



ईशावास्य उपनिषत्
Isavasya Upanishad
Volume 4

अनेजदेकं मनसो जवीयो नैनद्धेवाः आप्नुवन् पूर्वमर्षत् ।

anejadekaṁ manaso javīyo 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 आत्मन्येवानु पश्यति ।

yastu sarvāṇi bhūtāni ātmanyevānu paśyati ।

सर्व 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 mohāḥ kaḥ śokaḥ ekatvaṁ anupaśyataḥ ॥

सः पर्यगात् शुक्रं अकायं अव्रणं अस्नाविरं शुद्धं अपापविद्धम् ।

saḥ paryagāt śukraṁ akāyaṁ avraṇaṁ asnāviraṁ śuddhaṁ apāpa vidham ।

कविः मनीषी परिभूः स्वयंभूः यथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्य समाभ्यः ॥ 8

kaviḥ maṇiṣī paribhūḥ svayambhūḥ yathātathyataḥ arthān vyadadhāt śāśvatībhya samābhyaḥ ॥

These 5 verses are for ईश्वर जपं *īśvar japaṁ*, ईश्वर अनुस्मरणं *īśvar anusmaraṇaṁ* - ईश्वर ध्यानं *īśvar dhyānaṁ* - contemplation on परमेश्वर



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parameśvar to uplift one's बुद्धि *buddhi* and maintain one's बुद्धि *buddhi* steadily in Total God consciousness. We saw the first four verses in detail last time, now let us see the last verse.

Pointing out to आत्मा *ātmā* - The Self in every person, indeed in every जीव *jīva* - in every being, the Upanishad says

सः पर्यगात् शुक्रं अकायं अव्रणं अस्नाविरुँ शुद्धं अपापविद्धम्
saḥ paryagāt śukraṁ akāyaṁ avraṇaṁ asnāviraṁ śuddhaṁ apāpa
viddham |

कविः मनीषी परिभूः स्वयंभूः यथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्य समाभ्यः 8
kaviḥ maṇiṣī paribhūḥ svayambhūḥ yathātathyataḥ arthān vyadadhāt
śāśvatībhya samābhyaḥ ||

सः *saḥ* That आत्मा *ātmā* - The SELF in every person, in every जीव *jīva*

11. पर्यगात् *paryagāt* means परितः *paritaḥ* (सर्वतः *sarvataḥ*) अगात् *agāt* went all over -That आत्मा *ātmā* went all over this creation even before its manifestation in this cycle of creation (more about this matter we will see in Taittiriya Upanishad); therefore पर्यगात् *paryagāt* - Atma went all over, means Atma is all over this creation, Atma is all-pervasive आत्मा *ātmā* is सर्वगतवान् *sarvagatavān* which means that Atma is not confined to any person.

आत्मा *ātmā* - is in everyone and everyone is in That आत्मा *ātmā* only. Again

12. शुक्रं *śukraṁ* - That आत्मा *ātmā* is शुक्रं *śukraṁ* Self-Effulgent. That आत्मा *ātmā* is ज्योति स्वरूपं *jyoti svarūpaṁ*. It is All- Enlightenment. As the Gita says

आत्मा *ātmā* is ज्योतिषां अपि तत् ज्योतिः तमसः परं उच्यते *jyotiṣāṁ api tat jyotih*
tamasah paraṁ ucyate |

That आत्मा *ātmā* is the Light of all Lights. It is because of That आत्मा *ātmā* that the sun, the stars, the fire etc. are what they are. It is by That ज्योति स्वरूप आत्मा *jyoti svarūp ātmā* all our इन्द्रियs *indriyas*, mind and बुद्धि *buddhi* shine, meaning they gain the power to do what they are naturally endowed to do.



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That ज्योति स्वरूप आत्मा *jyoti svarūp ātmā* is तमसः परं उच्यते *tamasah param ucyate*. It is beyond darkness. It is not any way affected by any kind of darkness or ignorance. Ignorance itself is lighted up by That आत्मा *ātmā* only.

आत्मा *ātmā* is not opposed to ignorance. If I realize that I am ignorant, that knowledge itself is possible only by the blessing of that आत्मा *ātmā*.

