



ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 6
Volume 30

इन्द्रियेभ्यः परं मनः मनसः सत्त्वं उत्तमं ।

inadriyebhyaḥ param̐ manaḥ manasaḥ satvaṁ uttamaṁ ।

सत्त्वादधि महान् आत्मा, महतः अव्यक्तं उत्तमं ॥

6 – 7

satvādadhi mahān ātmā, mahataḥ avyaktaṁ uttamaṁ ॥

अव्यक्तात् तु परः पुरुषः, व्यापकः अलिङ्ग एव च ।

avyaktat tu paraḥ puruṣaḥ, vyāpakaḥ aliṅga eva ca ।

यं ज्ञात्वा मुच्यते जन्तुः अमृतत्वं च गच्छति ॥

6 – 8

yaṁ jñātvā mucyate jantuḥ amṛtatvaṁ ca gacchati ॥

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।

na saṁdr̥śe tiṣṭati rūpamasya na cakṣuṣā paśyati kaścānainam ।

हृदा मनीषा मनसा अभिक्लृप्तः ये एतत् विदुः, अमृतास्ते भवन्ति ॥

6 – 9

hṛdā maṇiṣā manasā abhiklṛptaḥ ye etat viduḥ, amṛtāste bhavanti ॥

यदा पञ्च अवतिष्ठन्ते, ज्ञानानि मनसा सह ।

yadā pañca avatiṣṭhante, jñānāni manasā saha ।

बुद्धिश्च न विचेष्टति, तां आहुः परमां गतिम् ॥

6 – 10

buddhiśca na viceṣṭati, tāṁ āhuḥ paramāṁ gatim ॥

तां योगमिति मन्यन्ते, स्थिरां इन्द्रियधारणाम् ।

tāṁ yogamiti manyante, sthirāṁ indriyadhāraṇām ।

अप्रमत्तस्तदा भवति, योगो हि प्रभवाप्ययौ ॥

6 – 11

apramattastadā bhavati, yogo hi prabhavāpyayau ॥

नैव वाचा न मनसा, प्रप्तुं शक्यो न चक्षुषा ।

naiva vācā na manasā, praptuṁ śakyo na cakṣuṣā ।

अस्तीति ब्रुवतोऽन्यत्र, कथं तत् उपलभ्यते ॥

6 – 12

astīta bruvato'nyatra, kathaṁ tat upalabhyate ॥



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अस्तीत्येव उपलब्धव्यः, तत्त्वभावेन च उभयोः ।

astītyeva upalabdhyah, tattvabhāvena ca ubhayoḥ ।

अस्तीत्येव उपलब्धस्य, तत्त्वभावः प्रसीदति ॥

6 – 13

astītyeva upalabdhasya, tattvabhāvaḥ prasīdati ॥

Lord यम *yama* is now in the midst of summing up His Teachings on the Process of Self-Discovery. He is pointing out again the landmarks one can recognize in the path of one's journey within oneself to reach for the TOP – namely, The अन्तरात्मा *antarātmā* – The Innermost Self in oneself, The Self “I” – The ब्रह्मन् *brahman* – The परमेश्वर already within oneself.

As we may recall, these landmarks have already been pointed out by Lord यम *yama* in Section 3 of this Upanishad, as follows:

