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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 2
Volume 13

न जायते म्रियते वा विपश्चित्, नायं कुतश्चित् न बभूव कश्चित् ।
na jāyate mriyate vā vipāścit, nāyaṁ kutaścit na babhūva kaścit ।
अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥ 2-18
ajo nityaḥ śāśvato'yaṁ purāṇo, na hanyate hanyamāne śarīre ॥

हन्ता चेत् मन्यते हन्तुं, हतः चेत् मन्यते हतं ।
hantā cet manyate hantuṁ, hataḥ cet manyate hataṁ ।
उभौ तौ न विजानीतो, न अयं हन्ति न हन्यते ॥ 2-19
ubhau tau na vajānīto, na ayaṁ hanti na hanyate ॥

अणोः अणीयान् महतो महीयान्, आत्मा अस्य जन्तोः निहितो गुहायां ।
aṇoḥ aṇīyān mahato mahīyān, ātmā asya jantoḥ nihito guhāyāṁ ।
तं अक्रतुः पश्यति वीतशोकः, धातुप्रसादात् महिमानं आत्मनः ॥ 2-20
taṁ akraṭuḥ paśyati vītaśokaḥ, dhātuprasādāt mahimānaṁ ātmanaḥ ॥

We are now listening to Lord यम's *yama's* discourse on ब्रह्म विद्या *brahma vidyā*. As we may recall, Lord यम *yama* opens His discourse on ब्रह्म विद्या *brahma vidyā* by pointing out **That** which transcends all that is subject to change in this ever-changing creation, such as धर्म *dharma* and अधर्म *adharma*, cause and effects, time and space, etc. That is indeed ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self in every self revealed by the प्रणव मन्त्र ॐ *praṇava mantra om* - the word ॐ *om*, the sound ॐ *om* in all the Vedas and Upanishads. After giving a brief explanation on that ॐ *om*, Lord यम now proceeds to unfold directly the nature of आत्मा *ātmā* 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 *bhagvat gītā* (Chapter 2 - 20), and the meaning is also essentially the same.

विपश्चित् न जायते म्रियते वा *vipaścīt na jāyate mriyate vā* meaning विपश्चित् न जायते *vipaścīt na jāyate*, न म्रियते च *na mriyate ca*

विपश्चित् *vipaścīt* is a ब्रह्मवित् *brahmavit* - a ज्ञानी *jñānī*, one who recognizes clearly one's identity with ब्रह्मन् *brahman* - The आत्मा *ātmā* - The Self, as distinct from one's body complex. Therefore the word विपश्चित् *vipaścīt* here points out the शुद्ध चैतन्य आत्मा *śuddha caitanya ātmā* - The Self Effulgent Pure Consciousness, which is the nature of आत्मा *ātmā*, The Self. That विपश्चित् *vipaścīt*, That आत्मा *ātmā*, That Pure Conscious Being

न जायते *na jāyate* - is not born from anything

न म्रियते *na mriyate* - is not subject to death either

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

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

आत्मा *ātmā* is सत्य स्वरूपं *satya svarūpaṁ*, ज्ञान स्वरूपं *jñāna svarūpaṁ*, अनन्त स्वरूपं *ananta svarūpaṁ*

Further,

नायं कुतश्चित्, न बभूव कश्चित् अयं आत्मा, कुतश्चित् न बभूव
nāyaṁ kutaścīt, na babhūva kaścīt ayaṁ ātmā, kutaścīt na babhūva



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अयं आत्मा *ayaṁ ātmā* - This विपश्चित् आत्मा *vipaścīt ātmā*, this ever-present, all-conscious आत्मा *ātmā*

