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ब्रह्मविद्या **Brahma Vidya**

मुण्डक उपनिषत्

Chapter 2

Section 2

Volume 18

39. यः सर्वज्ञः सर्ववित् यस्य एषः महिमाभुवि  
*yaḥ sarvajñāḥ sarvavit yasya eṣaḥ mahimābhuvi*  
दिव्ये ब्रह्मपुरे हि एषः व्योम्नि आत्मा प्रतिष्ठितः ।  
*divye brahmapure hi eṣaḥ vyomni ātmā pratiṣṭhitaḥ ।*  
मनोमयः प्राणशरीरनेता  
*manomayaḥ prāṇa śarīra netā*  
प्रतिष्ठितः अन्ने हृदयं सन्निधाय  
*pratiṣṭhitaḥ anne hṛdayam sannidhāya*  
तत् विज्ञानेन परिपश्यन्ति धीराः  
*tat vijñānena paripaśyanti dhīraḥ*  
आनन्द रूपं अमृतं यत् विभाति ॥ 2 - 2 - 7  
*ānanda rūpaṁ amṛtaṁ yat vibhāti ॥*

40. भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।  
*bhidyate hṛdyagranthiḥ chidyante sarvasaṁśayāḥ ।*  
क्षीयन्ते च अस्य कर्माणि तस्मिन् दृष्टे परावरे ॥ 2 - 2 - 8  
*kṣīyante ca asya karmāṇi tasmin dṛṣṭe parāvare ॥*

Saunaka, the disciple, is now in ओं मन्त्र उपासन *ōm mantra upāsana* - contemplation in the content of The ओं मन्त्र *ōm mantra*, The Word ओं *ōm* as अक्षर ब्रह्मन् *akṣara brahman* Itself. Having already pointed out

ओं इति ब्रह्म *ōm iti brahma* - अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* - सर्वम् हि एतत् ब्रह्म *sarvam hi etat brahma* - the words ओं *ōm*, ब्रह्मन् *brahman* and आत्मा *ātmā* indicate The Same ONE अक्षर ब्रह्मन् *akṣara brahman*, The सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma*, The परमेश्वर *parameśvar* already in oneself, the Upanishad advised Saunaka (in the last verse we saw last time).



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एवं आत्मानं ओं इति ध्यायथ *evam ātmānam ōm iti dhyāyatha* - Contemplate on The ओं मन्त्र *ōm mantra*, The Word ओं *ōm*, as The ज्योति स्वरूप शुद्ध चैतन्य आत्मा  *jyoti svarūpa śuddha caitanya ātmā*, as The Self-effulgent Pure Consciousness, The आत्मा *ātmā*, The Self I, identical with That अक्षर ब्रह्मन् *akṣara brahman* Itself, already in yourself, already available for appreciation and recognition in your own बुद्धि *buddhi* itself.

Helping Saunaka further in his own endeavors in such ओं मन्त्र उपासन *ōm mantra upāsana*, the Upanishad now continues its discourse on the nature of अक्षर ब्रह्मन् *akṣara brahman*, as आत्मा *ātmā*, The Self I in every person. The Upanishad says:

39. यः सर्वज्ञः सर्ववित् यस्य एषः महिमाभुवि  
*yaḥ sarvajñāḥ saravavit yasya eṣaḥ mahimābhuvi*  
दिव्ये ब्रह्मपुरे हि एषः व्योम्नि आत्मा प्रतिष्ठितः ।  
*divye brahmapure hi eṣaḥ vyomni ātmā pratiṣṭhitah ।*

यः सर्वज्ञः सर्ववित् *yaḥ sarvajñāḥ saravavit* - That आत्मा *ātmā*, The Self I is सर्वज्ञः *sarvajñāḥ* as well as सर्ववित् *saravavit*. सर्वज्ञः *sarvajñāḥ* means यः सर्वम् सामान्यतः जानाति *yaḥ sarvam sāmānyataḥ jānāti* - the one who knows everything in general. For example, a person who has विवेक बुद्धि *viveka buddhi* and clear Upanishad knowledge, who is fit enough for the pursuit of Self-discovery, such a person knows in general, that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma*, That ब्रह्मन् *brahman* alone is सत्यं *satyaṁ* - Absolute Reality in all existence, and everything else in this ever changing creation is only मिथ्या *mithyā* - a transient appearance of That Same ONE ever-existent Absolute Reality which is never subject to change.

