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ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 3
Volume 18

विज्ञानसारथिः यस्तु मनः प्रग्रहवान् नरः ।

vijñānasārathih 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 avyaktaṁ avyaktat 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 sarveṣau bhūteṣu gūḍhaḥ ātmā na prakāśate ।

दृश्यते तु अग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ 3 - 12

dṛśyate tu agrayayaa buddhyā sūkṣmayā sūkṣma darśibhiḥ ॥

As we may recall the Upanishad words that we saw last time

विज्ञानसारथिः अध्वनः पारं आप्नोति

vijñānasārathi adhvanaḥ pāraṁ āpnoti

तत् विष्णोः परमं पदं ॥

tat viṣṇoḥ paramaṁ padaṁ ॥

If a जीव *jīva* - an individual person, has विवेक-विज्ञान बुद्धि *viveka-vijñān buddhi* - a cultivated पूर्ण ज्ञानं *pūrṇa jñānaṁ*, that बुद्धि *buddhi* reaches अध्वनः पारं *adhvanaḥ pāraṁ* - that which is beyond संसार गति *saṁsāra gati* - that which is



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beyond the road of transient realities, and that is विष्णोः परमं पदं *viṣṇoḥ paramaṁ padam* - The all-pervading पर ब्रह्मन् *para brahman*, the परमेश्वर *paramēśvar*, the अन्तर्यामी अमृत आत्मा *antaryāmī amṛta ātmā* - the indwelling immortal Self "I" within oneself.

Now, the Upanishad tells how a विवेक-विज्ञान बुद्धि *vivek-vijñān buddhi* recognizes the आत्मा *ātmā* "I" within oneself.

Such recognition takes place through successive steps of self-recognition within oneself as indicated in the following two verses:

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।

indriyebhyaḥ parā hyarthāḥ arthe bhyaśca paraṁ manaḥ ।

मनसस्तु परा बुद्धिः बुद्धेः आत्मा महान् परः ॥

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manasastu parā buddhiḥ buddheḥ ātmā mahān paraḥ ॥

महतः परं अव्यक्तं अव्यक्तात् पुरुषः परः ।

mahataḥ paraṁ avyaktaṁ avyaktat puruṣaḥ paraḥ ।

पुरुषात् न परं किञ्चित् सा काष्ठा सा परा गतिः ॥

3 -11

puruṣāt na paraṁ kiñcit sā kāṣṭhā sā parā gatih ॥

हि *hi* - It is obvious

इन्द्रियेभ्यः पराः अर्थाः *indriyebhyaḥ parāḥ arthāḥ* - The sense objects (अर्थाः *arthāḥ*) are more subtle than the sense organs (इन्द्रियेभ्यः *indriyebhyaḥ*) - because, in the evolution of one's physical body, the sense objects (शब्द *śabd*, स्पर्श *spars*, रूप *rūp*, रस *ras*, गन्ध *gandh*) are the very cause for the birth of sense organs (the ear, the skin, the eyes, the tongue and the nose).

As pointed out last time, from the सत्वगुण *satvaguṇ* component of each one of the individual great elements (the पञ्च महाभूताः *paañca mahābhūtās* - आकाश *ākāś*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī*), the sense objects and the sense organs are born of सूक्ष्म भूताः *sūkṣma bhūtās* - subtle elements. Still, the sense objects are more subtle than the sense organs, because the sense objects are the cause for the birth of sense organs, and consequently, the sense objects are interior and superior to the sense organs. Each sense object is the inner self of each corresponding sense organ.



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All this we saw last time. Now we continue:

अर्थेभ्यश्च परं मनः *arthebhyaśca paraṁ manaḥ*, मनसस्तु परा बुद्धिः *manasastu parā buddhi*

अर्थेभ्यश्च परं मनः *arthebhyaśca paraṁ manaḥ* - The mind is even more subtle than the sense objects, and naturally, more subtle than sense organs as well, and

मनसस्तु परा बुद्धिः *buddhiḥ* - the बुद्धि *buddhi* is still more subtle than the mind, and naturally, more subtle than the sense objects and sense organs as well. How?