इन्द्रियेभ्यः परा ह्यर्थाः, अर्थेभ्यश्च परं मनः ।

indriyebhyaḥ parā hyarthāḥ, arthebhyaśca paraṁ manaḥ ।

मनसस्तु परा बुद्धिः, बुद्धेः आत्मा महान् परः ॥ 3 – 10

manasastu parā buddhiḥ, buddheḥ ātmā mahān paraḥ ॥

महत्तः परं अव्यक्तं, अव्यक्तात् पुरुषः परः ।

mahataḥ paraṁ avyaktam, avyaktat puruṣaḥ paraḥ ।

पुरुषात् न परं किञ्चित्, सा काष्ठासा परा गतिः ॥ 3 – 11

puruṣāt na paraṁ kiñcit, sā kāṣṭhāsā parā gatiḥ ॥

The sense objects – the senses of hearing touch sight, taste and smell – these sense objects are more subtle, more pervasive, and hence, more interior to and higher than the sense organs – namely the ear, the skin, the eyes the tongue and the nose. Likewise, even more interior to, and higher than the sense objects, is the Mind. Even more interior to, and higher than the Mind, is the बुद्धि *buddhi*. Even more interior to and higher than the बुद्धि *buddhi* is the हिरण्यगर्भ *hiraṇyagarbha* – The समष्टि जीव *samaṣṭi jīva* – The Totality of the entire created existence. Even more interior to, and higher than the हिरण्यगर्भ *hiraṇya garbha* is the Unmanifest माया *māyā* – the inherent Power of ब्रह्मन् *brahman*. Even more interior to, and higher than the Unmanifest माया *māyā* is The पुरुष *puruṣ* – The पुरुषोत्तम *puruṣottam* – The परमेश्वर *parmeśvar*, The ब्रह्मन् – The आत्मा *ātmā* – The Self “I” Itself.



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There is nothing more interior to and higher than The आत्मा *ātma* – The Self “I”. That Innermost आत्मा *ātma* – The Self “I” is the ultimate destination to be reached in one’s inward journey within oneself. So said Lord यम *yama*. All this we have seen in detail before.

Now, Lord यम *yama* repeats the same message again in almost the same words, and also says something more as follows:

इन्द्रियेभ्यः परं मनः, मनसः सत्त्वं उत्तमं ।

indriyebhyaḥ paraṁ manaḥ, manasaḥ satvaṁ uttamaṁ ।

सत्त्वादधि महान् आत्मा, महतः अव्यक्तं उत्तमं ॥ 6 – 7

satvādadhi mahān ātmā, mahataḥ avayaktaṁ uttamaṁ ॥

अव्यक्तात् तु परः पुरुषः, व्यापकः अलिङ्ग एव च ।

avyaktat tu paraḥ puruṣaḥ, vyāpakaḥ aliṅga eva ca ।

यं ज्ञात्वा मुच्यते जन्तुः, अमृतत्वं च गच्छति ॥ 6 – 8

yaṁ jñātvā mucyate jantuḥ, amṛtatvaṁ ca gacchati ॥

इन्द्रियेभ्यः परं मनः *indriyebhyaḥ paraṁ manaḥ* – In terms of subtlety and pervasiveness, the Mind is interior and superior to, and hence higher than, the इन्द्रियाः *indrayās* – the senses, including both the sense organs and the sense objects. Likewise,

मनसः सत्त्वं उत्तमं *manasaḥ satvaṁ uttamaṁ* – सत्त्वं *satvaṁ* here is बुद्धि *buddhi*. The बुद्धि *buddhi* is interior and superior to, and hence higher than the Mind.

सत्त्वात् अधि महान् आत्मा *satvāt adhi mahān ātmā* – the हिरण्यगर्भ *hiraṇya garbha* is interior and superior to and hence higher than the बुद्धि *buddhi*

महतः अव्यक्तं उत्तमं *mahataḥ avayaktaṁ uttamaṁ* – the Unmanifest माया *māyā* – the inherent Power of ब्रह्मन् *brahman* is interior and superior to, and hence higher than the हिरण्यगर्भ *hiraṇya garbha* whereas

अव्यक्तात् तु परः पुरुषः *avyaktat tu paraḥ puruṣaḥ* – the पुरुष *puruṣa* – The पुरुषोत्तम *puruṣottama* – The परमेश्वर *parameśvar* – The ब्रह्मन् *brahman* – The आत्मा *ātma* – The Self “I” is the most interior and superior to and hence higher than the Unmanifest माया *māyā* (because) माया *māyā* has no independent existence,



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माया *māyā* exists because ब्रह्मन् *brahman* exists – ब्रह्माश्रया माया *brahmāśrayā māyā*

पुरुषः व्यापकः अलिङ्ग एव च *puruṣaḥ vyapakaḥ aliṅga eva ca* – That पुरुष *puruṣa* – The पुरुषोत्तम – The परमेश्वर – The ब्रह्मन् – The आत्मा *ātmā* – The Self “I” – is व्यापकः all pervading and also अलिङ्गः *aliṅgaḥ* devoid of any indicative marks and hence imperceptible to the senses.

