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ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्  
**Katopanishad**  
Section 2  
Volume 14

आसीनो दूरं व्रजति, शयानो याति सर्वतः ।

*āsīno dūraṁ vrajati, śayāno yāti sarvataḥ ।*

कस्तं मदामदं देवं, मदन्यो ज्ञातुं अर्हति ॥

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*kastaṁ madāmadam devaṁ, madanyo jñātum ahati ॥*

अशरीरं शरीरेषु, अनवस्थेषु अवस्थितं ।

*aśarīraṁ śarīreṣu, anavastheṣu avasthitaṁ ।*

महान्तं विभुं आत्मानं, मत्वा धीरो न शोचति ॥

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*mahāntaṁ vibhuṁ ātmānaṁ, matvā dhīro na śocati ॥*

नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन ।

*nāyamātmā pravacanena labhyaḥ na medhayā na bahunā śrutena ।*

यं एव एषः वृणुते, तेन लभ्यः तस्य एषः आत्मा, विवृणुते तन्नूँ स्वाम् ॥ 2 - 23

*yaṁ eva eṣaḥ vṛṇute, tena labhyaḥ tasya eṣaḥ ātmā, vivṛṇute tanūṁ svām ॥ 2 - 23*

Lord यम *yama* is in the process of describing the nature of आत्मा *ātmā* and the means for recognition of आत्मा *ātmā* as It is. As we may recall the words of Lord यम *yama* last time:

अक्रतुः, धातु प्रसादात्, तं आत्मनः महिमानं पश्यति *akratuḥ, dhātu prasādāt, taṁ ātmanaḥ mahimānaṁ paśyati*

The अक्रतुः *akratuḥ* - the one who has overcome the forces of one's object desires, through

अन्तःकरण शुद्धि *antaḥ karaṇ śuddhi*, that person gains the clarity of vision of one's बुद्धि *buddhi* to recognize the Glory of आत्मा *ātmā* as अन्तर्यामी अमृतः *antaryāmī amṛtaḥ* - as the Indwelling पर ब्रह्मन् *para brahman*, परमेश्वर *parameśvar* within oneself, as one's own Immortal Self within every धातु *dhātu*, within every segment of



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one's शरीर *śarīr*, indeed, within every segment of everything that exists in this creation.

Such an अक्रतुः *akratuḥ* sees the Glory of आत्मा *ātmā* as It is.

On the other hand, if one is not an अक्रतुः *akratuḥ*, if one is among ordinary people who are कामात्मानः *kāmātmānaḥ* - those who are totally wedded to their objective desires, such a person cannot see, cannot recognize आत्मा *ātmā* as It is. For such a person, all descriptions of आत्मा *ātmā* appear as a bundle of contradictions, providing no definite knowledge; referring to such people, Lord यम *yama* says:

आसीनो दूरं व्रजति, शयानो याति सर्वतः ।

*āsīno dūraṁ vrajati, śayāno yāti sarvataḥ ।*

कस्तं मदामदं देवं, मदन्यो ज्ञातुं अर्हति ॥

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*kastam madāmadam devaṁ, madanyo jñātum arhati ॥*

आसीनः दूरं व्रजति *āsīnah dūraṁ vrajati*

आसीनः *āsīnah* - Remaining stationary, remaining motionless,

दूरं व्रजति *dūraṁ vrajati* - Atma travels far and wide

शयानः याति सर्वतः *śayānah yāti sarvataḥ*

शयानः *śayānah* - remaining in the deep sleep state

याति सर्वतः *yāti sarvataḥ* - Atma goes everywhere

मदं अमदं *madam amadam* - आत्मा *ātmā* is both happiness and unhappiness

For ordinary people, for those who have no understanding and appreciation of Upanishad knowledge, for those who identify आत्मा *ātmā* - The Self with one's physical body and its attributes, for such people, statements such as

आसीनः दूरं व्रजति *āsīnah dūraṁ vrajati* - remaining stationary, Atma - The Self travels far and wide

शयानः याति सर्वतः *śayānah yāti sarvataḥ* - remaining in deep sleep state, आत्मा *ātmā* - The Self goes everywhere

मदं, अमदं *madam amadam* - The Self is both happiness and unhappiness, etc. All such statements are so confusing, and mutually contradictory that they provide no



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definite knowledge about the true nature of आत्मा *ātmā* - The Self. Therefore, Lord यम *yama* adds

