore the nature of आत्मा, there is infinitely more to know about आत्मा. The glories of आत्मा are infinite. One must understand that however much one knows about oneself, there is very much more to know about oneself. All those words अजः, नित्यः, शाश्वतः and पुराणः reveal the fact that आत्मा is an ever-existent, all-pervasive, all-conscious Being. It is not a शून्यं - a non-existent entity.

न हन्यते हन्यमाने शरीरे

हन्यमाने शरीरे - When the शरीर - the physical body is killed, when the शरीर is hurt or destroyed,

न हन्यते - आत्मा in the शरीर is not killed, is not hurt or destroyed.

We must remember that in this Upanishad, no killing, no hurting, no act of destruction is involved anywhere. The Upanishad uses हनन क्रिया - the act of destruction as an illustration for any action for any शरीर - the physical body, including the worst action that anybody can do, namely the act of killing. Therefore, न हन्यते हन्यमाने शरीरे means that आत्मा is not this शरीर, this physical body. आत्मा, though It is in every शरीर, It is totally unaffected by any action of the शरीर. Even when the शरीर is destroyed, आत्मा in the शरीर is not destroyed, just as even when the pot is destroyed, the pot-space is not destroyed.



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आत्मा is not subject to any kind of destruction. We may recall this message from Sri Krishna (G 2-24)

अच्छेद्योऽयं अदाह्योऽयं अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥

अयं - अयं आत्मा -This आत्मा is

अच्छेद्यः - not subject to destruction by any weapon

अदाह्यः - not subject to be burnt by fire

अक्लेद्यः - not subject to get wet or drowned by water

अशोष्यः - not subject to get dried by air

नित्यः सर्वगतः - Eternal and all-pervasive, in and out of entire creation. Being so, It is

स्थाणुः : - as stable as a mountain

अचलः - unmoving and immovable and

सनातनः - ancient and ever-new

That being the nature of आत्मा, the Upanishad says:

हन्ता चेत् मन्यते हन्तुं, हतः चेत् मन्यते हतं ।  
उभौ तौ न विजानीतो, न अयं हन्ति न हन्यते ॥

2-19

As pointed out already, here the हनन क्रिया - the act of killing is only an illustration for any action, including the worst of all actions.

चेत् means यदि - suppose, in case. The ँकार in हतं and अयं refers to आत्मा which is never subject to destruction of any kind. Therefore,

हन्ता चेत् मन्यते हन्तुं

हन्ता - The one who performs an action

हन्तुं मन्यते चेत् - if he thinks " I, The Self, is the doer of the action" or

हतः चेत् मन्यते हतं

हतः - the victim of an action, if he thinks

हतं - I, The Self, am the victim of the action



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उभौ तौ न विजानीतः - both of them, equally do not know, do not understand, do not recognize the nature of आत्मा - the nature of The SELF because,

अयं, अयं आत्मा - The आत्मा, The Self

न हन्ति न हन्यते - neither performs an action, nor becomes the victim of an action.  
आत्मा is neither a कर्ता - a doer of an action, nor a कर्म - nor is It the object of an action.

We have heard the same message before from Sri Krishna (G 2-19)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

यः एनं (आत्मानं) वेत्ति हन्तारं - The one who looks upon आत्मा as the doer of the action of killing

यः च एनं (आत्मानं) हतं मन्यते - the one who looks upon आत्मा as the object of हनन क्रिया - an action causing death

उभौ तौ न विजानीतः - both of them, equally, do not realize the nature of आत्मा, because they mistake देह - the physical body, as आत्मा - The Self.

The कर्ता - the doer of any action is only this body with all its instruments of perception and action including mind and बुद्धि. That doer is not आत्मा - that doer is असत् देह - the transient body.

"I" The Self is आत्मा. It is सत् - Eternal Existence, and It is one without a second. The confusion about आत्मा arises due to lack of appreciation of the nature of आत्मा. It must be realized that

अयं आत्मा न हन्ति न हन्यते - आत्मा is neither कर्ता of a कर्म - doer of an action, nor is it the object of an action

आत्मा is अचिक्रियः and अप्रमेयः - आत्मा does not undergo any change, and आत्मा is not available for perception as an object. That is also the content of Lord यम 's words.