यं ज्ञात्वा *yaṁ jñātvā* – On recognizing That पुरुष *puruṣa* – The पुरुषोत्तम *puruṣottama* – The परमेश्वर *parameśvar* – The ब्रह्मन् *brahman*, आत्मा *ātmā* The Self “I” through the wisdom and discipline of Upanishadic knowledge. जन्तुः मुच्यते *jantuḥ mucyate* – a person is freed from all worldly bondages even while living in this very life.

अमृतत्वं च गच्छति *amṛtatvaṁ ca gacchati* – that person gains also Immortality

In one's journey within oneself to reach for the TOP - The Innermost and The Highest in oneself – aside from one's recognition of the various layers of experience whose land marks are The Mind, The बुद्धि *buddhi*, The हिरण्यगर्भ *hiraṇyagarbha* and The Unmanifest माया *māyā* one needs to recognize The पुरुष *puruṣa* – The पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar* – The ब्रह्मन् *brahman* – The आत्मा *ātmā* – The Self “I” – The True Nature of oneself. That आत्मा *ātmā* is व्यापकः *vyāpakaḥ* – all pervading, and अलिङ्गः *aliṅgaḥ* – without any indicative mark by which one's mind usually grasps objects of experience

लिङ्ग *liṅga* refers to any invariable sign which forms the basis for any inference. If an object has any indicative mark which relates it to similar objects, but differentiates it from other objects, then that object is within the possible grasp by the human mind.

But, आत्मा *ātmā* – The Self “I” – is not an object among objects. It is the subject of all experience, the Seer behind all acts of seeing, the Knower behind all acts of knowing, and, as such, It is ONE without a Second. It is व्यापकः *vyāpakaḥ* – It pervades all seeing, knowing and all other processes of living. Realizing and recognizing That आत्मा *ātmā* as ONESELF Itself – one becomes truly free from all limitations, and consequently becomes also Immortal. Therefore, the Upanishad says:

यं ज्ञात्वा मुच्यते जन्तुः *yaṁ jñātvā mucyate jantuḥ*, अमृतत्वं च गच्छति *amṛtatvaṁ ca gacchati* – The word used here for a human being is जन्तुः *jantuḥ*



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which literally means “a creature”. All creatureliness denotes only a sense of helplessness and dependence. In spite of great advances in every field of objective knowledge and their accomplishments and contributions to individuals and societies in terms of education, health, prosperity and happiness – in spite of all such advances, most of us are still जन्तुs *jantus*, entertaining a never-ending sense of helplessness and dependence with respect to some thing or other in every day life. In the vision of Vedanta, the root cause for such sense of helplessness and dependence is अविद्या *avidyā* – Self-ignorance. A person can become truly educated, truly free and truly independent only through आत्मज्ञानं *ātma jñāanam* – Self-Knowledge and Self-Realization.

In the next 3 verses, Lord यम *yama* points out again, how That आत्मा *ātmā* – The Self “I” – which is व्यापकः *vyāpakah* - all pervading and अलिङ्गः *aliṅgah* without any identification mark can still be recognized by a human being.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
na saṁdrśe tiṣṭhati rūpamasya na cakṣuṣā paśyati kaścainam ।
हृदा मनीषा मनसा अभिक्लृप्तः ये एतत् विदुः, अमृतास्ते भवति ॥ 6 – 9
hr̥dā maṇiṣā manasā abhikṛptaḥ ye etat viduḥ, amṛtāste bhavati ॥

