



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

कठोपनिषत् Katopanishad Volume 16 Section 3

आत्मानं रथिनं विद्धि, शरीरं रथमेव तु ।

ātmānaṁ rathinaṁ viddhi, śarīraṁ rathameva tu ।

बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेव च ॥

3 - 3

buddhiṁ tu sārathiṁ viddhi, manaḥ pragrahameva ca ॥

इन्द्रियाणि हयान् आहुः, विषयान् तेषु गोचरान् ।

indriyāṇi hayān āhuḥ, viṣayān teṣu gocharān ।

आत्म-इन्द्रिय मनोयुक्तं, भोक्ता इति आहुः मनीषिणः ॥

3 - 4

ātma-indriya manoyuktaṁ, bhokta iti āhuḥ maṇiṣiṇaḥ ॥

यः तु अविज्ञानवान् भवति, अयुक्तेन मनसा सदा ।

yaḥ tu avijñānavān bhavati, ayuktena manasā sadā ।

तस्य इन्द्रियाणि अवश्यानि, दुष्टाश्वाः इव सारथेः ॥

3 - 5

tasya indriyāṇi avaśyaani, duṣṭāśvāḥ iva sāratheḥ ॥

यः तु विज्ञानवान् भवति युक्तेन मनसा सदा ।

yaḥ tu vijñānavān bhavati yuktena manasā sadā ।

तस्य इन्द्रियाणि वश्यानि सदाश्वाः इव सारथेः ॥

3 - 6

tasya indriyāṇi vaśyāni sadaśvāḥ iva sāratheḥ ॥

यः तु अविज्ञानवान् भवति, अमनस्कः सदा अशुचिः ।

yaḥ tu avijñānavān bhavati, amanaskaḥ sadā aśuciḥ ।

न सः तत् पदमाप्नोति, संसारं च अधिगच्छति ॥

3 - 7

na saḥ tat padamāpnoti, saṁsāraṁ ca adhigacchati ॥

यः तु विज्ञानवान् भवति, समनस्कः सदा शुचिः ।

yaḥ tu vijñānavān bhavati, samanaskaḥ sadā śuciḥ ।

सः तु तत् पदमाप्नोति, यस्मात् भूयो न जायते ॥

3 - 8

saḥ tu tat padmāpnoti, yasmāt bhūyo na jāyate ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

As we saw last time, both अहंकार *ahamkār* (ego) "I", and आत्मा *ātmā* "I" co-exist in one's शरीर *śarīra* - body-complex, just as shadow and light co-exist. The ego "I" is the जीव *jīva* - the individual person who entertains the notion that he is the कर्ता *kartā*, the भोक्ता *bhokta* - the doer of कर्म *karmas* and enjoyer of कर्म फल *karma phalas*, etc. The आत्मा *ātmā* "I" is the अन्तर्यामी अमृत आत्मा *antaryāmī amṛta ātmā* - The Indwelling परब्रह्मन् *para brahman* - The परमेश्वर *parmeśvar* - The Immortal Self in oneself, who is अकर्ता *akartā* - who is neither a Doer nor an Enjoyer but by whose presence alone, by whose blessings alone, all actions of the जीव *jīva* are possible. Depending on its maturity, the जीव *jīva* "I" in its journey to fulfillment in life, is free to choose either of the two paths of life, namely the pursuit of अपरं ब्रह्म *aparaṁ brahma* or परं ब्रह्म *paraṁ brahma*,

The जीव *jīva* "I" using its body vehicle may choose to go through life in the pursuit of any object-destination within this creation, or if the जीव *jīva* is mature enough to do so, it may choose to go through life in the pursuit of ज्ञानं *jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Knowledge of अन्तर्यामी अमृत आत्मा *antaryāmī amṛta ātmā* The Indwelling Immortal Self in oneself.