But that person, until he or she gains Self-realization, becoming ONE with ब्रह्मन् *brahman* Itself, still does not know in all detail, That सत्यं *satyaṁ*, That Absolute Reality, and also every मिथ्या *mithyā* - every transient appearance in this creation in all detail. On the other hand सर्ववित् *saravavit* means यः सर्वम् विशेषतः वेत्ति *yaḥ sarvam viśeṣataḥ veti* - The ONE who does know, in all details, both सत्यं *satyaṁ*



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and मिथ्या *mithyā* - That Absolute Reality of all existence, together with all its transient appearances in the past, present and the future in this entire creation.

It is obvious that only परमेश्वर *parameśvar* Itself can be both सर्वज्ञः *sarvajñah* as well as सर्ववित् *saravavit*, because परमेश्वर *parameśvar* is indeed ब्रह्मन् *brahman* Itself, together with all its inherent power माया *māyā*. We may recall here the words of Sri Krishna (G 15 - 5)

वेदान्तकृत् वेदविदेव चाहं *vedāntakṛt vedavideva cāhaṁ* - I am both वेदकृत् *vedakṛt* as well as वेदवित् *vedavit*. I am both the author of all the Vedas and the Upanishads, both अपरविद्या *aparavidyā* and परविद्या *paravidyā* knowledge, and I am also the one who knows fully, in all detail, the content of all the Vedas and the Upanishads, the content of all-knowledge. Therefore, in the context here

यः सर्वज्ञः सर्ववित् *yaḥ sarvajñah sarvavit* means यः आत्मा परमेश्वरः एव *yaḥ ātmā parameśvaraḥ eva*. The आत्मा *ātmā*, The Self I, already available for appreciation and recognition in your own बुद्धि *buddhi*, That आत्मा *ātmā*, The Self I in yourself, is परमेश्वर *parameśvar* Itself, The सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* Itself, the content of The ओं मन्त्र *ōm mantra*, The Word ओं *ōm* Itself. Further,

यस्य एषः महिमा भुवि *yasya eṣaḥ mahimā bhuvi* - भुवि *bhuvi*, यस्य महिमा *yasya mahimā*, तस्य महिमा एषः *tasya mahimā eṣaḥ*

भुवि *bhuvi* - in this world on earth

तस्य महिमा *tasya mahimā* - The Glory of That परमेश्वर *parameśvar*

एषः *eṣaḥ* - this entire creation as it is

All that we see in this entire creation is indeed an expression of The Very Glory of That परमेश्वर *parameśvar* only. In spite of its मिथ्या *mithyā* nature - transient and everchanging nature of this entire creation, there is a neverchanging and unchangeable eternal law and order, justice and peace, beauty and power in this creation, because of which alone all knowledge, all science, and all predictability are possible, all natural events occur with unerring regularity and precision, all of which being ईश्वर शासनं *īśvara śāsanam* - the will of परमेश्वर *parameśvar*, the command of परमेश्वर *parameśvar*, the very glory of That आत्मा *ātmā*, The ever-existent Pure



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Consciousness, The Self I, the very content of The **ओं मन्त्र** *ōm mantra*, The Word **ओं** *ōm* Itself.

Now, where is That **आत्मा** *ātmā*, The Self I? The Upanishad says:

**हि** *hi* - indeed

**एषः आत्मा दिव्ये व्योम्नि ब्रह्मपुरे प्रतिष्ठितः** *eṣaḥ ātmā divye vyomni brahmapure pratiṣṭhitaḥ*

**एषः आत्मा ब्रह्मपुरे प्रतिष्ठितः** *eṣaḥ ātmā brahmapure pratiṣṭhitaḥ* - That **आत्मा** *ātmā*, being **ब्रह्मन्** *brahman* Itself, is naturally available for recognition in **ब्रह्मपुरि** *brahmapuri*, the city of **ब्रह्मन्** *brahman*. Where is That **ब्रह्मपुरि** *brahmapuri*? **व्योम्नि** *vyomni* is in one's **व्योमन्** *vyoman* - in one's **बुद्धि** *buddhi* -heart region.

