



मुण्डक उपनिषत्

Chapter 3

Section 1

Volume 21

46. यदा पश्यः पश्यते रुक्मवर्णम्
yadā paśyaḥ paśyate rukmavarṇam
कर्तारं ईशं पुरुषं ब्रह्मयोनिम् ।
kartāraṁ īśaṁ puruṣaṁ brahma yonim ।
तदा विद्वान् पुण्यपापे विधूय
tadā vidvān puṇya pāpe vidhūya
निरञ्जनः परमं साम्यं उपैति ॥ 3 - 1 - 3
nirañjanaḥ paramaṁ sāmyaṁ upaiti ॥

47. प्राणो हि एषः यः सर्वभूतैः विभाति
prāṇo hi eṣaḥ yaḥ sarvabhūtaiḥ vibhāti
विजानन् विद्वान् भवते न अतिवादी ।
vijānan vidvān bhavate na ativādī ।
आत्म क्रीडः आत्मरतिः
ātma krīḍaḥ ātma ratīḥ
क्रियावान् एषः ब्रह्मविदां वरिष्ठः ॥ 3 - 1 - 4
kriyāvān eṣaḥ brahmavidāṁ varīṣṭhaḥ ॥

48. सत्येन लभ्यः तपसा हि एष आत्मा
satyena labhyaḥ tapasā hi eṣa ātmā
सम्यक् ज्ञानेन ब्रह्मचर्येण नित्यं ।
samyak jñānena brahmacaryeṇa nityaṁ ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो
antaḥ śarīre jyotirmayo hi śubhro
यं पश्यन्ति यतयः क्षीणदोषाः ॥ 3 - 1 - 5
yaṁ paśyanti yatayaḥ kṣīṇadoṣāḥ ॥



ब्रह्मविद्या Brahma Vidya

As we saw last time, when the अहंकार *ahaṁkāra* I - the ego I in any person, in any जीव *jīva* recognizes Self I, The आत्मा *ātmā* I already in one's body vehicle, as जुष्टं ईशं परमेश्वरं *juṣṭam īśam parameśvaram*, as आनन्द स्वरूप शुद्ध चैतन्य आत्मा *ānanda svarūpa śuddha caitanya ātmā*, The Self I Itself, which means when the जीव *jīva* gains direct and immediate recognition of the true nature of oneself as The आत्मा *ātmā* I Itself, as Self I Itself, as ब्रह्मन् *brahman* Itself, as परमेश्वर *parameśvar* Itself, and also sees the entire creation as the very glory of That परमेश्वर *parameśvar*, of That आत्मा *ātmā* I Itself, of That Self I Itself, and also recognizes The आत्मा *ātmā*, The Self I as सर्वभूतात्मा *sarvabhūtātmā*, as The Self of, indeed every self there is in this entire creation, including the creation itself, when that happens, the अहंकार *ahaṁkāra* I, the ego I, the false I in the जीव *jīva* naturally disappears, revealing the identity of जीवात्मा *jīvātmā* and परमात्मा *paramātmā*. Then, the जीव *jīva* becomes, the person becomes वीतशोकः *vītaśokaḥ* - totally free from any kind of sorrow, sadness or distress, arising from all bodily limitations. The same message is unfolded further in the next verse.

46. यदा पश्यः पश्यते रुक्मवर्णम्
yadā paśyaḥ paśyate rukmavarṇam
कर्तारं ईशं पुरुषं ब्रह्मयोनिम् ।
kartāraṁ īśam puruṣaṁ brahma yonim |
तदा विद्वान् पुण्यपापे विधूय
tadā vidvān puṇya pāpe vidhūya
निरञ्जनः परमं साम्यं उपैति ॥ 3 - 1 - 3
nirañjanaḥ paramaṁ sāmyaṁ upaiti ||

यदा पश्यः पश्यते रुक्मवर्णम् कर्तारं ईशं पुरुषं ब्रह्मयोनिम् *yadā paśyaḥ paśyate rukmavarṇam kartāraṁ īśam puruṣaṁ brahma yonim*
पुरुषं ईशं पश्यति (पश्यते) *puruṣaṁ īśam paśyati (paśyate)*
पश्यः *paśyaḥ* here refers to a जीव *jīva* - any person who sees clearly and totally (without any doubt or vagueness) what one really is. Such a person is indeed a विवेकि *viveki* one who has नित्य अनित्य विवेक *nitya anitya viveka* - a wise person
यदा पश्यः पश्यति *yadā paśyaḥ paśyati* - When such a जीव *jīva* sees, recognizes; recognizes what?



