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ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 4
Volume 25

अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति ।
aṅguṣṭhamātraḥ puruṣo madhye ātmani tiṣṭhati ।
ईशानं भूत भव्यस्य न ततो विजुगुप्सते ॥
īśānaṁ bhūta bhavyasya na tato vijugupsate ॥
एतत् वै तत् ॥ 4 - 12
etat vai tat ॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिः इव अधूमकः ।
aṅguṣṭhamātraḥ puruṣo jyotih iva adhūmakaḥ ।
ईशानो भूतमव्यस्य स एव अध्य स वु श्वः ॥
īśāno bhūtamavyasya sa eva adhya sa vu śvaḥ ॥
एतत् वै तत् ॥ 4 - 13
etat vai tat ॥

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
yathodakam durge vṛṣṭam parvateṣu vidhāvati ।
एवं धर्मान् पृथक् पश्यन् तानेव अनुविधावति ॥ 4 - 14
evam dharmān pṛthak paśyan tāneva anuvidhāvati ॥

यथोदकं शुद्धे शुद्धं आसिक्तं तादृक् एव भवति ।
yathodakam śuddhe śuddham āsikṭam tādr̥ka eva bhavati ।
एवं मुनेः विजानतः आत्मा भवति गौतम ॥ 4 - 15
evam muneḥ vijānataḥ ātmā bhavati gautama ॥

इति चतुर्थी वल्ली
iti caturthī valli

तत् त्वं असि *tat tvam asi* - That ब्रह्मन् *brahman* you are". That is वेद महावाक्य
veda mahāvākya - A great Vedic declaration. Recognizing ब्रह्मन् *brahman* - The



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परमेश्वर *parameśvar*, already within oneself, as Oneself Itself, as The अन्तर्यामी *antaryāmi* अमृत आत्मा *amṛta ātmā* – as the Immortal Self, within oneself, is the ultimate Goal of every human being. This Goal has been pointed out in different ways in all our Upanishads.

The ईशावास्य उपनिषत् *īśāvāsyā upaniṣat* says ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ* – All this, everything in this creation, including oneself, is, in and out, permeated by and indwelt by ईश्वर *īśvara*. Nothing in this creation, no object in this creation, no event in this creation stands apart from ईश्वर *īśvara*.

Where do I find that ईश्वर *īśvara*? The केनोपनिषत् *kenopaniṣat* says:

प्रतिबोधविदितं *prati bodha viditaṁ*, बोधं बोधं प्रति विदितं *bodhaṁ bodhaṁ prati viditaṁ* – By your own बुद्धि *buddhi* learn to recognize that सत्-चित्-आनन्द स्वरूप ब्रह्मन् *sat-cit-ānand svarūp brahman* as reflected and perceived by, in and through every pulsation of action, knowledge and awareness in all states of existence. You are not going to see, you are not going to recognize That Ever-Existent, all-pervasive, All-Inclusive ब्रह्मन् *brahman*, apart from or separate from anything you see or recognize at any time, anywhere, by any means of perception.

That ब्रह्मन् *brahman* exists, inseparably and indistinguishably in every thing you hear, you touch, you feel, you see, you taste, you smell, any कर्म *karma* you do, in thought, word or deed, and any experience you go through in all your waking, dreaming, and deep sleep states of existence.

The कठोपनिषत् *kāthopaniṣat* says

अक्रतुः धातु प्रसादात् *akratuḥ dhātu prasādāt*, तं आत्मनः *taṁ ātmanaḥ*, महिमानं पश्यति *mahimānaṁ paśyati* – The one who has overcome the forces of one's object-desires through अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, gains the clarity of vision of one's बुद्धि *buddhi* to recognize the Glory of आत्मा *ātmā* as the indwelling परब्रह्मन् *para brahman*, परमेश्वर *parameśvar* – The Immortal Self, in every धातु *dhātu* – in every segment within every शरीर *śarīra* – everything in this creation, including the creation as a whole.



