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ब्रह्मविद्या Brahma Vidya

ईशावास्य उपनिषत् Isavasya Upanishad Volume 3

अनेजदेकं मनसो जवीयो नैनद्धेवाः आप्नुवन् पूर्वमर्षत् ।
anejadekam manaso javiyo nainaddhevāḥ āpnuvan pūrvamarṣat ।
तत् धावतः अन्यान् अत्येति तिष्ठत् तस्मिन् अपो मातरिष्वा दधाति ॥ 4
tat dhāvataḥ anyān atyeti tiṣṭhat tasmin apo mātariṣvā dadhāti ॥

तदेजति तन्नैजति तत्दूरे तद्वन्तिके ।
tadejati tannaijati taddūre tadvantike ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ 5
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ ॥

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
yastu sarvāṇi bhūtāni ātmanyevānupaśyati ।
सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते ॥ 6
sarva bhūteṣu cātmānaṁ tato na vijugupsate ॥

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
yasmin sarvāṇi bhūtāni ātmaivābhūdvijānataḥ ।
तत्र को मोहः कः शोकः एकत्वं अनुपश्यतः ॥ 7
tatra ko mohah kaḥ śokah ekatvaṁ anupaśyataḥ ॥

सः पर्यगात् शुक्रं अकायं अन्नं अस्नाविरं शुद्धं अपापविद्धम्
saḥ paryagāt śukraṁ akāyaṁ avraṇaṁ asnāviraṁ śuddhaṁ apāpa
viddham
कविः मनीषी परिभूः स्वयंभूः यथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्य समाभ्यः 8
kaviḥ manīṣī paribhūḥ svayambhūḥ yathā tathyataḥ arthān vyadadhāt
śāśvatībhya samābhyaḥ

The ईशावास्य उपनिषत् *īśāvāsya upaniṣat* opens with the amazing declaration
ईशावास्यमिदं सर्वं *īśāvāsyaṁ idaṁ sarvaṁ*
ईश्वर *īśvara* is everywhere, in everything, ever existent, all-pervading, all-conscious,
ever conscious, limitless and पूर्ण *pūrṇam* - all inclusive. Still what needs to be



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understood, what needs to be appreciated, and what needs to be realized is, what exactly is the nature of that ईश्वर *īśvara*.

That ईश्वर *īśvara* is beyond the scope of words, and beyond the reach of mind, but that ईश्वर *īśvara* is बुद्धि ग्रह्यं *buddhi grahyam* - That ईश्वर *īśvar* can be recognized, can be reached by one's बुद्धि *buddhi*, विवेक बुद्धि *viveka buddhi* - one's faculty of discriminative knowledge and judgment.

In order to help one to recognize That ईश्वर *īśvara* by one's बुद्धि *buddhi*, the Upanishad now proceeds to provide a series of pointer words in the next five verses, with the help of which one can gain a clear vision of that ईश्वर *īśvara* as It is.

In Vedantic terminology the words ईश्वर *īśvara*, ब्रह्मन् *brahman* and आत्मा *ātmā* are synonyms. They all refer to the same ONE ever-existent, all-pervading, all-conscious, ever-conscious, limitless, all-inclusive Supreme Being whom we call परमेश्वर *paramēśvar* or God.

With reference to Itself, That Supreme Being is ब्रह्मन् *brahman*. With reference to collective existence of everything in this creation, That Supreme being is ईश्वर *īśvara* or परमेश्वर *paramēśvar* and with reference to any single individual in this creation, That Supreme Being is आत्मा *ātmā* - The SELF.

As we may recall the वेद महावाक्यसु *veda mahāvākyas*

प्रज्ञानं ब्रह्म *prajñānam brahma* - Pure consciousness, Pure Awareness is ब्रह्मन् *brahman*

अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* - The आत्मा *ātmā*, The SELF - The SELF in every self is ब्रह्मन् *brahman*

ब्रह्मैवाऽहं अस्मि *brahmaivā'haṁ asmi* - I am indeed ब्रह्मन् *brahman*. I am indeed परमेश्वर *paramēśvar*. I am indeed आत्मा *ātmā*

Therefore the question "What exactly is the nature of that ईश्वर *īśvara* is the same as

- What exactly is the nature of ब्रह्मन् *brahman*?
- What exactly is the nature of आत्मा *ātmā*?
- What exactly is the nature of "I" in myself?