Further elucidating the nature of आत्मा, Lord यम says:



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अणोः अणीयान्, महतो महीयान्, आत्मा अस्य जन्तोः, निहितो गुहायां ।  
तं अक्रतुः पश्यति, वीतशोकः, धातु प्रसादात्, महिमानं आत्मनः ॥

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अणोः अणीयान् महतो महीयान्

अणोः अणीयान् - आत्मा is smaller than the smallest, more subtle than the most subtle particle of matter there is, and at the same time

महतो महीयान् - It is bigger than the biggest object there is in this creation, which means

आत्मा has no dimensions. It has no form. It is limitless. It is infinite.

The word ब्रह्म has also the same meaning. ब्रह्म is Big without any qualification. ब्रह्म is unqualified Bigness, which means ब्रह्म is limitless. Therefore, अयं आत्मा ब्रह्म, आत्मा is ब्रह्मन्. आत्मा The ब्रह्मन् is Limitlessness Itself.

Being formless and limitless, आत्मा is not bound by time or space. आत्मा is नित्यः - It is eternal, सर्वगतः - all-pervasive. Such आत्मा is परिपूर्ण आत्मा - is totality of all existence. Any object that exists in this creation becomes an existent object only because of that परिपूर्ण आत्मा. Existence of any object is possible only because आत्मा is. Thus आत्मा is the अधिष्ठान - the basis, the abode for anything that has existence. So is the true nature of I, The Self.

Without the existence of आत्मा, there is no object existence. Any वस्तु, any object that exists in this creation is only नाम रूप "Name and Form" superimposed on आत्मा. On ultimate analysis, the real वस्तु is only आत्मा and nothing else.

आत्मा is शुद्ध चैतन्यं - Pure Awareness. If आत्मा is not there, there can be no awareness of anything. The all-pervasiveness of आत्मा - The Self, is so seen by recognizing that there is no location for आत्मा.

Everything in this creation is located in space, and space itself is located in the आत्मा - The Pure Awareness. There is nothing that is away from the limitless Pure Awareness, and Awareness itself being all-pervasive, is not located anywhere. If आत्मा is not located anywhere, and everything else is located in आत्मा, that means आत्मा stands by



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Itself, independent of anything else. That is how अहं, the आत्मा - The Self, is सर्वस्य अधिष्ठानं - the basis, the abode for everything.

Now we understand the words of अश्वलायन on gaining self-realization (in कैवल्य Upanishad)

अणोरणीयान् अहं एव तद्वत्, महानहं विश्वमहं विचित्रं ।  
पुरातनोऽहं पुरुषोऽहं ईशो, हिरण्योऽहं शिवरूपं अस्मि ॥

- ✓ The smaller than the smallest, the more subtle than the most subtle, the bigger than the biggest there is, That I am
- ✓ The entire amazingly variegated universe, That I am
- ✓ The Ever-existent, ever-ancient, ever-new, That I am
- ✓ The whole, all inclusive, all pervasive, undivided indivisible पुर्ण पुरुष the परमेश्वर, That I am
- ✓ The all-knowledge, ever auspicious, ब्रह्मानन्द स्वरूप absolute reality behind all existence, That I am

That is the discovery of अश्वलायन. That is indeed the true nature of आत्मा - The Self in myself, yourself and every other self there is.

If that is the nature of आत्मा, why is it that most people do not see, do not recognize that आत्मा? The reason is, Lord यम says:

आत्मा अस्य जन्तोः निहितः गुहायां

That आत्मा is lodged (निहितः) in the cave of one's बुद्धि. It appears hidden in the difficultly reachable part of बुद्धि (गुहायां) of the individual conscious being (जन्तोः)

आत्मा is not easily recognized by most people because it appears hidden in the बुद्धि - in the cave of the बुद्धि which is difficult for them to reach. Again, that is because for most people, the entire अन्तःकरण, मनस्, बुद्धि, अहंकार and चित्त - mind, intellect, ego and memory, the entire अन्तःकरण is contaminated with impurities of various kinds, such as the products of राग-द्वेष forces and cravings for worldly desires obstructing one's vision of आत्मा. When such impurities are removed by कर्म योग, ध्यान योग, ज्ञान लक्षण ईश्वर



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भक्ति and पूर्ण ईश्वर शरणागति, अन्तः करण शुद्धि takes place, and one gains an unobstructed vision of आत्मा, the परमेश्वर in oneself.