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Then the Upanishad adds: आवृत्तचक्षुः *āvartta cakṣuḥ* – Only by turning all of one's organs of perception and action inwards towards one's own बुद्धि *buddhi* and let the बुद्धि *buddhi* explore the Absolute Reality of one's own Self, one can see, one can recognize the true nature of आत्मा *ātmā* – The SELF “I” within oneself, as परमेश्वर *parameśvar* Itself.

But turning all of one's sense organs inward is not easy to accomplish, because “turning inwards” is contrary to their natural disposition. Since the बुद्धि *buddhi* acts only on the knowledge provided by one's organs of perception and action and properly communicated to the बुद्धि *buddhi* through one's mind, the quality of one's mind becomes critically important for accomplishing the ultimate purpose of life.

That is why, Lord यम *yama* pointed out earlier (4-11)

मनसा एव इदं आप्तव्यं *manasā eva idaṁ āptavyam*– Only through a well cultivated and properly oriented mind, this जीव-ब्रह्म-एकत्व-विज्ञानं *jīva-brahma-ekatva-vijñānam* – the knowledge of the identity of जीव and ब्रह्मन् *brahman* – the knowledge of the identity of oneself as ब्रह्मन् *brahman*, परमेश्वर *parameśvar*, आत्मा *ātmā* – The SELF “I”, can be grasped, can be recognized, can be realized. For such realization to take place, the necessary prior requirement is that the person must have a विवेक बुद्धि *vivek buddhi*, together with a daily life based on सत्यं *satyaṁ* and धर्मं *dharmaṁ* – Truth and Propriety, rooted in ईश्वर ध्यानं *īśvara dhyānam* – God Consciousness, which alone can ultimately make the person's mind fit for the successful pursuit of आत्म ज्ञानं *ātma jñānam* – Self Knowledge. Cultivation of such ईश्वर ध्यानं *īśvara dhyānam* is accomplished only through the diligent practice of ध्यान योग *dhyāna yoga* – Meditation on ब्रह्मन् *brahman* – Meditation on आत्मा *ātmā* in some Form.

One can meditate on परमेश्वर *parameśvar* in any Form one chooses, because परमेश्वर *parameśvar* is everywhere in everything at all times.

In the context here it is not simply a matter of Meditation on परमेश्वर *parameśvar* in some Form, in the sense of keeping one's mind fixed on some Form of परमेश्वर *parameśvar* for a length of time, but what is needed here is a particular form of



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Meditation wherein, all the sense organs are projected inward towards a Form of **परमेश्वर** *parameśvar* already within one's own self, and the mind meditates on That **परमेश्वर** *parameśvar*, recognizing That **परमेश्वर** *parameśvar* as The **आत्मा** *ātmā* – The Self "I", inseparable from oneself as oneself.

In the next 2 verses, Lord **यम** *yama* calls attention to that form of Meditation on **परमेश्वर** *parameśvar*, which is well known in **योग शास्त्र** *yoga śāstra*, which means that That form of Meditation has a proven record of success in ultimately cultivating a mind, fit for the successful pursuit of **आत्मज्ञानं** *ātma jñānaṁ*– Self Knowledge. Lord **यम** *yama* says:

अङ्गुष्ठमात्रः पुरुषो, मध्ये आत्मनि तिष्ठति ।

aṅguṣṭhamātraḥ puruṣo, madhye ātmani tiṣṭati ।

ईशानं भूतभव्यस्य, न ततो बिजुगुप्सते ॥ एतत् वै तत् ॥

4-12

īśānaṁ bhūta bhavyasya, na tato bijugupsate ॥ etat vai tat ॥

अङ्गुष्ठमात्रः पुरुषो, ज्योतिः इव अधूमकः ।

aṅguṣṭhamātraḥ puruṣo, jyotih iva adhūmakah ।

ईशानो भूतभव्यस्य, स एव अद्य, स उ श्वः ॥ एतत् वै तत् ॥

4-13

īśāno bhūta bhavyasya, sa eva adya, sa u śvaḥ ॥ etat vai tat ॥

The particular Meditation technique pointed out in these two verses is not simply Meditation on something superimposed on **ब्रह्मन्** *brahman* for the purpose of Meditation. On the other hand, it is a Means that reveals the nature of **ब्रह्मन्** *brahman*. Therefore, here, what looks like Meditation on **ब्रह्मन्** *brahman*, is really contemplation on the nature of **ब्रह्मन्** *brahman* by which the sense organs can be turned inward towards **ब्रह्मन्** *brahman* within oneself and the mind can grasp the **जीव ब्रह्मन् एकत्व विज्ञानं** *jīva brahman ekatva vijñānaṁ* – the knowledge of the identity of **जीव** *jīva* and **ब्रह्मन्** *brahman*.

Both the verses end with the pointer expression **एतत् वै तत्** *etat vai tat* – That is indeed The **आत्मा** *ātmā* The Self "I", which means that That **ब्रह्मन्** *brahman*, That **परमेश्वर** *parameśvar*, indicated in these two verses, is indeed **एतत् वै तत्** *etat vai*



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tat – The आत्मा *ātmā* – The Self “I” that you asked about, so says Lord यम *yama* to Nachiketa.

That ब्रह्मन् *brahman* is indicated in these two verses by the word पुरुषः *puruṣaḥ*. The पुरुष *puruṣa* here is पूर्ण पुरुष *pūrṇa puruṣa* – The पुरुषोत्तम *puruṣottama*, The ONE who is All-pervasive and All-inclusive. If such पूर्ण पुरुष *pūrṇa puruṣa* is indeed The आत्मा *ātmā*, then The आत्मा *ātmā* – The Self “I” is also पूर्ण *pūrṇam* – All-pervasive and All-inclusive, which is precisely the meaning of the word आत्मा *ātmā*.

The word आत्मा *ātmā* has two meanings: these are अस्ति *asti* and आप्नोति *āpnoti* – That which always is आत्मा *ātmā*. That which is all-pervasive and All-inclusive is आत्मा *ātmā*. The Upanishad says:

अङ्गुष्ठमात्रः पुरुषः *aṅguṣṭhamātraḥ puruṣaḥ*, मध्ये आत्मनि तिष्ठति *madhye ātmani tiṣṭhati* – Contemplate upon That पुरुष *puruṣa* – That ब्रह्मन् *brahman* – That परमेश्वर *parameśvar*, visualizing That ब्रह्मन् *brahman* as अङ्गुष्ठमात्रः *aṅguṣṭhamātraḥ* – of the size of your Thumb, मध्ये आत्मनि तिष्ठति *madhye ātmani tiṣṭhati* – that exists already in the center of your स्थूल शरीर *sthūla śarīra* – the physical body – namely, your heart-space. Contemplate on ब्रह्मन् *brahman* – visualizing ब्रह्मन् *brahman* as of the size of your Thumb that exists already in your heart-space.

अङ्गुष्ठमात्रः पुरुषः *aṅguṣṭha mātraḥ puruṣaḥ* – How can one think of the All-pervasive ब्रह्मन् *brahman* as of the size of one's thumb? As it was pointed out earlier (2-20), ब्रह्मन् *brahman* is अणोः अणीयान् *aṇoḥ aṇīyān*, महतो महियान् *mahato mahiyān*. ब्रह्मन् *brahman* is smaller than the smallest and bigger than the biggest in this creation, which means ब्रह्मन् *brahman* has no dimensions. ब्रह्मन् *brahman* is limitless and Infinite. Therefore, one can think of ब्रह्मन् *brahman* in any dimension one chooses, such choice of dimension being only for ease of Meditation and concentration on ब्रह्मन् *brahman* by one's sense organs including mind and बुद्धि *buddhi*. Here, Thumb-size is chosen as an appropriate dimension for ब्रह्मन् *brahman* because, in योगशास्त्र *yoga śāstra*, ब्रह्मन् *brahman* is visualized traditionally as अङ्गुष्ठमात्र हृत् पुण्डरीकं *aṅguṣṭha mātra hṛt puṇḍarīkaṁ* a Thumb size Full bloom Lotus Flower



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in one's heart space for the sole purpose of Meditation and concentration on परमेश्वर *parameśvar*.