मदन्यः कः तं देवं *madanyaḥ kaḥ taṁ devaṁ* (आत्मानं *ātmānaṁ*) ज्ञातुं अर्हति *jñātum arhati*

मदन्यः *madanyaḥ* - Other than myself, which means other than people like myself, who have undergone the discipline of Upanishad knowledge through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam*

कः तं देवं *kaḥ taṁ devaṁ* (आत्मानं *ātmānaṁ*) ज्ञातुं अर्हति *jñātum arhati* - who can know that Divine Self - The आत्मा *ātmā*

It is not easy for people to understand and appreciate the true nature of आत्मा *ātmā* - The Self without adequate understanding and appreciation of Upanishad knowledge

Let us now try to understand Lord यम's *yama's* words in terms of Upanishad knowledge to which we have already been exposed.

आसीनः दूरं व्रजति *āsinaḥ dūraṁ vrajati* - Remaining stationary, आत्मा *ātmā* - The Self travels far and wide. This is true, because आत्मा *ātmā* is सर्वगतः *sarvagataḥ*, येन सर्वं इदं ततं *yena sarvaṁ idaṁ tataṁ*, as the Gita says. आत्मा *ātmā* is all-pervading, ever existent and all-conscious. Being so, there is no place where आत्मा *ātmā* is not there, or where आत्मा *ātmā* can move into. On the other hand, one's thoughts and memories move far and wide instantly. But wherever one's thoughts and memories move, आत्मा *ātmā* is already there. That is why ईशावास्य *īśāvāsya* Upanishad says that आत्मा *ātmā* appears to move even faster than the mind.

अनेजत् एकं मनसो जवीयो *anejat ekaṁ manaso javīyo* (ईशा *īśā*, 4) which is same as what यम *yama* is telling here,

आसीनः दूरं व्रजति *āsinaḥ dūraṁ vrajati* - remaining stationary, आत्मा *ātmā* - The Self, appears to travel far and wide. With such understanding, there is no contradiction in the vision of आत्मा *ātmā*, The Self. Again,



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शयानः याति सर्वतः *śayānaḥ yāti sarvataḥ* - Remaining in deep sleep state, आत्मा *ātmā* The Self goes everywhere.

This is also true, because in the deep sleep state of existence, one's entire world of objects and experiences disappears into one's own Pure Consciousness, namely आत्मा *ātmā* - The Self, which is Totality of all Knowledge. Therefore, in one's deep sleep state of existence, आत्मा *ātmā* - The Self, without going anywhere, appears to go everywhere in terms of knowledge. One's sense of awareness, being totality of all knowledge, appears to go everywhere. आत्मा *ātmā* is everywhere at all times. Again

मदं अमदं *madam amadam* - आत्मा *ātmā*, The Self is both happiness and unhappiness. This is again true in terms of appearance. The true nature of आत्मा *ātmā* is always आनन्द *ānand*, पूर्ण आनन्द *pūrṇa ānand* - Total happiness, never subject to change. But the appearance of happiness and unhappiness is only the manifestations of one's माया गुण *māyā guṇas* and कर्म *karmas* arising from the power of आत्मा *ātmā* - The SELF, which is all-pervasive.

Thus all apparent contradictions on the true nature of आत्मा *ātmā* arise only from अविद्या *avidyā* - from one's inability to recognize the fact that all नाम रूप *nām rūpas* - names and forms, in the entire world of transient reality are only superimpositions (अध्यास *adhyās*) on the ONE Absolute Reality, namely आत्मा *ātmā*, The Self.

We must first understand this problem of अध्यास *adhyās* - superimpositions on आत्मा *ātmā*, The Self. The problem is this. The wanting person wants to know about the want-free person, who is none other than the wanting person. There are no two persons here. The wanting person is an अध्यास *adhyās* - a superimposition on the want-free person.

What is superimposed on what, how the superimposition occurs, and what is the means of transcending such superimposition and reach one's own true self is the subject matter of the भगवत् गीता *bhagavat gītā* and the Upanishads, including Lord यम's *yama's* current discourse on आत्म विद्या *ātma vadyā*- Self-knowledge. Continuing His discourse, Lord यम *yama* says:

अशरीरं शरीरेषु, अनवस्थेषु अवस्थितं ।  
*aśarīraṁ śarīreṣu, anavastheṣu avasthitam ।*



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महान्तं विभुं आत्मानं, मत्वा धीरो न शोचति ॥

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*mahāntaṁ vibhuṁ ātmānaṁ, matvā dhīro na śocati ॥*

The true nature of आत्मा *ātmā* is pointed out here by a set of three words, अशरीरं शरीरेषु *aśarīraṁ śarīreṣu*, अनवस्थेषु अवस्थितं *anavastheṣu avasthitaṁ*, and महान्तं विभुं *mahāntaṁ vibhuṁ*.