Now Lord यम says how one recognizes the Glory of आत्मा in oneself

तं अक्रतुः पश्यति, वीतशोकः धातु प्रसादात् महिमानं आत्मनः

अक्रतुः धातु प्रसादात् तं आत्मनः महिमानं पश्यति, वीतशोकः (भवति) - अक्रतुः : means अकामः

अक्रतुः : - The one who has overcome the forces of one's object desires, the one who has outgrown all cravings and expectations of कर्म फल, such a person

धातु प्रसादात् - through the अन्तः करण शुद्धि - the clarity of mind and बुद्धि gained through the blessings of purity, tranquility and harmony of every धातु, every segment of one's entire शरीर

तं आत्मनः महिमानं पश्यति - sees, recognizes the glory of आत्मा as अन्तर्यामी as the indwelling पर ब्रह्मन्, as the indwelling परमेश्वर, as the indwelling supreme controller, as the indwelling अमृतः. One's Immortal Self in every धातु - in every segment within one's शरीर, indeed in every segment within everything that exists in this creation, including the creation as a whole.

By so recognizing the glory of आत्मा in oneself, as one's Immortal Self within

वीतशोकः (भवति) - the person becomes free from, the person is totally uplifted from, every kind of शोक - sorrow and distress.

अक्रतुः धातु प्रसादात् तं आत्मनः महिमानं पश्यति

The one who has overcome the forces of one's object-desires through अन्तः करण शुद्धि, gains the clarity of vision of one's बुद्धि, to recognize the glory of आत्मा as अन्तर्यामी अमृतः, as the indwelling पर ब्रह्मन्, परमेश्वर. The Immortal Self in every धातु, in every





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segment within one's शरीर, indeed in every segment within everything that exists in this creation, including the creation itself. So says Lord यम.

This is an extraordinary statement which needs to be understood and appreciated through contemplation.

The बृहदारण्यक Upanishad (in Chapter III, section 7) provides an enlightening vision on the recognition of the glory of आत्मा - The SELF in oneself, in a series of 21 वेद मन्त्रs. Let us read here three of these वेद मन्त्रs just for illustration. The बृहदारण्यक Upanishad says:

यः सर्वेषु भूतेषु तिष्ठन्, सर्वेभ्यो भूतेभ्यो अन्तरः, यं सर्वाणि भूतानि न विदुः,  
यस्य सर्वाणि भूतानि शरीरं, यः सर्वाणि भूतानि अन्तरो यमयति, एष त (ते) आत्मा  
अन्तर्यामी अमृतः॥

He who dwells in all beings but is within all of them, whom none of the beings knows, whose body is all beings, and who controls all beings from within

एष ते आत्मा अन्तर्यामी अमृतः He is

ते अन्तर्यामी आत्मा - The indwelling पर ब्रह्मन्, परमेश्वर in yourself

ते अमृतः आत्मा - He is your own Immortal Self. Again,

यः चक्षुषि तिष्ठन्, चक्षुषः अन्तरः, यं चक्षुः न वेद, यस्य चक्षुः शरीरं, यः चक्षुः अन्तरो  
यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

He who dwells in the eye but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within

एष ते आत्मा अन्तर्यामी अमृतः - He is

ते अन्तर्यामी आत्मा - The indwelling पर ब्रह्मन्, परमेश्वर in yourself

ते अमृतः आत्मा - He is your own Immortal Self



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This मन्त्र is applicable to any धातु, any part of one's शरीर, and any object in this entire creation. Again,

अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमृतो मन्ता, अविज्ञातो विज्ञाता, न अन्यः अतोऽस्ति द्रष्टा,  
न अन्यः अतोऽस्ति श्रोता, न अन्यः अतोऽस्ति मन्ता न अन्यः अतोऽस्ति विज्ञाता,  
एष त (ते) आत्मा अन्तर्यामी अमृतः, अतः अन्यत् आर्तम् ॥

- ✓ He is never seen, but is the Seer
- ✓ He is never heard, but is the Hearer
- ✓ He is never thought, but is the Thinker
- ✓ He is never known, but is the Knower
- ✓ There is no other seer than He
- ✓ There is no other hearer than He
- ✓ There is no other thinker than He
- ✓ There is no other knower than He

एष ते आत्मा अन्तर्यामी अमृतः - He is ते अन्तर्यामी आत्मा the indwelling पर ब्रह्मन्,  
परमेश्वर in yourself

ते अमृतः आत्मा - He is your own Immortal Self

अतः अन्यत् आर्तम् - anything other than that आत्मा - That Immortal Self in yourself is perishable. Such is आत्मनः महिमानं - the glory of आत्मा - The Self in oneself, indeed, in every self.