ब्रह्मविद्या Brahma Vidya

पुरुषं ईशं पश्यति *puruṣam īśam paśyati* means आत्मानं पूर्णम् ईशं पश्यति *ātmānam pūrṇam īśam paśyati* - recognizes oneself, The Self I, as पूर्णम् ईशं *pūrṇam īśam* - as the all-inclusive परमेश्वर *parameśvar* Itself, The ONE without a second

रुक्मवर्णम् ईशं पश्यति *rukma-varṇam īśam paśyati* - recognizes oneself, The Self I, as रुक्मवर्णम् ईशं *rukma-varṇam īśam*, as स्वयं ज्योतिस्वरूपं *svayam jyoti svarūpaṁ* ONE whose very nature is Self-effulgence, ज्योतिषां ज्योतिः *jyotiṣāṁ jyotiḥ* - as The Light for all lights in this creation (रुक्मवर्णम् *rukma-varṇam* literally means "golden color" which is the color of the flame without smoke)

कर्तारं ईशं पश्यति *kartāram īśam paśyati* - recognizes oneself, The Self I, as शृष्टिकर्ता *śṛṣṭikartā*, as The ONE who is the cause for this entire creation

ब्रह्मयोनिम् ईशं पश्यति *brahma yonim īśam paśyati* - recognizes oneself, The Self I, as ब्रह्म च योनिम् च *brahma ca yonim ca*, as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma* Itself, also as The ONE who is the cause for हिरण्यगर्भ *hiraṇyagarbha* - the seed for this entire universe, and also as Omniscient, the abode of all forms of knowledge (all that is indicated by the word ब्रह्मयोनिम् *brahmayonim*)

यदा पश्यः पश्यति *yada paśyaḥ paśyati* - When the जीव *jīva* sees Itself, recognizes Itself in the above manner as आत्मानं पूर्णम् ईशं *ātmānam pūrṇam īśam*, रुक्मवर्णम् ईशं *rukma-varṇam īśam*, कर्तारं ईशं *kartāram īśam* and ब्रह्मयोनिम् ईशं *brahmayonim*

तदा *tadā* - then, That जीव *jīva*

विद्वान् भवति *vidvān bhavati* - becomes a विद्वान् *vidvān*, a wise person, a चिवेकि *viveki*. That विद्वान् *vidvān*

पुण्यपापे विधूय *puṇyapāpe vidhūya*, पुण्यपापे दग्ध्वा *puṇyapāpe dagdhvā* - burning up to ashes all of one's पुण्य कर्मसु *puṇya karmasu* and पाप कर्मसु *pāpa karmasu*, by the fire of such wisdom, as Sri Krishna says:

ज्ञानाग्निः सर्वकर्माणि भस्मात् कुरुते *jñānāgniḥ sarvakarmāṇi bhasmāt kurute* (G.4-37)



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

The fire of wisdom reduces सर्वकर्माणि *sarvakarmāṇi* - all actions both पुण्य कर्मसु *puṇya karmas* and पाप कर्मसु *pāpa karmas* to ashes, which means, all actions, even as they are being done, are rendered seedless and rootless. They cannot sprout any further. They cannot produce any action or reaction. That विद्वान् *vidvān*

निरञ्जनः परमं साम्यं उपैति *nirañjanaḥ paramaṁ sāmyaṁ upaiti* - निरञ्जनः *nirañjanaḥ* means निर्लेपः सन् *nirlepaḥ san* - being free from all forms of impurities, being absolutely pure, and being free from all afflictions

परमं *paramaṁ* means Limitless

साम्यं *sāmyaṁ* means समस्त भावं *samasta bhāvaṁ* - being पूर्णम् *pūrṇam*, being all inclusive, ONE without a second