अशरीरं शरीरेषु *aśarīraṁ śarīreṣu* - that which exists within all शरीरs *śarīraḥ* - all physical bodies, Itself being bodiless, that is the true nature of आत्मा *ātmā* - The Self; the 'कार' *in kāra* in अशरीरं *aśarīraṁ* refers to आत्मा *ātmā*.

आत्मा *ātmā* remains in every physical body as अन्तरात्मा *antarātmā*, अन्तर्यामी आत्मा *antaryāmi ātmā* - as the Indwelling पर ब्रह्मन् *para brahman*, परमेश्वर *parameśvar* in oneself, as अमृत आत्मा *amṛta ātmā* - as one's own Immortal Self, as प्रत्यग आत्मा *pratyaga ātmā* - as one's own innermost Self. Again, more generally

अनवस्थेषु अवस्थितं *anavastheṣu avasthitaṁ* - That which exists as ONE and changeless in all objects of transient existence in this creation - that is the true nature of आत्मा *ātmā* - The Self. As the Gita says:

अविभक्तं च भूतेषु, विभक्तमिव च स्थितं (G 13-16)

*avibhaktaṁ ca bhūteṣu, vibhaktamiva ca sthitaṁ*

That which exists undivided in all things apparently divided, That is the true nature of आत्मा *ātmā*. Again, the true nature of आत्मा *ātmā* is

महान्तं विभुं *mahāntaṁ vibhuṁ* - महान्तं *mahāntaṁ* is unqualified greatness which means limitless, because it is

विभुं *vibhuṁ*, सर्व व्यापकं *sarva vyāpakaṁ* - All-pervasive. Therefore, the true nature of आत्मा *ātmā* is महान्तं विभुं *mahāntaṁ vibhuṁ* - Limitless All-pervasive

अन्तर्यामी अमृतः आत्मा *antaryāmi amṛtaḥ ātmā* - The indwelling पर ब्रह्मन् *para brahman* The परमेश्वर - The Immortal Self in oneself, and in every self. Therefore, आत्मानं मत्वा *ātmānaṁ matvā*, धीरः न शोचति *dhīraḥ na śocati*



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आत्मानं मत्वा *ātmānaṁ matvā* means आत्मानं आत्मत्वेन ज्ञात्वा *ātmānaṁ ātmatvena jñātvā*. Recognizing आत्मा *ātmā* - The Self as the Self in oneself, recognizing आत्मा *ātmā* as महान्तं विभुं ज्ञात्वा *mahāntaṁ vibhuṁ jñātvā* - recognizing The Self in oneself as ब्रह्मन् *brahman* Itself, धीरः न शोचति *dhīraḥ na śocati* a wise person does not come to grief, does not experience any sorrow or distress. ब्रह्मन् *brahman* is उपलक्षण *upalakṣaṇa* for संसार *saṁsār*, sorrow and distress stand for life bound to the world of transient realities.

We are part of this world of transient realities, and we must know how to live a meaningful life of joy and enthusiasm in this world. But we need not get bound to this ever changing world. Therefore,

आत्मानं मत्वा धीरः न शोचति *ātmānaṁ matvā dhīraḥ na śocati* - recognizing the Self in oneself as सत् *sat*, चित् *cit*, आनन्द स्वरूप ब्रह्मन् *ānand svarūp brahman* Itself, a wise person never gets bound to this world of transient realities. The whole संसार सुख *saṁsār sukha* and दुःख *duḥkha*, all the transient सुख *sukha* and दुःख *duḥkha* in this worldly life arise from कर्तृत्व भावं *karṭṛtva bhāvaṁ* - the notion that I am the doer of my actions;

धीरः न शोचति *dhīraḥ na śocati* - a wise person never entertains the notion of ever being the कर्ता *kartā* of any कर्म *karma* - the doer of any action.

