



कठोपनिषत्  
**Katopanishad**  
Section 5  
Volume 26

पुरं एकादशद्वारं अजस्य अवक्रचेतसः ।

*puram ekādaśadvāraṁ ajasya avakracetasah |*

अनुष्ठाय न शोचति, विमुक्तः च विमुच्यते ॥

*anuṣṭhāya na śocati, vimuktaḥ ca vimucyate ||*

एतत् वै तत् ॥

5 – 1

*etat vai tat ||*

हंसः शुचिषद्, वसुः अन्तरिक्षसद्, होता वेदिषद् अतिथिः दुरोणसत् ।

*haṁsaḥ śuciṣad, vasuḥ antarikṣasad, hotā vediṣad atithih duroṇasat |*

नृषद् वरसद्, ऋतसद्, व्योमसत्,

*nṛṣad varasad, ṛtasad, vyomasat,*

अब्जा, गोजा, ऋतजा, अद्रिजा, ऋतं, बृहत् ॥

5 – 2

*abajā, gojā, ṛtajā, adrijā, ṛtam, bṛhat ||*

ऊर्ध्वं प्राणं उन्नयति, अपानं प्रत्यगस्यति ।

*ūrdhvaṁ prāṇam unnayati, apānaṁ pratyagasyati |*

मध्ये वामनं आसीनं, विश्वे देवाः उपासते ॥

5 – 3

*madhye vāmanaṁ āsinaṁ, viśve devāḥ upāsate ||*

अस्य विस्रंसमानस्य शरीर स्थस्य देहिनः ।

*asya visraṁsamānasya śarīr sthasya dehinaḥ |*

देहात् विमुच्यमानस्य, किं अत्र परिशिष्यते ॥

*dehāt vimucyamānasya, kiṁ atra pariśiṣyate ||*

एतत् वै तत् ॥

5 – 4

*etat vai tat ||*

न प्राणेन न अपानेन, मर्त्यो जीवति कश्चन ।

*na prāṇena na apānena, martyo jīvati kaścana |*



## ब्रह्मविद्या Brahma Vidya

इतरेण तु जीवन्ति, यस्मिन् एतौ उपाश्रितौ ॥

5 – 5

*itareṇa tu jīvanti, yasmin etau upāśritau ॥*

In view of the difficulties commonly experienced by human intellects, in recognizing the true nature of oneself, Lord यम *yama* again focuses the attention of Nachiketa on the Nature of आत्मा *ātmā*, through another set of pointer-words, indicating both The Immanent and The Transcendent Nature of आत्मा *ātmā* – The Self “I”, being identical with the Ever-existent, All-pervading and all-inclusive ब्रह्मन् *brahman* – The परमेश्वर *parameśvar*, already in oneself as ONESELF Itself.

Reopening the Discourse on आत्मा *ātmā*, Lord यम *yama* says:

पुरं एकादशद्वारं, अजस्य अवक्रचेतसः ।

*puram ekādaśa dvāraṁ, ajasya avakracetasah ।*

अनुष्ठाय न शोचति, विमुक्तः च विमुच्यते ॥

*anuṣṭhāya na śocati, vimuktaḥ ca vimucyate ॥*

एतत् चै तत् ॥

5 – 1

*etat vai tat ॥*

पुरं एकादशद्वारं *puram ekādaśadvāraṁ*

पुरं *puram* – A city which has

एकादशद्वारं *ekādaśadvāraṁ* – 11 doors

The शरीर *śarīr* – the body of a person, is compared to a city which has 11 doors, which means it has 11 entrance/exit openings. The भगवत् गीता *bhagvat gītā* likens the body to a city of 9 doors नवद्वारे पुरे *navadvāre pure* [G-5-13]. Lord यम *yama* includes the navel and a potential opening at the top of the head and makes the शरीर *śarīr* look like a City which has 11 doors.

