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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

कटोपनिषत्  
**Katopanishad**  
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सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैः बाह्यदोषैः ।  
*sūryo yathā sarvalokasya cakṣuḥ na lipyate cākṣuṣaiḥ bāhya doṣaiḥ ।*  
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोक दुःखेन बाह्यः ॥ 5-11  
*ekastathā sarva bhūtāntarātmā na lipyate loka duḥkhena bāhyaḥ ॥*

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।  
*eko vaśī sarva bhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti ।*  
तं आत्मस्थं ये अनुपश्यन्ति धीराः तेषां सुखं शाश्वतं, न इतरेषाम् ॥ 5-12  
*taṁ ātmasthaṁ ye anupaśyanti dhīrāḥ teṣāṁ sukhaṁ śāśvataṁ, na itareṣām ॥*

नित्यः अनित्यानां, चेतनः चेतनानां एको बहूनां, यो विदधाति कामान् ।  
*nityaḥ anityānām, cetanaḥ cetanānām eko bahūnām, yo vidadhāti kāmān ।*  
तं आत्मस्थं ये अनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती, न इतरेषां ॥ 5-13  
*taṁ ātmasthaṁ ye anupaśyanti dhīrāḥ teṣāṁ śāntiḥ śāśvatī, na itareṣāṁ ॥*

तत् एतत्, इति मन्यन्ते, अनिर्देश्यं परमं सुखं ।  
*tat etat, iti manyante, anirdeśyaṁ paramaṁ sukhaṁ ।*  
कथं नु तद्विजानीयां, किं उ भाति विभति वा ॥ 5-14  
*kathaṁ nu tadvijāniyāṁ, kiṁ u bhāti vibhāti vā ॥*

न तत्र सूर्यो भाति, न चन्द्रतारकं नेमा विद्युतो भान्ति, कुतोऽयमग्निः  
*na tatra sūryo bhāti, na candra tāraḥ nemā vidyuto bhānti, kuto'yam*  
*agnih*  
तमेव भान्तं, अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ 5-15  
*tameva bhāntaṁ, anubhāti sarvaṁ tasya bhāsā sarvamidam vibhāti ॥*  
इति पञ्चमी वल्ली  
*ita pañcāmī valli*

Vedanta describes आत्मा *ātmā* as सर्व भूत अन्तरात्मा *sarva bhūta antarātmā*



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If आत्मा *ātmā* – The Self “I”, is in every देह *deha* – in every body-mind-intellect assembly, then what is the relationship between the आत्मा *ātmā* and the देह *deha*? आत्मा *ātmā* is formless, timeless, and limitless, and देह *deha* is full of forms, time-bound and limited. That being so, what kind of relationship is possible between आत्मा *ātmā* and देह *deha*?

Relationship there is, and it is a peculiar relationship. It is a relationship with no relationship at all. It is a relationship between सत्यं *satyaṁ* and मिथ्या *mithyā* – The Real, and an unreal, mistakenly taken as The Real. It is like the relationship between the rope – the Real, and its mistaken appearance as snake – the unreal. Such relationship between the Real and the Unreal is called अध्यास *adhyās* in Vedānta. अध्यास *adhyās* means “Superimposition” of an unreal on the Real, because of अविद्या *avidyā* – ignorance of that which is Real. Thus देह *deha* and all its attributes constitute an अध्यास *adhyās* – a superimposition on आत्मा *ātmā* – the Self “I” – because of अविद्या *avidyā* – ignorance of the Nature of आत्मा *ātmā*.

That being the case, आत्मा *ātmā* is बाह्यः *bāhyaḥ* – outside of देह *deha* and all its attributes. Let us understand the word बाह्यः *bāhyaḥ* here. बाह्यः *bāhyaḥ* is That which is outside. आत्मा *ātmā* is everywhere in the देह *deha*. There is no spatial distance separating the आत्मा *ātmā* and the देह *deha*, but there is a distance in terms of their स्वरूप *svarūp* – their real nature. The distance is one of अविद्या *avidyā* – ignorance of आत्मज्ञानं *ātma jñānaṁ* – Self-Knowledge.