We may recall here the words of कैवल्य उपनिषत् *kaivalya upaniṣat* (कैव *kaiva* -5)

हृत् पुण्डरीकं विरजं विशुद्धं , विचिन्त्य मध्ये विशदं विशोकं ।

hṛt puṇḍarīkaṁ virajaṁ viśuddhaṁ, vicintya madhye viśadaṁ viśokaṁ ।

That is how one traditionally meditates and concentrates on परमेश्वर *parameśvar*, as a Thumb size पुण्डरीकं *puṇḍarīkaṁ* – Full bloom Lotus Flower stands for आनन्द स्वरूप ब्रह्मन् *ānanda svarūpa brahman*, whose nature is पूर्ण आनन्दं *pūrṇa ānandaṁ* – Exalted happiness, Total Fulfillment in Life. That ब्रह्मन् *brahman* – That परमेश्वर *parameśvar*, is visualized as already being in one's heart-space. Why heart space? Because, heart-space is where one usually appreciates oneself as The आत्मा *ātmā* –The Self “I”.

Whenever you want to point to yourself as “I”, you usually point your finger towards your heart space. For example, when you say “I did it”, you point your finger towards your heart space as “I”. Here, the object of contemplation is to concentrate on ब्रह्मन् *brahman*, visualizing ब्रह्मन् *brahman* as अङ्गुष्ठमात्र पुण्डरीक रूप आनन्द स्वरूप ब्रह्मन् *aṅguṣṭha mātra puṇḍarīka rūpa ānanda svarūpa brahman* – परमेश्वर *parameśvar* already in oneself as आत्मा *ātmā* – The Self. That is why the Upanishad says:

अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति ।

aṅguṣṭha mātraḥ puruṣo madhye ātmani tiṣṭhati ।

Referring to that ब्रह्मन् *brahman* the Upanishad says again what was said already in verse 5 as the आत्मा *ātmā*, namely

ईशानं भूतभव्यस्य, न ततो विजुगुप्सते । एतत् वै तत् ॥

īśānaṁ bhūta bhavyasya, na tato vijugupsate । etat vai tat ॥

भूतभव्यस्य ईशानं *bhūta bhavyasya īśānaṁ*, means सर्वलोकेमहेश्वरं *sarva loka maheśvaraṁ*. Recognizing that अङ्गुष्ठमात्र हृत् पुण्डरीक रूप *aṅguṣṭha mātra hṛt*



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puṇḍarīka rūpa, आनन्द स्वरूप ब्रह्मन् *ānanda svarūp brahman* as सर्वलोकमहेश्वरं *sarva loka mahēśvaraṁ*, as परमेश्वर *paramēśvar* – the Lord of all the past, present and the future, already within oneself in one's heart space,
न ततो विजुगुप्सते *na tato vijugupsate* – one does not, and cannot suffer from any kind of hatred or fear because
एतत् वै तत् *etat vai tat* – That ब्रह्मन् *brahman* is indeed The आत्मा *ātmā* – The Self “I”. Recognizing that ब्रह्मन् *brahman*, that परमेश्वर *paramēśvar* in oneself as oneself, as आत्मा *ātmā* – The Self I, there is nothing to fear in life.

The description of the process of contemplation and concentration on ब्रह्मन् *brahman* by one's sense organs including one's mind and बुद्धि *buddhi* continues in the next verse.