उपैति *upaiti* - reaches

आत्मतया गच्छति *ātmatayā gacchati* - reaches by oneself naturally. Therefore,

तदा विद्वान् पुण्यपापे विधूय *tadā vidvān puṇyapāpe vidhūya*, निरञ्जनः परमं

साम्यं उपैति *nirañjanaḥ paramaṁ sāmyaṁ upaiti* - When the जीव *jīva* recognizes oneself as आत्मानं पूर्णम् ईशं *ātmānaṁ pūrṇam īśaṁ*, as परमेश्वर

parameśvar Itself, then, the जीव *jīva* becomes a विद्वान् *vidvān* - a wise person,

burning all of one's पुण्य कर्मसु *puṇya karmas* and पाप कर्मसु *pāpa karmas* to ashes by the fire of wisdom, and thus being free from all forms of impurities, being totally pure in one's

अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* - परमं साम्यं उपैति *paramaṁ sāmyaṁ upaiti* - naturally reaches The Limitless all-inclusive आत्मा *ātmā*

I, already in oneself, and thus gains for oneself, ONE'S true Self I Itself. There is no longer any isolation of जीव *jīva* I and आत्मा *ātmā* I, and the विद्वान् *vidvān* now

enjoys the identity of जीवात्मा *jīvātmā* and परमात्मा *paramātmā* as आनन्दरूपं *ānandarūpaṁ* - Absolute Supreme Happiness.

Talking about That विद्वान् *vidvān* - the wise person again, the Upanishad continues:

47. प्राणो हि एषः यः सर्वभूतैः विभाति

prāṇo hi eṣaḥ yaḥ sarvabhūtaiḥ vibhāti

विजानन् विद्वान् भवते न अतिवादी ।

vijānan vidvān bhavate na ativādī ।

आत्म क्रीडः आत्मरतिः

ātma krīḍaḥ ātma ratih



ब्रह्मविद्या Brahma Vidya

क्रियावान् एषः ब्रह्मविदां वरिष्ठः ॥ 3 - 1 - 4
kriyāvān eṣaḥ brahmavidāṁ variṣṭhaḥ ॥

The Upanishad is now talking about a जीव *jīva* - a person who has matured into a विद्वान् *vidvān* by virtue of one's Self-recognition.

यः एषः प्राणः हि सर्वभूतैः विभाति *yaḥ eṣaḥ prāṇaḥ hi sarvabhūtaiḥ vibhāti*

प्राणः *prāṇaḥ* refers to प्राणस्य प्राणः *prāṇasya prāṇaḥ* - the प्राण *prāṇa* of प्राण *prāṇa*. As the केनोपनिषत् *kenopaniṣat* says:

यत् प्राणेन न प्रणिति *yat prāṇena na praṇiti*, येन प्राणः प्रणीयते तदेव ब्रह्म त्वं विद्धि *yena prāṇaḥ praṇīyate tadeva brahma tvaṁ viddhi* - That which is not sustained by प्राण *prāṇa*, but That by which प्राण *prāṇa* is sustained, That is indeed The ब्रह्मन् *brahman*, The आत्मा *ātmā*, The परमेश्वर *parameśvar*.

यः एषः प्राणः *yaḥ eṣaḥ prāṇaḥ* - यः एषः विद्वान् जीव प्राणः *yaḥ eṣaḥ vidvān jīva prāṇaḥ* - The person, the विद्वान् *vidvān* who recognizes the true identity of oneself as The ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self I as रुक्मवर्णम् पुरुषं ईशं कर्तारं ब्रह्मयोनिम् *rukma-varṇam puruṣaṁ īśaṁ kartāraṁ brahmayonim*, as परमेश्वर *parameśvar* Itself as indicated in the last verse, That person, That विद्वान् *vidvān* हि *hi* - indeed