When you see the appearance of a snake in a rope, snake is everywhere in the rope, there is no spatial distance separating the snake and the rope, but there is a distance in terms of स्वरूप *svarūp* – the real nature of what you see. The reality of rope is outside बाह्यः *bāhyaḥ*, of the appearance of snake, and consequently the reality of rope does not enjoy either the attributes of the snake or the attributes of your reactions to the appearance of snake. That is what is pointed out in the verse:

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैः बाह्यदोषैः ।  
*sūryo yathā sarvalokasya cakṣuḥ na lipyate cākṣuṣaiḥ bāhyadoṣaiḥ ।*  
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोक दुःखेन बाह्यः ॥ 5- 11  
*ekastathā sarva bhūtāntarātmā na lipyate loka duḥkhena bāhyaḥ ॥*



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सर्वलोकस्य चक्षुः सूर्यः *sarvalokasya cakṣuḥ sūryaḥ* - The Sun is the eye for all people, because it lights up all objects in this creation and by its light, it enables all eyes to see whatever they see. That Sun

न लिप्यते *na lipyate* - is not tainted by, touched by or affected by

चाक्षुषैः दोषैः *cākṣuṣaiḥ doṣaiḥ*, बाह्य दोषैः *bāhya doṣaiḥ* - whatever is seen as a result of

चाक्षुषैः दोषैः *cākṣuṣaiḥ doṣaiḥ*, - defective eye-sight or

बाह्यदोषैः *bāhya doṣaiḥ* - external impurities such as dirt, filth etc. Thus,

यथा सर्वलोकस्य चक्षुः सूर्यः चाक्षुषैः बाह्यदोषैः न लिप्यते

*yathā sarva lokasya cakṣuḥ sūryaḥ cākṣuṣaiḥ bāhyadoṣaiḥ na lipyate*

Just as the Sun, which lights up all objects on earth, and by its light, enables all people to see whatever they see, and thus, it serves as the eye for all people, and just as that Sun is not tainted by, touched by, or affected by, whatever is seen either by the defects in the eyesight, or by the external blemishes, such as dirt and filth in the objects seen outside, just as even though the Sun by its light, aids your eyes to see whatever you see, and hence remains connected to your eyes, still, the Sun is away from your eyes, is away from what is lighted up and is also away from what happens in your mind and बुद्धि *buddhi* as a result of what you see outside,

तथा *tathā* - similarly

एकः (सन्) सर्व-भूत-अन्तरात्मा न लिप्यते लोकदुःखेन बाह्यः

*ekaḥ (san) sarva-bhūta-antarātmā na lipyate loka duḥkhena bāhyaḥ*

एकः (सन्) *ekaḥ (san)* - Being ONE,

सर्व भूत-अन्तरात्मा, लोकदुःखेन न लिप्यते *sarva bhūta-antarātmā, loka duḥkhena na lipyate*, आत्मा *ātmā* - is not tainted by, touched by, or affected by the sorrow and distress experienced by the देह *deha* - the body-mind-intellect complex of people, because,

बाह्यः *bāhyaḥ* - आत्मा *ātmā* - The Self "I" - (in terms of its स्वरूप *svarūpa*) is outside of one's देह *deha* and all its attributes, such as the सुख-दुःख *sukha-duḥkha* experiences in life.

That means the आत्मा *ātmā* is very much like the Sun. Just as the Sun is the Light for the eyes to function, The आत्मा *ātmā* is the Light for the sense organs, mind and बुद्धि *buddhi* to function and experience life. Suppose there is दुःख *duḥkha* - sorrow and distress in the अन्तःकरण *antaḥ karaṇa* - Mind and बुद्धि *buddhi*, आत्मा *ātmā* lights



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up the दुःख *duḥkha* just as the Sun lights up all the dirt and filth on earth. Just as the Sun is outside of all that is lighted up, so also आत्मा *ātmā* is outside of all the सुख-दुःख *sukha-duḥkha* experienced by the अन्तःकरण *antaḥ karaṇa* – Mind and बुद्धि *buddhi*.