अङ्गुष्ठमात्रः पुरुषः ज्योतिः इव अधूमकः *aṅguṣṭha mātraḥ puruṣaḥ jyoti iva adhūmakāḥ* – That अङ्गुष्ठमात्रः पुरुषः *aṅguṣṭha mātraḥ puruṣaḥ* – That thumb-size Full Bloom Lotus Flower like ब्रह्मन् *brahman* already in one's heart space is अधूमकः ज्योतिः इव *adhūmakāḥ iva jyoti* – like Flame without smoke, which means That ब्रह्मन् *brahman*, That आनन्द स्वरूप ब्रह्मन् *ānanda svarūp brahman* is also ज्योति स्वरूपं *jyoti svarūpaṁ* meaning, चित् स्वरूपं *cit svarūpaṁ*, शुद्ध चैतन्य स्वरूपं *śuddha caitanya svarūpaṁ* – It is of the nature of All knowledge – Pure Consciousness totally free from ignorance, delusion, sorrow and distress.

That means That ब्रह्मन् *brahman* is ज्ञानस्वरूपं *jñāna svarūp* – Flame without smoke, means ज्ञानदीपं *jñāna dipaṁ*. We have talked about ज्ञानदीपं *jñāna dipaṁ* in chapter 10 of भगवत् गीता *bhagvat gītā*. ज्ञान दीपं *jñāna dipaṁ* is the lamp that gives the light of आत्मज्ञानं *ātma jñānaṁ* – knowledge of आत्मा *ātmā* – The ब्रह्मन् *brahman* – The परमेश्वर already in oneself. The oil for this ज्ञानदीपं *jñāna dipaṁ* is ईश्वर भक्ति *īśvara bhakti*, परम प्रेमस्वरूप ईश्वर भक्ति *param prem svarūp īśvar bhakti*. The wick for this ज्ञानदीपं *jñāna dipaṁ* is ज्ञानसाधन संस्कारं *jñāna sādhana saṁskāraṁ* – adequate preparation of one's body-mind-intellect complex for gaining ईश्वर ज्ञानं *īśvar jñānaṁ*. The air that sustains the flame of ज्ञान दीपं *jñāna dipaṁ* is ईश्वर भावं *īśvar bhāvaṁ* – one's firm commitment to the pursuit of ईश्वर ज्ञानं *īśvar jñānaṁ*. The environment for the location of this ज्ञान दीपं *jñāna dipaṁ* is mind and बुद्धि *buddhi*, totally absorbed in ईश्वर ध्यानं *īśvar dhyānaṁ*,



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and the one who lights up this ज्ञान दीपं *jñāna dīpaṁ* is the very Grace of परमेश्वर *parameśvar* Itself. All these लक्षणसः *lakṣaṇas* - characteristic of ज्ञान दीपं *jñāna dīpaṁ* are involved in the expression अधूमकः ज्योतिः *adhūmakaḥ jyotiḥ* meaning smokeless light - चित्त स्वरूप *citta svarūp* ज्ञान स्वरूप ब्रह्मन् *jñāna svarūp brahman*. Further, That same ब्रह्मन् *brahman* is

ईशानः भूतभव्यस्य, स एव अद्य स उ श्वः । एतत् वै तत् ॥
īśānaḥ bhūta bhavyasya, sa eva adya sa u śvaḥ | etat vai tat ||

भूत भव्यस्य ईशानः *bhūta bhavyasya īśānaḥ* - That आनन्द स्वरूप *ānand svarūp*, चित् स्वरूप *cit svarūp*, ज्ञान स्वरूप ब्रह्मन् *jñāna svarūp brahman* is the Lord of all the three periods of time transcending time itself – which means परमेश्वर *parameśvar* – the Lord of this entire ever changing creation.

स एव अद्यः *sa eva adyaḥ* - That परमेश्वर *parameśvar* exists to-day, right now, right at this moment.

स उ श्वः *sa u śvaḥ* - That same परमेश्वर *parameśvar* will exist to-morrow also, which means That परमेश्वर *parameśvar* is सत्य स्वरूपं *satya svarūpam* – ever existent.

एतत् वै तत् *etat vai tat* - That ब्रह्मन् *brahman* - That परमेश्वर *parameśvar* is indeed the आत्मा *ātmā*, The Self "I" that you asked about. So says Lord यम *yama*.