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

कश्चित् न बभूव *kaścīt na babhūva* (आत्मनः *ātmnah*) - nothing came into being from this आत्मा *ātmā*. Nothing came from this आत्मा *ātmā* that is different from Itself. Nothing other than Itself came from this आत्मा *ātmā*. आत्मा *ātmā* is neither a कारण *kāraṇa* (cause) nor a कार्य *kaarya* (effect) for anything in this creation. This statement must be understood properly. Directly, आत्मा *ātmā* is not the cause for anything in this creation. आत्मा *ātmā* is ultimately the cause for everything in this creation through माया *māyā* - the inherent power of आत्मा *ātmā* manifesting itself as सत्य *satva*, रजस् *rajas* and तमस् गुण *tamas guṇas*, which constitute the direct cause for all कर्म *karmas*, गुण *guṇas* and their consequences. For the same reason, nothing in this universe stands independent of आत्मा *ātmā*. On ultimate analysis, everything in this creation is only a manifestation of आत्मा *ātmā*. Therefore, the Upanishad says,

अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥

ajo nityaḥ śāśvato'yaṁ purāṇo, na hanyate hanyamāne śarīre ॥

अयं (आत्मा *ātmā*) - This विपश्चित् आत्मा - This all-conscious आत्मा *ātmā* is

अजः *ajaḥ* - Unborn

नित्यः *nityaḥ* - Eternal, which also means सर्वगतः *sarvagataḥ* - all-pervasive

शाश्वतः *śāśvataḥ* - Everlasting, never subject to decay

पुराणः *purāṇah* - means सनातनः *sanātanaḥ* and पुरा अपि नवः *purā api navah* - Ancient and at the same time ever-new

आत्मा *ātmā* is ever-new because, however much you explore the nature of आत्मा *ātmā*, there is infinitely more to know about आत्मा *ātmā*. The glories of आत्मा *ātmā* 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 *ajaḥ*, नित्यः *nityaḥ*, शाश्वतः *śāśvataḥ* and पुराणः *purāṇah* reveal the fact that आत्मा *ātmā* is an ever-



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existent, all-pervasive, all-conscious Being. It is not a शून्यं *śūnyam* - a non-existent entity.

न हन्यते हन्यमाने शरीरे *na hanyate hanyamāne śarīre*

हन्यमाने शरीरे *hanyamāne śarīre* - When the शरीर *śarīr* - the physical body is killed, when the शरीर *śarīr* is hurt or destroyed,

न हन्यते *na hanyate* - आत्मा *ātmā* in the शरीर *śarīr* 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 *hanana krayā* - the act of destruction as an illustration for any action for any शरीर *śarīr* - the physical body, including the worst action that anybody can do, namely the act of killing. Therefore, न हन्यते हन्यमाने शरीरे *na hanyate hanyamāne śarīre* means that आत्मा *ātmā* is not this शरीर *śarīr*, this physical body. आत्मा *ātmā*, though It is in every शरीर *śarīr*, It is totally unaffected by any action of the शरीर *śarīr*. Even when the शरीर *śarīr* is destroyed, आत्मा *ātmā* in the शरीर *śarīr* is not destroyed, just as even when the pot is destroyed, the pot-space is not destroyed.

आत्मा *ātmā* 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 ॥

acchedyo'yaṁ adāhyo'yaṁ akledyo'śoṣya eva ca ।

nityaḥ sarvagataḥ sthāṇuḥ acalo'yaṁ sanātanaḥ ॥

अयं *ayaṁ* - अयं आत्मा *ayaṁ ātmā* - This आत्मा *ātmā* is

अच्छेद्यः *acchedyah* - not subject to destruction by any weapon

अदाह्यः *adāhyah* - not subject to be burnt by fire

अक्लेद्यः *akledyah* - not subject to get wet or drowned by water

अशोष्यः *aśoṣyah* - not subject to get dried by air

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



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स्थायुः *sthāṇuḥ* - as stable as a mountain

अचलः *acalah* - unmoving and immovable and

सनातनः *sanātanaḥ* - ancient and ever-new

That being the nature of आत्मा *ātmā*, the Upanishad says:

हन्ता चेत् मन्यते हन्तुं, हतः चेत् मन्यते हतं ।

hantā cet manyate hantum, hataḥ cet manyate hatam |

उभौ तौ न विजानीतो, न अयं हन्ति न हन्यते ॥

2-19

ubhau tau na vijānīto, na ayam hanti na hanyate ||

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

चेत् *cet* means यदि *yadi* - suppose, in case. The *कार *m̃ kār* in हतं *hatam* and अयं *ayam* refers to आत्मा *ātmā* which is never subject to destruction of any kind. Therefore,