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In other words, the question about the exact nature of परमेश्वर *parameśvar* is really a question about the true nature of oneself. More particularly

- ✦ What is it because of which I am what I am?
- ✦ What is it because of which I am unable to recognize what the Upanishad says I am?
- ✦ What is it I need to do to recognize my true nature as ब्रह्मन् *brahman* Itself? and
- ✦ What exactly my बुद्धि *buddhi* needs to recognize in ब्रह्मन् *brahman* as ब्रह्मन् *brahman*?

That is precisely the question which essentially includes all other questions. To unfold the answer to this question is the purpose of all our Upanishads. Every Upanishad answers this question to the extent necessary in its own particular context. Integrating the essence of all Upanishads, भगवत् गीता *bhagavat gītā* answers this question fully, in all details, in a manner that is at once relevant and also which can be assimilated by every one who is interested and ready for this kind of knowledge, whatever may be one's immediate personal circumstances.

But in order to gain a proper and clear understanding of the teachings of the भगवत् गीता *bhagavat gītā*, one needs the background knowledge of the essential message of at least a few Upanishads, and that is what we are trying to cultivate through our present Upanishad readings.

Pointing out the exact nature of That ब्रह्मन् *brahman*, That परमेश्वर *parameśvar*, That आत्मा *ātmā*, the fourth verse of ईशावास्य उपनिषत् *īśāvāsya upaniṣat* says:

अनेजदेकं मनसो जवीयो नैनद्धेवाः आप्नुवन् पूर्वमर्षत् ।
anejadekaṁ manaso javiyo nainaddhevāḥ āpnuvan pūrvamarṣat ।
तत् धावतः अन्यान् अत्येति तिष्ठत् तस्मिन् अपो मातरिष्वा दधाति ॥
tat dhāvataḥ anyān atyeti tiṣṭhat tasmin apo mātariṣvā dadhāti ॥

In the above verse, the Upanishad provides several pointers to That ब्रह्मन् *brahman* - that आत्मा *ātmā* - That परमेश्वर *parameśvar* - all pointers unfolding the content of the Upanishad declaration ईशावास्यमिदं सर्वं *īśāvāsyam idaṁ sarvaṁ* - ईश्वर *īśvara* is everywhere and in everything - means what?

The Nature of ब्रह्मन् *brahman* - The nature of परमेश्वर *parameśvar* - The nature of आत्मा *ātmā* is



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1. अनेजत् *anejat*

It is Unmoving - It does not move, because it is All-pervading and Ever-Existent.

It is, as Gita says - येन सर्वं इदं ततं *yena sarva idam tataṁ*. It is already everywhere. There is no place it is not. Therefore there is no place it can move into, which means that It is not bound by time and space. It is Unchanging and Unchangeable

Being अदः *adaḥ* (as पूर्णं अदः *pūrṇaṁ adaḥ*) it is the I in everyone. I am अनेजत् *anejat*. As आत्मा *ātmā*, I am unmoving. My thoughts move, my memories move, but they all move in my consciousness, in my awareness. But "I" as आत्मा *ātmā*, "I", as Pure awareness ever remain unmoving, Unbound and Infinite. That is the nature of I - The Self, The आत्मा *ātmā*, The परमेश्वर *parameśvar*, The ब्रह्मन् *brahman*. Further,

2. एकं *ekam*

It is ONE. आत्मा *ātmā* is ONE. It is not that I have one आत्मा *ātmā* and you have another आत्मा *ātmā*. There is only ONE आत्मा *ātmā*. There is no other आत्मा *ātmā*. There is nothing that is separate from आत्मा *ātmā*. आत्मा *ātmā* is all-inclusive, It is पूर्णं *pūrṇaṁ*. The Ultimate Reality - The absolute reality of all existence is ONE and Indivisible - एकं *ekam* and That is आत्मा *ātmā*, The परमेश्वर *parameśvar*, The ब्रह्मन् *brahman*.