This mode of ईश्वर ध्यानं *īśvara dhyānaṁ* – Meditation like contemplation on ब्रह्मन् *brahman* reveals the true nature of आत्मा *ātmā* – The Self "I" as ब्रह्मन् *brahman*, as परमेश्वर *parameśvar* Itself – already in oneself as ONESELF Itself. Meditation on ब्रह्मन् *brahman* simultaneously as अङ्गुष्ठमात्र हृत् पुण्डरीकं *aṅguṣṭha mātra hṛt puṇḍarīkaṁ* – as Thumb size Full Bloom Lotus Flower already in one's heart-space reveals आत्मा *ātmā* The Self "I" as आनन्द स्वरूप ब्रह्मन् *ānand svarūp brahman*.

As ज्योतिः इव अधूमकः *jyotiḥ iva adhūmakaḥ* - as Flame without smoke reveals आत्मा *ātmā* The self "I" as ज्ञान स्वरूप *jñāna svarūp*, चित् स्वरूप *cit svarūp*, ब्रह्मन् *brahman*

As स एव अद्यः स उ श्वः *sa eva adyaḥ sa u śvaḥ* – as already existing right now and will continue to exist tomorrow also, reveals आत्मा *ātmā* – The Self I – as सत्य स्वरूप ब्रह्मन् *satya svarūp brahman*



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As भूतभव्यस्य ईशानः *bhūta bhavyasya īśānaḥ* – as the Lord of all the past, present and future reveals आत्मा *ātmā* – The Self “I” as परमेश्वर *parameśvar* as ONESELF Itself

Thus this mode of ईश्वर ध्यानं *īśvara dhyānaṁ* reveals आत्मा *ātmā* – The Self I – as सत्य स्वरूप *satya svarūp*, ज्ञान स्वरूप *jñāna svarūp*, आनन्द स्वरूप ब्रह्मन् *ānand svarūp brahman*, as परमेश्वर *parameśvar* Itself, already in oneself as ONESELF Itself.

No matter how often and in how many ways the Upanishads point out the ONENESS OF आत्मा *ātmā* – The Self “I” in all the different उपाधिस *upādhis* – in all the diverse forms and names, people generally recognize only the differences in उपाधिस *upādhis* – the forms and names and fail to recognize the same ONE आत्मा *ātmā* in all of them.

Now, concluding this section of this Upanishad, Lord यम *yama* again points out the ONENESS of आत्मा *ātmā* in the diversity of all forms and names through two simple examples in these two verses.

यथोदकं दुर्गे वृष्टं, पर्वतेषु विधावति ।

yathodakam durge vṛṣṭam, parvateṣu vidhāvati ।

एवं धर्मान् पृथक् पश्यन्, तानेव अनुविधावति ॥

4-14

evam dharmān pṛthak paśyan, tāneva anuvidhāvati ॥

यथा उदकं दुर्गे वृष्टं *yathā udakam durge vṛṣṭam* – Just as water (उदकं *udakam*) falling as rain (वृष्टं *vṛṣṭam*) on the peak of a mountain (दुर्गे *durge*)

पर्वतेषु विधावति *parvateṣu vidhāvati* – gets scattered in the hills in the lower regions of the mountain to become many rivers flowing through different paths and in different directions, under different forms and names such as Ganga, Yamuna etc.

एवं धर्मान् पृथक् पश्यन् *evam dharmān pṛthak paśyan* – seeing the different individual जीविस *jīvas* in this creation as different from each other because of their apparently different धर्मस *dharmas*, meaning different उपाधिस *upādhis* – forms, names, सुख *sukha*, दुःख *duḥkha* experiences, and levels of awareness. तान् एव अनुविधावति *tān eva anuvidhāvati* – one runs after such धर्मस *dharmas* only, which means one strives only for different उपाधिस *upādhis* – apparently different forms, names, experiences, levels of awareness etc., and one fails to strive for the recognition



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of आत्मा *ātmā* – The underlying Absolute Unity in all such diversity of उपाधिस *upādhis*. Again

यथोदकं शुद्धे शुद्धं, आसिक्तं तदृक् एव भवति ।

yathodakam śuddhe śuddham, āsiktaṁ tadr̥k eva bhavati ।

एवं मुनेः विजानतः, आत्मा भवति गौतम ॥

4-15

evam muneh vijānataḥ, ātmā bhavati gautama ॥

गौतम *gautama* – O! Nachiketa, please understand this clearly.