The potential opening at the top of head is indicated in Taittiriya Upanishad as यत्रासौ केशान्तो विवर्तते *yatrāsau keśānto vivartate* – a potential opening exists where the parting of the hair divides. This opening at the top of the head normally remains closed, but it can open under certain circumstances, according to योग शास्त्र *yoga śāstra*.

Thus the शरीर *śarīra* – the body of a person is compared to a पुर *pura* – a city which has 11 doors. It is पुरं इव *puram iva*, पुरं शरीरं *puram śarīraṁ* – the शरीर *śarīra*



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is like a city. Just as a city, it has several द्वारा *dvārā* and द्वारपालकाः *dvār pālakās* – it has several entrance / exit points, all of them having their own sentries – controllers, to keep guard on them. For example, the sense organs are the entrance /exit points द्वारः *dvārs* and their Presiding Deities – the cosmic Powers – are the द्वार पालकाः *dvār pālakās*. Like a city, so many activities are going on inside this body-city in terms of thoughts, words and deeds, and all of them have their own never ending consequences. Therefore, just like any great city, there are also some slum areas in this body city.

The purpose of this illustration is to point out that the body-city is not meant for the body itself, it is meant to serve the Master of the body-city who is independent of the body itself. That master of the city is आत्मा *ātmā* – The Self “I” in the body and in whose service is every part of this body. Therefore, this body vehicle is meant only to serve आत्मा *ātmā* – The Self “I” – already in oneself. That आत्मा *ātmā* is indicated by the two words अजस्य अचक्रचेतसः *ajasya avakracetasah*

अजस्य *ajasya* means, of the unborn. आत्मा *ātmā* is unborn. It is ever existent. It is free from all the body qualities - the six fold qualities of अस्ति *asti*, जयते *jayate*, वर्धते *vardhate*, विपरिणमते *vipariṇamate*, अपक्षीयते *apakṣiyate* and विनश्यति *vinaśyati* – coming into being, birth, growth, maturity, decay and death. These qualities are only for the शरीर *śarīra* – the body, and not for the आत्मा *ātmā*. The Master of the body-city is free from the attributes of the city. Further,

अचक्र चेतसः *avakra cetasaḥ* – one whose consciousness is not crooked, which means one whose consciousness is all pervading, undivided and unchanging, like the light of the sun. That आत्मा *ātmā* is ONE and the same for everybody. आत्मा *ātmā* is impartial. आत्मा *ātmā* does not have a preference for one over the other. It is ONE and the same for everybody. Therefore अजस्य अचक्रचेतसः *ajasya avakra cetasaḥ* indicates परमात्मा *paramātmā* – The परमेश्वर *parmeśvar* – The ब्रह्मन् *brahman*.

Therefore, पुरं एकादशद्वारं अजस्य अचक्रचेतसः *puram ekādaśa dvāram ajasya avakracetasah* (आत्मनः *ātmanah*) (अस्ति *asti*) – This 11 gated city, namely the शरीर *śarīra* – the physical body of a person is of आत्मा *ātmā*, is meant to serve The आत्मा *ātmā* – The Self “I”, The ब्रह्मन् *brahman* – The परमेश्वर *parmeśvar* – the Master of this body city.



## ब्रह्मविद्या Brahma Vidya

That आत्मा ātmā is already in oneself.

(तं आत्मानं taṁ ātmānam) अनुष्ठाय anuṣṭhāya

न शोचति na śocati - Here अनुष्ठाय anuṣṭhāya means ध्यात्वा dhyātvā,

तं आत्मानं ध्यात्वा taṁ ātmānam dhyātvā – contemplating on that आत्मा ātmā,

न शोचति na śocati – one never comes to grief.