Every kind of दुःख *duḥkha* – worldly pain, arises only from अविद्या *avidya* – born काम *kama* and कर्म *karma* desire and desire-prompted actions, both of which are only अध्यास *adhyās* – superimpositions on आत्मा *ātmā* – The Self “I” – which means आत्मा *ātmā* is बाह्यः *bāhyaḥ* in terms of स्वरूप *svarūpa* – True Nature. आत्मा *ātmā* is outside of, away from, untouched by काम *kama* and कर्म *karma* and all their effects on one’s अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi*.

Thus आत्मा *ātmā* is Immanent and Transcendent at the same time and असंगः *asaṅgaḥ* – uninvolved, untouched and uncontaminated by all worldly attributes, at all times. That is the Message here.

The आत्मा *ātmā* – The Self “I” is परमेश्वर *parameśvar* Itself, already in yourself. Discover That परमेश्वर *parameśvar* within yourself, as Yourself Itself, and so discover Eternal happiness and Eternal Peace already within yourself. That is the Message of Lord यम *yama* in the next two verses.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

*eko vaśī sarva bhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti ।*

तं आत्मस्थं ये अनुपश्यन्ति धीराः तेषां सुखं शाश्वतं, न इतरेषाम् ॥ 5-12

*taṁ ātmasthaṁ ye anupaśyanti dhīrāḥ teṣāṁ sukhaṁ śāśvataṁ, na itareṣāṁ*

नित्यः अनित्यानां, चेतनः चेतनानाम् एको बहूनां यो विदधाति कामान् ।

*nityaḥ anityānāṁ, cetanaḥ cetanānām eko bahūnāṁ yo vidadhāti kāmān ।*

तं आत्मस्थं ये अनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती, न इतरेषां ॥ 5-13

*taṁ ātmasthaṁ ye anupaśyanti dhīrāḥ teṣāṁ śāntiḥ śāśvatī, na itareṣāṁ ॥*

Eternal Happiness and Eternal Peace belong only to a धीरः *dhīraḥ* – a person of heroic wisdom. One realizes one’s identity with The आत्मा *ātmā* – The परमेश्वर *parameśvar* already within oneself as ONESELF Itself. That आत्मा *ātmā* – The परमेश्वर *parameśvar*, is pointed out here by these words:



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एकः *ekaḥ* - The आत्मा *ātmā* - The परमेश्वर *parameśvar* is ONE:

वशी *vaśī* - The आत्मा *ātmā* - The परमेश्वर *parameśvar* - is the supreme controller, The Lord of this entire creation.

सर्वभूत अन्तरात्मा *sarva bhūta antarātmā* - That आत्मा *ātmā* - The परमेश्वर *parameśvar* is the Innermost Self of all beings in this creation.

नित्यः अनित्यानां *nityaḥ anityānām* - That आत्मा *ātmā* - The परमेश्वर *parameśvar* is The Eternal Being behind all the non-eternals in this creation.

चेतनः चेतनानाम् *cetanaḥ cetanānām* - That आत्मा *ātmā* - The परमेश्वर *parameśvar* is The Pure Consciousness in all conscious beings in this creation.

एकं रूपं बहुधा यः करोति *ekaṁ rūpaṁ bahudhā yaḥ karoti* - Being ONE, That आत्मा *ātmā* - The परमेश्वर *parameśvar* manifests Itself in the form of many

एकः बहूनां यो विदधाति कामान् *ekaḥ bahūnām yo vididhāti kāmān* - Being ONE, That आत्मा *ātmā* - The परमेश्वर *parameśvar* fulfills the desires of many.

The आत्मा *ātmā* - The परमेश्वर *parameśvar* is not any extra-cosmic or autocratic Ruler of the Universe. It is not outside of oneself. It is in every self as ONESELF Itself, as one's own Pure consciousness, and, it is this fact that makes God-Realization (Self – Realization) possible, not simply any belief in the existence of God.

The true nature of oneself is परमेश्वर *parameśvar*. Any notion of separation from परमेश्वर *parameśvar* leads one only to darkness and sorrow, whereas recognition of one's identity with परमेश्वर *parameśvar* leads one to Light, Peace and Happiness. In worshipping God in any form and in any name, one is worshipping only one's own Innermost SELF – The परमेश्वर *parameśvar* already in oneself.

Only that person who realizes one's identity with आत्मा *ātmā* - The परमेश्वर *parameśvar*, already within oneself, as ONESELF Itself, gains Eternal Happiness, Eternal Peace, and others cannot. That is the content of the above two verses. Now let us see these verses in some detail.