Here the analysis goes one step higher, and so does one's recognition of oneself. Now the analysis is shifted from व्यष्टि *vyaṣṭi* - the individual, to समष्टि *samaṣṭi* - the total with respect to the attributes of the subtle पञ्च महाभूताः *pañca mahābhūtās* - the five great elements present in a given individual जीव *jīva* - person.

As pointed out earlier, the sense objects and the sense organs of a particular जीव *jīva* are born from the सत्त्व गुण *satva guṇa* component of each individual सूक्ष्म भूत *sūkṣma bhūta* - subtle element, namely आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* or पृथिवीः *pṛthivīḥ* present in the individual जीव *jīva* - the individual person. On the other hand, the mind and बुद्धि *buddhi* of a particular जीव are born from **totality** of the सत्त्व गुण *satva guṇa* components of **all** the सूक्ष्म पञ्च महाभूताः *sūkṣma pañca mahābhūtās* - all the five subtle great elements present in that जीव *jīva*- the individual person.

Naturally, therefore, the mind and बुद्धि *buddhi* have the potential capability to recognize the sense objects even in the absence of sense organs. All sense perceptions are received only by one mind and one बुद्धि *buddhi*. Consequently, the mind and बुद्धि *buddhi* are more subtle, more pervasive, more immense, than both sense objects and sense organs, and hence more interior, higher and superior to them. Even between mind and बुद्धि *buddhi*, बुद्धि *buddhi* is superior to the mind, because of the differences in the functional capabilities of their discrete nature (वृत्तिसु *vṛttis*) such as

- ✓ Mind can operate only within the fold of what is known, whereas बुद्धि *buddhi* can explore within regions hitherto unknown.



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- ✓ Mind is of the nature of indecision and vascillation, whereas बुद्धि *buddhi* is of the nature of independent analysis and decision.
- ✓ When the बुद्धि *buddhi* is functioning, the mind is under the control of the बुद्धि *buddhi*. Only when the बुद्धि *buddhi* is not functioning, one is carried away by one's impulsive mind. The moment बुद्धि *buddhi* begins to function, mind comes under its control.

Because of the above natural differences in their functional capabilities, बुद्धि *buddhi* is even more subtle than the mind. Therefore the Upanishad says:

अर्थेभ्यश्च 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 organs and sense objects, and hence higher and superior to both of them. 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. From बुद्धि *buddhi* onwards, the analysis shifts to a still higher level, and so does one's recognition of oneself.

Till now, the analysis has been dealing with individual उपाधि *upādhi* - व्यष्टि उपाधि *vyasṭi upādhi* - the vehicle of the individual जीव *jīva*. Now the analysis goes to समष्टि उपाधि *samaṣṭi upādhi* - the vehicle of the totality of the जीव *jīva* of the entire creation, because the individual जीव *jīva* is an inseparable part of the totality of the जीव *jīva* of this entire creation.

Up to बुद्धि उपाधि *buddhi upādhi*, the individuality of the जीव *jīva* is discernable. When the individual जीव *jīva* is recognized as part of the समष्टि जीव *samaṣṭi jīva* of this entire creation, the individual merges into the total, and the individuality of the जीव *jīva* disappears into the totality of the entire creation.

As we may recall, the Taittiriya Upanishad talks about creation in detail. For now, let us remember the Upanishad declaration

सोऽकामयत *so'kāmayat* - सः अकामयत *saḥ akāmayat*



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The birth of this creation is the will of the परमेश्वर *parameśvar* - ब्रह्म काम *brahma kāma* - the desire of सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṃ jñānaṃ anantaṃ brahma*. That ब्रह्म काम *brahma kāma* has ब्रह्म लक्षणं *brahma lakṣaṇaṃ*, which means ब्रह्म काम *brahma kāma* is itself ब्रह्मन् *brahman*. More about ब्रह्म काम *brahma kāma* we will see late.

