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ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
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विज्ञान सारथिः यस्तु मनः प्रग्रहवान् नरः ।

vijñāna sārathiḥ yastu manaḥ pragrahavān naraḥ ।

सः अध्वनः पारं आप्नोति तत् विष्णोः परमं पदं ॥ 3 - 9

saḥ adhvanaḥ pāraṁ āpnoti tat viṣṇoḥ paramaṁ padaṁ ॥

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।

indriyebhyaḥ parā hyarthāḥ arthe bhyaśca paraṁ manaḥ ।

मनसस्तु परा बुद्धिः बुद्धेः आत्मा महान् परः ॥ 3 - 10

manasastu parā buddhiḥ buddheḥ ātmā mahān paraḥ ॥

महतः परं अव्यक्तं अव्यक्तात् पुरुषः परः ।

mahataḥ paraṁ avyaktam avyaktāt puruṣaḥ paraḥ ।

पुरुषात् न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ 3 - 11

puruṣāt na paraṁ kiñcit sā kāṣṭhā sā parā gatiḥ ॥

एष सर्वेषु भूतेषु, गूढः आत्मा न प्रकाशते ।

eṣa sarveṣu bhūteṣu, gūḍhaḥ ātmā na prakāśate ।

दृश्यते तु अग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ 3 - 12

draśyate tu agrayayā buddhayā sūkṣmayā sūkṣma darśibhiḥ ॥

The Upanishad is in the process of describing रथ कल्पना *ratha kalpanā* – the chariot imagery – where the body-vehicle in the journey of life is compared to a chariot-vehicle moving towards its ultimate destination.

As we may recall, the components of the chariot imagery have been identified as follows:

- one's शरीर *śarīr* – one's physical body – is the chariot
- one's बुद्धि *buddhi* – one's faculty of discrimination and decision – is the सारथि *sārathi* – the Driver for the chariot;



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- one's मनः *manah* – one's Mind – is the reins of the horses, held in the hands of the सारथि *sārathi* – the Driver, controlling the movements of the horses;
- one's इन्द्रियाणि *indriyāṇi* – one's sense organs – organs of perceptions and action – are the horses;
- the इन्द्रिय विषयान् *indriya viṣiyān* – the fields of experience of the organs of perception and action – are the roads through which the horses pass through; and
- the Master seated in the chariot, is the Master seated in the body-vehicle – namely – the जीव *jīva* – the individual person – the "I" – the self in the शरीर for whom is the journey of life

Recalling the last verse, we saw last time:

यः तु विज्ञानवान् भवति, समनस्कः सदा शुचिः ।
yaḥ tu vijñānavān bhavati, samanaskaḥ sadā śuciḥ ।
सः तु तत् पदं आप्नोति, यस्मात् भूयो न जायते ॥
saḥ tu tat padaṁ āpnoti, yasmāt bhūyo na jāyate ॥

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If the सारथि *sārathi*– the Driver of the chariot vehicle – which means – the बुद्धि *buddhi* of the जीव *jīva* in the body-vehicle – is an Enlightened one – one of cultivated पूर्ण ज्ञानं *pūrṇa jñānaṁ* – which means – if the बुद्धि *buddhi* of the जीव *jīva* has undergone the full discipline and depth of both objective knowledge and Upanishad Knowledge, with मनस् *manas* – the Mind always held pure and totally free from the hold of राग-द्वेष *rāga-dveṣa* forces,

सः तु तत् पदं आप्नोति *saḥ tu tat padaṁ āpnoti* – that सारथि *sārathi* – that Driver of the Chariot – which means – the बुद्धि *buddhi* of the जीव *jīva* in the body-vehicle, naturally reaches तत् पदं, तत् ब्रह्म पदं *tat padaṁ, brahma padaṁ* – That Destination of ब्रह्म पदं *brahma padaṁ* – from which there is no return to संसार *saṁsār* – which means the जीव gains मोक्ष *mokṣa*.