Lord यम *yama* continues

नायमात्मा प्रवचनेन लभ्यः, न मेधया न बहुना श्रुतेन ।

*nāyamātmā pravacanena labhyaḥ, na medhayā na bahunā śrutena ।*

यं एव एषः वृणुते, तेन लभ्यः तस्य एषः आत्मा, विवृणुते तन्नू स्वाम् ॥ 2 - 23

*yaṁ eva eṣaḥ vṛṇute, tena labhyaḥ tasya eṣaḥ ātmā, vivṛṇute tanūṁ svām ॥*

न अयं आत्मा प्रवचनेन लभ्यः *na ayam ātmā pravacanena labhyaḥ* - प्रवचन *pravacan* literally means teachings on the words of Vedas, Upanishads and sacred books in general. Lord यम *yama* says:



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अयं आत्मा प्रवचनेन न लभ्यः *na ayam ātmā pravacanena labhyaḥ* - The knowledge on the True nature of आत्मा *ātmā* - The Self, cannot be gained merely by listening to प्रवचन *pravacan* - teachings of all kinds of sacred literature.

This statement does not mean listening to discourses on आत्मा *ātmā* is useless. What is said here is that simply listening to such discourses alone, will not give one the ability to recognize आत्मा *ātmā* - The Self in oneself as ब्रह्मन् *brahman*, as परमेश्वर *parameśvar* Itself. Similarly

न मेधया *na medhayā* - Nor can one gain knowledge of आत्मा *ātmā* by mere मेधा *medhā* - memory of Upanishad words, or by sharp intellect.

न बहुना श्रुतेन *na bahunā śrutena* - Nor can one gain knowledge of आत्मा *ātmā* by mere श्रवणं *śravaṇam* - listening to the words of the Vedas and the Upanishads many times from many sources.

The above statements must be understood properly. Sri Krishna says:

तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया

*tat viddhi praṇipātena paripraśnena sevayā* (G 4 - 34 )

Learn आत्म ज्ञानं *ātma jñānam* by listening to the words of the Upanishads from an enlightened teacher, by reflecting on that knowledge, and by living that knowledge in daily life. प्रवचनं *pravacanam* studies and teachings on श्रुति *śruti*, स्मृति *smṛti*, मेध *medha*, memory and sharp intellect on such teachings, and श्रवणं *śravaṇam* - listening to various discourses on Vedanta are extremely important for one's spiritual progress, but, they by themselves are totally insufficient for gaining आत्मज्ञानं *ātma jñānam* - Self-Knowledge. Then, how can one gain आत्मज्ञानं *ātma jñānam*?

One can gain आत्मज्ञानं *ātma jñānam* ONLY when one is ready by mental disposition for gaining आत्मज्ञानं *ātma jñānam*. What does that mean? Lord यम *yama* says:

यं एव एषः वृणुते, तेन लभ्यः *yam eva eṣaḥ vṛṇute, tena labhya*

एषः *eṣaḥ* - The person who seeks आत्मज्ञानं *ātma jñānam* - Self-Knowledge

यं *yam* (आत्मानं *ātmānam*) एव वृणुते *eva vṛṇute* when that person seeks and ardently prays for आत्मज्ञानं *ātma jñānam* only



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(एव *eva*) and nothing else, when that person is totally and exclusively committed to the pursuit of आत्मज्ञानं *ātma jñānam* with unqualified श्रद्धा *śraddhā* and reverential भक्ति *bhakti* - devotion

तेन लभ्यः *tena labhyaḥ*, तेन आत्मा लभ्यः *tena ātmā labhyaḥ* - by that person, it is possible to recognize the true nature of आत्मा *ātmā* - The Self as ब्रह्मन् *brahman* itself, as परमेश्वर *parameśvar* itself, as the Immortal Self in oneself.

How does that become possible? Lord यम *yama* says

तस्य एषः आत्मा *tasya eṣaḥ ātmā*, विवृणुते *vivṛṇute* तन्नूँ स्वाम् *tanūm svām*,

Let us digress here for a moment. Now, when will a person be able to seek and ardently pray, exclusively for आत्मज्ञानं *ātma jñānam* ONLY? Only when that person becomes a जिज्ञासु *jijñāsu* - one for whom gaining आत्मज्ञानं *ātma jñānam* is the ONLY desire in life. When will he get such a desire? Only when he is mature enough and convinced enough to realize that all other desires in life are essentially wasteful and meaningless. When the person is so convinced, what does he do?