The purpose of आत्म ध्यानं ātma dhyānam – contemplation on आत्मा ātmā is सम्यक् आत्म विज्ञानं samyak ātma vijñānam – gaining a clarity of the vision of आत्मा ātmā – The Self “I” already in oneself. Such आत्म विज्ञानं ātma vijñānam is possible only through श्रवणं śravaṇam, मननं mananam and निदिध्यसनं nididhyasanam – listening to the words of the Upanishads and subsequently reflecting and absorbing the content of the Upanishad knowledge until one gains obstructionless, clearly recognized आत्म ज्ञानं ātma jñānam, namely ब्रह्मैवाहं अस्मि brahmaivā'ham asemi – that “I am indeed ब्रह्मन् brahman “

That is the meaning of अनुष्ठानं anuṣṭhānam here. This अनुष्ठानं anuṣṭhānam – this contemplation on आत्मा ātmā involves आवृत्तचक्षुः āvṛttacakṣuḥ – turning one's sense organs and mind inward and letting the बुद्धि buddhi discover आत्मा ātmā – The Self “I”, already in oneself as ONESELF Itself, through the Means of the Meditation like contemplation process described earlier in the last Section, namely

अङ्गुष्ठामात्रः पुरुषो ज्योतिः इव अधूमकः ।

aṅguṣṭhā mātraḥ puruṣo jyotih iva adhūmakah ।

ईशानो भूतभव्यस्य, स एव अद्य, स उ श्वः ॥

4 - 13

īśāno bhūta bhavyasya, sa eva adya, sa u śvaḥ ॥

Contemplation on That आत्मा ātmā – The Self I, simultaneously

as अङ्गुष्ठामात्र हृत् पुण्डरीक रूपं aṅguṣṭhā mātra hṛt puṇḍarika rūpa, आनन्द स्वरूप ब्रह्मन् ānanda svarūp brahman – seated in one's own heart space

as ज्योतिः इव अधूमकः jyoti iva adhūmakah – as ज्ञान स्वरूप ब्रह्मन् jñāna svarūp brahman and

as स एव अद्यः sa eva adyaḥ, स उ श्वः sa u śvaḥ – as सत्य स्वरूप ब्रह्मन् satya svarūp brahman as भूतभव्यस्य ईशानः bhūta bhavyasya īśānaḥ, as परमेश्वर Itself, so contemplating on That आत्मा ātmā (आत्मानं अनुष्ठाय ātmānam



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*anuṣṭhāya*) and so recognizing The आत्मा *ātmā* – The Self “I”, as ब्रह्मन् *brahman* Itself already in oneself

न शोचति *na śocati* – the person is totally uplifted from all sorrow and distress; not only that,

विमुक्तः च *vimuktaḥ ca* – the person is released from all bondages born of अविद्या *avidyā* – Self- Ignorance.

विमुच्यते च *vimucyate ca* – so released from all bondages, the person gains Total Liberation, Total Freedom.

In fact, the person has always been free; only now, on gaining Self-knowledge the person recognizes oneself as being Totally Free.

एतत् वै तत् *etat vai tat* – Such Free Self is indeed The आत्मा *ātmā* –The Self “I”. So says Lord यम *yama*.

In the next verse, Lord यम *yama* points out that आत्मा *ātmā* – The Self “I” is not only the Indweller of the city of one body, but It is also the Indweller of all the cities of all bodies – which means there is only ONE आत्मा *ātmā* and That is Omnipresent. This is how He communicates this Message.

हंसः शुचिषद्, वसुः अन्तरिक्षसद् होता वेदिषद्, अतिथिः दुरोणसत् ।

5 – 2

*haṁsaḥ śuciṣad, vasuḥ antarikṣasad hotā vediṣad, atithih duroṇasat ।*

नृषद्, वरसद्, ऋतसद्, व्योमसद्, अब्जा, गोजा, ऋतजा, अद्रिजा, ऋतं, बृहत् ॥

*nṛṣad, varasad, ṛtasad, vyomasad, abjā, gojā, ṛtajā, adrijā, ṛtam, bṛhat ॥*

हंसः शुचिषत् *haṁsaḥ śuciṣat*

हंस *haṁsaḥ* is the name for a celestial Bird and it is also another name for आदित्य *āditya* – The सूर्य *sūrya*– The Sun, which is what is indicated there:

हंसः शुचिषत् *haṁsaḥ śuciṣat* means आदित्य रूपेण आत्मा शुचौ दिवि सीदति *āditya rūpeṇa ātmā śucau divi sīdati* – गच्छति *gacchati*

In the form of Sun, आत्मा *ātmā* exists and appears to move in the pure आकाश *ākāśa* – The Space. The knowledge involved here is two-fold, not only the नाम रूप *nāma rūpa* – the name and form of Sun is आत्मा *ātmā*, but also the Law governing the function of Sun in the Universe, including the function itself, is आत्मा *ātmā*, because



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आत्मा *ātmā* is सर्वस्य निमित्त कारणं *sarvasya nimitta kāraṇam* as well as चिचर्त उपादान कारणं *vivarta upādāna kāraṇam*, which means आत्मा *ātmā* is both the Efficient cause as well as the Material cause for this entire universe, without आत्मा *ātmā* itself undergoing any change. That means both the efficient cause as well as the material cause abide in the same आत्मा *ātmā*, just as the Dreamer and the Dream, and the cotton and the cloth etc., abide in the same Being.

Therefore, हंसः शुचिषत् *haṁsaḥ śuciṣat* – “As the Sun, The आत्मा *ātmā* exists and appears to move in आकाश *ākāśa* – the Space” indicates that आत्मा *ātmā* is सर्वगतः *sarvagataḥ* - the आत्मा *ātmā* is all pervasive – which means, The आत्मा *ātmā* in the Sun is everywhere in this Universe, and thus, The आत्मा *ātmā* is both Immanent and Transcendent at the same time. This Message is reinforced by the other words in the verse.

वसुः अन्तरिक्षसत् *vasuḥ antarikṣasat* - वसु *vasu* is another name for वायु *vāyu* – the air. अन्तरिक्ष *antarikṣa* is the inter-space between the earth and all the other heavenly bodies. Therefore,

वसुः सन् आत्मा अन्तरिक्षसत् *vasuḥ san ātmā antarikṣasat* - As air, आत्मा *ātmā* exists in the inter-space between the earth and the other heavenly bodies.

होता वेदिषत् *hotā vedaṣit* - होता *hotā* in Vedanta, stands for अग्नि *agni* – the sacred fire in a Havan ritual and वेदि *vedi* stands for the पुण्य भूमि *puṇya bhūmi* – the sanctified spot where the Alter for the Havan is established for the performance of the Havan ritual. Therefore,

होता वेदिषत् *hotā vedaṣit* - means अग्निः सन् वेदि सत् *agniḥ san vedi sat*

As the अग्नि *agni* in the Havan Alter, आत्मा *ātmā* blesses the sanctified spot – the पुण्य भूमि *puṇya bhūmi* where the Havan Alter is situated. Further,

अतिथिः दुरोणसत् *atithiḥ duroṇa sat* - This expression has two meanings

The juice of the सोम *soma* plant which is commonly distributed in many Havan rituals is called अतिथि *atithi* and दुरोण *duroṇa* is a कलश *kalaśa* – a pot to hold the सोम *soma* Juice. Therefore, अतिथिः दुरोणसत् *atithiḥ duroṇasat* means सोमः सन् *somaḥ san*, आत्मा दुरोण सत् *ātmā duroṇa sat* - आत्मा *ātmā* is in the pot, in the form of some juice.



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Another meaning is the following. अतिथि *atithi* means a House guest. दुरोण *duroṇa* means गृहं *gṛham* – one's dwelling place. Therefore, अतिथि दुरोण सत् *atithi duroṇa sat* means अतिथि रूपेण *atithi rūpeṇa*, आत्मा गृहेषु अस्ति *ātmā gr̥heṣu asti* – In the form of House Guest आत्मा *ātmā* is in your own dwelling-place – in your own house that is why तै. उ. *tai. u.* teaches us: अतिथि देवो भव *atithi devo bhava*, इति *iti*.