Now, what is तत् पदं *tat padaṁ* – what is that ब्रह्म पदं the Destination that is reached by an enlightened बुद्धि *buddhi*? About that तत् पदं *tat padaṁ*, ब्रह्म पदं *brahma padaṁ* - the Upanishad says:

विज्ञान सारथिः यस्तु मनः प्रग्रहवान् नरः ।



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vijñāna sārathiḥ yastu manaḥ pragrahavān naraḥ ।

सः अध्वनः पारं आप्नोति तत् विष्णोः परमं पदं ॥ 3 – 9

sah adhvanaḥ pāram āpnoti tat viṣṇoḥ paramam padam ॥

यः नरः *yaḥ naraḥ* - The person described earlier as the जीव *jīva* endowed with a body, बुद्धि *buddhi*, मनस् *manas*, इन्द्रियास *indrayāsa* That person,

विज्ञान सारथिः *vijñāna sārathiḥ* - who has a विज्ञान सारथि *vijñāna sārathi* – which means – the जीव *jīva* who has विवेक बुद्धि *vivek buddhi* – Enlightened बुद्धि *buddhi* – a बुद्धि *buddhi* of cultivated पूर्ण ज्ञान *pūrṇa jñānam*, that विज्ञान बुद्धि *vijñān buddhi* is the सारथि *sārathi* – the Driver for the जीव *jīva* in the body-vehicle;

मनः प्रग्रहवान् *manaḥ pragrahavān* - whose Mind – as reins, is very well under control, which means – समाहित चित्तः *samāhitah cittaḥ* – whose mind is always composed, and

सदा शुचिः *sadā śuciḥ* – always pure, uncontaminated with राग-द्वेष *rāga-dveṣa* impurities – as said before

यः नरः *yaḥ naraḥ*- that person who is endowed with Enlightened बुद्धि *buddhi* and well-disciplined pure Mind

सः अध्वनः पारं आप्नोति *sah adhvanaḥ pāram āpnoti* - the बुद्धि *buddhi* of that person reaches अध्वनः पारं *adhvanaḥ pāram* means

संसारगतेः पारं *saṁsāragateḥ pāram* - the other end of the संसार *saṁsāra* road. The बुद्धि *buddhi* reaches the end of संसार *saṁsār* road- means what? What one can reach by बुद्धि *buddhi* is only knowledge; and nothing else. The destination reached, by knowledge is the पारं *pāram* here; there is no other पारं – no other end

संसार गति *saṁsāra gati* is the never ending road of संसार *saṁsār*, पारं *pāram* is the End. Therefore,

सः अध्वनः पारं आप्नोति *sah adhvanaḥ pāram āpnoti* means by knowledge, the बुद्धि *buddhi* reaches the End of the never ending road of संसार *saṁsāra*. That means, the बुद्धि *buddhi* transcends संसार गति *saṁsāra gati*. The बुद्धि *buddhi* of the जीव *jīva* is released from all worldly bondages – all the three strands of bondage, namely – the अविद्या काम *avidyā kārma*, कर्म बन्धन *karma bandhanas* – the bondages caused by self-ignorance (अविद्या *avidyā*), desire and cravings for worldly objects (काम *kāma*), and such desire prompted कर्म *karmas* seeking कर्म फल *karma phala*



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karma phalas. When the बुद्धि *buddhi* is so released from all worldly bondages, all the हृदय ग्रन्थि *hr̥daya granthis* also disappear – as the मुण्डक उपनिषत् *muṇḍaka upaniṣat* says:

भिद्यते हृदयग्रन्थिः, तस्मिन् दृष्टे परावरे ॥

bhidyate hr̥dayagr̥n̥thiḥ, tasmin̄ dṛṣṭe parāvare ॥

On recognizing the true nature of पर and अवर *avara* – cause and effect, सत्यं *satyaṁ* and मिथ्या *mithyā* – Truth, and transient appearance, the Infinite and the finite, etc हृदय ग्रन्थिः *hr̥daya granthiḥ* – the host of images of पुण्य *punya* and पाप *pāpa*, and all ignorance-born tendencies tied up into a bundle in one's बुद्धि *buddhi*, is instantly untried and released, which means they simply disappear, enabling the विवेक बुद्धि *vivek buddhi* – the Enlightened बुद्धि *buddhi* to gain संयक् दर्शनं *saṁyak darśanam* – a clear vision of Itself, and that vision is:

तत् विष्णोः परं पदं *tat viṣṇoḥ param̄ padam̄* -The Supreme Abode of विष्णु *viṣṇu*.