सर्वभूतैः विभाति *sarvabhūtaiḥ vibhāti* - सर्वभूतैः विशिष्ट आत्मा सन् *sarvabhūtaiḥ viśiṣṭa ātmā san* - सर्वभूतस्थ आत्मा सन् विभाति *sarvabhūtaṣṭha ātmā san vibhāti* - That विद्वान् विभाति विविधं दीप्यते *vidvān vibhāti vividham dīpyate* shines in a manifold manner, shines in the form of this manifold creation, as said earlier (मु *mu* 2 - 2 -10)

तमेव भान्तं अनुभाति सर्वम् *tameva bhāntaṁ anubhāti sarvam*, तस्य भासा सर्वम् इदं विभाति *tasya bhāsā sarvam idaṁ vibhāti* - because of That Self-shining आत्मा *ātmā* already everywhere in oneself, all that exist in this creation shine as they do. That विद्वान् *vidvān*



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

सर्वभूतैः विभाति *sarvabhūtaiḥ vibhāti* - all the various beings which exist in this creation, such as the आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ*, पृथिवी *pṛthivī* - all those five great elements, all of them constitute विशिष्ट आत्मा *viśiṣṭa ātmā* - the सर्वभूतस्थ आत्मा *sarvabhūtastha ātmā* - the all-pervading आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*. Therefore, That विद्वान् *vidvān*, सर्वभूतस्थः सन् विभाति *sarva bhūtasthah san vibhāti*, abiding in all beings as The आत्मा *ātmā*, The परमेश्वर *parameśvar* already in oneself, विभाति *vibhāti* shines independently by Itself.

That means the आत्मा *ātmā* in one's उपाधि *upādhi* - body vehicle, is not an isolated आत्मा *ātmā*, is not isolated from anything in this creation. While every being that exists in this creation depends for its very existence on आत्मा *ātmā*, The आत्मा *ātmā* Itself exists independent of everything else in this creation.

Thus एषः जीव आत्मा *eṣaḥ jīva ātmā* - The जीवात्मा *jīvātmā* in the body of this Self-recognized विद्वान् *vidvān* exists as सर्वभूतात्म भूतात्मा *sarvabhūtātma bhūtātmā* (as Sri Krishna says (G 5 - 7)).

The जीव *jīva*, the person, The विद्वान् *vidvān*, now naturally realizes "The Self in myself is indeed The Self of every self there is". That realization is indeed Self-realization. When that happens, कुर्वन्नपि न लिप्यते *kurvannapi na lipyate* (G 5 - 7) even while performing actions, the person is not touched by, tainted by, or affected by any action. That is what is communicated here.

विजानन् विद्वान् भवते (भवति) न अतिवादी *vijānan vidvān bhavate (bhavati) na ativādi*

जानन् *jānan* means knowing

आत्मतया जानन् *ātmatayā jānan* is विजानन् *vijānan* - knowing as Oneself Itself. Therefore तं आत्मानं आत्मतया जानन् विजानन् *taṁ ātmānaṁ ātmatayā jānan vijānan* - Knowing That आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* as ONESELF Itself

विद्वान् न अतिवादि भवति *vidvān na ativādi bhavati* - The Self-recognized विद्वान् *vidvān* does not become an अतिवादि *ativādi* - the one who makes tall claims for oneself. The person who recognizes that The Self in Myself is indeed The Self in every



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

self - अयं आत्मा अहं अस्मि *ayam ātmā ahaṁ asmi*, The आत्मा *ātmā*, The I the Upanishad unfolds, is indeed myself. ब्रह्मैवाहं अस्मि *brahmaivāhaṁ asmi* - The ब्रह्मन् *brahman*, the Upanishad unfolds as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* is indeed Myself. "I am indeed परमेश्वर *parameśvar* Itself" if a विद्वान् *vidvān* talks like that, that person is not blabbering, that person is telling the truth, just like what Brigu does on gaining Self-realization.

अहमन्न महमन्न महमन्नम्
ahamanna mahamanna mahamannam
अहमन्नादो अहमन्नादो अहमन्नादः
ahamannādo ahamannādo ahamannādaḥ etc.