He goes to an appropriate teacher seeking आत्मज्ञानं *ātma jñānam*. (That is what Nachiketa is doing in the context here). What does the teacher do? The teacher simply points out the nature of आत्मा *ātmā*, The Self as It is, through the words of the Upanishad. (That is what Lord यम *yama* is doing right now). If the person is ready for such knowledge in terms of mental disposition, **then and then only, even as the teaching takes place, the self-effulgent आत्मा *ātma*, which means ब्रह्मन्, The परमेश्वर, The Immortal SELF in oneself, shines forth, revealing Itself in all Its Glory to that person spontaneously, and That is what Lord यम *yama* says here.**

तस्य एषः आत्मा विवृणुते तन्नूँ स्वाम् *tasya eṣaḥ ātmā vivṛṇute tanūm svām*  
एषः *eṣaḥ* (आत्मा *ātmā*) तस्य आत्मा *tasya ātmā*

That आत्मा *ātmā* (The SELF) which is already in the person seeking Self-Knowledge स्वां तन्नूँ *svām tanūm* (= स्व आत्मस्वरूपं *sva ātmasvarūpaṁ*) विवृणुते *vivṛṇute* (प्रकाशयते *prakāśayate*) shines forth, revealing its true nature as ब्रह्मन् *brahman*





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itself, as परमेश्वर *parameśvar* itself, as the Immortal Self in oneself itself, to the person seeking आत्मज्ञानं *ātma jñānam*- Self-Knowledge.

Such Self-revelation is possible only because आत्मा *ātmā* is not an object external to oneself. आत्मा *ātmā* is not an extra-cosmic Deity. आत्मा *ātmā* is one's own very self, The Immortal Self within. It is self-effulgent, self-shining, all-inclusive, ever-existent, Pure Awareness, Pure Consciousness in oneself. Such self-revelation, such God Realization is possible only if one is fit for gaining such Self-Knowledge. All of one's कर्म *karmas* are concerned only with getting fit for gaining आत्मज्ञानं *ātma jñānam*. In the event of gaining आत्मज्ञानं *ātma jñānam*- Self Knowledge itself, there is no कर्म *karma* involved. Therefore Lord यम *yama* says

न अविरो दुश्चरितात्, न अशान्तो न असमाहितः ।  
*na avirato duścaritāt, na aśānto na asamāhitaḥ* ।  
न अशान्तमानसो वाऽपि, प्रज्ञानेन एनं आप्नुयात् ॥  
*na aśāntamānaso vā'pi, prajñānena enam āpnuyāt* ॥

2 - 24

न अविरोतः दुश्चरितात् *na avirataḥ duścaritāt*

न अविरोतः *na avirataḥ* - Neither the one who has not totally withdrawn from दुश्चरितात् *duścaritāt* - improper behaviour and पाप कर्म *pāpa karmas* - sinful actions of various kinds in daily life

न अशान्तः *na aśāntaḥ* - nor the one who has no peace of mind because of negligence of duties to be done, or lack of discipline and self-restraint in daily life आत्मज्ञानं *ātma jñānam*

न असमाहितः न अशान्त मानसः वा अपि *na asamāhitaḥ na aśānta mānasaḥ vā api* - nor the one whose mind is full of distractions, a mind lacking concentration, in the pursuit of आत्मज्ञानं *ātma jñānam* - SELF Knowledge, nor the one whose mind is restless because of cravings for the results of one's acts of concentration, such as meditation, contemplation, various acts of worship, etc.

प्रज्ञानेन एनं *prajñānena enam* (आत्मानं *ātmānam*) आप्नुयात् *āpnuyāt*- can gain Self Knowledge - Self Revelation - God Realization through the teachings of Upanishad Knowledge from an appropriate teacher.

That means, only the person who is totally free from any kind of improper activity or misconduct in daily life, who has self-discipline and self-restraint, who has unqualified



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## ब्रह्मविद्या **Brahma Vidya**

श्रद्धा *śraddhā* and devotion in the pursuit of Upanishad Knowledge, and who is free from cravings for the results of one's actions - one's पुण्य कर्म *puṇya karmas*, and who has an enlightened teacher to teach him आत्मज्ञानं *ātma jñānaṁ* - only that person gains fitness for gaining Self Knowledge - Self Revelation - God Realization in the manner indicated in the last verse.

Besides the one who has the above mentioned qualifications, who else can know आत्मा *ātmā*, who else can gain self Knowledge - Self revealing Itself to oneself in the manner indicated above? Obviously no one else can. Lord यम *yama* gives this message in the next verse in a rather peculiar manner. Lord यम *yama* says:

यस्य ब्रह्म च क्षत्रं च, उभे भवतः ओदनः ।  
*yasya brahma ca kṣatram ca, ubhe bhavataḥ odanaḥ ।*  
मृत्युः यस्य उपसेचनं, कः इत्या वेद यत्र सः ॥ 2 - 25  
*mṛtyuḥ yasya upasecanaṁ, kaḥ itthā veda yatra saḥ ॥*

Let us first see the last part of this verse.