न संदृशे तिष्ठति रूपं अस्य *na saṁdrśe tiṣṭhati rūpaṁ asya*
अस्य रूपं *asya rūpaṁ*, आत्मरूपं *ātma rūpaṁ* – The Form of आत्मा *ātmā* – The Form of Self ।
संदृशे *saṁdrśe* (सन्दर्शन विषये *sandarśana viṣaye*) न तिष्ठति *na tiṣṭhati* – does not stand out – does not exist – as an object of one’s clear perception.
The Form of आत्मा *ātmā* – The स्वरूप *svarūp* of आत्मा *ātmā* – the Form of the True Nature of आत्मा *ātmā* – The Self “I” – does not stand out as an object of any means of clear sense - perception, because, आत्मा *ātmā* is not an object and आत्मा *ātmā* has no form.

न चक्षुषा पश्यति कश्चन एनं *na cakṣuṣā paśyati kaścana enaṁ*
न कश्चन, एनं आत्मानं, चक्षुषा पश्यति *na kaścana, enaṁ ātmaanaṁ, cakṣuṣā paśyati* – No person sees आत्मा *ātmā* with one’s eyes – here “eyes” stand for all sense organs: therefore, no person can recognize आत्मा *ātmā* by any of one’s sense organs.



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Then how can one recognize आत्मा *ātmā*?

Knowledge – any knowledge takes place only in one's बुद्धि *buddhi* therefore, the Upanishad says:

हृदा मनीषा मनसा अभिक्लृप्तः
hṛdā maṇiṣā manasā abhiklṛptaḥ

हृदा *hṛdā* literally means “in the heart”. Heart is Upanishadic expression for बुद्धि *buddhi* in its entirety – not simply one's limited intellect. Therefore, हृदा *hṛdā* means by the बुद्धि *buddhi* within you. आत्मा *ātmā* can be recognized only by the बुद्धि *buddhi* within yourself.

Now, everybody has बुद्धि *buddhi*. Can any बुद्धि *buddhi* recognize आत्मा *ātmā*? No, only मनीषा हृदा *maṇiṣā hṛdā* only by a मनीषा बुद्धि *maṇiṣā buddhi*, the presence of आत्मा *ātmā* can be recognized. What is मनीषा बुद्धि *maṇiṣā buddhi*? Let us try to understand. The presence of आत्मा *ātmā* cannot be recognized by any of one's sense organs – namely, the ears, the skin, the eyes, the tongue and the nose. These sense organs are बाह्य करणाः *bāhya karaṇās* – they give us the knowledge about the world outside of us – the non-SELF world around us.

Even that knowledge is nothing more than blurred and confused information till the Mind – which is part of अन्तःकरण *antaḥ karaṇa* – brings some order, clarity and precision into that information. The Mind also, in its sense-bound state is really nothing more than another sense organ. It also cannot recognize the presence of आत्मा *ātmā* because of its bondages to the sense organs and the sense objects.

Only when the Mind is totally uplifted from its bondages to the sense organs and the sense objects, through the discipline of योग विचार *yoga vicāra* – enquiry, and मननं *mananaṁ* – reflection on the words of the Upanishads, that it develops a natural tendency to move upwards in one's inward journey, and gets resolved – gets integrated with बुद्धि *buddhi*, which is immediately inner to and higher than the Mind.

When that happens, the बुद्धि *buddhi* totally commands the tranquility of the Mind free from all disturbances of the sense objects. That बुद्धि *buddhi* is called मनीषा बुद्धि *maṇiṣā buddhi* – a बुद्धि *buddhi* that totally commands the tranquility of the Mind free from the disturbances of all sense objects. That मनीषा बुद्धि *maṇiṣā buddhi* can



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recognize the presence of आत्मा *ātmā*. That is why Sri Krishna described आत्मा *ātmā* as बुद्धिग्राह्यं अतीन्द्रियं *buddhi grāhyam atīndriyam* (G6 – 21) – the presence of आत्मा *ātmā* can be grasped by a बुद्धि *buddhi* which is beyond the reach of sense objects.

How is that मनीषा बुद्धि *manīṣā buddhi* able to recognize the presence of आत्मा *ātmā* within oneself as oneself itself?