एको वशी सर्वभूतान्तरात्मा *eko vaśī sarva bhūtāntarātmā*, एकं रूपं बहुधा यः करोति *ekaṁ rūpaṁ bahūdḥā yaḥ karoti*

एकः *ekaḥ* means ONE. The परमेश्वर *parameśvar* is ONE, because परमेश्वर *parameśvar* is all-pervasive, all-inclusive, ever-existent and totally independent and there is none equal to or greater than परमेश्वर *parameśvar*.



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वशी *vaśī* - That परमेश्वर *parameśvar* is वशी *vaśī*, The Supreme Controller of this entire creation. Being both the efficient cause as well as the material cause for this entire creation, परमेश्वर *parameśvar* is वशी *vaśī* - The Supreme Lord of this entire creation.

सर्व भूत अन्तरात्मा *sarva bhūta antarātmā* - That ONE परमेश्वर *parameśvar* is the Inner SELF of all beings in this creation because

एकं रूपं बहुधा यः करोति *ekam rūpaṁ bahudhā yaḥ karoti* - That परमेश्वर *parameśvar* is the ONE who makes, who creates His ONE Form into many forms.

एकं रूपं *ekam rūpaṁ* is स्व आत्मरूपं *sva ātmarūpaṁ*, स्व विज्ञान स्वरूप *sva vijñāna svarūpa*, शुद्ध चैतन्य स्वरूप *śuddha caitanya svarūpa*, आत्म रूपं *ātma rūpaṁ* - The Form of one's own SELF as Pure Consciousness. Pure Consciousness is the स्वरूप *svarūpa* of परमेश्वर *parameśvar*. The Form of The Self of परमेश्वर *parameśvar* is ONE Pure Consciousness. Therefore,

एकं रूपं बहुधा यः करोति *ekam rūpaṁ bahudhā yaḥ karoti*, सः सर्व *saḥ sarva*, भूत *bhūta*, अन्तरात्मा *antarātmā* - That परमेश्वर *parameśvar* who makes, who creates from His ONE Form of Pure Consciousness into many forms in this creation, is the Self of all beings in this creation, including the creation itself.

How can परमेश्वर *parameśvar* create many forms from His ONE Form, without Himself undergoing any change whatsoever? That is possible for परमेश्वर *parameśvar* because of His अचिन्त्य शक्ति *acintya śakti* - inscrutable power, माया *māyā* Power - which is not available for any kind of definition or categorical understanding.

Then how can one recognize that माया *māyā* Power by which ONE Form, without itself undergoing any change, can appear as many different forms? The experiential model for such recognition is simply a reflection on what one sees in one's dream state of existence. In one's dream state of experience, while one is totally unaware of the physical world around, without oneself undergoing any change whatsoever, one creates from oneself the appearance of many forms and names in one's dream, all of which are in fact, none other than oneself. So is the nature of this entire creation with respect to The ONE परमेश्वर *parameśvar*.

तं आत्मस्थं ये अनुपश्यन्ति धीराः *taṁ ātmasthaṁ ye anupaśyanti dhīrāḥ* - ये धीराः *ye dhīrāḥ* - means ये विवेकिनः *ye vivekinaḥ*. Those people of heroic





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wisdom, those who are blessed with the four-fold qualifications necessary for gaining  
आत्मज्ञानं *ātma jñānam* – Self Knowledge

अनुपश्यन्ति *anupaśyanti* means साक्षात् अनुभवन्ति *sākṣāt anubhavanti* – who directly experience and immediately recognize, through the Teachings of the Upanishads.

तं आत्मस्थं *taṁ ātmasthaṁ* (परमेश्वरं *parameśvar*) – the presence of That परमेश्वर *parameśvar* abiding within oneself, within one's own शरीर *śarīra* – one's own body.

आत्मस्थं *ātmasthaṁ* does not mean that one's body is a container for holding परमेश्वर *parameśvar*. आत्मस्थं *ātmasthaṁ* simply means that the बुद्धि *buddhi* in the शरीर *śarīr* serves as a medium for the reflection of परमेश्वर *parameśvar* everywhere in one's शरीर *śarīr*. As pointed out earlier, there is no distance in space between the शरीर *śarīr* and परमेश्वर *parameśvar* – the distance is only one of ignorance of the true nature of परमेश्वर *parameśvar*, who is all-pervasive, all-inclusive and totally independent.