As the Taittiriya Upanishad says: **यो वेद निहतं गुहायां परमे व्योमन्** *yo veda nihitaṁ guhāyāṁ parame vyoman* - It is in That **व्योमन्** *vyoman* - one's **बुद्धि** *buddhi* **गुह** *guha* - the cave of one's **बुद्धि** *buddhi*, the region of one's **बुद्धि** *buddhi* to which most people do not even try to reach, it is in That **व्योमन्** *vyoman*, That **आत्मा** *ātmā*, The Self I is available for immediate recognition. That **व्योमन्** *vyoman* is where one's intellectual and emotional appreciation of **ब्रह्मन्** *brahman*, exist together without any distinction, and being so, It is the most sacred place in one's body architecture. It is the temple of **परमेश्वर** *parameśvar* already in oneself. That **व्योमन्** *vyoman*, That **बुद्धि** *buddhi*-**हृदय** *hṛdaya*-**आकाश** *ākāśa* is called here as **ब्रह्मपुरि** *brahmapuri* - the city of **ब्रह्मन्** *brahman*, already in oneself, where The **अक्षर ब्रह्मन्** *akṣara brahman*, The **परमेश्वर** *parameśvar*, The **आत्मा** *ātmā*, The Self I, The very content of The **ओं मन्त्र** *ōm mantra*, The Word **ओं** *ōm* is available for immediate recognition by one's own **बुद्धि** *buddhi* at all times.

That **ब्रह्मपुरि** *brahmapuri* remains hidden from one's **बुद्धि** *buddhi* vision so long as there are obstructions to that vision, arising from one's **स्वभाव गुण** *svabhāva guṇas*, **प्रकृति गुण** *prakṛti guṇas*. When such obstructions naturally disappear as a result of one's intensive **ईश्वर उपासन** *īśvar upāsana*, **ओं मन्त्र उपासन** *ōm mantra upāsana*, one's **बुद्धि** *buddhi* naturally gains absolute clarity of vision, and That **व्योमन्** *vyoman*, The **बुद्धि** *buddhi*-**हृदय** *hṛdaya*-**आकाश** *ākāśa* ceases to be a **बुद्धि** *buddhi* **गुह** *guha*



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*buddhi guha*, and reveals Itself as दिव्य ब्रह्मपुरि *divya brahmapuri* - The ever-bright self-effulgent city of ब्रह्मन् *brahman*. The Upanishad says:

दिव्ये व्योम्नि ब्रह्मपुरे एषः आत्मा प्रतिष्ठितः *divye vyomni brahmapure eṣaḥ ātmā pratiṣṭhitaḥ* - In That ever-bright Self-effulgent बुद्धि *buddhi*-हृदय *hṛdaya*-आकाश *ākāśa*, in That ब्रह्मपुरि *brahmapuri*, The ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self I reveals Itself naturally for immediate recognition to one's own बुद्धि *buddhi*. How does That ब्रह्मन् *brahman*, That आत्मा *ātmā* reveal Itself? As we may recall from कठोपनिषत् *kāthopaniṣat* (4 - 12, 13): while being in ज्ञाननिष्ठा *jñānaniṣṭha* - total contemplation on ब्रह्मन् *brahman*, The आत्मा *ātmā*, one's बुद्धि *buddhi* recognizes ब्रह्मन् *brahman* as:

अङ्गुष्ठमात्र हृत्पुण्डरीकं *aṅguṣṭhamātra hṛtpuṇḍarikam* - as thumbsize full-bloom lotus flower, thus revealing The आत्मा *ātmā*, The Self I, as आनन्द स्वरूप ब्रह्मन् *ānanda svarūpa brahman*, as all-inclusive Supreme Joy. Also as

ज्योतिः इव अधूमकः *jyotiḥ iva adhūmakah* - Flame without smoke, revealing the आत्मा *ātmā*, The Self I as ज्ञान स्वरूप *jñāna svarūpa*, चित् स्वरूप *cit svarūpa*, शुद्ध चैतन्य स्वरूप *śuddha caitanya svarūpa* ब्रह्मन् *brahman*, as All knowledge, all conscious Pure Consciousness, and also