कः इत्या वेद *kaḥ itthā veda*, यत्र सः *yatra saḥ*

कः इत्या वेद *kaḥ itthā veda* - Other than the person who has all the above mentioned qualifications

कः *kaḥ* - who else

इत्या वेद *itthā veda* - knows that आत्मा *ātmā* in this manner, namely as the self-effulgent Immortal Self within oneself, revealing Itself to oneself.

Obviously an ordinary person who does not have all the required qualifications can never know आत्मा *ātmā* - the true nature of आत्मा *ātmā*, The Self.

यत्र सः *yatra saḥ* meaning यत्र सः आत्मा वर्तते इति *yatra saḥ ātmā vartate iti*.

Such an ordinary person will not know even where आत्मा *ātmā* is, where to search for आत्मा *ātmā*.

So saying Lord यम *yama* concludes this verse. Now let us see the earlier part of this verse.



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## ब्रह्मविद्या **Brahma Vidya**

यस्य ब्रह्म च क्षत्रं च उभे भवतः ओदनः, मृत्युः यस्य उपसेचनं *yasya brahma ca kṣatram ca ubhe bhavataḥ odanaḥ, mṛtyuḥ yasya upasecanam* - यस्य *yasya* means यस्य आत्मा *yasya ātmā* - For which आत्मा *ātmā* - The Immortal SELF within every self

ब्रह्म च क्षत्रं च उभे भवतः ओदनः *brahma ca kṣatram ca ubhe bhavataḥ odanaḥ* - both the ब्राह्मणाः *brāhmaṇās* and the क्षत्रियाः *kṣatrayās* in the society are the food, and

मृत्युः यस्य उपसेचनं *mṛtyuḥ yasya upasecanam* - Death is उपसेचनं *upasecanam* - some kind of pickle for that food, to help आत्मा *ātmā* eat that food.

Now what does that mean?

The ब्राह्मणाः *brāhmaṇās* and क्षत्रियाः *kṣatrayās* are the protectors of धर्म *dharma* in the Vedic society. It is the duty of the ब्राह्मणाः *brāhmaṇās* to cultivate and disseminate Vedic Knowledge in the society, and it is the duty of the क्षत्रियाः *kṣatrayās* to maintain law, order and justice in the society. When धर्म *dharma* is so protected, धर्म *dharma* protects the entire society, both individually and collectively.

धर्म *dharma* is कर्म *karma*. The entire creation itself is only कर्म *karma*; कर्म *karma*, is of जीव *jīva* and the कर्म फल *karma phala* is creation. The entire creation is born of कर्म *karma* and it is only for doing कर्म *karma*. Therefore the expression ब्रह्म च क्षत्रं च *brahma ca kṣatram ca* - ब्राह्मणाः *brāhmaṇās* and क्षत्रियाः *kṣatrayās* - stands for everything in this creation, including this creation itself; everything in this creation, including the creation itself goes through a never-ending cycle of appearance and disappearance, and all disappearance is ultimately into the Infinite Ever-existent आत्मा *ātmā* only.

Therefore, Lord यम *yama* says that ब्राह्मणाः *brāhmaṇās* and क्षत्रियाः *kṣatrayās*, meaning everything in this creation, including the creation itself, is food for आत्मा *ātmā*, and since the phenomenon of Death is a helper in this process of disappearance of transient appearances into आत्मा *ātmā*, Lord यम *yama* says, Death is only a pickle to help आत्मा *ātmā* devour the food, which means to help the process of disappearance of transient appearances into आत्मा *ātmā*. Such is the extraordinary nature of आत्मा *ātmā*,



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## ब्रह्मविद्या **Brahma Vidya**

कः इत्या वेद *kaḥ itthā veda*, यत्र सः *yatra saḥ* - who else other than a properly qualified person knows that extraordinary आत्मा *ātmā* as the Self-effulgent Immortal Self within oneself, revealing Itself to oneself? The one who does not have the required qualifications, will not even know where आत्मा *ātmā* is, and where to search for that आत्मा *ātmā*.

With that statement, Lord यम *yama* concludes Section 2 of this Upanishad. We will go to Section 3 next time.