The vehicle for either pursuit is only one's शरीर *śarīra* - one's own physical body with all its component parts. Comparing one's शरीर *śarīra* vehicle to a horse-drawn chariot vehicle in

रथ कल्पना *ratha kalpanā* - chariot imagery, Lord यम *yama* says:

आत्मानं रथिनं विद्धि, शरीरं रथमेव तु ।

ātmānaṁ rathinaṁ viddhi, śarīraṁ rathameva tu ।

बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेव च ॥

3 – 3

buddhiṁ tu sārathiṁ viddhi, manaḥ pragrahameva ca ॥

इन्द्रियाणि हयान् आहुः, विषयान् तेषु गोचरान् ।

indriyāṇi hayāna āhuḥ, viṣayān teṣu gocarān ।

आत्म-इन्द्रिय मनोयुक्तं, भोक्ता इति आहुः मनीषिणः ॥

3 – 4

ātma-indriya manoyuktaṁ, bhokta iti āhuḥ manīṣiṇaḥ ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

विद्धि *viddhi* means, please understand. This रथ कल्पना *ratha kalpanā* - chariot imagery has to be understood in terms of its essential message. What is the message? We will see.

This is the रथ कल्पना *ratha kalpanā*

आत्मानं रथिनं विद्धि *ātmānaṁ rathinaṁ viddhi* - Consider "I" the self in oneself as रथिनं *rathinaṁ* - as रथ स्वामिनं, the Master of the chariot seated within the chariot. "I" the self in oneself, means what? Is that the जीव *jīva* "I" or the आत्मा *ātmā* "I" who is seated in the chariot, that is being told in the last line.

शरीरं रथं एव तु *śarīraṁ ratham eva tu* - Consider one's physical body as the chariot. The very idea of a chariot with its wheels implies a journey for its Master in the chariot. The chariot has to travel through various roads to reach its destination, whatever that be. Horses are needed to draw the chariot through the roads. The horses themselves must be properly controlled by reins held firm in the hands of a competent Driver of the chariot vehicle. Therefore, the Upanishad says:

बुद्धिं तु सारथिं विद्धि *buddhiṁ tu sārathiṁ viddhi* - Consider one's बुद्धि *buddhi* - one's intellect, the faculty of discrimination and decision as the सारथि *sārathi*, as the Driver for the chariot vehicle. Further

मनः प्रग्रहमेव च *manaḥ pragrahameva ca* - consider one's मनः *manaḥ* - the Mind, whose very nature is vacillation and indecision, as the reins held in the hands of the Driver controlling and coordinating the movements of the horses on the roads. Now, what are the horses and what are the roads for this chariot vehicle? The Upanishad says:

इन्द्रियाणि हयान् आहुः *indriyāṇi hayān āhuḥ* - one's sense organs - organs of perception and action, are said to be, are considered by the wise people to be, the horses drawing this body-chariot through the roads, and

विषयान् तेषु गोचरान् *viṣayān teṣu gocarān* - the sense objects - the different fields of experience of the organs of perception and action, are the different roads through which this body vehicle travels through the journey of life. Thus, all the components of the chariot imagery have now been identified as follows

- one's शरीर *śarīra* - the physical body is the chariot
- one's बुद्धि *buddhi* - one's faculty of discrimination and decision is the Driver for the chariot



ब्रह्मविद्या **Brahma Vidya**

- one's मनः *manah* - one's Mind, whose very nature is vacillation and indecision, is the reins for the horses, held in the hands of the Driver, controlling and coordinating the movements of the horses
- one's इन्द्रियाणि *indriyāṇi* - sense organs, the organs of perception, such as ears, skin, eyes, etc., and also the organs of action such as the organs of speech, hands, legs, etc., are the horses drawing the chariot through the various roads in the path of the journey of life, and
- the इन्द्रिय विषयान् *indriya viṣayān* - the fields of experience of the organs of perception such as sound, touch, sight, etc., and also those of the organs of action, such as the ability to speak, grasp objects, move from place to place, etc. are the roads through which the horses yoked to the chariot pass through

Now, who is the Master seated in the chariot? The Upanishad says

आत्म-इन्द्रिय मनो युक्तं भोक्ता इति आहुः मनीषिणः

ātma-indriya mano yuktaṁ bhokta iti āhuḥ manīṣiṇaḥ

मनीषिणः आहुः *manīṣaṇaḥ āhuḥ* means विवेकिनः आहुः *vivekinaḥ āhuḥ* - The wise people, those who have a clear vision of the nature of आत्मा *ātmā* - The Self - I, say