Thus the pointer word एकं *ekam* indicates आत्मा *ātma* - ब्रह्म *brahma* - एकत्व-विज्ञानं *ekatva-vijñānam* - Realization of the identity of आत्मा *ātmā* - the SELF- and ब्रह्मन् *brahman*, आत्मा *ātmā* -The SELF and परमेश्वर *parameśvar* and आत्मा *ātmā* -The SELF and the जीव जगत् *jīva jagat* - the ever changing entire creation - and That is ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ*. Further,

3. मनसः जवीयः *manasaḥ javīyaḥ*

That आत्मा *ātmā* is जवीयः *javīyaḥ* faster, मनसः *manasaḥ* than the mind. That आत्मा *ātmā* moves faster than the mind. Please note आत्मा *ātmā* is अनेजत् *anejat* Unmoving, and at the same time, It is मनसः जवीयः *manasaḥ javīyaḥ*, It moves



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faster than the mind. How? Because It is all-pervading and ever existent ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*.

By the time the mind lands on something, आत्मा *ātmā* is already there in that something, because आत्मा *ātmā* is all-pervading and limitless. There is something in my mind and something beyond my mind that is true only with reference to my mind and that is not true with reference to the Limitless आत्मा *ātmā*. Thus we see there is no contradiction between statements अनेजत् *anejat* - Unmoving and मनसः जवीयः *manasaḥ javīyaḥ* faster than the mind. That is the Nature of आत्मा *ātmā*. Again,

4. नैनद्देवाः आप्नुवन् पूर्वं अर्षत् *nainaddhevāḥ āpnuvan pūrvam arṣat*

न एनत् देवाः आप्नुवन् पूर्वं अर्षत् *na enat devāḥ āpnuvan pūrvam arṣat*

एनत् देवाः न आप्नुवन् *enat devāḥ na āpnuvan* - The देवस *devās* cannot overtake

एनत् *enat* - That ब्रह्मन् *brahman* because

एनत् पूर्वं अर्षत् *enat pūrvam arṣat* - That ब्रह्मन् *brahman* has already reached the object which is sought to be reached by any of the देवस *devās*.

Let us understand this statement properly. The देवस *devās* are the functionaries of परमेश्वर *parameśvar*. The देवस *devās* in our body are our sense organs including the mind and बुद्धि *buddhi* - the faculties of hearing touching, seeing, tasting and smelling and also all the faculties of our mind and बुद्धि *buddhi*. These are the देवस *devās*, the Divine faculties in our body.

The sense faculties cannot overtake ब्रह्मन् *brahman* because any object which is reached by any of these sense faculties is already there even before one hears, or one feels, or one sees, or one tastes, or one smells or one perceives by one's mind and बुद्धि *buddhi* the presence of the object. And the object itself remains non-separate from ब्रह्मन् *brahman*.

Therefore even before any of the sense organs, including mind and बुद्धि *buddhi* recognizes the presence of an object, एनत् पूर्वं अर्षत् *enat pūrvam arṣat* - ब्रह्मन् *brahman* is already in that object, by virtue of the fact ईशावास्यं इदं सर्वं *īśāvāsyam*



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idaṁ sarvaṁ. ईश्वर *īśvara* is everywhere, and no object is away from ईश्वर *īśvar*. Further,

5. तत् धावताः अन्यान् अत्येति तिष्ठत् *tat dhāvataḥ anyān atyeti tiṣṭhat*

तत् तिष्ठत् *tat tiṣṭhat* - That ब्रह्मन् *brahman* stands still and at the same time धावतः अन्यान् अत्येति *dhāvataḥ anyān atyeti* - That ब्रह्मन् *brahman* overtakes others, meaning the sense organs running after various sense objects and sense experiences.

The Unmoving आत्मा *ātmā* overtakes the ever-moving sense organs which run after various sense objects and sense experiences. Earlier, it was pointed out that the sense organs cannot overtake ब्रह्मन् *brahman*. Here it is pointed out that ब्रह्मन् *brahman* overtakes the sense organs by ITS very nature, namely ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*.