मनसा अभिक्लृप्तः *manasā abhikḷṛptaḥ*

मनसा *manasā* means मनन रूपेण *manana rūpeṇa*, ज्ञानेन *jñānena*

संयक् दर्शनेन *saṁyak darśanena* – by the clarity of knowledge on आत्मा *ātmā* gained through मननं *mananam* – reflection on the words of the Upanishads:

अभिक्लृप्तः *abhikḷṛptaḥ* means अभिप्रकाशितः *abhiprakaśitaḥ*. Knowledge on आत्मा *ātmā* having been very well revealed – clearly revealed through बुद्धियोग *buddhi yoga*

As we have already seen in the भगवत् गीता *bhagvat gītā* (2- 48, 49), बुद्धियोग *buddhi yoga* is कर्मयोग बुद्धि *karma yoga buddhi* and ज्ञानयोग बुद्धि *jñāna yoga buddhi* together in their integrated natural sequence. Thus, only the मनीषा बुद्धि *manīṣā buddhi* can grasp, can recognize the presence of आत्मा *ātmā* within oneself as ONESELF itself through बुद्धियोग *buddhi yoga* – through the clarity of knowledge on आत्मा *ātmā* clearly revealed by the words of the Upanishads.

ये एतत् (आत्मानं) विदुः *ye etat (ātmānam) viduḥ* – Those who know, who recognize The आत्मा *ātmā* so revealed.

ते अमृताः भवन्ति *te amṛtāḥ bhavanti* – they become अमृताः *amṛtāḥ* which means they are Immortal themselves.

In the next two verses Lord यम *yama* points out how one gains मनीषा बुद्धि *manīṣā buddhi* – a बुद्धि *buddhi* that commands, which means that controls and maintains the tranquility of the mind.

यदा पञ्च अवतिष्ठन्ते, ज्ञानानि मनसा सह ।

yadā pañca avatiṣṭhante, jñānāni manasā saha ।



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बुद्धिः च न विचेष्टति, तां आहः परमां गतिम् ॥ 6-10
buddhih ca na viceṣṭati, tāṁ āhuḥ paramāṁ gatim ॥

तां योगमिति मन्यन्ते स्थिरां इन्द्रियधारणां ।
tāṁ yogamiti manyante sthirāṁ indriya dhāraṇāṁ ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ 6-11
apramattastadā bhavati yogo hi prabhavāpyayau ॥

Tranquility in the Mind is first established by totally withdrawing both the sense organs and the Mind from all sense-objects and their expressions in thoughts, words and deeds. By this process, the बुद्धि *buddhi* also is relieved of all its normal engagements of deliberations and decisions on sense bound matters. The tranquility so established is maintained by the Superior power of बुद्धि *buddhi*, by projecting and propelling itself, together with the Mind and sense organs, single-pointedly in the path of Self-Discovery, towards आत्मा *ātmā* – The Self “I” – The परमेश्वर *paramēśvar* within oneself. When that is accomplished, the बुद्धि *buddhi* is मनीषा बुद्धि *manīṣā buddhi* – a बुद्धि *buddhi* that controls and maintains the tranquility of the Mind, and that State of Mind and बुद्धि *buddhi* is योग *yoga* – that is what is indicated by the above two verses.

यदा, पञ्च ज्ञानानि, (पञ्च ज्ञान इन्द्रियाणि), मनसा सह अवतिष्ठन्ते
yadā, pañca jñānāni, (pañca jñāna indriyāṇi), manasā saha avatiṣṭhante

मनसा सह अवतिष्ठन्ते *manasā saha avatiṣṭhante* – When the five instruments of knowledge, namely the five sense organs, along with the mind (having been totally withdrawn from sense objects and their expressions) remain still and quiet within Oneself alone.