The जीव *jīva* of the totality of this entire creation is that which is first born (प्रथमजा *prathamajā*) as ब्रह्म काम *brahma kāma* - as the will of परमेश्वर *parameśvar*. That समष्टि जीव *samaṣṭi jīva* for this entire creation is called हिरण्यगर्भ *hiraṇyagarbha* - which is समष्टि सूक्ष्म शरीर उपहित चैतन्यं *samaṣṭi sūkṣma śarīra upahita caitanyaṃ* - the total all-inclusive awareness-consciousness conditioned by, manifested by, the total सूक्ष्म शरीर *sūkṣma śarīra* - the subtle vehicle for this entire creation.

When one goes from the individual to the total, the total is naturally परं *paraṃ* - higher, superior and interior. Therefore, the बुद्धि *buddhi* of the जीव *jīva*, being an integral part of हिरण्यगर्भ *hiraṇya garbha*, recognizes हिरण्यगर्भ *hiraṇya garbha* as महान् आत्मा *mahān ātmā* - the higher self - the superior self - the inner self of the individual जीव *jīva*. Therefore the Upanishad says:

बुद्धेः आत्मा महान् परः *buddheḥ ātmā mahān paraḥ*

बुद्धेः महान् आत्मा परः *buddheḥ mahān ātmā paraḥ* - The महान् आत्मा *mahān ātmā*, The हिरण्यगर्भ *hiraṇyagarbha* is परः *paraḥ* - higher, superior and more subtle, more pervasive and more immense than the बुद्धि *buddhi* of the individual जीव *jīva*, which means that the inner self of all बुद्धि *buddhis* of all beings in this creation, ie, the समष्टि आत्मा *samaṣṭi ātmā*, the महान् आत्मा *mahān ātmā*, the हिरण्यगर्भ *hiraṇya garbha* is higher and superior to the बुद्धि *buddhi*, mind and sense objects and sense organs of the individual जीव *jīvas*. Thus the बुद्धि *buddhi* of the individual जीव *jīvas*, now recognizes that महान् आत्मा *mahān ātmā* - the हिरण्यगर्भ *hiraṇya garbha* as the inner self of all the बुद्धि *buddhis*, all the minds, all the sense objects, and all the sense organs of all the जीव *jīvas* in this entire creation.



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Further, the Upanishad continues in the next verse

महत् परं अव्यक्तं *mahataḥ param avyaktam*

महत् *mahataḥ* - Even more than the महान् आत्मा *mahān ātmā* - the हिरण्यगर्भ *hiraṇyagarbha*

परं *param* - higher, superior, more subtle, more pervasive, more immense and more interior, is

अव्यक्तं *avyaktam* - the unmanifest माया *māyā* - the inherent power of ब्रह्मन् *brahman*, because, the immediate cause for हिरण्यगर्भ *hiraṇyagarbha* is माया *māyā* - the inherent power of ब्रह्मन् *brahman* which is in the form of सर्व कार्य कारण शक्ति समाहार सूक्ष्म रूप *sarva kārya kāraṇ śakti samāhār sūkṣma rūpaṁ* - totality of all potential powers of the entire cause-effect manifestations in this creation, in a subtle form.