आत्म-इन्द्रिय मनो युक्तं भोक्ता इति *ātma-indriya mano yuktaṁ bhokta iti* - the आत्मा *ātmā* - the self "I", which identifies itself totally, which integrates itself totally, with one's इन्द्रियाः *indriyas* - organs of perception and action, and also मनः *manah* - mind and बुद्धि *buddhi* - as my ears, my eyes, my hands, my legs, my mind, my बुद्धि *buddhi*, etc. and thereby identifies itself totally with one's body as the कर्ता *kartā* of one's कर्म *karmas* - Doer of one's actions, and consequently, the भोक्ता *bhokta* - the enjoyer and the experiencer of one's कर्म फल *karma phalas* - fruits of actions - that आत्मा *ātmā* - the self "I" - is the Master seated in the body vehicle in the chariot-vehicle in the रथ कल्पना *ratha kalpanā*.

Obviously then, the रथ स्वामि *ratha svāmi*- the master in one's body-vehicle is the जीव *jīva* "I" the ego "I" for whom is the journey of life. The destination to be reached by that जीव *jīva*"I" in the body depends on the spiritual maturity of the जीव *jīva*, which is reflected truly in the बुद्धि *buddhi* - the Driver for the body vehicle. Continuing the रथ कल्पना *ratha kalpanā* illustration, Lord यम *yama* says:



ब्रह्मविद्या Brahma Vidya

यः तु अविज्ञानवान् भवति अयुक्तेन मनसा सदा ।

yaḥ tu avijñānavān bhavati ayuktena manasā sadā ।

तस्य इन्द्रियाणि अवश्यानि दुष्टाश्वाः इव सारथेः ॥ 3 – 5

tasya indriyāṇi avāśyāni duṣṭāśvāḥ iva sārathēḥ ॥

यः तु विज्ञानवान् भवति युक्तेन मनसा सदा ।

yaḥ tu vijñānavān bhavati yuktena manasā sadā ।

तस्य इन्द्रियाणि वश्यानि सदश्वाः इव सारथेः ॥ 3 – 6

tasya indriyāṇi vaśyāni sadaśvāḥ iva sārathēḥ ॥

Since one's बुद्धि *buddhi* fully reflects the spiritual maturity of जीव *jīva* - the self in oneself, here, in these verses, the जीव *jīva* is totally identified in terms of the knowledge and capability of the बुद्धि *buddhi* of the जीव *jīva*. Consequently, the Master sitting in the chariot is identified in terms of the knowledge and capability of the Driver of the chariot. Therefore, in the above verses, यः *yaḥ* refers to the सारथि *sārathi* - the Driver of the chariot, which is the बुद्धि *buddhi* of the जीव *jīva* in the body. One's बुद्धि *buddhi* can be विज्ञानवान् *vijñānavān* or अविज्ञानवान् *avijñānavān*.

विज्ञानवान् *vijñānavān* means a बुद्धि *buddhi* which has gone through the discipline and cultivation of पूर्ण ज्ञानं *pūrṇa jñānam* - totality of knowledge which means both objective knowledge (अविद्या *avidyā*) and Upanishadic knowledge (विद्या *vidyā*). Only such a बुद्धि *buddhi* is capable of understanding that the परम पुरुषार्थ *param puruṣārtha* - the highest goal of life is only to gain मोक्ष *mokṣa* - gain अक्षरं परं ब्रह्म *akṣaram param brahma*, gain, through knowledge, recognition of that indwelling परं ब्रह्म *akṣaram param brahma* - The परमेश्वर *parmeśvar* - The अमृत आत्मा *amṛta ātmā* - The Immortal Self in oneself as ONESELF.

This we have seen already in ईशावास्य उपनिषत् *īśāvāsya upaniṣat*. As we may recall

विद्यां च अविद्यां च यः तत् वेद उभयं सह ।

vidyāṁ ca avidyāṁ ca yaḥ tat veda ubhayaṁ saha ।

अविद्यया मृत्युं तीर्त्वा, विद्यया अमृतं अश्नुते ॥ (Isa -11)



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

avidyayā mṛtyuṁ tīrtvā, vidyayā amṛtaṁ aśnute ॥

Through the cultivation of the discipline and the depth of objective knowledge (अविद्या *avidyā*), one gains the ability to understand the ever-changing nature of the material world, and through the simultaneous cultivation of the discipline and depth of the Upanishad knowledge (विद्या *vidyā*) 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 परं ब्रह्म *param brahma*. Such simultaneous cultivation of these two human abilities is the function of one's विवेक बुद्धि *vivek buddhi* - which ultimately makes a person a विज्ञानवान् *viññānavān* - a person fit for gaining मोक्ष *mokṣa* - Total Fulfillment in Life, through recognition of That परं ब्रह्म *param brahma* in oneself as ONESELF itself.