Therefore, the अध्वनः पारं *adhvanaḥ pāram̄* – the other end of संसार *saṁsāra* road – the End of the never ending, road of संसार *saṁsāra* – is indeed विष्णोः परमं पदं *viṣṇoḥ param̄ padam̄* – The Supreme Abode of विष्णु *viṣṇu*

-विष्णु *viṣṇu* means व्यापनशीलः *vyāpanaśīlah*, सर्वव्यापी *sarvavyāpī* - All pervasive परं ब्रह्मन् *param̄ brahman* - That which is all pervasive is not located in space; the space itself is located in That विष्णु *viṣṇu*, परं ब्रह्म *param̄ brahma*

-परं ब्रह्म *param̄ brahma* is परमात्मा *paramātmā* – The Limitless Self

-पदं *padam̄* means स्थानं *sthānam̄* The Abode

Therefore, अध्वनः पारं आप्नोति *adhvanaḥ pāram̄ āpnoti* means तत् विष्णोः परमं पदं आप्नोति *tat viṣṇoḥ paramam̄ padam̄ āpnoti* which means तत् विष्णु स्वरूपं आप्नोति *tat viṣṇu svarūpam̄ āpnoti*

The विवेक बुद्धि *vivek buddhi* – the विज्ञान बुद्धि *vijñān buddhi* – the Enlightened बुद्धि *buddhi* – reaches, gains विष्णु स्वरूपं *viṣṇu svarūpam̄*, ब्रह्म स्वरूपं *brahma svarūpam̄* – the Very Nature of The All Pervasive परब्रह्मन् *para brahman*, परमेश्वर



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paramēśvar, महाविष्णु *mahāviṣṇu* – as its own very Nature. When all bondages in the बुद्धि *buddhi* vanish, when all obstructions to संयक् दर्शनं *saṁyak darśanam* – clarity of vision of the Self in oneself vanish, that State of existences is the destination reached by विज्ञान बुद्धि *buddhi*. That State of existences is तत् पदं *tata padam*, ब्रह्म पदं *brahma padam*, विष्णोः परमं पदं *viṣṇoḥ paramam padam*, विष्णु स्वरूपं *viṣṇu svarūpam* – The true nature The Self in oneself

The true nature of विष्णु *viṣṇu*, विष्णु स्वरूपं *viṣṇu svarūpam* – is वासु देव *vāsu deva* – in the literal sense.

वासु देव *vāsu deva* literally means – The Self–effulgent Being, whose existence gives existence to all beings, to everything in this creation. We may recall Sri Krishna's words here:

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।

bahūnām janmanām ante jñānavāna mām prapadyate ।

वासुदेवः सर्वं इति स महात्मा सुदुर्लभः ॥ (G7 – 19)

vāsudevaḥ sava m ita sa mahātmā sudulabhaḥ ॥

After passing through a series of life-times, where in one cultivates one's बुद्धि *buddhi* to the level of ज्ञानवान् *jñānavān* – a person of परिपाक ईश्वर ज्ञानं *paripāka īśvara jñānam* – one who has gained a mature, clear, full and unobstructed vision of परमेश्वर in oneself, the बुद्धि *buddhi* of the person recognizes वासुदेवः सर्वं इति *vāsudevaḥ sarvaṁ iti* Vasudeva is everything – the abode of everything in this creation is only परमेश्वर *paramēśvar*, ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*.

That recognition is विष्णोः परमं पदं *viṣṇoḥ paramam padam*. Thus the विवेक बुद्धि *vivek buddhi* a - बुद्धि *buddhi* of cultivated पूर्ण ज्ञानं *pūrṇa jñānam* – Totality of Knowledge, reaches विष्णोः परमं पदं *viṣṇoḥ paramam padam* – in itself, recognizes विष्णु स्वरूपं *viṣṇu svarūpam* in itself as Itself.

That completes the रथ कल्पना *ratha kalpanā* illustration.

After all, the सारथि *sārathi* – the Driver of the chariot must take the chariot somewhere. A विज्ञान सारथि *vijñāna sārathi* – a cultivated बुद्धि *buddhi* takes the जीव *jīva* in the body-vehicle to the destination of विष्णोः परमं पदं *viṣṇoḥ paramam*



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padam – in the बुद्धि *buddhi* of the जीव *jīva* itself – which means – by knowledge, That is the central core of the chariot-imagery.