As our Upanishads say (कठो *kātho* 5-15, मुण्ड *muṇḍaka* II-2-10)

तस्य भासा सर्वं इदं विभाति *tasya bhāsā sarvaṁ idaṁ vibhāti* - This entire creation including everything in this creation is illumined by that ज्योति स्वरूप आत्मा *jyoti svarūpa ātmā* - That is what is indicated by the pointer word शुक्रं *śukraṁ*. Again,

13. अकायं अघ्नं अस्नाविरं *akāyaṁ avraṇaṁ asnāviraṁ* - While आत्मा *ātmā* is in the शरीर *śarīra* - in the body of every person, That आत्मा *ātmā* Itself is अकायं *akāyaṁ* - That आत्मा *ātmā* Itself has no शरीर *śarīra*. It has no body, consequently अघ्नं *avraṇaṁ* - आत्मा *ātmā* is ever free from injury of any kind. No weapon can cause any injury to आत्मा *ātmā*, and also, अस्नाविरं *asnāviraṁ* - आत्मा *ātmā* has no muscles, ligaments, tendons, etc. - which exist in any gross physical body.

The pointer words अकायं *akāyaṁ*, अघ्नं *avraṇaṁ* and अस्नाविरं *asnāviraṁ* together indicate the total absence of any शरीर *śarīra* or शरीर *śarīra* qualities for the आत्मा *ātmā*. आत्मा *ātmā* is in every शरीर *śarīra* - but आत्मा *ātmā* Itself exists independent of and uncontaminated by the शरीर *śarīra* of any जीव *jīva* - any living being.

Every person - every जीव *jīva* is an extraordinary combination of शरीर *śarīra* and आत्मा *ātmā*. This combination is called प्रकृति पुरुष लक्षणं *prakṛti puruṣa lakṣaṇaṁ* or क्षेत्र क्षेत्रज्ञ लक्षणं *kṣetra kṣetrajña lakṣaṇaṁ* about which we will talk in detail in भगवत् गीता *bhagavat gītā*. At this time it is enough to recall the fact that what we call शरीर *śarīra* - The body - is itself made up of three components, namely

→ स्थूल शरीर *sthūla śarīra* - the gross physical body



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- ✦ सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body, occupying the gross physical body
- ✦ कारण शरीर *kāraṇa śarīra* - the causal body - which is the cause for the other two bodies

About the nature of these three शरीरs *śarīras* we will see later.

By the words अकायं *akāyaṃ*, अव्रणं *avraṇaṃ*, अस्नाविरँ *asnāviraṃ*, the Upanishads point out that आत्मा *ātmā* is free from all three bodies. What is called an individual जीव *jīva*- an individual living being, is an aggregate of आत्मा *ātmā*, कारण शरीर *kāraṇa śarīra* and सूक्ष्म शरीर *sūkṣma śarīra* none of which is available for perception; and what is called an individual person is an aggregate of आत्मा *ātmā*, कारण शरीर *kāraṇa śarīra*, सूक्ष्म शरीर *sūkṣma śarīra* and स्थूल शरीर *sthūla śarīra*.

Thus, without a gross physical body, an individual living being is a जीव *jīva*, and with a gross physical body, the same living being is an individual person. From the aggregate of an individual person, when all the three शरीरs *śarīras* are dissociated by Knowledge, what remains is only pure आत्मा *ātmā*, uncontaminated by the qualities and limitations of all the three शरीरs *śarīras*.

Similarly from the aggregate of an individual जीव *jīva*, when both सूक्ष्म शरीर *sūkṣma śarīra* and कारण शरीर *kāraṇa śarīra* are dissociated - by knowledge again, what remains is pure आत्मा *ātmā* which is pure जीव *jīva*, uncontaminated by the qualities of the two शरीरs *śarīras*. Thus pure जीव *jīva* and pure आत्मा *ātmā* are identical, which means जीवात्मा *jīvātmā* and परमात्मा *paramātmā* are ONE and The SAME.