Again, तत् धावतः अन्यान् अत्येति तिष्ठत् *tat dhāvataḥ anyān atyeti tiṣṭhat* provides another vision of आत्मा *ātmā*

तत् *tat* - The आत्मा *ātmā*

धावतः *dhāvataḥ* - Itself moving

अत्येति *atyeti* - causes the movement of

अन्यान् *anyān* - others which exist in this creation. For example, the air moves because there is something behind the air which enables it to move.

Each object in this creation has got its own attributes, its own functions, its own गुणः *guṇas* and these गुणः *guṇas* have their home only in आत्मा *ātmā*. The Nature of आत्मा *ātmā* is, as Gita says, निर्गुण गुण भोक्तृ च *nirguṇa guṇa bhoktr̥ca* That आत्मा *ātmā*, while Itself having no qualities or attributes, indwells, permeates and sustains all qualities and attributes in all beings in this creation.

That is how निर्गुण ब्रह्मन् *nirguṇa brahman* is also समस्त कल्याण गुण सम्पन्न ब्रह्मन् *samasta kalyāṇa guṇa sampanna brahman*. The attributeless ब्रह्मन् *brahman* is also the abode of all countless Divine, Auspicious, Enlightening and Uplifting natural qualities of various objects and events in this creation.



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The कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in every object in this creation is the very manifestation of ब्रह्मन् *brahman*. It is ब्रह्मन् *brahman* itself which is what that needs to be recognized.

We may recall from ब्रह्म उपासन *brahma upāsana* in तैत्तिरीय उपनिषत् कर्मणि हस्तयोः गतिरिति पादयोः *taittiriya upaniṣat karmeti hastayoḥ gatiriti pādayo*, etc.

The natural ability of the hands to move while doing any कर्म *karma*, the natural ability of the feet to move while walking, etc., these are the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣas* of the hands, feet, etc., which means that when the hand moves, आत्मा *ātmā* moves causing the hand to move.

When the feet move, the आत्मा *ātmā* moves, causing the feet to move. Thus

तत् धावतः *tat dhāvataḥ* - The आत्मा *ātmā* itself moving

अत्येति अन्यान् *atyeti anyān* - The आत्मा *ātmā* causes the movements of others such as hands, feet, etc.

That is how जगत् *jagat* becomes जगत्यां जगत् *jagatyāṁ jagat* - the entire creation becomes the ever moving creation.

As Air, ईश्वर *īśvara* moves; as Fire ईश्वर *īśvara* burns; as Water ईश्वर *īśvara* quenches, etc. All the way there is ईश्वर *īśvara* and there is only ईश्वर *īśvara* and nothing else. That is ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*. At the same time, तत् तिष्ठति *tat tiṣṭhati* - That ईश्वर *īśvar* stands still, remaining for ever the same, from its own stand point ईश्वर *īśvar* remains अनेजत् *anejat* - unmoving.

The सत्-चित्-आनन्द-स्वरूप आत्मा *sata-cit-ānanda-svarūpa ātmā* never moves. At the same time, every movement that takes place in this creation, never being away from ब्रह्मन् *brahman* is itself ब्रह्मन् *brahman*, is itself आत्मा *ātmā*, is itself परमेश्वर *parameśvar*. That is the meaning of तत् धावतः अन्यान् अत्येति तिष्ठत् *tat dhāvataḥ anyān atyeti tiṣṭhat*.

6. तस्मिन् अपो मातरिष्वा दधाति *tasmin apo mātariṣvā dadhāti*



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तस्मिन् *tasmin* (सति *sati*) - That being the Truth of this entire creation, namely that every natural phenomena in this creation is never away from आत्मा *ātmā* - तस्मिन् सति *tasmin sati* - That being the case,

अपः मातरिश्वा दधाति *apah mātariṣvā dadhāti* - Water sustains air; air sustains water, etc. Everything in this creation sustains everything else in this creation, as ordained by परमेश्वर *parameśvar*. परमेश्वर *parameśvar* is the ONE who makes up the clouds as the clouds, the rain as the rain, the earth as the earth and everything else as it is. Each doing its proper function in this creation as ordained by परमेश्वर *parameśvar* - each finds its own total fulfillment in ईश्वरज्ञानं *īśvar jñānam* God-consciousness - That is ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*.