The entire 21 मन्त्रा s on the glory of आत्मा from the बृहदारण्यक Upanishad are included as Appendix in today's scripture reading material.

We will continue कठोपनिषत् next time.



## ब्रह्मविद्या Brahma Vidya

### Appendix to Volume 13

From बृहदारण्यक Upanishad

### Chapter 3

#### Section 7

यः पृथिव्यां तिष्ठन्, पृथिव्याः अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी शरीरम् ।  
यः पृथिवीम् अन्तरो यमयति, एष त (ते) आत्मा, अन्तर्यामी अमृतः ॥ (3)

He who dwells in the earth, but is within it, whom the earth does not know, whose body is earth, and who controls the earth from within,

एष ते आत्मा अन्तर्यामी अमृतः - He is the indwelling पर ब्रह्मन् - परमेश्वर in yourself. He is your own Immortal Self within yourself.

यः अप्सु तिष्ठन्, अद्भ्यः अन्तरः, यं आपो न विदुः, यस्य आपः शरीरं, यः आपः  
अन्तरो यमयति, एष त (ते) आत्मा, अन्तर्यामी अमृतः ॥ (4)

He who dwells in the water, but is within it, whom water does not know, whose body is water, and who controls water from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः अग्नौ तिष्ठन्, अग्नेः अन्तरः, यं अग्निः न वेद, यस्य अग्निः शरीरं, यः अग्निं अन्तरो  
यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (5)

He who dwells in fire, but is within it, whom the fire does not know, whose body is fire, and who controls fire from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः अन्तरिक्षे तिष्ठन्, अन्तरिक्षात् अन्तरः, यं अन्तरिक्षं न वेद, यस्य अन्तरिक्षं शरीरं  
यः अन्तरिक्षं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (6)

He who dwells in the sky, but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः वायौ तिष्ठन्, वायोः अन्तरः, यं वायुः न वेद, यस्य वायुः शरीरं, यः वायुं  
अन्तरो यमयति, एष त (ते) आत्मा, अन्तर्यामी अमृतः ॥ (7)

He who dwells in the air, but is within it, whom the air does not know, whose body is the air, and who controls the air from within एष ते आत्मा अन्तर्यामी अमृतः ॥



## ब्रह्मविद्या **Brahma Vidya**

यः दिवि तिष्ठन्, दिवः अन्तरः, यं द्यौः न वेद, यस्य द्यौः शरीरं, यः दिवं अन्तरो यमयति  
एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (8)

He who dwells in the heaven, but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः आदित्ये तिष्ठन्, आदित्यात् अन्तरः, यं आदित्यः न वेद, यस्य आदित्यः शरीरं  
यः आदित्यं अन्तरो यमयति, एष त (ते), आत्मा अन्तर्यामी अमृतः ॥ (9)

He who dwells in the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः दिक्षु तिष्ठन्, दिग्भ्यः अन्तरः, यं दिशो न विदुः, यस्य दिशः शरीरं, यः दिशः अन्तरो  
यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (10)

He who dwells in the directions, but is within them, whom the directions do not know, whose body is the directions, and who controls the directions from within. एष ते आत्मा अन्तर्यामी अमृतः ॥

यः चन्द्रतारके तिष्ठन्, चन्द्रतारकात् अन्तरः, यं चन्द्रतारकं न वेद, यस्य चन्द्रतारकं  
शरीरं,  
यः चन्द्रतारकं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (11)

He who dwells in the moon and the stars, but is within them, whom the moon and the stars do not know, whose body is the moon and the stars, and who controls the moon and the stars from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः आकाशे तिष्ठन्, आकाशात् अन्तरः, तं आकाशः न वेद, यस्य आकाशः शरीरं,  
यः आकाशं अन्तरो यमयति, एष त (ते), आत्मा अन्तर्यामी अमृतः (12)

He who dwells in the space, but is within it, whom the space does not know, whose body is the space, and who controls the space from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः तमसि तिष्ठन्, तमसः अन्तरः, यं तमः न वेद, यस्य तमः शरीरं, यः तमः अन्तरो  
यमयति, एष त (ते), आत्मा अन्तर्यामी अमृतः ॥ (13)