That is how the pure जीव *jīva* which is अकायं *akāyaṃ*, अव्रणं *avraṇaṃ*, अस्नाविरँ *asnāviraṃ* is also the pure आत्मा *ātmā* which is अकायं *akāyaṃ*, अव्रणं *avraṇaṃ*,

अस्नाविरँ *asnāviraṃ*, the " ॐ " indicating the All-pervading परमेश्वर *parameśvar*, The ब्रह्मन् *brahman*. Therefore, अकायं *akāyaṃ*, अव्रणं *avraṇaṃ*, अस्नाविरँ *asnāviraṃ* indicates That ब्रह्मन् *brahman* - That परमेश्वर *parameśvar* That आत्मा



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ātma is pure जीव *jīva* totally free from कारण शरीर *kāraṇ śarīra* and सूक्ष्म शरीर *sūkṣma śarīra*. Continuing, the Upanishad says: That आत्मा *ātmā* is

14. शुद्धं *śuddham* - Pure - Pure Enlightenment - free from darkness - ignorance of any kind, free from all object limitations; again

15. अपाप विद्धम् *apāpa viddham* - Totally free from पाप *pāpa* any form of obstruction to आत्म ज्ञानं *ātma jñānam* - Self-Knowledge because, आत्मा *ātmā* Itself is आत्मज्ञानं *ātma jñānam*. Again,

16. कविः *kaviḥ* means सर्वस्य दृष्टा *sarvasya drṣṭā*. आत्मा *ātmā* is the seer of everything - witness of every event in this creation

17. मनीषी *manīṣī* - आत्मा *ātmā* is All-Knowing - Omniscient Supreme Being

18. परिभूः *parabhūḥ* means परितः *paritaḥ* (सर्वस्य *sarvasya*) भवति इति *bhavati iti* - आत्मा *ātmā* manifests itself as all in this creation by its own power. आत्मा *ātmā* is transcendent

19. स्वयंभूः *svayambhūḥ* - स्वयं भवति इति *svayam bhavati iti* *svayambhūḥ* - आत्मा *ātmā* is Self-Existent - It is not created by anyone, आत्मा *ātmā* is self existence itself.

20. यथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्य समाभ्यः *yathā tathyataḥ arthān vyadadhāt śāśvatībhya samābhyaḥ* - आत्मा *ātmā* is That which has व्यदधात् *vyadadhāt* blessed शाश्वतीभ्य समाभ्यः *śāśvatībhya samābhyaḥ* - all the Eternal Divine Functionaries - all the Devatas such as सूर्य देवता *sūrya devatā*, वायु देवता *vāyu devatā*, वरुण देवता *varuṇa devatā*, अग्नि देवता *agni devatā*, etc., अर्थान् *arthān* their respective powers - their respective duties in this creation

यथातथ्यतः *yathā tathyataḥ* - duly in accordance with the laws of nature as ordained by Itself - by परमेश्वर *parameśvar* Itself

This Universe is ruled by the Eternal Laws of परमेश्वर *parameśvar*. परमेश्वर *parameśvar* is the Lord of all the Eternal Laws of Nature. परमेश्वर *parameśvar* is



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ultimately the Law of all Laws. All the देवताs *devatās* obey the laws of परमेश्वर *parameśvar* and maintain order in this creation.

Such is the nature of that ब्रह्मन् *brahman* - That परमेश्वर *parameśvar* - That आत्मा *ātmā*. Such is the nature of "I" the nature of That SELF in every self. That is what is indicated by the Upanishadic Declaration; ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ* - That is what that needs to be realized.

Thus in the above five verses, the Upanishad has provided a series of 20 different - simple -looking and yet far-reaching pointers to enable one to gain a full vision of That ONE all-pervading all-inclusive ब्रह्मन् *brahman* - परमेश्वर *parameśvar* - आत्मा *ātmā* in this ever changing creation in one's own ever-changing self.

Gaining That Full Vision of परमेश्वर *parameśvar* is indeed gaining पूर्ण ज्ञानं *pūrṇa jñānam* - Totality of Knowledge, which is the very content of the Upanishadic Message ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ*, That पूर्ण ज्ञानं *pūrṇa jñānam* - indicated by the expression ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ*, involves two kinds of knowledge, namely ईश्वर ज्ञानं *īśvar jñānam* and इदं सर्वं ज्ञानं *idam sarvaṁ jñānam*.