नृषत् *nṛṣat* – नृषु *nṛṣu*, मनुष्येषु *manuṣyeṣu*, आत्मा सत् *ātmā sat*

आत्मा *ātmā* is in all human beings, as themselves

वरसत् *varasat* – वरेषु *vareṣu*, देवेषु *deveṣu* – आत्मा सत् *ātmā sat* meaning देवाः सन् *san*, आत्मा देवेषु अस्ति *ātmā deveṣu asti*

आत्मा *ātmā* is in all celestial beings as देवास *devās*

ऋतसत् *ṛtasat* – ऋतं *ṛtam* is सत्यं *satyaṁ*, सत्यभाषणं *satya bhāṣaṇam* – also ऋतं *ṛtam* is यज्ञकर्म *yajña karma*; आत्मा *ātmā* is in the form of truth in all speeches.

आत्मा *ātmā* is in all Vedic rituals dedicated to परमेश्वर *parmeśvar*.

व्योमसत् *vyomasat* – व्योम *vyom* is आकाशं *ākāśam* – the Space. आत्मा *ātmā* is in everything in space.

अब्जा *abjā* – Anything born in water is called अब्जा *abjā* such as fish, all aquatic animals, creatures, insects, shells etc. etc. आत्मा *ātmā* is in every thing born in water.

गोजा *gojā* – Anything born on earth (गो *go* means पृथिवी *pṛthivī*) including the entire plant kingdom is called गोजा *gojā*.

Therefore, आत्मा *ātmā* is in everything born on earth including the plant kingdom.

ऋतजा *ṛtajā* – Everything associated with, a यज्ञ कर्म *yajña karma* – a Vedic ritual such as all the वेद मन्त्रा *veda mantrā*, यज्ञ देवता *yajña devatā*, यज्ञ कर्म *yajña karma*, यज्ञ फल *yajña phala*, etc. is called ऋतजा *ṛtajā*.

Therefore, आत्मा *ātmā* is in everything associated with a यज्ञ कर्म *yajña karma* – any Vedic ritual dedicated to परमेश्वर *parameśvar*.

We may recall the Gita verse here (4-24)

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतं ।

*brahmārpaṇam brahma haviḥ brahmāgnau brahmaṇā hutam ।*

ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥

[Gita Ch.4-24]



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*brahmaiva tena gantavyam brahma karma samādhinā ||*

आत्मा *ātmā* is in all that is involved in such a Havan ritual.

अद्रिजा *adrijā* - Anything born in mountains such as rivers, stones, rocks etc., including the mountains themselves, is called अद्रिजा *adrijā*. Therefore आत्मा *ātmā* is in everything born in the mountains including the mountains themselves.

ऋतं *ṛtam* means सत्यं *satyaṁ* - Even though आत्मा *ātmā* is in everything, each looking different from every other, the स्वरूप *svarūp* of आत्मा *ātmā* - the Nature of आत्मा *ātmā* is सत्यं *satyaṁ* - ONE Absolute Reality never subject to change, which means आत्मा *ātmā* is not a मिथ्या *mithyā* - an appearance of Forms and Names which are always subject to change. आत्मा *ātmā* is सत्यं *satyaṁ* - Absolute reality, Unborn, Ever-existent, All-knowledge, Pure-consciousness, All-pervasive, All-inclusive and never subject to change. That is the स्वरूप *svarūpa* of आत्मा *ātmā* - The true nature of Self "I".

बृहत् *bṛhat* - That आत्मा *ātmā* - The Self "I", is बृहत् *bṛhat* means महत् *mahat* - Great indeed. आत्मा *ātmā* being the अधिष्ठान *adhiṣṭhān* - the basis for all existence, is indeed बृहत् *bṛhat* - Great.