स एव अद्य स उ श्वः *sa eva adya sa u śvaḥ* - as The ONE existing right now, and will continue to exist tomorrow as well, thus revealing The आत्मा *ātmā*, The Self I, as सत्य स्वरूप ब्रह्मन् *satya svarūpa brahman*, as The Ever existent ब्रह्मन् *brahman* and also as

भूत भव्यस्य ईशानः *bhūta bhavyasya īśānaḥ* - The Lord of the entire creation, past, present and the future, thus revealing The आत्मा *ātmā*, The Self I, as अनन्त स्वरूप ब्रह्मन् *ananta svarūpa brahman*, The All-inclusive Immortal Self already in oneself as ONESELF Itself.

All such manifestations of That ब्रह्मन् *brahman*, already manifesting Itself in one's बुद्धि *buddhi*-हृदय *hṛdaya*-आकाश *ākāśa* दिव्ये व्योम्नि *divye vyomni* are clearly



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recognizable as ब्रह्मज्ञानं *brahma jñānam* - ईश्वर ज्ञानं *īśvara jñānam* - आत्म ज्ञानं *ātma jñānam* - ओं मन्त्र ज्ञानं *ōm mantra jñānam* in one's विवेक चैराग्य बुद्धि *viveka vairagya buddhi*, The ब्रह्मपुरि *brahmapuri*. That ब्रह्मपुरि *brahma puri* already exists in the बुद्धि *buddhi* of every person, is the essential Upanishad message here, which is identical with the message of the महावाक्य *mahāvākya* of तैत्तिरीय उपनिषत् *taittirīya upaniṣat*, namely:

स यश्चायं पुरुषे यश्चासावादित्ये स एकः *sa yaścāyaṁ puruṣe yaścāsāvāditye sa ekaḥ* - The ब्रह्मन् *brahman* already available for recognition in the बुद्धि *buddhi* of every person is indeed That सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma*, whose very nature is आनन्द स्वरूपं *ānand svarūpaṁ* - ब्रह्मानन्द *brahmānand*. Further, referring to That आत्मा *ātmā* again, the Upanishad says:

मनोमयः प्राणशरीरनेता  
*manomayaḥ prāṇaśarīranetā*  
प्रतिष्ठितः अन्ने हृदयं सन्निधाय  
*pratiṣṭhitaḥ anne hrdayaṁ sannidhāya*  
तत् विज्ञानेन परिपश्यन्ति धीराः  
*tat vijñānena paripaśyanti dhīrah*  
आनन्द रूपं अमृतं यत् विभाति ॥  
*ānanda rūpaṁ amṛtaṁ yat vibhāti ॥*

मनोमयः *manomayaḥ* - The आत्मा *ātmā*, The Self I is मनोमयः *manomayaḥ* - The Mind whose very nature is चैतन्यं *caitanyaṁ* Pure Consciousness. The mind one has is different from the mind one is. The mind one has is कर्म *karma*-born, and it appears only as a bundle of वृत्तिसु *vṛttis* - everchanging thought forms. The mind one is, is चैतन्य स्वरूपं *svarūpaṁ caitanya* - The आत्मा *ātmā* that lights up all thoughts and thought forms.

If I direct a torch (or any other source of illumination) towards an object, I see not only the object, but also the light which lights up the object. That light is चैतन्यं *caitanyaṁ*, which lights up all thoughts and thought forms arising from the कर्म *karma*-born mind



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one has. That चैतन्यं *caitanyaṃ* is मनोमय आत्मा *manomaya ātmā*, The Self I, the very content of ओं मन्त्र *ōṃ mantra* as ज्योति स्वरूपं  *jyoti svarūpaṃ*. Further,

प्राणशरीरनेता *prāṇaśarīranetā* - That आत्मा *ātmā*, The Self I, is प्राणशरीरनेता *prāṇaśarīranetā*, The परमेश्वर *parameśvar* already in oneself. प्राणशरीर *prāṇaśarīra* is one's सूक्ष्मशरीर *sūkṣmaśarīra* - the subtle body pervading the entire physical body of a जीव *jīva*, every living person. When the सूक्ष्मशरीर *sūkṣmaśarīra* leaves one's gross physical body, and later enters another gross physical body, who makes such re-entry possible? It is only by the command of परमेश्वर *parameśvar*, the will of परमेश्वर *parameśvar* that such re-entry happens. That परमेश्वर *parameśvar* is प्राणशरीरनेता *prāṇaśarīranetā* - The Supreme Leader, the Supreme Commander of the subtle body. That प्राणशरीरनेता *prāṇaśarīranetā*, The परमेश्वर *parameśvar*, is indeed The आत्मा *ātmā*, The Self I already in every जीव *jīva*, in every person.