ईश्वर ज्ञानं *īśvar jñānam* is सत्यं ज्ञानं *satyam jñānam* - Knowledge of the absolute, independent, never-changing Reality. In Vedantic terminology, That सत्यं ज्ञानं *satyam jñānam* is simply called विद्या *vidyā* meaning ब्रह्म विद्या *brahma vidyā*. इदं सर्वं ज्ञानं *idam sarvaṁ jñānam* is माया ज्ञानं *māyā jñānam* or मिथ्या ज्ञानं *mithyā jñānam* knowledge about the inherent Infinite Power of परमेश्वर *parameśvar*, manifested as this entire ever changing creation.

All objective knowledge, knowledge about every field of arts, sciences engineering, technology, research, development, business, etc; all such objective knowledge is माया ज्ञानं *māyā jñānam*. No objective knowledge, known or unknown, has any independent existence, because ब्रह्माश्रया माया *brahmā śrayā māyā* - every objective knowledge, ultimately depends on ब्रह्मन् सत्यं *brahman satyam* - That which is Absolutely Real - That which is changeless. In Vedantic terminology, all objective knowledge is called अविद्या *avidyā* - meaning **not** ब्रह्मविद्या *brahma vidyā*.



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Thus विद्या *vidyā* refers to knowledge of changeless Reality - Absolute SELF - आत्म ज्ञानं *ātma jñānam* and अविद्या *avidyā* refers to knowledge of the changeful Universe - all objective knowledge. विद्या *vidyā* and अविद्या *avidyā* together constitute पूर्ण ज्ञानं *pūrṇa jñānam* - Totality of Knowledge.

The Upanishad talks briefly about the need and the Means for gaining such पूर्ण ज्ञानं *pūrṇa jñānam* in the following two sets of verses. The first set of three verses is concerned with विद्या *vidyā* and अविद्या *avidyā*.

अन्धन्तमः प्रविशन्ति ये अविद्यां उपासते ।
andhantamaḥ praviśanti ye avidhyāṁ upāsate ।
ततो भूय इव ते तमः ये तु विद्यायां रताः ॥ 9
tato bhūya iva te tamaḥ ye tu vidhyāyāṁ ratāḥ ॥

अन्यदेव आहुः विध्यया अन्यत् आहुः अविध्यया ।
anyadeva āhuḥ vidhyayā anyat āhuḥ avidhyayā ।
इति शुश्रुम धीराणां ये नः तत् विचचक्षिरे ॥ 10
iti śuśrūma dhīrāṇāṁ ye naḥ tat vicacakṣire ॥

विद्यां च अविद्यां च यः तत् वेद उभयं सह ।
vidhyāṁ ca avidhyāṁ ca yaḥ tat veda ubhayaṁ saha ।
अविद्यया मृत्युं तीर्त्वा विद्यया अमृतं अश्नुते ॥ 11
avidyayā mṛtyuṁ tīrtvā vidyayā amṛtaṁ aśnute ॥

The Upanishad says

ये अविद्यां उपासते *ye avidyāṁ upāsate* - Those who worship अविद्या, *avidyā* those who are committed to the pursuit of objective knowledge,
अन्धन्तमः प्रविशन्ति *andhantamaḥ praviśanti* - they enter into blinding darkness, which means they push themselves into total ignorance of Absolute Reality - total ignorance of सत्यं ज्ञानं *satyaṁ jñānam*
तु *tu* - On the other hand



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ये विद्यायाँ रताः *ye vidyayām ratāḥ* - Those who simply entertain themselves in the language of ब्रह्मविद्या *brahma vidyā* - Upanishadic knowledge, neglecting the prior cultivation of the necessary discipline of objective knowledge

ततः भूय इव ते तमः *tataḥ bhūya iva te tamaḥ* - It is as if they push themselves into darkness which is even more intense than blinding darkness, which means even greater ignorance of सत्यं ज्ञानं *satyaṁ jñānaṁ* - Knowledge of Absolute Reality.