On the other hand, if the बुद्धि *buddhi* of the जीव *jīva*, which means the सारथि *sārathi* - the Driver of the chariot in this रथ कल्पना *ratha kalpanā* - is an अविज्ञानवान् *aviññānavān* - that means one who has not gone through the discipline and cultivation of both objective knowledge and Upanishad knowledge, or one who has gone through such discipline only with respect to objective knowledge or Upanishad knowledge, but not both, such an अविज्ञानवान् बुद्धि *aviññānavān buddhi* can only understand and realize the goal of life as अपरं ब्रह्म *aparam brahma* - some kind of object destination in this संसार *saṁsāra* - worldly life, which means going through repeated cycles of सुख *sukha* and दुःख *duḥkha* for the जीव *jīva*. Therefore, let us simply understand that अविज्ञानवान् *aviññānavān* means a बुद्धि *buddhi* of uncultivated knowledge, and विज्ञानवान् *viññānavān* means a बुद्धि *buddhi* of cultivated पूर्ण ज्ञानं *pūrṇa jñānam* - totality of knowledge.

यः तु अविज्ञानवान् भवति *yaḥ tu aviññānavān bhavati* - If the सारथि *sārathi* - the Driver of the chariot vehicle, that is the बुद्धि *buddhi* of the जीव *jīva* in the body vehicle, is one of uncultivated knowledge

अयुक्तेन मनसा सदा *ayuktena manasā sadā* - with the मनस् *manas* - the Mind always held undisciplined, then

तस्य इन्द्रियाणि अवश्यानि (भवन्ति) *tasya indriyāṇi avaśyaani (bhavanti)* the sense organs of the जीव *jīva* become unavailable for control and discipline



ब्रह्मविद्या Brahma Vidya

दुष्टाश्वाः इव सारथेः *duṣṭāśvaḥ iva sārathēḥ* - like the loosely held vicious horses, yoked to the chariot become unavailable for control by the सारथि *sārathi* - the Driver of the chariot. On the other hand

यः तु विज्ञानवान् भवति *yaḥ tu vijñānavān bhavati* - If the सारथि *sārathi* - the Driver of the chariot-vehicle, that is the बुद्धि *buddhi* of the जीव *jīva* in the body vehicle is one of cultivated पूर्ण ज्ञानं *pūrṇa jñānaṁ* totality of knowledge

युक्तेन मनसा सदा *yuktena manasā sadā* - with the मनस् *manas* - the Mind always held under discipline

तस्य इन्द्रियाणि वश्यानि (भवन्ति) *tasya indriyāṇi vaśyaani (bhavanti)* - the sense organs of the जीव *jīva* become available for control and discipline

सदश्वाः इव सारथेः *sadśvāḥ iva sārathē* - like the firmly held good and trained horses yoked to the chariot are always available for control by the सारथि *sārathi* - the Driver of the chariot. Further,

यः तु अविज्ञानवान् भवति अमनस्कः सदा अशुचिः ।

yaḥ tu avijñānavān bhavati amanaskaḥ sadā aśuciḥ ।

न सः, तत् पदं आप्नोति, संसारं च अधिगच्छति ॥

3 – 7

na saḥ, tat padaṁ āpnoti, saṁsāraṁ ca adhigacchati ॥

यः तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।

yaḥ tu vijñānavān bhavati samanaskaḥ sadā śuciḥ ।

सः तु तत् पदं आप्नोति यस्मात् भूयो न जायते ॥

3 – 8

saḥ tu tat padaṁ āpnoti yasmāt bhūyo na jāyate ॥

यः तु अविज्ञानवान् भवति *yaḥ tu avijñānavān bhavati* - If the सारथि *sārathi* - the Driver of the chariot-vehicle - that is, the बुद्धि *buddhi* of the जीव *jīva* in the body-vehicle is one of the uncultivated knowledge,