हन्ता चेत् मन्यते हन्तुं *hantā cet manyate hantum*

हन्ता *hantā* - The one who performs an action

हन्तं मन्यते चेत् *hantā manyate cet* - if he thinks "I, The Self, is the doer of the action" or

हतः चेत् मन्यते हतं *hataḥ cet manyate hatam*

हतः *hataḥ* - the victim of an action, if he thinks

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

उभौ तौ न विजानीतः *ubhau tau na vijānītaḥ* - both of them, equally do not know, do not understand, do not recognize the nature of आत्मा *ātmā* - the nature of The SELF because,

अयं *ayam*, अयं आत्मा *ayam ātmā* - The आत्मा *ātmā*, The Self

न हन्ति न हन्यते *na hanti na hanyate* - neither performs an action, nor becomes the victim of an action. आत्मा *ātmā* is neither a कर्ता *kartā* - a doer of an action, nor a कर्म *karma* - nor is It the object of an action.



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

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं ।

ya enam veti hantaram yashchainam manyate hatam ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

ubhau tau na vijānīto nāyam hanti na hanyate ॥

यः एनं (आत्मानं) वेत्ति हन्तारं *yaḥ enam (ātmānam) veti hantaram* - The one who looks upon आत्मा *ātmā* as the doer of the action of killing

यः च एनं (आत्मानं) हतं मन्यते *yaḥ ca enam (ātmānam) hatam manyate* - the one who looks upon आत्मा *ātmā* as the object of हनन क्रिया *hanana kriyā* - an action causing death

उभौ तौ न विजानीतः *ubhau tau na vijānītaḥ* - both of them, equally, do not realize the nature of आत्मा *ātmā*, because they mistake देह *deha* - the physical body, as आत्मा *ātmā* - The Self.

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

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

अयं आत्मा न हन्ति न हन्यते *ayam ātmā na hanti na hanyate* - आत्मा *ātmā* is neither कर्ता *kartā* of a कर्म *karma* - doer of an action, nor is it the object of an action आत्मा *ātmā* is अविक्रियः *avikriyaḥ* and अप्रमेयः *aprameyaḥ* - आत्मा *ātmā* does not undergo any change, and आत्मा *ātmā* is not available for perception as an object. That is also the content of Lord यम 's *yama*'s words.

Further elucidating the nature of आत्मा *ātmā*, Lord यम *yama* says:

अणोः अणीयान्, महतो महीयान्, आत्मा अस्य जन्तोः, निहितो गुहायां ।



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aṇoḥ aṇīyān, mahato mahīyān, ātmā asya jantoh, nihito guhāyām |
तं अक्रतुः पश्यति, चीतशोकः, धातु प्रसादात्, महिमानं आत्मनः ॥ 2-20
taṁ akraṭuḥ paśyati, vītaśokaḥ, dhātu prasādāt, mahimānaṁ ātmanaḥ ||

अणोः अणीयान् महतो महीयान्

aṇoḥ aṇīyān mahato mahīyān

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

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

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

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

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

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

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



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Everything in this creation is located in space, and space itself is located in the आत्मा *ātmā* - 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 *ātmā* is not located anywhere, and everything else is located in आत्मा *ātmā*, that means आत्मा *ātmā* stands by Itself, independent of anything else. That is how अहं *ahaṁ*, the आत्मा *ātmā* - The Self, is सर्वस्य अधिष्ठानं *sarvasya adhiṣṭhānaṁ* - the basis, the abode for everything.