Before we proceed further, let us stop briefly to continue our reflections, on the Message of this Chariot-imagery (रथ कल्पना *ratha kalpanā*), from where we left last time. When the entire disposition of a person is directed by a God-conscious बुद्धि *buddhi* – something wonderful happens. Every step in one's journey of life is accompanied by a steady rise in one's quality of life – the quality of one's natural disposition - the quality of one's entire personality. The बुद्धि गुह *buddhi guha* – described as the cave in one's बुद्धि *buddhi*, though ever luminous, becomes largely inaccessible, if one's बुद्धि *buddhi* simply functions, as the slave of one's sense organs and their fields of experience; only when the बुद्धि *buddhi* is freed from the hold of the senses and their objects, the बुद्धि गुह *buddhi guha* opens itself, reveals itself, and the Glory of the Infinite Immortal Self, shines forth, through every segment of one's body-vehicle. Therefore, every step in the process of freeing the बुद्धि *buddhi* from the hold of senses and sense-objects, marks an advance in the spiritual journey of a person, the destination of which is विष्णोः परमं पदं *viṣṇoḥ paramam padam*, already in one own बुद्धि *buddhi*.

The Chariot imagery brings before us, the vision of life, as continuous education towards total fulfillment in life; it is a total educational process of which the secular objective knowledge and the sacred Upanishad Knowledge are simply the earlier and later phases of one's education and progress. That is why, in every वेद *veda*, कर्म काण्ड *karma kāṇḍ* comes first, and Upanishads come later. The human personality with its constituent elements – namely the body, the sense organs, the mind, the बुद्धि *buddhi* and The Self – is the finest and the most extraordinary Means that nature has provided us, for the exploration of both the world of facts, and the world of values, in this world of transient reality.

Therefore, the privilege of being born as a human being is highly praised in Vedanta. This privilege of being a human being can lead to a life of total fulfillment, only if it is sustained by total commitment to knowledge and service, at the highest possible level, at all times, which alone can sustain the continuous urge for one's spiritual upliftment and total Freedom.

Every human being is equipped by nature for exploration of both the outer and the inner worlds. If, in spite of the adequate equipment we are blessed with, we do not advance



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on the path of Total Fulfillment in life, or reach the Highest Destination possible, then, we have to conclude that either we have not taken proper care of the equipments we are blessed with, or we have not used them properly. That is why we need the help of competent Teachers – beginning with one's own parents and then, schools, universities, professors, research Directors and **आचार्याs ācāryās** and **गुरुs gurūs** of various kinds. But all help from external Teachers is meant only to awaken oneself to the Supreme Teacher, that is ever within us – and that is one's own Pure Consciousness. **The अन्तर्यामी आत्मा antaryāmī ātmā – the आत्मा ātmā "I" - The परमेश्वर parameśvar** within oneself.

In the totality of our material and spiritual progress, though our central concern is with the cultivation of **बुद्धि buddhi**, keeping the health and vigour of the body, the sense organs and the mind are equally important. Their fitness is imperiled, as much by senseless austerity as by foolish indulgence. By proper discipline of the body, the sense organs and the mind, the **बुद्धि buddhi** becomes capable of recognizing the infinite dimensions of **आत्मा ātmā "I" - The Immortal Self in oneself – The परमेश्वर parmeśvar** in oneself. All the above Messages of **रथ कल्पना ratha kalpanā – Chariot imagery – arise directly from the Teachings of Sri Krishna in the भगवत् गीता bhagavat gītā**

Now, we return to the Upanishad. The Upanishad says:

विज्ञानसारथिः अध्वनः पारं आप्नोति, तत् विष्णोः परमं पदं ॥
vijñānasārathiḥ adhvanah pāraṁ āpnoti, tat viṣṇoḥ paramaṁ padaṁ ॥

The Enlightened **बुद्धि buddhi**, **आप्नोति āpnoti** = reaches, That which is beyond the **संसार saṁsār** road, and **तत् tat** - That is, **विष्णोः परमंपदं viṣṇoḥ paramaṁ padaṁ**, **विष्णु स्वरूपं viṣṇu svarūpaṁ** - That All pervasive **ब्रह्मन् brahman** - The **अखण्ड ब्रह्म चैतन्यं akhaṇḍ brahma caitanyam** – The ONE Limitless Pure Consciousness. Here the word “**आप्नोति āpnoti** =reaches” does not mean that **बुद्धि buddhi** has to go somewhere to reach **ब्रह्मन् brahman** – there is no **क्रिया kriyā** – no action is involved here, only understanding is involved. Only recognition by बुद्धि buddhi is involved here. How does **बुद्धि buddhi** recognize **ब्रह्मन् brahman**?