अमनस्कः सदा अशुचिः *amanaskaḥ sadā aśuciḥ* - with मनस् *manas* - the Mind, always held undisciplined and always impure,

न सः तत् पदं आप्नोति *na saḥ tat padaṁ āpnoti* - that सारथि *sārathi* - that Driver - the बुद्धि *buddhi* of the जीव *jīva* in the body-vehicle - न आप्नोति *na āpnoti* - never reaches - never gains - the परम पुरुषार्थ *param puruṣārtha* - the highest goal of life - namely



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

तत् पदं *tat padam*, तत् अक्षरं पदं *tat akṣaram padam*, तत् ब्रह्म पदं *tat brahma padam* that Exalted Goal of recognizing परं ब्रह्म *param brahma* – The परमेश्वर *parmeśvar* – the अन्तर्यामी अमृत आत्मा *antaryāmī amṛta ātmā* – The Immortal SELF in oneself, as ONESELF Itself; not only that

संसारं च अधिगच्छति *saṁsāraṁ ca adhigavchati* – that सारथि *sārathi* – the Driver – that is the बुद्धि *buddhi* of that जीव *jīva* – gets into संसार *saṁsāra* – the never ending cycle of worldliness, life of सुख *sukha* and दुःख *duḥkha* transient happiness and sorrow. On the other hand

यः तु विज्ञानवान् भवति *yaḥ tu vijñānavān bhavati* - If the सारथि *sārathi* – the Driver of the chariot-vehicle – that is, the बुद्धि *buddhi* of the जीव *jīva* in the body-vehicle – is one of cultivated पूर्ण ज्ञानं *pūrṇa jñānam* – Totality of Knowledge,

समनस्कः सदा शुचिः *samanaskaḥ sadā śuciḥ* - With मनस् *manas* – the Mind, always held disciplined and always pure,

सः तु तत् पदं आप्नोति *saḥ tu tat padam āpnoti* – that सारथि *sārathi* – that Driver – that is the बुद्धि *buddhi* of the जीव *jīva* in the body-vehicle – आप्नोति *āpnoti* – naturally reaches, naturally gains the परम पुरुषार्थ *param puruṣārtha* – the highest goal of life, namely तत् पदं *tat padam*, तत् अक्षरं पदं *tat akṣaram padam*, तत् ब्रह्म पदं *tat brahma padam* – That exalted goal of recognizing परं ब्रह्म *param brahma* – The परमेश्वर *parmeśvar* – The अन्तर्यामी अमृत आत्मा *antaryāmī amṛta ātmā* – as ONESELF Itself,

यस्मात् भूयो न जायते *yasmāt bhūyo na jāyate* – from which Goal, there is no return to संसार *saṁsāra* – which means – that जीव *jīva* gains मोक्ष *mokṣa*.

In the next verse, Lord यम *yama* tells what is that तत् पदं *tat padam*, तत् ब्रह्म पदं *tat brahma padam* – That Exalted Goal of Life.

Before we go to the next verse, let us briefly stop here to reflect on the message of रथ कल्पना *ratha kalpanā* – chariot imagery, given thus far. This phenomenal world itself, is the road for the journey of life - विषयान् तेषु गोचरान् *viṣayān teṣu gocarān*, says the Upanishad. Vedanta summons every human being to play the game of life in this world – here and now. The World of Sound, Touch, Sight, Taste and Smell, is the environment for this journey – but it is not a physical journey outside of oneself – it is a spiritual journey deep into one's own self.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

The horses (the इन्द्रियाs *indrayās* - the sense organs) provide the motive power for this journey; but the journey is not for the horses, not for the sense organs; the journey is for the Master in the chariot - the जीव *jīva* in the body, as reflected in the बुद्धि *buddhi* of the जीव *jīva*.