Now we understand the words of अश्चलायन *aśvalāyana* on gaining self-realization (in कैवल्य *kaivalya* Upanishad)

अणोरणीयान् अहं एव तद्वत्, महानहं विश्वमहं विचित्रं ।

aṇoraṇīyān ahaṁ eva tadvat, mahānahaṁ viśvamahaṁ vicitraṁ ।

पुरातनोऽहं पुरुषोऽहं ईशो, हिरभ्मयोऽहं शिवरूपं अस्मि ॥

purātano'haṁ puruṣo'haṁ īśo, hirabhmayo'haṁ śivarūpaṁ asmi ॥

- ✓ 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 *pūrṇa puruṣa* the परमेश्वर *parmeśvar*, That I am
- ✓ The all-knowledge, ever auspicious, ब्रह्मानन्द स्वरूप *brahmānanda svarūpa* absolute reality behind all existence, That I am

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

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

आत्मा अस्य जन्तोः निहितः गुहायां *ātmā asya jantoḥ nihitaḥ guhāyām* - That आत्मा *ātmā* is lodged (निहितः *nihitaḥ*) in the cave of one's बुद्धि *buddhi*. It appears hidden in the difficultly reachable part of बुद्धि *buddhi* (गुहायां *guhāyām*) of the individual conscious being (जन्तोः *antoḥ*)



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आत्मा *ātmā* is not easily recognized by most people because it appears hidden in the बुद्धि *buddhi* - in the cave of the बुद्धि *buddhi* which is difficult for them to reach. Again, that is because for most people, the entire अन्तःकरण *antaḥ karaṇa*, मनस् *manas*, बुद्धि *buddhi*, अहंकार *ahaṁkāra* and चित्त *citta* - mind, intellect, ego and memory, the entire अन्तःकरण *antaḥ karaṇa* 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 *ātmā*. When such impurities are removed by कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*, अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* takes place, and one gains an unobstructed vision of आत्मा *ātmā*, the परमेश्वर *parmeśvar* in oneself.

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

तं अक्रतुः पश्यति, वीतशोकः धातु प्रसादात् महिमानं आत्मनः
taṁ akraṭuḥ paśyati, vītaśokaḥ dhātu prasādāt mahimānaṁ ātmanaḥ

अक्रतुः धातु प्रसादात् तं आत्मनः महिमानं पश्यति *akraṭuḥ dhātu prasādāt taṁ ātmanaḥ mahimānaṁ paśyati*, वीतशोकः *vītaśokaḥ* (भवति *bhavati*) - अक्रतुः *akraṭuḥ* means अकामः *akamaḥ*

अक्रतुः *akraṭuḥ* - 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 *dhātu prasādāt* - through the अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - the clarity of mind and बुद्धि gained through the blessings of purity, tranquility and harmony of every धातु *dhātu*, every segment of one's entire शरीर
तं आत्मनः महिमानं पश्यति - sees, recognizes the glory of आत्मा *ātmā* 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.



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By so recognizing the glory of आत्मा *ātmā* 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 *akratuḥ dhātu prasādāt taṁ ātmanaḥ mahimānaṁ paśyati* - The one who has overcome the forces of one's object-desires through अन्तःकरण शुद्धि, gains the clarity of vision of one's बुद्धि, to recognize the glory of आत्मा *ātmā* as अन्तर्यामी अमृतः, as the indwelling पर ब्रह्मन्, परमेश्वर. The 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 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 *ātmā* - 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,
yaḥ sarveṣu bhūteṣu tiṣṭhan, sarvebhyo bhūtebhyo antaraḥ, yaṁ sarvāṇi bhūtāni na viduḥ,

यस्य सर्वाणि भूतानि शरीरं, यः सर्वाणि भूतानि अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः॥

yasya sarvāṇi bhūtāni śarīraṁ, yaḥ sarvāṇi bhūtāni antaro yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* He is

ते अन्तर्यामी आत्मा *te antaryāmī ātmā* - The indwelling पर ब्रह्मन्, परमेश्वर in yourself



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ते अमृतः आत्मा *te amṛtaḥ ātmā* - He is your own Immortal Self. Again,