प्रतिष्ठितः अन्ने हृदयं सन्निधाय *pratiṣṭhitaḥ anne hṛdayaṃ sannidhāya*

अन्ने *anne* - in food. Here food stands for one's gross physical body (स्थूलशरीर *sthūla śarīra*), because, the gross physical body is only अन्न विकार *anna vikar* - a modification of the food eaten by the person, his or her parents and grandparents, etc.

हृदयं सन्निधाय *hṛdayaṃ sannidhāya* means naturally abiding in बुद्धि-हृदय-आकाश *buddhi-hṛdya-ākāśa*, the Self-effulgent ब्रह्मपुरि *brahmapuri* already in one's बुद्धि *buddhi* -heart region where ब्रह्मन् *brahman*, the आत्मा *ātmā*, The Self I is available for immediate recognition by one's own बुद्धि *buddhi*. Therefore,

अन्ने हृदयं सन्निधाय *anne hṛdayaṃ sannidhāya* (परमेश्वरः प्रतिष्ठितः *parameśvarah pratiṣṭhitaḥ*) - That प्राणशरीरनेता *prāṇaśarīranetā*, The परमेश्वर *parameśvar*, naturally exists in the gross physical body of every person, abiding in the ब्रह्मपुरि *brahmapuri* region of one's बुद्धि *buddhi* where It is always available for recognition by one's own बुद्धि *buddhi*.

तत् विज्ञानेन परिपश्यन्ति धीराः *tat vijñānena paripaśyanti dhīrāḥ*, आनन्दरूपं *ānandrūpaṃ*  
अमृतं यत् विभाति *amṛtaṃ yat vibhāti*



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धीराः *dhīrāḥ* - धीर पुरुषाः *dhīra puruṣāḥ* - Those people who have विवेक वैराग्य  
एकाग्र बुद्धि *viveka vairagya ekāgra buddhi* - those people who have the  
necessary wisdom, resolve, discipline and single pointed श्रद्धा *śraddhā* and devotion to  
the pursuit of आत्म ज्ञानं *ātma jñānam* - Self-knowledge.

परिपश्यन्ति *paripaśyanti* - परितः पश्यन्ति *paritaḥ paśyanti* - they see, they  
recognize at all times, clearly and totally without any doubt or vagueness

विज्ञानेन *vijñānena* - विशिष्ट ज्ञानेन *viśiṣṭa jñānena* - by the extraordinary  
knowledge gained by the diligent pursuit of Upanishad knowledge followed by ईश्वर  
उपासन *īśvara upāsana*, ओं मन्त्र उपासन *ōm mantra upāsana* - contemplation on  
परमेश्वर ज्ञानं *parameśvar jñānam*, ओं मन्त्र ज्ञानं *ōm mantra jñānam*

तत् आत्मतत्त्वं तत् *tat ātmatatvam* - That truth about आत्मा *ātmā*, The Self I

यत् अमृतं आनन्दरूपं विभाति *yat amṛtaṁ ānandarūpaṁ vibhāti* - which shines by  
Itself, which reveals by Itself as The Immortal, ever-existent सत् चित् आनन्द स्वरूप  
ब्रह्मन् *sat cit ānand svarūpa brahman*.