Why? Because without the prior discipline of objective knowledge, pursuit of ब्रह्मविद्या *brahma vidyā* cannot be fruitful and it may even lead to mis-leading and self-destructive ends. Thus neither the pursuit of objective knowledge by itself, nor the pursuit of Upanishadic knowledge by itself can bring you any enlightenment on पूर्णं ज्ञानं *pūrṇa jñānaṁ* - Totality of Knowledge, ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* Knowledge. Because,

अन्यत् एव आहुः विद्यया अन्यत् आहुः अविद्यया *anyat eva āhuḥ vidyayā anyat āhuḥ avidyayā*

विद्यया अन्यत् एव आहुः *vidyayā anyat eva āhuḥ* - What is achieved by ब्रह्मविद्या *brahma vidyā* - Self-knowledge is quite a different thing and

अविद्यया अन्यत् एव आहुः *avidyayā anyat eva āhuḥ* - What is achieved by अविद्या *avidyā* - objective knowledge is yet another thing

In the pursuit of पूर्णं ज्ञानं *pūrṇa jñānaṁ* - Totality of Knowledge ब्रह्म विद्या *brahma vidyā* - Self-Knowledge and अविद्या *avidyā* - objective knowledge have very different functions. This is not simply a matter of opinion, says the Teacher

इति शुश्रुम धीराणां ये नः तत् विचक्षिरे *iti śuśrūma dhīrāṇām ye naḥ tat vicakṣire* - So, we the Teachers have heard from the wise people who have gained पूर्णं ज्ञानं *pūrṇa jñānaṁ* and explained that difference to us, in the following manner says the Teacher.

विद्यां च अविद्यां च यः वेद उभयं सह *vidyām ca avidyām ca yaḥ veda ubhayaṁ saha* - The person who knows, who clearly understands and appreciates both विद्या *vidyā* and अविद्या *avidyā* - both Self-knowledge and objective knowledge, together



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अविद्यया मृत्युं तीर्त्वा *avidyayā mṛtyuṃ tīrtvā* - through the discipline cultivated in the pursuit of objective knowledge in depth, crosses and overcomes मृत्यु *mṛtyu* - The world of death, which means that that person gains clarity of understanding of the complexities of the world of changes. That person realizes the cause-effect relationships of the world of changes, both in its unmanifest and manifest states, the world of माया *māyā* and by so realizing

विद्यया अमृतं अश्नुते *vidyayā amṛtaṃ aśnute* - by ब्रह्म विद्या *brahma vidyā* - by the help of the Upanishadic knowledge, that person gains Immortality, gains the knowledge of the Changeless Reality behind and beyond the world of changes. That person gains पूर्ण ज्ञानं *pūrṇa jñānaṃ* - Totality of Knowledge, gains ईशावास्यं इदं सर्वं ज्ञानं *īśāvāsyam idaṃ sarvaṃ jñānaṃ*.

उभयं *ubhayaṃ* is God-Realization arising from the holy confluence of the ever-flowing objective Knowledge with the limitless ocean of spiritual knowledge. Such God-realization is possible only through अविद्या *avidyā* and विद्या *vidyā* together, objective Knowledge and Upanishad Knowledge together.

Through the cultivation of the discipline and the depth of objective knowledge, one gains the ability to understand the ever-changing nature of the material world and through the simultaneous cultivation of the discipline and the depth of Upanishad Knowledge, one gains the ability to realize that all the changes taking place in the material world are only different manifestations of That one unchanging Ever Existent ब्रह्मन् *brahman*. Such simultaneous cultivation of these two human abilities is the function of विवेक बुद्धि *vivek buddhi* which ultimately makes a person बुद्धिमान् *buddhimān* - a wise person fit for gaining मोक्ष *mokṣa* - Total Fulfillment in Life.