यः चक्षुषि तिष्ठन्, चक्षुषः अन्तरः, यं चक्षुः न वेद, यस्य चक्षुः शरीरं, यः चक्षुः अन्तरो
yaḥ cakṣuṣi tiṣṭhan, cakṣuṣaḥ antaraḥ, yaṁ cakṣuḥ na veda, yasya cakṣuḥ śarīraṁ, yaḥ cakṣuḥ antaro
यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥
yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* - He is
ते अन्तर्यामी आत्मा *te antaryāmī ātmā* - The indwelling पर ब्रह्मन्, परमेश्वर in
yourself
ते अमृतः आत्मा *te amṛtaḥ ātmā* - He is your own Immortal Self

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

अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता, न अन्यः अतोऽस्ति द्रष्टा,
adr̥ṣṭo draṣṭā, aśrutaḥ śrotaa, amato mantā, avijñāto vijñātā, na anyāḥ ato'sti draṣṭā,
न अन्यः अतोऽस्ति श्रोता, न अन्यः अतोऽस्ति मन्ता न अन्यः अतोऽस्ति विज्ञाता,
na anyāḥ ato'sti śrotā, na anyāḥ ato'sti mantā na anyāḥ ato'sti vijñātā,
एष त (ते) आत्मा अन्तर्यामी अमृतः, अतः अन्यत् आर्तम् ॥
eṣa ta (te) ātmā antaryāmī amṛtaḥ, ataḥ anyat ārtam ॥

- ✓ 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



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एष ते आत्मा अन्तर्यामी अमृतः *eṣa te ātmā antaryāmī amṛtaḥ* - He is ते अन्तर्यामी आत्मा *te antaryāmī ātmā* the indwelling पर ब्रह्मन् *para brahman*, परमेश्वर *parameśvar* in yourself

ते अमृतः आत्मा *te amṛtaḥ ātmā* - He is your own Immortal Self

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

The entire 21 मन्त्रs *mantras* on the glory of आत्मा *ātmā* from the बृहदारण्यक *bṛhadāraṇyaka* Upanishad are included as Appendix in today's scripture reading material.

We will continue कठोपनिषत् *kāthopaniṣat* next time.



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Appendix to Volume 13

From बृहदारण्यक Upanishad
Chapter 3

Section 7

यः पृथिव्यां तिष्ठन्, पृथिव्याः अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी शरीरम् ।

yaḥ pṛthivyām tiṣṭhan, pṛthivyāḥ antaraḥ, yaṁ pṛthivī na veda, yasya pṛthivī śarīram ।

यः पृथिवीम् अन्तरो यमयति, एष त (ते) आत्मा, अन्तर्यामी अमृतः ॥ (3)

yaḥ pṛthivīm antaro yamayati, eṣa ta (te) ātmā, antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* - He is the indwelling

पर ब्रह्मन् *para brahman* - परमेश्वर *parameśvar* 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

yaḥ apsu tiṣṭhan, adbhyaḥ antaraḥ, yaṁ aapao na viduḥ, yasya aapaḥ śarīraṁ, yaḥ aapaḥ antaro

यमयति, एष त (ते) आत्मा, अन्तर्यामी अमृतः ॥ (4)

yamayati, eṣa ta (te) ātmā, antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā*

antaryāmī amṛtaḥ ॥

यः अग्नौ तिष्ठन्, अग्नेः अन्तरः, यं अग्निः न वेद, यस्य अग्निः शरीरं, यः अग्निं अन्तरो

yaḥ agnau tiṣṭhan, agneḥ antaraḥ, yaṁ agniḥ na veda, yasya agniḥ śarīraṁ, yaḥ agniṁ antaro

यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (5)

yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥



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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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः अन्तरिक्षे तिष्ठन्, अन्तरिक्षात् अन्तरः, यं अन्तरिक्षं न वेद, यस्य अन्तरिक्षं शरीरं
yaḥ antarikṣe tiṣṭhan, antarikṣāt antaraḥ, yaṁ antarikṣaṁ na veda, yasya antarikṣaṁ śarīraṁ