यथा शुद्धं उदकं *yathā śuddham udakam*, शुद्धे *śuddhe* (उदके *udake*) आसिक्तं *āsiktaṁ*– Just as Pure Water poured into Purer Water, for example, just as a drop of Pure water is put into a vessel full of Pure water.

तदृक् एव भवति *tadr̥k eva bhavati* – remains the same Pure water only and nothing else, similarly,

आत्मा एवं भवति *ātmā evam bhavati* –The आत्मा *ātmā* – The Self “I” remains so, which means The Self in one remains the Self in all, with no difference whatsoever

विजानतः मुनेः *vijaanataḥ muneh* – for a wise person, who clearly recognizes the identity of both The Self of the Pure water poured in and that of the Pure water poured into, which means, the wise person who recognizes the identity of आत्मा *ātmā* – The “I” in the व्यष्टि *vyasṭi* – the individual, and That in समष्टि *samaṣṭi* – The Total, that person only recognizes the ONENESS of आत्मा *ātmā* in all the diverse forms and names in this creation. Only that person recognizes ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* – so says the Upanishads.

We may recall essentially the same Message in the words of Sri Krishna (G 5 – 19):

इहैव तैर्जितः सर्गो, येषां साम्ये स्थितं मनः ।

ihaiva taijirtaḥ sargo, yeṣāṁ sāmye sthitaṁ manaḥ ।

निर्दोषं हि समं ब्रह्म, तस्मात् ब्रह्मणि ते स्थिताः ॥

nirdoṣaṁ hi samam brahma, tasmāt brahmaṇi te sthitāḥ ॥

येषां साम्ये स्थितं मनः *yeṣāṁ sāmye sthitaṁ manaḥ* – Those people for whom the entire अन्तःकरण *antaḥ karaṇa* mind and बुद्धि *buddhi* is firmly established in ब्रह्मन् *brahman*, those people for whom the entire अन्तःकरण *antaḥ karaṇa* is awake to



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आत्मज्ञानं *ātma jñānam* – Self-knowledge at all times, those people whose अन्तःकरण *antaḥ karaṇa* is in परमेश्वर *parameśvar* – in God consciousness at all times.

तैः *taiḥ*, इह एव *iha eva*, सर्गः जितः *sargaḥ jitaḥ* – by those people, in this very life itself, this world of creations, this life of ever-present changes is conquered, is transcended.

निर्दोषं हि समं ब्रह्म *nirdoṣam hi samam* – That ब्रह्मन् *brahman* – The आत्मा *ātmā* –The Self “I”, the Absolute Reality of every being, is free from all impurities born of माया गुणसु *māyā guṇas*

तस्मात् ब्रह्मणि ते स्थिताः *tasmāt brahmaṇi te sthitāḥ* – Therefore, the Wise people – the ज्ञानीसु *jñānīs* remain firmly established in ब्रह्मन् *brahman*, remain inseparably ONE with ब्रह्मन् *brahman*, recognizing their identity with ब्रह्मन् *brahman*

This message, namely आत्म-ब्रह्म ऐक्यं *ātma-brahma aikyam* – the identity of आत्मा *ātmā* – the Self “I” and सत्य स्वरूप *satya svarūp*, ज्ञान स्वरूप *jñāna svarūp* ज्ञान स्वरूप, आनन्द स्वरूप ब्रह्मन् *ānand svarūp brahman* – This Message आत्म ब्रह्म ऐक्यं *ātma-brahma aikyam* concludes Section 4 of this Upanishad.

We will go to Section 5 next time.