For gaining such विवेक बुद्धि *vivek buddhi*, a daily life of सत्यं *satyaṃ* and धर्म *dharmaṃ* rooted in God-Consciousness is necessary, about which the Upanishad says in the second set of three verses,

अन्धं तमः प्रविशन्ति ये असंभूतिं उपासते ।

andham tamaḥ praviśanti ye asaṃbhūtiṃ upāsate ।

ततो भूव इव ते तमः ये उ सम्भूत्याँ रताः ॥

12

tato bhūva iva te tamaḥ ye u sambhūtyāṃ ratāḥ ॥

अन्यदेव आहः सम्भवात् अन्यत् आहुः असंभवात् ।



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anyadeva āhaḥ sambhavāt anyat āhuḥ asambhavāt |
इति शुश्रुम धीराणां ये नः तत् विचर्चक्षिरे ॥ 13
iti śuśruma dhīrāṇām ye naḥ tat vicacakṣire ||

सम्भूतिं च विनाशं च यः तत् वेद उभयं सह ।
sambhūtim ca vināśam ca yaḥ tat veda ubhayam saha |
विनाशेन मृत्युं तीर्त्वा सम्भूत्यां अमृतं अश्नुते ॥ 14
vināśena mṛtyum tīrtvā sambhūtyām amṛtaṁ aśnute ||

As you may notice, these three verses are exactly the same as the previous three verses, except that the word विद्या *vidyā* is replaced by the word सम्भूति *sambhūti*, and the word अविद्या *avidyā* is replaced by the word असंभूति *asambhūti*, or विनाश *vināśa*. सम्भूति *sambhūti* refers to changeless ब्रह्मन् *brahman* and असंभूति *asambhūti* or विनाश *vināśa* refers to the same ब्रह्मन् *brahman* indicated by a variety of Forms and Names subject to change. The subject matter here is Mode of Worship of परमेश्वर *parameśvar*, and subsequent God-Realization by an individual.

The Upanishad says: Those who worship परमेश्वर *parameśvar* through Forms and names ONLY, without understanding and appreciating That which is behind and beyond those Forms and Names, such people are pushing themselves into ignorance on the true Nature of परमेश्वर *parameśvar*.

On the other hand, those who entertain themselves with the notion of Worship of परमेश्वर *parameśvar*, deliberately avoiding and dissociating all Forms and Names with परमेश्वर *parameśvar*, such people are pushing themselves into even greater ignorance on the true nature of परमेश्वर *parameśvar*.

Neither of the above two kinds of people understand or appreciate the Knowledge communicated by the Upanishad Declaration ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*. Neither the one who limits the worship of परमेश्वर *parameśvar* to certain Forms and Names only, nor the one who deliberately avoids and dissociates all Forms and Names in the worship of परमेश्वर *parameśvar*, can gain the true vision of परमेश्वर *parameśvar*, because if you think that you cannot see परमेश्वर *parameśvar* in a blade of grass, in a lump of clay or in a piece of stone, you can never



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see परमेश्वर *paramēśvar* anywhere, in anything, and certainly not in something that is Formless, Unknown or unknowable. Only when you see the same परमेश्वर *paramēśvar* in everything that exists, Form or no Form, known or unknown and at the same time see all existence in the same परमेश्वर *paramēśvar*, ईश्वर ज्ञानं *īśvar jñānam*, God Realization is possible, so says the Upanishad.

The above six verses expound the philosophy of पूर्ण ज्ञानं *pūrṇa jñānam* - Totality of Knowledge - The Total Vision of परमेश्वर *paramēśvar*, leading to the unity of all that is comprehensible, and also all that is beyond comprehension - the Unity of the world external, and the world internal.

The Upanishad tells us that to concentrate our attention only on the external world and neglect the inner world of आत्मा *ātmā* is as good as pushing oneself into blinding darkness (अन्धं तमः *andham tamaḥ*). On the other hand, to neglect this world which we can see, touch and handle, and to become involved only in the incomprehensible world within is as good as pushing oneself into even greater darkness.

What is needed is to understand and appreciate that Reality is ONE, untouched by limitations such as the outer and inner - Not-Self and the SELF - many and ONE - and we must learn to conduct our life in the light of this all-embracing knowledge. If the many and the ONE are indeed the Same Reality, then all modes of worship, all modes of work, all modes of struggle are paths for Self-Realization. Then there is really no distinction between the sacred and the secular, religion and science.

Such is indeed the Teaching of ईशावास्य उपनिषत् *īśāvāsya upaniṣat*

With this Teaching, the Knowledge part of the Upanishad is over. There are four more verses in this Upanishad and they are mainly for meditation and contemplation. We will complete this Upanishad next time.