यः अन्तरिक्षं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (6)
yaḥ antarikṣaṁ antaro yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः वायौ तिष्ठन्, वायोः अन्तरः, यं वायुः, न वेद, यस्य वायुः शरीरं, यः वायुं अन्तरो
yaḥ vāyau tiṣṭhan, vāyoḥ antaraḥ, yaṁ vāyuḥ, na veda, yasya vāyuḥ śarīraṁ, yaḥ vāyuṁ antaro

यमयति, एष त (ते) आत्मा, अन्तर्यामी अमृतः ॥ (7)
yamayati, eṣa ta (te) ātmā, antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः दिवि तिष्ठन्, दिवः अन्तरः, यं द्यौः न वेद, यस्य द्यौः शरीरं, यः दिवं अन्तरो यमयति
yaḥ divi tiṣṭhan, divaḥ antaraḥ, yaṁ dyauḥ na veda, yasya dyauḥ śarīraṁ, yaḥ divaṁ antaro yamayati

एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (8)
eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः आदित्ये तिष्ठन्, आदित्यात् अन्तरः, यं आदित्यः न वेद, यस्य आदित्यः शरीरं



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yaḥ āditye tiṣṭhan, ādityātat antaraḥ, yaṁ ādityaḥ na veda, yasya adityaḥ śarīraṁ

यः आदित्यं अन्तरो यमयति, एष त (ते), आत्मा अन्तर्यामी अमृतः ॥ (9)

yaḥ ādityaṁ antaro yamayati, eṣa ta (te), ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ ॥*

यः दिक्षु तिष्ठन्, दिग्भ्यः अन्तरः, यं दिशो न विदुः, यस्य दिशः शरीरं, यः दिशः अन्तरो
yaḥ dakṣu tiṣṭhan, digbhyaḥ antaraḥ, yaṁ diśo na vaduḥ, yasya diśaḥ śarīraṁ, yaḥ diśaḥ antaro

यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (10)

yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ ॥*

यः चन्द्रतारके तिष्ठन्, चन्द्रतारकात् अन्तरः, यं चन्द्रतारकं न वेद, यस्य चन्द्रतारकं शरीरं,

yaḥ candratāraḥ ke tiṣṭhan, candratārakāt antaraḥ, yaṁ candratārakam na veda, yasya candratārakam śarīraṁ,

यः चन्द्रतारकं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (11)

yaḥ candratārakam antaro yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ ॥*

यः आकाशे तिष्ठन्, आकाशात् अन्तरः, तं आकाशः न वेद, यस्य आकाशः शरीरं,
yaḥ ākāśe tiṣṭhan, ākāśāt antaraḥ, taṁ ākāśaḥ na veda, yasya ākāśaḥ śarīraṁ,

यः आकाशं अन्तरो यमयति, एष त (ते), आत्मा अन्तर्यामी अमृतः (12)

yaḥ ākāśam antaro yamayati, eṣa ta (te), ātmā antaryāmī amṛtaḥ



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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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः तमसि तिष्ठन्, तमसः अन्तरः, यं तमः न वेद, यस्य तमः शरीरं, यः तमः अन्तरो
yaḥ tamasi tiṣṭhan, tamasaḥ antaraḥ, yaṁ tamaḥ na veda, yasya tamaḥ śarīraṁ, yaḥ tamaḥ antaro

यमयति, एष त (ते), आत्मा अन्तर्यामी अमृतः ॥ (13)

yamayati, eṣa ta (te), ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः तेजसि तिष्ठन्, तेजसः अन्तरः, यं तेजः न वेद, यस्य तेजः शरीरं, तेजः अन्तरो
yaḥ tejasi tiṣṭhan, tejasah antaraḥ, yaṁ tejaḥ na veda, yasya tejaḥ śarīraṁ, tejaḥ antaro

यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥ (14)

yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः सर्वेषु भूतेषु तिष्ठन्, सर्वेभ्यः भूतेभ्यः अन्तरः, यं सर्वाणि भूतानि न विदुः,
yaḥ sarveṣu bhūteṣu tiṣṭhan, sarvebhyaḥ bhūtobhya antaraḥ, yaṁ sarvāṇi bhūtāni na vaduḥ,