बुद्धिः च न विचेष्टति *buddhih ca na viceṣṭati* – when the बुद्धि *buddhi* also is totally relieved of its activities generated by the disturbances of the sense-bound objects and their expressions

तां आहुः परमां गतिं *tāṁ āhuḥ paramāṁ gatim* – they say, the sages say, that That, is the Supreme State of Mind and बुद्धि *buddhi*

This State of Mind and बुद्धि *buddhi* is gained only with great effort, by अभ्यास *abhyāsa* and वैराग्य *vairāgya* – by constant practice and total dispassion, as Sri Krishna says (G. 6 – 35). It is this State of Mind and बुद्धि *buddhi* that Sri Krishna



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describes in six verses (G. 6 – 18 to 23) in ध्यानयोग *dhyāna yoga* commencing from the verse:

यदा विनियतं चित्तं आत्मन्येव अवतिष्ठते ।

yadā viniyataṁ cittam ātmanyeva avatiṣṭhate ।

निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥

G – 6 – 18

nispṛhaḥ sarvakāmebhyaḥ yukta ityucyate tadā ॥

When the mind is led properly by self-endeavor towards परमेश्वर *parameśvar* within oneself, when Mind and बुद्धि *buddhi* abide in oneself only, and when longing for all sense-bound objects has totally vanished, then one is said to be a युक्तः *yuktaḥ*, समाहित चित्तः *samāhita cittaḥ* – one with a tranquil mind, quiet mind, etc. We have seen these verses in detail not too long ago. Going to the next verse.

तां स्थिरां इन्द्रियधारणां योगं इति मन्यन्ते *tām sthirām indraya dhāraṇām yogam iti manyante* – That firm control of the Mind and the sense organs is what they (the sages) call योगः *yogaḥ* Restraining the Mind and the sense organs from their wandering tendencies by the power of बुद्धि *buddhi* is called योग *yoga*.

तदा अप्रमत्तः भवति *tadā apramattaḥ bhavati* – while practicing योग *yoga* – Meditation and Contemplation on आत्मा *ātmā*, the बुद्धि *buddhi* of the योगी *yogi* is, and has to be, ever careful, alert and vigilant, never losing control of the Mind and the sense organs, because,

योगः हि प्रभवाप्यभौ *yogaḥ hi prabhavāpyabhau* – the State of योग *yoga* gained, can also be lost through inadvertence. Such loss usually arises from the still lingering वासनाs *vāsanās* – impressions of past sense experiences, which the योगी *yogī* – the Meditator might have overlooked or belittled. Therefore vigilance of the बुद्धि *buddhi* is needed to avoid any such loss.

In the next two verses of the Upanishad, Lord यम *yama* points out the difficulty in comprehending the Truth of आत्मा *ātmā* and how it should be approached.

नैव वाचा न मनसा, प्राप्तुं शक्यो न चक्षुषा ।

naiva vācā na manasā, prāptuṁ śakyo na cakṣuṣā ।

अस्तीति ब्रुवतोऽन्यत्र कथं तत् उपलभ्यते ॥

6 – 12

astīti bruvato'nyatra katham tat upalabhyate ॥



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अस्तीत्येव उपलब्धस्य तत्त्वभावेन च उभयोः ।

astītyava upalabdhasya tatva bhāvena ca ubhayoḥ ।

अस्तीत्येव उपलब्धस्य तत्त्वभावः प्रसीदति ॥

6 – 13

astītyeva upalabdhasya tatva bhāvaḥ prasīdati ॥

न वाचा, न मनसा, न चक्षुषा एव (आत्मा) प्राप्तुं शक्यः *na vācā, na manasā, na cakṣuṣā eva (ātmā) prāptuṁ śakyaḥ* – Not by words, not by Mind, not by eyes, not even by any other sense organ, one can gain knowledge of आत्मा *ātmā* – one can realize the True Nature of आत्मा *ātmā* – The ब्रह्मन् *brahman* – The परमेश्वर *parameśvar*. That being so, the question arises – Does आत्मा *ātmā* really exist? If it does, how can one recognize आत्मा *ātmā*? As we may recall, the entire केनोपनिषत् *kenopanīṣat* is concerned only with the above question.