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The recognition is through the recognition of the different components of the जीव – the person, from the gross (स्थूल *sthūla*) to the subtle (सूक्ष्म *sūkṣma*) and also from the व्यष्टि *vyasṭi* to समष्टि *samaṣṭi* – from the individual to the total – in successive steps. These successive steps of recognition are pointed out in the next 2 verses:

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।

indriyebhyaḥ parā hyarthāḥ arthebhyaśca param̃ manaḥ ।

मनसस्तु परा बुद्धिः बुद्धेः आत्मा महान् परः ॥ 3 - 10

manasastu parā buddhiḥ buddheḥ ātmā mahān paraḥ ॥

महतः परं अव्यक्तं, अव्यक्तात् पुरुषः परः ।

mahataḥ param̃ avyaktm̃, avyaktat puruṣaḥ paraḥ ।

पुरुषात् न परं किञ्चित्, सा काष्ठा सा परा गतिः ॥ 3 - 11

puruṣāt na param̃ kiñcit, sā kāṣṭhā sā parā gatiḥ ॥

What is presented here is a kind of analysis to help one to understand and recognize, what was indicated earlier as विष्णोः परमं पदं *viṣṇoḥ paramam̃ padam* - the ultimate destination reached by विवेक विज्ञान बुद्धि *vivek vijñān buddhi* – an Enlightened बुद्धि *buddhi* – is indeed The आत्मा *ātmā* “I” The Self in oneself – which is the Supreme Destination to be reached by the जीव *jīva* “I” in the शरीर *śarīr* of oneself – which means, विष्णोः परमं पदं *viṣṇoḥ paramam̃ padam* is identical with आत्मा *ātmā* “I” The Self in oneself – That is the Knowledge revealed by this analysis. In this kind of analysis, expressions such as

- ✓ पर *para* (superiority – something being higher or superior to something else)
- ✓ कारण *kāraṇ* (causality – something being a cause for something else)
- ✓ सूक्ष्म *sūkṣma* (subtlety – something being more subtle, or more pervasive, or more immense than something else)
- ✓ प्रत्यग् *prtyag* (internality – something being interior to something else, or something being the inner-self of something else - all such expressions are used interchangeably and synonymously).

For example, considering the Upanishad expression आकाशात् वायुः *ākāśāt vāyuh* – From आकाश *ākāś* came वायु *vāyu* one can say that आकाश *ākāś* is the cause for वायु *vāyuh*; therefore, आकाश *ākāś* is superior to वायु *vāyu*, or higher than वायु



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vāyu. आकाश *ākāś* is more subtle, more pervasive, more immense than वायु *vāyu*. आकाश *ākāś* is interior to वायु *vāyu*, or आकाश *ākāś* is the inner self of वायु *vāyu* etc. – all such statements indicating the fact that between आकाश *ākāś* and वायु *vāyu*, आकाश *ākāś* is the ultimate End into which वायु *vāyu* gets resolved – which means, recognizing आकाश, वायु loses its independent identity. That is the Knowledge

Similarly, considering a clay-pot, one can say: From clay came pot. Therefore, clay is the cause for the very existence of pot and clay is superior to pot, or higher than the pot, or more subtle – more pervasive – more immense than the pot, or that the clay is interior to the pot, or clay is the inner self of the pot – even though clay is everywhere in the pot. That is the knowledge to be recognized by this analysis.