Therefore, those people of heroic wisdom who directly and immediately recognize through the Teachings of the Upanishad, परमेश्वर *parameśvar* everywhere in one's शरीर *śarīra*, which means those who recognize “I am परमेश्वर *parameśvar* Itself” तेषां सुखं शाश्वतं *teṣāṁ sukhaṁ śāśvataṁ* – for them, for those who recognize their identity with the स्वरूप *svarūp* of परमेश्वर *parameśvar*, there is शाश्वतं सुखं *śāśvataṁ sukhaṁ* – Eternal Happiness – ब्रह्मानन्दं *brahmānandaṁ*  
न इतरेषां *na itareṣāṁ* – not for any others

Even though Eternal Happiness – ब्रह्मानन्दं *brahmānandaṁ* – is the स्वरूप *svarūp* of परमेश्वर *parameśvar* – The आत्मा *ātmā* The Self “I”, such happiness is not available to those for whom बुद्धि *buddhi* is enveloped by Self ignorance. Continuing the same Message, the Upanishad says:

आत्मा *ātmā*, परमेश्वर *parameśvar* is नित्यः अनित्यानां *nityaḥ anityānām* – आत्मा *ātmā* is the changeless and Indestructible in all names and forms subject to change and destruction.

चेतनः चेतनानाम् *cetanaḥ cetanānām* – The Consciousness in all conscious beings, and



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एकः बहूनां यः विदधाति कामान् *ekaḥ bahūnām yaḥ vidadhāti kāmān*

एकः *ekaḥ* – while being ONE

यः बहूनां कामान् विदधाति *yaḥ bahūnām vidadhāti kāmān* – who fulfills, naturally without any effort, the desires of many, which means परमेश्वर *parameśvar* is the कर्म फल दाता *karma phala dātā* – The Giver of the fruits of one's actions. Every कर्म फल *karma phala* – the fruit of one's action is an expression of ईश्वर अनुग्रहं *īśvara anugrahaṁ* – the very Blessings of परमेश्वर *parameśvar*.

Let us understand this. If आत्मा *ātmā* – The Self “I” is परमेश्वर *parameśvar* and if परमेश्वर *parameśvar* is कर्म फल दाता *karma phala dātā*, then I am कर्म फल दाता *karma phala dātā*, which means that I am no more a कर्ता *kartā* – the doer of an action. If I am always कर्म फल दाता *karma phala dātā*, then I am पूर्णः *pūrṇaḥ* – ONE and all inclusive. Being पूर्णः *pūrṇaḥ*, I am शान्ति *śānti* Itself. Therefore, the Upanishad says:

तं आत्मस्थं ये अनुपश्यन्ति धीराः *taṁ ātmasthaṁ ye anupaśyanti dhīrāḥ* – Those people of heroic wisdom who directly and immediately recognize themselves through the Teachings of the Upanishads and by the very Grace of परमेश्वर *parameśvar* – as “I am पूर्णः *pūrṇaḥ* - I am Fullness Itself”.

तेषां शाश्वती शान्तिः *teṣāṁ śāśvatī śāntiḥ*, न इतरेषां *na itareṣāṁ* – for them, there is शाश्वती शान्ति *śāśvatī śāntiḥ* – Eternal Peace, not for others.

One experiences शान्ति *śānti* – Peace of mind now and then, depending on the disposition of one's mind. That is not शाश्वती शान्ति *śāśvatī śānti* – Eternal Peace, which is totally independent of the disposition of one's mind. शाश्वती शान्ति *śāśvatī śānti* – Eternal Peace is the very स्वरूप *svarūp* of आत्मा *ātmā*. It is the very nature of Self “I”. That स्वरूप शान्ति *svarūp śānti* is Eternal, because It is identical with one's own Self, which is Eternal, Infinite and never subject to change. It is That आत्मा *ātmā* that was described earlier as: एकः बहूनां यः विदधाति कामान् *ekaḥ bahūnām yaḥ vidadhāti kāmān* – “though being ONE, आत्मा *ātmā* fulfills the desires of many”, which means, being the Infinite SELF of all, आत्मा *ātmā* can be all things to all people. It is with That आत्मा *ātmā* that one needs to realize one's identity. Indicating the profundity and incommunicability of such realization, Lord यम *yama* says:





## ब्रह्मविद्या Brahma Vidya

तत् एतत् इति मन्यन्ते, अनिर्देश्यं परमं सुखं ।

*tat etat iti manyante, anirdeśyam paramam sukham ।*

कथं नु तद्विजानीयां, किं उ भाति, विभाति वा ॥ 5-14

*katham nu tadvijāniyām, kim u bhāti, vibhāti vā ॥*

मन्यन्ते *manyante* means प्रत्यक्षं एव मन्यन्ते *pratyakṣam eva manyante* - They realize, they recognize directly and immediately. Who are they? The धीराः *dhīrāḥ* - people of heroic Wisdom, the ज्ञानीs *jñānīs* - the Sages. Such people realize, recognize, directly and immediately. What do they recognize?

अनिर्देश्यं परमं सुखं *anirdeśyam paramam sukham*

अनिर्देश्यं *anirdeśyam* - the indefinable, indescribable, the incommunicable परमं सुखं *paramam sukham* - the most Exalted Happiness, the शाश्वतं सुखं *śāśvatam śāśvatam sukham* - the Eternal Happiness, the शाश्वती शान्ति *śāśvatī śānti* - the Eternal Peace, they enjoy in themselves.

एतत् तत् इति *etat tat iti* - they recognize That अनिर्देश्यं परमं सुखं *anirdeśyam paramam sukham* as एतत् तत् *etat tat* - This is That. This Happiness that I enjoy now is the स्वरूप *svarūp* of That आत्मा *ātmā* - The परमेश्वर *parameśvar* already in myself. That आत्मा *ātmā* - the परमेश्वर *parameśvar* is not away from me. It is already in me. This Extraordinary Happiness that I enjoy now is indeed the स्वरूप *svarūp* of That परमेश्वर *parameśvar*, That आत्मा *ātmā* is already in me". That is what the धीराः *dhīrāḥ* - the ज्ञानीs *jñānīs* realize, recognize, directly and immediately.

But for the one who is not yet a ज्ञानी *jñānī*, the question arises.

कथं नु तत् विजानीयां *katham nu tat vijāniyām* - how indeed shall I know, shall I recognize That आत्मा *ātmā*, already in myself?

किं उ भाति, विभाति वा *kim u bhāti, vibhāti vā?* - Does that आत्मा *ātmā* shine in Its own Light or is It revealed to my बुद्धि *buddhi* as an object of my knowledge? The answer to this question is - "yes" to both.

भाति च विभाति च *bhāti ca vibhāti ca* - आत्मा *ātmā* indeed shines by Itself, and It also shines severally as objects of Knowledge in your बुद्धि *buddhi*



## ब्रह्मविद्या Brahma Vidya

Lord यम yama gives this answer in the next verse which is one of the most sublime verses in all Upanishads.

न तत्र सूर्यो भाति, न चन्द्र तारकं नेमा विद्युतो भान्ति, कुतोऽयमग्निः ।

*na tatra sūryo bhāti, na candra tārakam nemā vidyuto bhānti, kuto'yamagniḥ ।*

तमेव भान्तं, अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

5-15

*tameva bhāntam, anubhaati sarvam tasya bhāsā sarvam idam vibhāti ॥*

न तत्र सूर्यो भाति, न चन्द्र तारकं, न इमाः विद्युतः भान्ति, कुतः अयं अग्निः

*na tatra sūryo bhāti, na candra tārakam, na imāḥ vidyutaḥ bhānti, kutaḥ ayaḥ agniḥ*

तत्र tatra – There

तस्मिन् स्व आत्मभूते ब्रह्मणि *tasmin sva ātmabhūte brahmaṇi* – In that ब्रह्मन् *brahman* which is आत्म स्वरूपं *ātma svarūpiam* – which is identical with आत्मा *ātmā* – The Self “I”