In order to know आत्मा *ātmā*, one must first start with the recognition that आत्मा *ātmā* does exist – whatever be its nature. We see the world around us, therefore we recognize that the world exists. We also recognize that everything in this world is the effect of some cause, therefore, the world itself is an effect of some cause.

As long as there is an effect, there must be a cause. In order to know what that cause is, one must first recognize that the cause exists. The ultimate basis for the pursuit of recognition of any cause is only सत् बुद्धि *sat buddhi* – Existence बुद्धि *buddhi* – The ultimate cause exists – that Existence बुद्धि *buddhi* is सत् बुद्धि *sat buddhi*. Without सत् बुद्धि *sat buddhi* there can be no appreciation of any thing. Even to say “there is no cause” – one must have सत् बुद्धि *sat buddhi*. Without सत् बुद्धि *sat buddhi* no knowledge is possible.

That सत् प्रत्यय *sat pratyaya*, विषय *viṣaya* – that “Existence-Knowledge” is non-separate from Awareness that obtains in all forms of बुद्धि *buddhi* – in all means of recognition of Existence. That is why सत् *sat* is चित् *cit* – Existence is Awareness.

If आत्मा *ātmā* is अलिङ्गः *aliṅgaḥ*, if आत्मा *ātmā* has no identification mark whatsoever, then how can I have सत् बुद्धि *sat buddhi* in आत्मा *ātmā* – what is the basis for me to consider that आत्मा *ātmā* does exist?

I consider that आत्मा *ātmā* does exist, not only because such consideration stands to reason but also primarily because the Upanishads say so. The Upanishads are the



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Truth-declarations of people who have realized, who have recognized आत्मा *ātmā*, not simply those who believe in आत्मा *ātmā*. Their words, through the Upanishads, are authoritative for any one to entertain सत् बुद्धि *sat buddhi* in आत्मा *ātmā*, because अस्ति इति ब्रुवतः अन्यत्र *asti iti bruvataḥ anyatra* – except those Self-Realized ones who declare” आत्मा *ātmā* is” – आत्मा *ātmā* exists” – from direct realization.

कथं तत् उपलभ्यते *katham tat upalabhyate* – how else the सत् बुद्धि *sat buddhi* for आत्मा *ātmā* can be obtained from any other authoritative source, which means that the Upanishads constitute the only authoritative base for entertaining सत् बुद्धि *sat buddhi* in आत्मा *ātmā*. Therefore,

अस्ति इति एव उपलब्धव्यः तत्त्वभावेन च उभयोः

asti iti eva upalabdavyaḥ tatva bhāvena ca ubhayoḥ

तत्त्वभावेन च उभयोः *tatvabhāvena ca ubhayoḥ* – Between the two views on the स्वरूप *svarūp* of आत्मा *ātmā* – the reality of आत्मा *ātmā*, namely, whether आत्मा *ātmā* exists or आत्मा *ātmā* does not exist, between these two views on आत्मा *ātmā* आत्मा अस्ति इति एव उपलब्धव्यः *ātmā asti iti eva upalabdavyaḥ* – आत्मा *ātmā* must be comprehended only as आत्मा अस्ति *ātmā asti*, आत्मा *ātmā* – does exist, the existence of आत्मा *ātmā* is beyond question on the basis of the Teachings of the Upanishads which are the Truth Declarations of the Self-Realized ones.

अस्ति इति एव उपलब्धस्य *asti iti eva upalabdhasya* – For the person who comprehends आत्मा *ātmā* as आत्मा अस्ति *ātmā asti*, आत्मा *ātmā* exists, only for that person

तत्त्वभावः प्रसीदति *tatva bhāvaḥ prasīdati* – the स्वरूप *svarūp* of आत्मा *ātmā* – the True Nature of आत्मा *ātmā* reveals Itself.

First you start with: आत्मा अस्ति *ātmā asti*, आत्मा *ātmā* exists. Then follow the Teachings of the Upanishads in every detail. Finally you realize आत्मा अस्मि *ātmā asti* – I am That आत्मा *ātmā*.

Lord यम *yama* continues. We will complete this Upanishad next time.