On the other hand, there are indeed some misguided people, with असुर स्वभाव *asura svabhāva*, who entertain the notion " ईश्वरोहं *īśvarohaṁ* - I am परमेश्वर *parameśvar*, therefore I do whatever I want" etc. About such people, Sri Krishna talks in Chapter 16 of भगवत् गीता *bhagavat gītā* which we will see a little later.

By recognizing oneself as परमेश्वर *parameśvar* Itself, a विद्वान् *vidvān* does not become an अतिवादि *ativādi* - one who talks too much. On the other hand, what does a विद्वान् *vidvān* become?

आत्मक्रीडः आत्मरतिः क्रियावान् भवति *ātmakrīḍaḥ ātmartiḥ kriyāvān bhavati* - Such a विद्वान् *vidvān* becomes आत्मक्रीडः *ātmakrīḍaḥ* as well as आत्मरतिः *ātmartiḥ* - the ONE who enjoys ब्रह्मानन्दं *brahmānandaṁ*. Being the सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūpa brahman* Itself, both outside of oneself as well as inside of oneself; and also क्रियावान् *kriyāvān* the विद्वान् *vidvān* remains totally fulfilled in all of one's previous efforts with respect to the pursuits of ज्ञानं *jñānaṁ* - उपनिषत् *upaniṣat* Knowledge, ध्यानं *dhyānaṁ* ईश्वर ध्यानं *īśvara dhyānaṁ*, ईश्वर ईक्षणं *īśvara ikṣaṇaṁ* and ईश्वर आराधनं *īśvara ārādhanam*, and also वैराग्यं *vairagyaṁ* - total dispassion for कर्मफल *karmaphala* - results of actions.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Such a विद्वान् *vidvān* is naturally a ज्ञानी *jñānī* and highest among ईश्वर भक्तसु *īśvara bhaktas* (G 7 - 17), Such ईश्वर भक्तसु *īśvara bhaktas* spend the rest of their worldly life, in the words of Sri Krishna (G 10 - 9):

मच्चित्ता मदगतप्राणा बोधयन्तः परस्परम् ।
maccittā madgataprāṇā bodhayantaḥ parasparam ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥
kathayantasca mām nityam tuṣyanti ca ramanti ca ॥

Their mind and बुद्धि *buddhi* are always in परमेश्वर *parameśvar* ध्यानं *dhyānam*. Their organs of perception and action are always flowing towards and merging into the ocean of परमेश्वर *parameśvar*, already in themselves. Their actions are dedicated to the welfare of the entire world. They love to sing, to teach and to listen more and more on the glories of परमेश्वर *parameśvar*. When they talk to other people, the topic of conversation is always about the glories of परमेश्वर *parameśvar* only. So being and so doing, तुष्यन्ति च रमन्ति च *tuṣyanti ca ramanti ca* - they enjoy themselves both outside of oneself as well as inside of oneself. विद्वान् ब्रह्मविदां वरिष्ठः *eṣaḥ vidvān brahmavidām varīṣṭhaḥ* Being so and doing so, such a विद्वान् *vidvān* - a self-recognized person, is the most exalted among those in the total pursuit of ब्रह्मज्ञानं *brahma jñānam*

ब्रह्मवित् *brahmavit* - The knower of ब्रह्मन् *brahman*, being ब्रह्मन् *brahman* itself, such a विद्वान् *vidvān* is ब्रह्मन् *brahman* itself, is परमेश्वर *parameśvar* itself. Consequently, such a विद्वान् *vidvān* is the most exalted among all manifestations of परमेश्वर *parameśvar* in this entire creation.

Having said that, the Upanishad now talks about some of the pre-required values and spiritual practices that a person must necessarily cultivate in full measure, in order for one to be able to become such a विद्वान् *vidvān* - a totally fulfilled person in life. The Upanishad says:

48. सत्येन लभ्यः तपसा हि एष आत्मा
satyena labhyaḥ tapasā hi eṣa ātmā
सम्यक् ज्ञानेन ब्रह्मचर्येण नित्यं ।
samyak jñānena brahmacaryeṇa nityam ।