So says Lord यम *yama*. This is an extraordinary verse. Except for the last word बृहत् *bṛhat* - meaning आत्मा *ātmā* is Great, the rest of the verse is a famous Hymn occurring originally in Rig Veda, and repeated often in subsequent Vedic Literature.

The Hymn in Rig Veda is:

हंसः शुचिषद्, वसुः अन्तरिक्षसद्, होता वेदिषत्, अतिथिः दुरोणसत् ।  
*haṁsaḥ śuciṣad, vasuḥ antarikṣasad, hotā vediṣat, atithiḥ duroṇasat |*  
नृषद् वरसद्, ऋतसद्, व्योमसद्, अब्जा, गोजा, ऋतजा अद्रिजा, ऋतं ॥  
*nṛṣad varasad, ṛtasad, vyomasad, abjā, gojā, ṛtajā adrijā, ṛtam ||*

The आत्मा *ātmā* - The Self "I" is in Sun, in Air, in Fire, in Soma Juice, in the House guest, in all Human Beings, in all देवताs *devatās*, in all यज्ञ कर्मs *yajña karmas*, in truthful Speech, in Proper behavior, in everything in space, in everything born in water, in everything born on earth, in everything associated with any Vedic ritual dedicated to





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परमेश्वर *paramēśvar*, in everything born in mountains. आत्मा *ātmā* – The Self “I” is indeed The Absolute reality in all Existence, never subject to change. आत्मा *ātmā* – The Self “I” is ONE, and It is everywhere in every form and name in this creation – ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*. Therefore, Lord यम *yama* adds to this Hymn बृहत् *br̥hat* – The आत्मा *ātmā* – the Self “I” – is indeed Great, unqualified Greatness Itself.

In order to help one to be able to appreciate That आत्मा *ātmā* – a Means is indicated in the next three verses.

ऊर्ध्वं प्राणं उन्नयति, अपानं प्रत्यगस्यति ।  
*ūrdhvaṁ prāṇam unnayati, apānaṁ pratyagasyati ।*  
मध्ये वामनं आसीनं, विश्वे देवाः उपासते ॥ 5 - 3  
*madhye vāmanaṁ āsinaṁ, viśve devāḥ upāsate ॥*

अस्य विस्त्रंसमानस्य, शरीरस्य देहिनः ।  
*asya vistrāṁsamānasya, śarīrasya dehinaḥ ।*  
देहात् विमुच्यमानस्य, किं अत्र परिशिष्यते ॥  
*dehāt vimucyamānasya, kiṁ atra pariśiṣyate ॥*  
एत् वै तत् 5 - 4  
*et vau tat*

न प्राणेन न अपानेन, मर्त्यो जीवति कश्चन ।  
*na prāṇena na apānena, martyo jīvati kaścan ।*  
इतरेण तु जीवन्ति, यस्मिन् एतौ उपाश्रितौ ॥ 5 - 5  
*itareṇa tu jīvanti, yasmin etau upāśratau ॥*

By turning all of one’s sense organs, mind and बुद्धि *buddhi* inwards and focused on The आत्मा *ātmā* – The Self “I”, during contemplation as described earlier, namely visualizing That आत्मा *ātmā* simultaneously

- ✚ as अङ्गुष्ठ मात्र हृत् पुण्डरीकं *anṅuṣṭha mātra hṛt puṇḍarikaṁ*
- ✚ as आनन्द स्वरूप ब्रह्मन् *as ānand svarūp brahman*
- ✚ as ज्योतिः इव अधूमकः  *jyotiḥ iva adhūmakah*



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as ज्ञान स्वरूप शुद्ध चैतन्य स्वरूप ब्रह्मन् *jñāna svarūpa śuddha caitanya svarūpa brahman*

as स एव अद्यः, स उ श्वः *sa eva adyaḥ, sa u śvaḥ*

as सत्य स्वरूप ब्रह्मन् *satya svarūpa brahman*

as भूतभव्यस्य ईशानः *bhūta bhavyasya īśānaḥ*

as परमेश्वर *parameśvar* Itself – as the Pure conscious Being already within oneself, in one's own heart-space as ONESELF Itself, the बुद्धि *buddhi* now appreciates That आत्मा *ātmā* as The Lord indwelling in one's body vehicle, and all of one's sense organs. Mind and बुद्धि *buddhi* serve only That आत्मा *ātmā*, and all activities of the body take place in the presence of and by the Blessings of That आत्मा *ātmā* only. For example:

ऊर्ध्वं प्राणं उन्नयती *ūrdhvaṁ prāṇaṁ unnayati* – It is the Power of That आत्मा *ātmā*

which lifts up the प्राण *prāṇa* – air from inside to outside during exhalation (the breathing-out process), and,

अपानं प्रत्यक् अस्यति *apānaṁ prtyak asyati* – It is the Power of That आत्मा *ātmā* which pushes in the अपान *apāna* – air during inhalation (breathing in process)

Here, प्राण *prāṇa* and अपान *apāna* functions are only उपलक्षण *upalakṣaṇa* – illustrations for all other natural body functions. Being so,

विश्वे देवाः *viśve devāḥ* – all the देवताs *devatās* in the body, which means all the individual sense organs including mind and बुद्धि *buddhi* in the body, already turned Inwards and focused on आत्मा *ātmā*, bring all their activities, experiences, and knowledge of the outside world as offerings to That आत्मा *ātmā* Inside.

Such bringing is मद् व्यपाश्रयः *mad vyapāśrayaḥ* in the words of Sri Krishna – bringing such offerings, the sense organs, mind and बुद्धि *buddhi*, मध्ये वामनं आसीनं उपासते *madhye vāmanaṁ āsīnaṁ upāsate* – worship वामनं *vāmanaṁ* – The Divine आत्मा *ātmā*, seated in the heart space of one's own body. By so saying, the Upanishad also points out that आत्मा *ātmā* is distinct from, is different from the body, the body components and their functions. In the next verse, the Upanishad says: *dchī*,



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शरीर स्थस्य देहिनः *śarīra sthasya dehinaḥ* - The देही *dehi*, which means the जीव *jīva*, सूक्ष्म शरीर *sūkṣma śarīr* - the subtle body indwelling the gross physical body - the देह *deha*

अस्य विस्त्रंसमानस्य *asya vistransa mānasya* - on its detachment from the देह *deha*, which means

देहात् विमुच्यमानस्य *dehāta vimucya mānasya* - when the जीव *jīva*, the सूक्ष्म शरीर *sūkṣma śarīra* - subtle body leaves the देह *deha* - the gross physical body

किं अत्र परिशिष्यते *kiṁ atra pariśiṣyate?* - what is left out of that जीव *jīva* in the देह *deha* - the gross physical body? Obviously nothing of that जीव *jīva* - the subtle body is left out in the देह *deha*, which is now dead. Let us understand what the Upanishad says here.

आत्मा *ātmā* is असंगः *asaṅgaḥ* - Unbound. That Unbound आत्मा *ātmā* is in every object, whether it is conscious or inert. It is the जीव *jīva*, the कर्म *karmas* born सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body in the देह *deha* which reflects the Pure Consciousness of The असंग आत्मा *asaṅga ātmā* - The Unbound Self "I" - and it is that reflected consciousness that makes the देह *deha* - the gross physical body a living being.

When the सूक्ष्म शरीर *sūkṣma śarīra* - subtle body leaves the देह *deha* on the exhaustion of all of one's प्रारब्ध कर्म *praarabdha karmas* - the देह *deha* simply becomes an inert material and it falls. It is then, we say, that the body is dead (the जीव *jīva* is never dead).