Therefore, the बुद्धि *buddhi* of the individual जीव *jīva* now recognizes माया *māyā* as the inner self of हिरण्यगर्भ *hiraṇyagarbha*, and hence the inner self of all the बुद्धि *buddhis*, all the minds, all the sense objects and all the sense organs of all the जीव *jīvas* in this entire creation. Further,

अव्यक्तात् पुरुषः परः *avyaktat puruṣaḥ paraḥ* - Even higher than, even superior to, even more subtle, more immense, and more interior to अव्यक्त *avyakta* - the unmanifest माया *māyā* is पुरुषः *puruṣaḥ* - the पुरुषोत्तम *puruṣottama* - the परमेश्वर *parameśvar* - the पर ब्रह्मन् *para brahman* - the सत्यं ज्ञानं अनन्तं ब्रह्मन् *satyaṁ jñānaṁ anantaṁ brahman* - the ever existent-all conscious-all knowledge- all inclusive- limitless ब्रह्मन् *brahman*.

The word पुरुषः *puruṣaḥ* itself is a महावाक्य *mahāvākya*.

पुरुषः पुरुषः *puruṣaḥ puruṣaḥ* - you repeat the word twice to recognize its indicated Being. पुरौ उषति इति पुरुषः *purau uṣati iti puruṣaḥ*; also,

पूर्णः इति पुरुषः *pūrṇaḥ iti puruṣaḥ* - the one that obtains in this body and in every body, as it were,



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सर्वस्य जगतः अधिष्ठानः *sarvasya jagataḥ adhiṣṭhanah* - as the very basis for this entire creation, as the very आत्मा *ātmā* - the self of this entire creation is पुरुषः *puruṣah*. And that पुरुष *puruṣa* is पूर्ण पुरुष *pūrṇa puruṣa* - It fills up all existence.

That पूर्ण पुरुष *pūrṇa puruṣa* is अव्यक्तात् परः *avyaktat paraḥ* - is superior to, is higher than, is more subtle than अव्यक्त *avyakta*- the unmanifest माया *māyā*, because that पुरुष *puruṣa* is the अधिष्ठान *adhiṣṭhan* - basis for माया *māyā*.

ब्रह्माश्रया माया *brahmāśrayā māyā* - माया *māyā* exists because पुरुष *puruṣa* exists, ब्रह्मन् *brahman* exists. Therefore, the बुद्धि *buddhi* of the individual जीव *jīva* now recognizes That पुरुष *puruṣa* - that पुरुषोत्तम *puruṣottama* - that सत्यं ज्ञानं अनन्तं ब्रह्मन् *satyaṁ jñānaṁ anantaṁ brahman* - that limitless ब्रह्मन् *brahman* as the inner self of माया *māyā*, हिरण्यगर्भ *hiraṇyagarbha*, all the बुद्धि *buddhis*, all the minds, all the sense objects, and all the sense organs of all the individual जीव *jīvas* in this entire creation.

Now, what is beyond that पुरुष *puruṣa*? The Upanishad says:

पुरुषात् न परं किञ्चित् *puruṣāt na paraṁ kiñcat* - There is nothing higher, superior or interior to that पुरुष *puruṣa*. There is no substance of any kind beyond पुरुष *puruṣa* - beyond that परब्रह्मन् *parabrahman*, who is a mass of pure consciousness (चिन्मात्रघनं *cinmātra ghanam*). Therefore,

सा काष्ठा सा परा गतिः *sā kāṣṭhā sā parā gatih*

सा काष्ठा *sā kāṣṭhā* - That पुरुष *puruṣa*, that limitless ब्रह्मन् *brahman* is the culmination, the destination, the ultimate end of all subtleness, greatness in all beings, which means that ब्रह्मन् *brahman* is प्रत्यग आत्मा *pratyaga ātmā* - the innermost self of oneself as well as of all beings in this creation. That पुरुष *puruṣa* - that ब्रह्मन् *brahman* is the ultimate end of all superiority, causality, subtlety, immensity and internality commencing from the individual senses onwards. Consequently,

सा परा गतिः *sā parā gatih* - That पुरुष *puruṣa* - That पुरुषोत्तम *puruṣottam* - That परब्रह्मन् *para rahman* is the supreme goal of all जीव *jīvas* in this creation, including oneself. That परा गतिः *parā gatih* - That supreme goal is, as Sri Krishna says