सूर्यः न भाति *sūryah na bhāti* – the Sun does not shine, which means even though the Sun lights up every thing, it does not light up आत्मा *ātmā* – The ब्रह्मन् *brahman*. Similarly,

न चन्द्रतारकं *na candra tārakam* – neither the moon, nor the stars light up आत्मा *ātmā*, ब्रह्मन् *brahman*

न इमाः विद्युतः भान्ति *na imāḥ vidyutaḥ bhānti* – even these flashy lightnings do not light up आत्मा *ātmā*. When that is so

कुतः अयं अग्निः *kutaḥ ayaḥ agniḥ* – how can this fire light up आत्मा *ātmā*. Surely, fire also does not light up आत्मा *ātmā*

तं एव भान्तं *taḥ eva bhāntam*, अनुभाति सर्वं *anubhāti sarvam*

सर्वं अनुभाति *sarvam anubhāti* – all of them – the Sun, the Moon, the Stars, the fire etc., all of them shine after.

तं भान्तं एव *taḥ bhāntam eva* – The Self shining आत्मा *ātmā* alone, which means आत्मा *ātmā* alone shines, and everything else shines after the shine of आत्मा *ātmā*.

The Sun, the Moon, the Stars, the Mind, the बुद्धि *buddhi* etc. shine because The आत्मा



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## ब्रह्मविद्या **Brahma Vidya**

*ātmā* – The Self “I” shines, just as hot water is hot only because of its contact with the fire underneath, and not because of its own nature. Similarly,

आत्म वस्तु भाति *ātmā vastu bhāti* – सर्व अनुभाति आत्मा *sarvaṁ anubhāti ātmā*  
– shines by Itself, and everything else shines after आत्मा *ātmā*.

All because of ONE Light of आत्मा *ātmā* there are The Light of Sun, the Light of Moon, The Light of Stars, The Light of Fire etc. which means each one of these things – namely, the Sun, the Moon, the Stars, the Fire etc., shine distinctly as they do, only because of ONE Being, namely The ज्योति स्वरूप  *jyoti svarūp*, चित् स्वरूप आत्मा  *cit svarūp ātmā* – Self Effulgent Pure Consciousness, which is the स्वरूप  *svarūp* of आत्मा  *ātmā* – The True Nature of आत्मा  *ātmā*. Therefore the Upanishad says.

तस्य भासा सर्व इदं विभाति  *tasya bhāsā sarvaṁ idaṁ vibhāti* – Because of the shine of आत्मा  *ātmā* – all that exist in this creation shine. The Light of आत्मा  *ātmā* lights up everything else in this creation. Thus

आत्मा भाति विभाति च  *ātmā bhāti vibhāti ca* – आत्मा  *ātmā* shines by Itself, and It also shines variously in different forms – such as The Sun, The Moon, The Stars, The Fire etc.

आत्मा भाति  *ātmā bhāti* – आत्मा  *ātmā* shines without any distinction. आत्मा  *ātmā* is Self Effulgent, Self Shining

आत्मा विभाति  *ātmā vibhāti* – आत्मा  *ātmā* shines with all distinctions also; and indeed every object in this creation shines after आत्मा  *ātmā* only.

Thus आत्मा  *ātmā* is स्वयं भाति  *svayaṁ bhāti* – shines by Itself and विशेषेण भाति च  *viśeṣeṇa bhāti ca* – It also shines as various objects of knowledge, such as Sun knowledge, Moon knowledge, and indeed any object knowledge.

Therefore, what is it that I need to do to recognize That चैतन्य स्वरूप आत्मा  *caitanya svarūp ātmā*? Indeed, nothing. The Self effulgence of आत्मा  *ātmā* – The Self “I” – is recognizable by simply recognizing The Consciousness because of which I see, I recognize any object, anywhere at anytime. Thus whatever I see, any where, at any time, I only see तं एव भान्तं अनुभाति सर्वं  *taṁ eva bhāntaṁ anubhāti sarvaṁ*, तस्य भासा सर्व इदं विभाति-आत्मा  *tasya bhāsā sarvaṁ idaṁ vibhāti-ātmā* – shines as everything one sees.

With this Great Vedantic Declaration, ends this Section 5 of कठोपनिषत्  *kaṭhopanīṣat*. We will go to the next and the final Section next time.