The Upanishad points out that one's देह *deha* - gross physical body, lives as a conscious being only so long as the जीव *jīva* - the subtle body is there reflecting the all-pervasive, all-inclusive, ever-existent, Pure Consciousness शुद्ध चैतन्यं *śuddha caitanyam*, and That Pure Consciousness. शुद्ध चैतन्यं *śuddha caitanyam* is एतत् वै तत् *etat vai tat* - is indeed The आत्मा *ātmā* - The Self "I". By so saying, the Upanishad again points out that The आत्मा *ātmā* - The Self "I" is distinct from, is other than the देह *deha* - the gross physical body and its functions. One may say that a body dies when it stops breathing - why bring in आत्मा *ātmā* in this matter? The Upanishad points out that is not the case.



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न प्राणेन न अपानेन, मर्त्यः जीवति कश्चन ।

*na prāṇena na apānena, martyaḥ jīvati kaścana ।*

इतरेण तु जीवन्ति, यस्मिन् एतौ उपाश्रितौ ॥

*itareṇa tu jīvanti, yasmin etau upāśratau ॥*

न प्राणेन *na prāṇena* – Not by प्राण *prāṇa*

न अपानेन *na apānena* – Not by अपान *apāna*

कश्चन मर्त्यः जीवति *kaścana martyaḥ jīvati* – a mortal, a human being lives. No human being lives merely by प्राण *prāṇa* or अपान *apāna* – by breathing out and breathing in or by any of the other material functions of the body organs, or any other body parts. Here प्राण *prāṇa* and अपान *apāna* stand for all the natural body functions.

The various organs of the body and their functions constitute an assemblage of parts to perform various actions only for the service of some ONE other than the assemblage. For example, breathing is not for breathing itself, it is for someone other than breathing itself. That some ONE should be a conscious Being. All parts of the body function only for That conscious Being, which is other than the body components and their assembly.

इतरेण तु जीवन्ति *itareṇa tu jīvanti* – All body parts, live and function by the power of some other Being

यस्मिन् *yasmin* – on whom

एतौ (प्राणापानौ) उपाश्रितौ *etau (prāṇāpānau) upāśritau* – the प्राण *prāṇa* and अपान *apāna* – the breathing out and the breathing in, and indeed all natural body functions depend - उपाश्रितौ *upāśritau*. That Some ONE on Whom, on Whose Power all the natural body functions depend, is indeed ब्रह्मन् *brahman* – The आत्मा *ātmā* – The Self “I”.

Thus the Upanishad points out again that आत्मा *ātmā* – The Self “I” in one’s देह is other than the देह *deha*, is other than the physical body, its parts, and their functions. We have already heard this Message in both केनोपनिषत् *kenopaniṣat* as well as the भगवत् गीता *bhagvat gītā*.

Recalling the words of केनोपनिषत् *kenopaniṣat* – यत् प्राणेन न प्रणिति, येन प्राणः प्रणीयते तदेव ब्रह्म त्वं विद्धि *yat prāṇena na praṇiti, yena prāṇaḥ praṇīyate tadeva brahma tvam viddhi* – That which is not sustained by प्राण *prāṇa* but That by which प्राण *prāṇa* is sustained – That is ब्रह्मन् *brahman*



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Again, recalling the words of Sri Krishna:

सर्वतः पाणिपादं तत्, सर्वतोऽक्षिशिरो मुखं ।

*sarvataḥ pāṇipādam tat, sarvato'kṣiśiro mukham ।*

सर्वतः श्रुतिमल्लोके, सर्वमावृत्य तिष्ठति ॥

13-13

*sarvataḥ śrutimalloke, sarvamāvṛtya tiṣṭhati ॥*

सर्वेन्द्रिय गुणाभासं, सर्वेन्द्रिय विवर्जितम् ।

*sarvendriya guṇābhāsaṁ, sarvendriya vivarjitam ।*

असक्तं सवभृच्चैव, निर्गुणं गुणभोक्तृ च ॥

13-14

*asaktaṁ savabhṛccaiva, nirguṇaṁ guṇabhokṭṛ ca ॥*

That is the Nature of ब्रह्मन् *brahman* – The आत्मा *ātmā* The Self “I”. We will continue next time.