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तत् धाम परमं मम

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tat dhāma paramaṁ mama

The ultimate abode, the ultimate destination of all beings, is My abode - the abode of परमेश्वर *parameśvar*, the abode of परब्रह्मन् *parabrahman*, which means

तत् विष्णोः परमं पदं is सा परा गतिः *tat viṣṇoḥ paramaṁ padaṁ sā parā gatih* - That प्रत्यग आत्मा *pratyag ātmā* - the innermost self of oneself, of every self, is the विष्णु स्वरूपं *viṣṇu svarūpaṁ* - the abode of परब्रह्मन् *parabrahman*, already in one's बुद्धि *buddhi* recognizable by the विवेक विज्ञान बुद्धि *vivek vijñāna buddhi* of every individual जीव *jīva*.

That पुरुष *puruṣa*, the पुरुषोत्तम *puruṣottam* the परमेश्वर *parameśvar* is the प्रत्यग आत्मा *pratyag ātmā* - the innermost self of this entire creation, of every self in this entire creation, including oneself, that is what the विवेक विज्ञान बुद्धि *vivek vijñāna buddhi* - the enlightened बुद्धि *buddhi* of a जीव *jīva* discovers, by successive recognition of oneself from sense organs onwards. That means, what the विवेक विज्ञान बुद्धि *vivek vijñāna buddhi* recognized earlier through the रथ कल्पना *ratha kalpanā* - the chariot imagery, as विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* is indeed identical with प्रत्यग आत्मा *pratyaga ātmā* - the innermost self - the आत्मा *ātmā* "I" which is the supreme goal to be reached by the जीव *jīva* "I" in every physical body.

Thus, the Upanishad establishes the identity between तत् विष्णोः परमं पदं *tat viṣṇoḥ paramaṁ padaṁ* - the परमेश्वर *parameśvar* in oneself with प्रत्यग आत्मा *pratyag ātmā* - the innermost self in oneself as the supreme goal to be reached by the जीव *jīva* "I" in every शरीर *śarīr*. To unfold that identity is the purpose of the two verses:

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।

indriyebhyaḥ parā hyarthāḥ arthebhyaśca paraṁ manaḥ ।

मनसस्तु परा बुद्धिः बुद्धेः आत्मा महान् परः ॥

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manasastu parā buddhiḥ buddheḥ ātmā mahān paraḥ ॥



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महतः परं अव्यक्तं अव्यक्तात् पुरुषः परः ।

mahataḥ param avyaktam avyaktat puruṣaḥ paraḥ ।

पुरुषात् न परं किञ्चित् सा काष्ठा सा परा गतिः ॥

3 - 11

puruṣāt na param kiñcit sā kāṣṭhā sā parā gatih ॥

The Upanishads, again and again, call on us to realize, to recognize the आत्मा *ātmā* "I" - the पुरुष *puruṣa* within oneself as oneself, as every self. The पुरुष *puruṣa* represents the innermost reach - the highest reach of one's inward journey within oneself, where finite knowing becomes infinite being. That is why the Upanishad says:

पुरुषात् न परं किञ्चित् सा काष्ठा सा परा गतिः *puruṣāt na param kiñcat sā kāṣṭhā*

sā parā gatih - There is nothing higher than पुरुष *puruṣa*. पुरुष *puruṣa* is the supreme goal of life.

The discovery of आत्मा *ātmā* "I" - the immortal self behind every mortal self, together with its identity with पुरुष *puruṣa* - the पुरुषोत्तम *puruṣoottam* - the परब्रह्मन् *para brahman* - the परमेश्वर *parameśvar* is one of the greatest contributions of Vedanta to humanity. It is not merely an intellectual discovery. It transcends all intellectual discoveries. It is a spiritual realization, confirmed again and again in the very long course of human endeavour. This discovery holds infinite possibilities for the moral, material, intellectual, and spiritual progress of every human being. The truth of आत्मा *ātmā* is universal, and the possibility of recognizing that आत्मा *ātmā* by oneself, in oneself, as oneself is open to every person.