In the next verse the Upanishad gives another Vision of the same Knowledge ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*. Pointing to That ब्रह्मन् *brahman* again, the Upanishad says:

तदेजति तन्नैजति तत्दूरे तद्वन्तिके ।
tadejati tannaijati taddūre tadvantike ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ 5
tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ ॥

7. तदेजति *tadejati*

तत् एजति *tat ejati* - It moves - The ब्रह्मन् *brahman* moves, and at the same time तन्नैजति *tannaijati* - तत् न एजति *tat na ejati* - It does not move - It ever remains Unmoving

With reference to thought - It moves. With reference to time - It moves. With reference to air, etc. - It moves but with reference to Itself, It ever remains unmoving, because It is ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*, It is already All-pervading and All-Inclusive.

Is this statement a repetition of what has already been pointed out? Yes, but it is on a different plane of understanding. It has different dimensions, here the movement is with respect to distance.

8. तत्दूरे *tat dūre*



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तत् दूरे *tat dūre* - It is remote - ब्रह्मन् *brahman* is remote, ब्रह्मन् *brahman* is far away, and at the same time

तद्वन्तिके *tadvantike* - तत् उ अन्तिके *tat u antike* - It is indeed very near - ब्रह्मन् *brahman* is indeed very near; उ surprisingly near. It is the nearest. There is nothing nearer. For the person who is ignorant of ब्रह्मन् *brahman*, for the person who is ignorant of the true nature of oneself, ब्रह्मन् *brahman* is far away, ईश्वर *īśvar* is far away - आत्मा *ātmā* is far away from oneself. On the other hand, for the person who has ब्रह्मज्ञानं *brahma jñānam* - Knowledge of ब्रह्मन् *brahman*, there is really no distance between oneself and आत्मा *ātmā* - oneself and परमेश्वर *parameśvar* and oneself and ब्रह्मन् *brahman*.

ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* - There is no distance between the creator and the creation. There is no distance between I and myself. Further

9. तदन्तरस्य सर्वस्य *tadantarasya sarvasya*

तत् अन्तः अस्य सर्वस्य *tat antah asya sarvasya* - It is within all this, meaning, It is within everything in this creation; ब्रह्मन् *brahman* is, ईश्वर *īśvar* is, आत्मा *ātmā* is, in every thought, in every memory, in every event, and indeed in every being in this creation, and at the same time

तद्दु सर्वस्यास्य बाह्यतः *tadu savasyāsyā bāhyataḥ* - तत् उ सर्वस्य अस्य बाह्यतः *tat u sarvasya asya bāhyataḥ* - Surprisingly also, It is outside of everything in this creation. Inside and outside are only with respect to objects in this creation. From Its own standpoint, आत्मा *ātmā* is, ईश्वर *īśvar* is, ब्रह्मन् *brahman* is, - everywhere, in and out of every object in this creation, and That is ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*

As Sri Krishna says (G.13-15)

बहिरन्तश्च भूतानां अचरं चरमेव च *bahirantaśca bhūtānāṁ acaraṁ carmeva ca*

The आत्मा *ātmā* is outside of all beings in this creation, and also inside of all beings in this creation, whether the beings are immobile or mobile, insentient or sentient, which means that That आत्मा *ātmā*, That परमेश्वर *parameśvar*, That ब्रह्मन् *brahman*



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remains undivided by the beings in this creation, whatever they are, just as space remains undivided by all the objects in space.