Thus आनन्दरूपं अमृतं यत् विभाति *ānandarūpaṁ amṛtaṁ yat vibhāti* -

तत् *tat* - तं ब्रह्मात्मानं परिपश्यन्ति धीराः *taṁ brahmātmānaṁ paripaśyanti dhīrāḥ* - A धीर पुरुष *dhīra puruṣa*, a person with विवेक वैराग्य बुद्धि *viveka vairagya buddhi*, विवेक ज्ञानं *viveka jñānam* gains knowledge of आत्मा *ātmā*, the Self I as सत् चित् आनन्द ब्रह्मन् *sat cit ānand brahman* through Upanishad knowledge followed by ईश्वर उपासन *īśvara upāsana*, ओं मन्त्र उपासन *ōm mantra upāsana* - contemplation on the content of The ओं मन्त्र *ōm mantra*, as unfolded by the words of the Upanishads. Gaining such आत्म ज्ञानं *ātma jñānam* - knowledge of आत्मा *ātmā*, The Self I, what happens? The Upanishad says:

40. भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

*bhidyate hṛdyagranthiḥ chidyante sarvasaṁśayāḥ ।*

क्षीयन्ते च अस्य कर्माणि तस्मिन् दृष्टे परावरे ॥ 2 - 2 - 8

*kṣīyante ca asya karmāṇi tasmin dṛṣṭe parāvare ॥*





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## ब्रह्मविद्या Brahma Vidya

Knowledge removes ignorance. That is all what knowledge does. Consequently, आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge removes self-ignorance, and all notions born of self-ignorance naturally disappear. When I recognize myself as सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūpa ātmā*, my ignorance about myself, my self-ignorance, naturally disappears. Along with that, all my notions about my true nature, born of self-ignorance, also disappear naturally.

Please understand that my बुद्धि *buddhi* does not go away. Only my ignorance about myself in my बुद्धि *buddhi* goes away. My बुद्धि *buddhi* as a करण *karāṇa*, as an instrument of recognition remains. My body as a कार्य *kārya* - as an effect of my प्रारब्ध कर्म *prārabdha karmas* remains. This transient world as a विषय *viṣaya* - as an object I experience, remains. All my sense organs, as instruments of knowledge, they remain. Then what goes? Only my ignorance about myself goes; and my ignorance-born अहंकार *ahaṅkāra* - ego, also disappears naturally. "I am आत्मा *ātmā* - This आत्मा *ātmā* is ब्रह्मन् *brahman* " That knowledge remains.

Previously my आत्मा *ātmā* notion was: "I am सुखी *sukhī*, I am दुःखी *duḥkhī*, etc. - I am sometimes happy, I am sometimes unhappy, etc." Now my आत्मा *ātmā* knowledge is ब्रह्मैवाहं अस्मि *brahmaivāhaṁ asmi*" I am indeed ब्रह्मन् *brahman* itself" That is Knowledge. The notion goes and knowledge remains. This transformation in my बुद्धि *buddhi* is called हृदय ग्रन्थि भेदनं *hṛdaya granthi bhednaṁ* - resolving the knot in my बुद्धि *buddhi*. That is what happens on gaining आत्म ज्ञानं *ātma jñānaṁ* Self-knowledge arising from श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanaṁ* - listening and understanding, reflecting on, and absorbing Upanishad knowledge through कर्मयोग बुद्धि *karmayoga buddhi*, ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*, सर्व कर्मफल त्याग बुद्धि *sarva karmaphala tyāga buddhi*, ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*, पूर्ण ईश्वर शरणागति बुद्धि *pūrṇa īśvara śaraṇāgati buddhi* followed by ज्ञाननिष्ठा *jñānaniṣṭha*, सदा ईश्वर चिन्तनं *sadā īśvara cintanaṁ* through ईश्वर उपासन *īśvara upāsana*, ओं मन्त्र उपासन *ōm mantra upāsana* as described earlier. That is what the Upanishad says here.



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## ब्रह्मविद्या **Brahma Vidya**

तस्मिन् दृष्टे परावरे *dr̥ṣṭe* - which means तस्मिन् परावरे ब्रह्मणि आत्मा दृष्टे सति  
*tasmin parāvare brahmaṇi ātmā dr̥ṣṭe sati*

दृष्टे सति *dr̥ṣṭe sati* - When one sees. "Seeing" is a more effective expression for "knowing", "recognizing", etc., because when one sees something, one gains अपरोक्ष ज्ञानं *aparokṣa jñānaṁ* - immediate knowledge of That which is seen.