Therefore, Lord यम *yama* says:

एष सर्वेषु भूतेषु गूढः आत्मा न प्रकाशते ।

eṣa sarveṣu bhūteṣu gūḍhaḥ ātmā na prakāśate ।

दृश्यते तु अग्रयया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥

3 - 12

dṛśyate tu agrayayā buddhayā sūkṣmayā sūkṣmadarśibhiḥ ॥

एष (पुरुषः) एष आत्मा सर्वेषु भूतेषु

eṣa (puruṣaḥ) eṣa ātmā save ṣau bhūteṣu

एष पुरुषः *eṣa (puruṣaḥ)* - एष आत्मा *eṣa ātmā* - That परमेश्वर *parmeśvar*, that आत्मा *ātmā* "I", which is सा काष्ठा सा परा गतिः *sā kāṣṭhā sā parā gatih* - which is the highest and ultimate destination for the life of every human being, which is to be



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reached by knowledge, by recognition that परमेश्वर *parmeśvar* - that आत्मा *ātmā* - सर्वेषु भूतेषु *sarveṣu bhūteṣu* is in all beings in this creation without exception, which means that The परमेश्वर *parmeśvar* - the आत्मा *ātmā* "I" is in every human being.

The आत्मा *ātmā* "I" is not an object. It is the very subject itself. As the eternal subject, it is the ever present datum, the basis, the अधिष्ठान *adhiṣṭān* of all actions and experiences of a person.

Even though that is so, for most people

एषः पुरुषः एष आत्मा न प्रकाशते *eṣaḥ puruṣaḥ eṣa ātmā na prakāśate* - That परमेश्वर *parmeśvar* - that आत्मा *ātmā* "I" does not light up, does not shine forth revealing Itself, which means that परमेश्वर *parmeśvar* - that आत्मा *ātmā* "I" in oneself is not available for recognition for most people, because

गूढः *gūḍhaḥ* - it appears hidden in the cave of one's बुद्धि *buddhi* - बुद्धिगुह *buddhi guha*, which is inaccessible for most people. Why is it that one cannot recognize something that is already in one's own बुद्धि *buddhi*? Sri Krishna gives the reason:

नाहं प्रकाशः सर्वस्य योगमाया समावृतः G 7 - 25
nāhaṁ prakāśaḥ sarvasya yogamāyā samāvṛtaḥ

The परमेश्वर *parmeśvar* - the आत्मा *ātmā* "I" is not lighted up for all people because the अन्तःकरण *antaḥ karaṇ* - the mind and बुद्धि *buddhi* of most people is totally obstructed by योग माया *yoga māyā* - by the मोह *moha* created by their माया गुण *māyā guṇas* and their products, consequently by their अविद्या *avidyā* - spiritual blindness.

That is why the Upanishad said earlier (2 - 7)

श्रवणायापि बहुभिः यो न लभ्यः, श्रण्वन्तोऽपि बहवः यं न विध्युः ।

śravaṇāyāpi bahubhiḥ yo na labhyaḥ, śraṇvanto'pi bahavaḥ yaṁ na vadhyuḥ ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धा, आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ 2 - 7

āścaryo vaktā kuśalo'sya labdhā, āścaryo jñātā kuśalānuśiṣṭaḥ ॥



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Even the opportunity to hear about आत्मा *ātmā* is not available to many people. Having heard of it, many cannot comprehend आत्मा *ātmā*. Wonderful is its teacher, and equally capable is its pupil. Wonderful indeed is one who comprehends it, taught by a qualified and able teacher.