## ब्रह्मविद्या **Brahma Vidya**

He who dwells in the darkness, but is within it, whom the darkness does not know, whose body is the darkness, and who controls the darkness from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः तेजसि तिष्ठन्, तेजसः अन्तरः, यं तेजः न वेद, यस्य तेजः शरीरं, तेजः अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (14)

He who dwells in the light, but is within it, whom the light does not know, whose body is the light, and who controls the light from within. एष ते आत्मा अन्तर्यामी अमृतः ॥

यः सर्वेषु भूतेषु तिष्ठन्, सर्वेभ्यः भूतेभ्यः अन्तरः, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरं, यः सर्वाणि भूतानि अन्तरो यमयति, एष त(ते)आत्मा अन्तर्यामी अमृतः॥ (15)

He who dwells in all beings, but is within all of them, whom none of the beings know, whose body is all beings, and who controls all beings from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः प्रणे तिष्ठन्, प्राणात् अन्तरः, यं प्राणो न वेद, यस्य प्राणः शरीरं, यः प्राणं अन्तरो यमयति  
एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (16)

He who dwells in the nose (organ of breathing), but is within it, whom the nose (breathing) does not know, whose body is the nose(breathing), and who controls the nose (breathing) from within. एष ते आत्मा अन्तर्यामी अमृतः ॥

यः वाचि तिष्ठन् वाचः अन्तरः, यं वाक् न वेद, यस्य वाक् शरीरं, यः वाचं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (17)

He who dwells in the organ of speech, but is within it, whom the organ of speech does not know, whose body is the organ of speech and who controls the organ of speech from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः चक्षुषि तिष्ठन्, चक्षुषः अन्तरः, यं चक्षुः न वेद, यस्य चक्षुः शरीरं, यः चक्षु अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (18)

He who dwells in the eye, but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within. एष ते आत्मा अन्तर्यामी अमृतः ॥



## ब्रह्मविद्या **Brahma Vidya**

यः श्रोत्रे तिष्ठन्, श्रोत्रात् अन्तरः, यं श्रोत्रं न वेद, यस्य श्रोत्रं शरीरं, यः श्रोत्रं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(19)

He who dwells in the ear, but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within. एष ते आत्मा अन्तर्यामी अमृतः ॥

यः मनसि तिष्ठन्, मनसः अन्तरः, यं मनः न वेद, यस्य मनः शरीरं, यः मनः अन्तरो यमयति,

एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(20)

He who dwells in the mind, but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within. एष ते आत्मा अन्तर्यामी अमृतः ॥

यः त्वचि तिष्ठन्, त्वचः अन्तरः, यं त्वक् न वेद, यस्य त्वक् शरीरं, यः त्वचं अन्तरो यमयति

एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(21)

He who dwells in the skin, but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within. एष ते आत्मा अन्तर्यामी अमृतः ॥

यः विज्ञाने तिष्ठन्, विज्ञानात् अन्तरः, यं विज्ञानं न वेद, यस्य विज्ञानं शरीरं, यः विज्ञानं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(22)

He who dwells in the intellect, but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, एष ते आत्मा अन्तर्यामी अमृतः ॥

यः रेतसि तिष्ठन्, रेतसः अन्तरः, यं रे तः न वेद, यस्य रेतः शरीरं, यः रेतः अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ।

He who dwells in the organ of generation, but is within it, whom the organ of generation does not know, whose body is the organ of generation and who controls the organ of generation from within. एष ते आत्मा अन्तर्यामी अमृतः ।

अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता, न अन्यः अतोऽस्ति द्रष्टा न अन्यः अतोऽस्ति श्रोता, न अन्यः अतोऽस्ति, मन्ता, न अन्यः अतोऽस्ति विज्ञाता,



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## ब्रह्मविद्या **Brahma Vidya**

एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

- ✚ He is never seen, but is the Seer
- ✚ He is never heard, but is the Hearer
- ✚ He is never thought, but is the Thinker
- ✚ He is never known, but is the Knower
- ✚ There is no other seer than He
- ✚ There is no other hearer than He
- ✚ There is no other thinker than He
- ✚ There is no other knower than He

अतः अन्यत् आर्तम् ॥

(23)

Anything other than That आत्मा - That Immortal SELF in yourself, is perishable.

Such is the Nature of आत्मा - The Glory of आत्मा.