Now, considering this gross physical body as an integrated system of इन्द्रियाः *indriyās*, मनः *manah*, बुद्धि *buddhi* and आत्मा *ātmā* – The Self, the Upanishad says

हि *hi* – Indeed, it is obvious – namely,

इन्द्रियेभ्यः पराः अर्थाः *indrayebhyaḥ parāḥ arthāḥ*

इन्द्रियेभ्यः *indrayebhyaḥ* - Relative to the five subtle sense organs – organs of perception – namely the Ear, the Skin, the Eyes, the Tongue, and the Nose

अर्थाः पराः *arthāḥ parāḥ* - अर्थाः *arthāḥ* the corresponding sense objects, namely शब्द *śabd*, स्पर्श *sparsā*, रूप *rūp*, रस *ras*, गन्ध *gandh*, the sense of Sound, Touch, Form, Taste and Smell, they are पराः *parāḥ* meaning सूक्ष्माः *sūkṣmāḥ* – more subtle, more interior and hence superior

Why? Because, in the evolution of one's physical body, the sense objects are the very cause for the sense organs, because, it is only for the sake of gaining knowledge of sense objects, the sense organs are created. It is only for hearing sounds, the ears are created; it is only for seeing forms, the eyes are created etc. Thus, the sense objects are the causes for the birth of sense organs.

Since the cause is always more subtle, more interior, more immense, and more pervasive than the effect, each sense object is the inner self of the corresponding sense organ, and hence superior to the sense organ. Therefore, the Upanishad says

इन्द्रियेभ्यः पराः अर्थाः *indrayebhyaḥ parāḥ arthāḥ* -The sense objects are more subtle than the sense organs. In this connection, we must briefly recall the basics of the Vedantic Vision of the evolution of this entire creation, about which we will talk again in



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more detail in तैत्तिरिय *taittiriya* Upanishad. For our present purpose, it is important to remember that this entire world of objects – known and unknown, seen and unseen, both individually and collectively is evolved from माया *māyā* - the inherent power of ब्रह्मन् *brahman*– as the पञ्चमहा भूताः *pañca mahā bhūtās* – The Five Great Elements – namely आकाश *ākāś*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *prthivī* – all in their pure subtle states – as सूक्ष्म भूताः *sūkṣma bhūtas* (and by their later processes of internal mixing and grossification). In this discussion we are concerned only with the सूक्ष्म भूताः *sūkṣma bhūtas* the recognition of their pure forms is their subtle states, which are called तन् मात्राः *tan mātrās* which means – differentiated manifestations of the power of माया *māyā*, in their pure, subtle, discrete quantum dimensions.

Since माया *māyā* itself is made up of गुणः सत्त्व *guṇas satva*, रजस् *rajas*, तमस् *tamas* गुणः *guṇas* - again in their subtle states – all these three गुणः *guṇas* are also in each of the Five Great Elements – pervading this entire world of objects, both individually and collectively.

From the सत्त्व गुण *satva guṇa* component of each one of the individual Great Elements, the sense objects (which means, the गुणः *guṇas*), and the corresponding sense organs are born in their subtle states.

For example, from the सूक्ष्म भूत आकाश *sūkṣma bhūta ākāś* (subtle आकाश *ākāś*), the सूक्ष्म गुण शब्द *sūkṣma guṇa śabd* (the subtle sense object of Sound) and the corresponding सूक्ष्म इन्द्रिय *sūkṣma indraya* of श्रोत्र *śrotra* – the subtle organ of Ear, are born. The same is true with respect to the other सूक्ष्म भूताः *sūkṣma bhūtās* – other subtle elements, sense objects and sense organs with respect to all beings in this creation, both individually and collectively.

Thus, even though, both the sense objects and the sense organs are born of the सूक्ष्म भूताः *sūkṣma bhūtās* – subtle elements – still, in terms of their discrete nature, the sense objects are more subtle than the sense organs, because the sense objects are the cause for the birth of sense organs, and that is why the Upanishad says

इन्द्रियेभ्यः पराः अर्थाः *indrayebhyaḥ parāḥ arthāḥ* - the sense objects are interior and superior to the sense organs; each sense object is the inner self of each of the corresponding sense organ.

Now the Upanishad continues:



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अर्थभ्यश्च परं मनः *arthebhyaśca param manah*, मनसस्तु परा बुद्धिः *manasastu parā buddhih* -The Mind is even more subtle, even more pervasive, even more immense than the sense objects, and hence, Mind is the inner self of both sense objects and sense organs, and hence higher and superior to both of them; again, the बुद्धि *buddhi* is still more subtle, still more pervasive, still more immense than the Mind, and hence, बुद्धि *buddhi* is the inner self of Mind, sense objects and sense organs, and hence बुद्धि *buddhi* is higher and superior to all of them. Why this is so, we will see next time.