If all people cannot recognize आत्मा *ātmā*, then who can recognize आत्मा *ātmā* ? The Upanishad says:

दृश्यते तु अग्रयया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः
ḍṛśyate tu agrayayā buddhayā sūkṣmayā sūkṣmadarśibhiḥ

तु *tu* - on the other hand

एष पुरुषः एष आत्मा दृश्यते *eṣa puruṣaḥ eṣa ātmā ḍṛśyate* - the परमेश्वर *parmeśvar* - the आत्मा *ātmā* "I" in oneself, and indeed every self

दृश्यते *ḍṛśyate* can be seen, can be recognized, by what? by whom?

अग्रयया बुद्धया *agrayayā buddhayā* - by a बुद्धि *buddhi* which is sharp and pointed, and powerful in its mission; by a बुद्धि *buddhi* whose whole sole commitment is the pursuit of ब्रह्मात्म ऐक्यं *brahmātma aikyaṁ*; by a बुद्धि *buddhi* which is totally committed to the recognition of the identity of The परमेश्वर *parmeśvar* and The आत्मा *ātmā* in oneself as oneself

सूक्ष्मया बुद्धया *sūkṣmayā buddhayā* - by a बुद्धि *buddhi* which is cultivated enough to recognize the progressively increasing orders of subtlety, then only the highest in the order of subtlety can be recognized.

Herein lies the importance of prior cultivation of one's बुद्धि *buddhi* to the highest possible degree in some field of objective knowledge, which gives one the ability to recognize the increasing orders of subtlety involved in cause-effect relationships. Such prior cultivation of बुद्धि *buddhi* is an absolute necessity for the successful subsequent pursuit of Upanishad knowledge to recognize ब्रह्मात्म ऐक्यं *brahmātma aikyaṁ* - the identity of परमेश्वर *parmeśvar* and the आत्मा *ātmā* in oneself, as oneself. Therefore, the Upanishad says:

एष पुरुषः एष आत्मा सूक्ष्मदर्शिभिः दृश्यते
eṣa puruṣaḥ eṣa ātmā sūkṣmadarśibhiḥ ḍṛśyate



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The परमेश्वर *parmeśvar* - The आत्मा *ātmā* "I" in oneself, indeed in every self, can be seen, can be recognized by सूक्ष्मदर्शिभिः *sūkṣmadarśibhiḥ* - by people who have cultivated ability to recognize increasing orders of subtlety in all existence, both in the world inside oneself and the world outside oneself. The more subtle the layer of reality is, the more sharp should be the ability of the बुद्धि *buddhi* to penetrate that layer of reality to reach for the **top**.

That sharpness is the measure of the purity and power of one's बुद्धि *buddhi*. It is this power in its extraordinary form is what makes the बुद्धि *buddhi* capable of recognizing The परमेश्वर *parmeśvar* - The आत्मा *ātmā* everywhere, including oneself, as oneself. A person of such extraordinary बुद्धि *buddhi* power is a सूक्ष्मदर्शी *sūkṣmadarśī* - perceiver of subtle truths, those who have cultivated the ability to recognize Absolute Reality - The आत्मा *ātmā*.

There is no limit to the potential power of human mind. The ability to see, to recognize the one behind the many and all the many in the same one, has infinite potentialities for both the material and spiritual progress of every human being. The cultivation of this ability is what Lord यम *yama* describes (2 - 12) as अध्यात्म योग *adhyātma yoga* and the knowledge about the means for the cultivation of अध्यात्म योग *adhyātma yoga* is अध्यात्म विद्या *adhyātma vidyā*

Sri Krishna says:

अध्यात्म विद्या विद्यानां *adhyātma vidyāv vidyānām* (G 10-32)

Among the many fields of knowledge, I am अध्यात्म विद्या *adhyātma vidyā* therefore, अध्यात्म विद्या *adhyātma vidyā* is a glory of परमेश्वर *parmeśvar*. Lord यम *yama* describes अध्यात्म योग *adhyātma yoga* in the next verse, which we will see next time.