The sense organs should not be allowed to set the pace or the direction for the journey; if that should happen, then the बुद्धि *buddhi* and the जीव *jīva* will become helpless victims of the reckless wanderings of the sense organs. The reins (the मनस् *manas* - the Mind) are meant to prevent this happening; the more energetic the horses (the इन्द्रियाs *indrayās* - the sense organs), the tougher the reins (the mind) should be. But the reins (the Mind) can control the horses (the इन्द्रियाs *indrayās* - the sense organs) only when they are in the firm hands of the Driver of the chariot- the सारथि – the बुद्धि *buddhi*. It is the Driver- the बुद्धि *buddhi* - that should set the pace, direction and goal of the journey, guided by the need and satisfaction of the Master (the जीव *jīva*) inside the vehicle.

The Driver (the बुद्धि *buddhi*) must have विज्ञानं *vijñānam* - cultivated पूर्ण ज्ञानं *pūrṇa jñānam* – cultivated discipline and depth of both objective knowledge and Upanishad Knowledge, if the जीव *jīva* should reach the परम पुरुषार्थ *param puruṣārtha* - the Highest Goal of Life- namely मोक्ष *mokṣa*– Total Fulfillment in life – which means, the जीव *jīva* - I recognizing its total identity with आत्मा *ātmā* – I the SELF in oneself. It is not safe to entrust one's journey to a drunken or emotionally unstable Driver – that would be worse than entrusting the journey to the undisciplined and uncontrolled horses - the इन्द्रियाs *indrayās* themselves.

The reins (the Mind) must be tough; if they snap at the slightest pull (distraction or temptation of any kind), it will be disastrous for the journey. The chariot, the horses, the reins, the Driver and the Master in the chariot each plays a vital part in the progress of the journey. Each succeeding member of the team is to provide the motive power for each of its preceding member – or members – in the team.

Similarly, life's journey, to be successful needs the contributions of all the constituents of the personality of the जीव *jīva* - namely, the शरीर *śarīra* – the physical body, इन्द्रियाणि *indriyāṇi* – the sense organs, मनस् *manas* – the Mind, बुद्धि *buddhi* – the faculty of discrimination and decision, and the SELF within oneself each playing a vital part in this journey.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

But the most important thing is to ensure that the initiative and control pass from the organs of perception and action (इन्द्रियाणि *indriyāṇi*) to the बुद्धि *buddhi* through मनस् *manas* – the Mind. This cannot happen unless the बुद्धि *buddhi* and the मनस् *manas* are properly educated, cultivated and disciplined into their true forms. What are their true forms?

The true form of मनस् *manas* is its clear and pure state when it is aligned with बुद्धि *buddhi*, and it ceases to be a mere appendage to the senses; then alone, the Mind can withstand the stress and strain involved in its situation of being between two powerful, and often opposite, forces of the senses and the बुद्धि *buddhi* .

The true form of बुद्धि *buddhi* is its state of Pure Consciousness, independent of मनस् *manas* (Mind) and इन्द्रियाः *indriyās* (sense organs). It is That बुद्धि *buddhi* that reflects the true SELF – The आत्मा *ātmā* – I in oneself – it is That बुद्धि *buddhi* that is endowed with विज्ञानं *viññānam* – The discipline and content of पूर्ण ज्ञानं *pūrṇa jñānam* – both objective knowledge and Upanishadic Knowledge – both अपर विद्या *apara vidyā* and पर विद्या *para vidyā*.

The बुद्धि *buddhi* under any form of intoxication (power, knowledge, wealth, beauty etc.) falls from its true form, and ultimately degrades itself to the level of senses - sense organs and sense objects. Free from such intoxications, बुद्धि *buddhi* becomes Pure, Luminous, Calm and Steady, Sure and Self-revealing. Such बुद्धि *buddhi* is the best guide in life's journey – It denotes the fusion of विज्ञानं *viññānam* and वैराग्यं *vairāgyam* in their purest forms. Its impact on life is irresistible and uplifting at all times. When the senses dominate the journey, life remains at the gross worldly level; life's achievements are then measured in superficial terms of transient appearances

When मनस् *manas* (Mind), which is naturally volatile - dominates the journey one's life experiences erratic movements and intense fluctuations, between luminous inspirations and low depressions – between high morals and low selfish worldly ends.

When बुद्धि *buddhi* dominates the journey, life steadily rises to ethical and spiritual levels, enjoys true freedom, and achieves fulfillment through spiritual illuminations and upliftment. Such is the essential message of the रथ कल्पना *ratha kalpanā* – Chariot imagery – we have seen thus far; there is much more - which we will see next time.