यस्य सर्वाणि भूतानि शरीरं, यः सर्वाणि भूतानि अन्तरो यमयति, एष त(ते) आत्मा अन्तर्यामी अमृतः ॥ (15)

yasya sarvāṇi bhūtāni śarīraṁ, yaḥ sarvāṇi bhūtāni antaro yamayati, eṣa ta(te)ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥



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यः प्रणे तिष्ठन्, प्राणात् अन्तरः, यं प्राणो न वेद, यस्य प्राणः शरीरं, यः प्राणं अन्तरो यमयति

yaḥ praṇe tiṣṭhan, prāṇāt antaraḥ, yaṁ prāṇo na veda, yasya prāṇaḥ śarīraṁ, yaḥ prāṇaṁ antaro yamayati

एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(16)

eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ ॥*

यः वाचि तिष्ठन् वाचः अन्तरः, यं वाक् न वेद, यस्य वाक् शरीरं, यः वाचं अन्तरो

yaḥ vāci tiṣṭhan vācaḥ antaraḥ, yaṁ vāk na veda, yasya vāk śarīraṁ, yaḥ vācaṁ antaro yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

(17)

yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ ॥*

यः चक्षुषि तिष्ठन्, चक्षुषः अन्तरः, यं चक्षुः न वेद, यस्य चक्षुः शरीरं, यः चक्षु अन्तरो

yaḥ cakṣuṣi tiṣṭhan, cakṣuṣaḥ antaraḥ, yaṁ cakṣuḥ na veda, yasya cakṣuḥ śarīraṁ, yaḥ cakṣu antaro

यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(18)

yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ ॥*

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

(19)

yaḥ śrotre tiṣṭhan, śrotrāt antaraḥ, yaṁ śrotraṁ na veda, yasya śrotraṁ śarīraṁ, yaḥ śrotraṁ antaro yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥



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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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

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

yaḥ manasi tiṣṭhan, manasaḥ antaraḥ, yaṁ manaḥ na veda, yasya manaḥ śarīraṁ, yaḥ manaḥ antaro yamayati,

एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(20)

eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

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

yaḥ tvaci tiṣṭhan, tvacaḥ antaraḥ, yaṁ tvak na veda, yasya tvak śarīraṁ, yaḥ tvacaṁ antaro yamayati

एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(21)

eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥

यः विज्ञाने तिष्ठन्, विज्ञानात् अन्तरः, यं विज्ञानं न वेद, यस्य विज्ञानं शरीरं, यः

yaḥ vijñāne tiṣṭhan, vijñānāt antaraḥ, yaṁ vijñānaṁ na veda, yasya vijñānaṁ śarīraṁ, yaḥ

विज्ञानं अन्तरो यमयति, एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

(22)

vijñānaṁ antaro yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥

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 *eṣa te ātmā antaryāmī amṛtaḥ* ॥



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

*yaḥ retasi tiṣṭhan, retasaḥ antaraḥ, yaṁ re taḥ na veda, yasya retaḥ
śarīraṁ, yaḥ retaḥ antaro
yamayati, eṣa ta (te) ātmā antaryāmī amṛtaḥ ।*

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 *eṣa te ātmā antaryāmī amṛtaḥ ।*

अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता, न अन्यः अतोऽस्ति द्रष्टा
*adṛṣṭo draṣṭā, aśrutaḥ śrotā, amato mantā, avijñāto vijñātā, na anyāḥ
ato'sti draṣṭā*

न अन्यः अतोऽस्ति श्रोता, न अन्यः अतोऽस्ति मन्ता, न अन्यः अतोऽस्ति विज्ञाता,
एष त (ते) आत्मा अन्तर्यामी अमृतः ॥

*na anyāḥ ato'sti śrotā, na anyāḥ ato'sti, mantā, na anyāḥ ato'sti vijñātā,
eṣa ta (te) ātmā antaryāmī amṛtaḥ ॥*

- ✚ 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)

ataḥ anyat ārtam ॥

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

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