In the next two verses the Upanishad gives another vision of the same Knowledge - ईशावास्यं इदं सर्वं *īśāvāsyam idam savaṁ* - unfolding the identity of the Infinite in Man and the Infinite in God. It is the awareness of such Identity that uplifts a person from all pettiness and trivialities of life. The Upanishad says

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

yastu sarvāṇi bhūtāni ātmanyevānupaśyati ।

सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते ॥

sarva bhūteṣu cātmaṇaṁ tato na vijugupsate ॥

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।

yasmin sarvāṇi bhūtāni ātmaivābhūdviajānataḥ ।

तत्र को मोहः कः शोकः एकत्वं अनुपश्यतः ॥

tatra ko mohaḥ kaḥ śokaḥ ekatvaṁ anupaśyataḥ ॥

10. यः तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति *yaḥ tu sarvāṇi bhūtāni ātmani eva anupaśyati* - The one who sees clearly all beings in one's own self, and, at the same time

सर्वं भूतेषु आत्मानं च अनुपश्यति *sarva bhūteṣu atmānaṁ ca anupaśyati* - sees clearly oneself in all beings, for that person,

ततः *tataḥ* - then, meaning, on realization of that अभेद ज्ञानं *abheda jñānaṁ* Knowledge of Identity,

न विजुगुप्सते *na vajugupsate* that person does not and cannot entertain any असूय *asūya* - any revulsions for anybody or anything, because the one who sees clearly all beings in one's own self and at the same time sees clearly oneself in all beings, that person sees only the Glory of परमेश्वर *parameśvar* everywhere and such a person cannot entertain any असूय *asūya*.

असूय *asūya* is the tendency to find fault with others due to enmity, anger, hatred, jealousy, intolerance, etc. असूय *asūya* is a corrosive quality and it is self destructive.

Total absence of असूय *asūya* is a pre-requisite for कर्म योग *karma yoga*, which means that only a कर्म योगी *karma yogī* can see clearly all beings in oneself and also



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oneself in all beings; and such अभेद ज्ञानं *abheda jñānam* - knowledge of non-separation, knowledge of Identity, is an expression of appreciation of the Upanishadic message ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvam*. Further,

यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः *yasmin sarvāṇi bhūtāni ātmaivābhūt vijānataḥ*

यस्मिन् विजानतः *yasmin vijānataḥ* - When a person comes to realize that

सर्वाणि भूतानि आत्मैवाभूत् *sarvāṇi bhūtāni ātmaivābhūt* - all beings have come from आत्मा *ātmā* only, which means, पूर्णात् पूर्णम् उदच्यते *pūrṇāt pūrṇam udacyate*

एकत्वं अनुपश्यतः *ekatvam anupaśyataḥ* - When a person realizes ONENESS of आत्मा *ātmā* in all beings, for that person

तत्र *tatra* - when that realization takes place

को मोहः कः शोकः *ko mohaḥ kaḥ śokaḥ* - Where is delusion or confusion, where is distress or sorrow, which means that there is no delusion or distress for that person because that person is an enlightened person.

For that person who realizes unity in all existence and perceives all beings as his own self, there can be no delusion or sorrow which is again another vision of the Upanishadic message - the Eternal Truth ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvam*.

ब्रह्मज्ञानं *brahma jñānam* - knowledge of ब्रह्मन् *brahman* - is सर्वात्म भावः *sarvātma bhāvaḥ* - Realization of आत्मा *ātmā* - The SELF as the SELF of all. Such realization is the supreme source of strength for a human being.

We must understand that Vedanta does not deny differences, but all the differences are only superficial. Deep down these superficial ever-changing differences, is the never-changing Unity - The Unchanging Atma, indicated by the Upanishadic message ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvam*

In the next verse, the Upanishad gives another Vision of the same message, another vision of आत्मा *ātmā* through another series of pointer words

सः पर्यगात् शुक्रं अकायं अन्नं



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saḥ paryagāt śukraṁ akāyaṁ avraṇaṁ

अस्नाविरँ शुद्धं अपापविद्धम्

asnāviraṁ śuddhaṁ apāpa viddham

कविः मनीषी परिभूः स्वयंभूः

kaviḥ manīṣī paribhūḥ svayāmbhūḥ

यथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्य समाभ्यः

yathātathyataḥ arthān vyadadhāt śāśvatībhya samābhyaḥ

We will see this verse next time.