तस्मिन् ब्रह्मणि *tasmin brahmaṇi* - In That ब्रह्मन् *brahman*, already in ब्रह्मपुरि *brahmapuri*, already existing in one's व्योम्नि *vyomni* - बुद्धि *buddhi*-हृदय *hr̥daya* -आकाश *ākāśa* in the enlightened self-effulgent region of the बुद्धि *buddhi* already in oneself

परावरे ब्रह्मणि दृष्टे सति *parāvare brahmaṇi dr̥ṣṭe sati* - On gaining आत्म ज्ञानं *ātma jñānaṁ* - self-knowledge, when one sees in one's self-effulgent बुद्धि *buddhi* region That ब्रह्मन् *brahman*, and when one sees in That ब्रह्मन् *brahman* both पर *para* and अवर *avara* - both the Ultimate cause and all its transient effects, both the efficient cause (the instrumental cause) and the material cause behind all existence, both क्षेत्रज्ञ *kṣetrajña* and क्षेत्र *kṣetra*, both the स्वरूप *svarūpa* and the स्वभाव *svabhāva* of everything in this creation

तस्मिन् परावरे ब्रह्मणि आत्मा दृष्टे सति *tasmin parāvare brahmaṇi ātmā dr̥ṣṭe sati* - When one sees in That परावर ब्रह्मन् *parāvar brahman* already existing in one's Self-effulgent बुद्धि *buddhi*, The आत्मा *ātmā* Itself, The Self I Itself, ONESELF Itself, then

भिद्यते हृदयग्रन्थिः *bhidyate hr̥dayagranthih* - the knot in the बुद्धि *buddhi* is resolved. All of one's वासनाs *vāsanās* - lingering impressions and confusions about the true nature of ONESELF are resolved. They all disappear naturally. Self-ignorance disappears, and along with that, the अहंकार *ahamkāra* - the ego controlling all of one's actions disappears naturally. All अविद्या काम कर्म बन्धनs *avidyā kāma karma bandhanas*, all worldly bondages born of Self-ignorance disappear naturally. Further सर्वसंशयाः छिद्यन्ते *sarvasaṁśayāḥ chidyante* - All doubts, such as whether आत्मा *ātmā* exists or not, whether every person has a different आत्मा *ātmā*, what is the longevity of an आत्मा *ātmā*, etc. all such doubts are completely destroyed once for all



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## ब्रह्मविद्या Brahma Vidya

च ca - and

क्षीयन्ते अस्य कर्माणि *kṣīyante asya karmāṇi* - all of one's संचित कर्मs *saṁcita karmas* and आगामि कर्मs *āgāmi karmas* - all of one's past कर्मs *karmas* under storage for future fructification, and also all of one's कर्मs *karmas* yet to come in one's present life are instantly destroyed, because there is no doership in a self-realized person, the person who has gained Self-knowledge as ब्रह्मन् *brahman* Itself. कर्म *karma* is only for a person who entertains the notion that one is the doer of कर्मs *karmas*.

Even though a Self-realized person has to live through one's present life, experiencing the results of one's प्रारब्ध कर्मs *prārabdha karmas* - already fructified past कर्मs *karmas*, which cannot be eliminated by any other means, such a person lives through one's present life as a ज्ञानी *jñānī* whose very presence is a source of strength to the progress and welfare of the society as a whole. Thus, when one gains आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge

हृदयग्रन्थिः भिद्यते *hṛdayagranthih bhidyate* - all knots in one's heart, which means, all bondages lodged in one's sense organs, mind and बुद्धि *buddhi*, totally disappear  
सर्वसंशयाः छिद्यन्ते *sarvasaṁśayāḥ chidyante* - all doubts about the true nature of जीव जगत् *jīva jagat* and ईश्वर *īśvara* are dispelled

अस्य कर्माणि क्षीयन्ते *asya karmāṇi kṣīyante* - all of one's संचित कर्म *saṁcita karma* and आगामि कर्मs *āgāmi karmas* are already exhausted

As a result of all this, as the कठोपनिषत् *kāthopaniṣat* says (कठ *kātha* 6 - 15)

अथ मर्त्यः अमृतो भवति - a mortal becomes Immortal, in terms of knowledge.

We will continue next time.