ब्रह्मविद्या Brahma Vidya

अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो

antaḥ śarīre jyotirmayo hi śubhro

यं पश्यन्ति यतयः क्षीणदोषाः ॥

3 - 1 - 5

yam paśyanti yatayaḥ kṣīṇadoṣāḥ ॥

एष आत्मा लभ्यः *eṣa ātmā labhyaḥ*

एष आत्मा *eṣa ātmā* - This आत्मा *ātmā* - उक्त लक्षण आत्मा *ukata lakṣaṇa ātmā*, The आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, about which the Upanishad has been talking about all along - This आत्मा लभ्यः *ātmā labhyaḥ* has to be gained, has to be recognized, has to be reached. One must first of all, set That as one's overriding पुरुषार्थ *puruṣārtha* - as one's overriding goal of life. Before one can do so, one must first be convinced that आत्मा अस्ति *ātmā asti* - "आत्मा *ātmā* does exist" and then follow the Upanishad teachings in full, until one finally recognizes आत्मा अस्मि *ātmā asmi*" That आत्मा *ātmā* I am" (6-13). Between आत्मा अस्ति *ātmā asti* and आत्मा अस्मि *ātmā asmi*, there is a long distance, for most people.

First, how is one convinced that आत्मा अस्ति *ātmā asti* - आत्मा *ātmā* - does exist? From all that we have seen thus far in the Upanishads, it is clear that आत्मा *ātmā* - The परमेश्वर *parameśvar*, as an entity, must exist. Otherwise all that we see in this amazing creation cannot exist as they are. Further, as the Upanishad has already pointed out (मु *mu* 1-2-12)

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः

parikṣya lokān karmacitān brāhmaṇaḥ

निर्वेदं आयात् नास्ति अकृतः कृतेन ।

nirvedam āyāt nāsti akṛtaḥ kṛtena ।

Analyzing all of one's worldly experiences resulting from one's actions, a mature person who is ripe for waking up, gains a realization of the essential powerlessness of actions, to provide everlasting happiness - Total Fulfillment in life

नास्ति अकृतः कृतेन *nāsti akṛtaḥ kṛtena* - if there is a Being with unlimited powers, That Being is not a created Being at all.

अकृतः *akṛtaḥ* - The Unlimited Uncreated Being



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

कृतेन न अस्ति *kr̥tena na asti* - cannot be produced by any action. That means, That Unlimited Uncreated Being must be Eternal in existence.

One comes to the same realization from the words of the कठोपनिषत् *kāthopaniṣat* (कठ *kāṭha* 2-10)

न हि अध्रुवैः प्राप्यते हि ध्रुवं तत् ॥

na hi adhruvaiḥ prāpyate hi dhruvaṁ tat |

अध्रुवैः *adhruvaiḥ* means अनित्यैः *anityaiḥ* - through means which are transient in nature

तत् ध्रुवं *tat dhruvaṁ* - That which is Eternal, That आत्मा *ātmā*, The परमेश्वर *parameśvar*

न हि प्राप्यते *na hi prāpyate* - certainly cannot be gained, cannot be reached

That which is Eternal cannot be gained, cannot be reached through that which is transient. That which is Infinite cannot be gained through the multiplication of the finite. That which is timeless cannot be reached through an endless extension of time. That which is unconditioned cannot be gained by an indefinite stretching of the conditioned. Therefore, both on the basis of the common sense experience in daily life, and also on the basis of the convincing words of the Upanishads, it is absolutely clear that आत्मा अस्ति *ātmā asti* - आत्मा *ātmā*, The परमेश्वर *parameśvar* does exist, and It cannot be gained or reached by any कर्म *karma* whatsoever, because every कर्म *karma* is limited and transient in nature.

Then how can one gain आत्मा *ātmā* - reach आत्मा *ātmā*? The Upanishad says:

एषः आत्मा सम्यक् ज्ञानेन लभ्यः *eṣaḥ ātmā samyak jñānena labhyaḥ* - This Unlimited, Uncreated, Eternal आत्मा *ātmā*, The परमेश्वर *parameśvar*, can be gained, can be reached through सम्यक् ज्ञानं *samyak jñānam*. सम्यक् ज्ञानं *samyak jñānam* has two meanings:

As the means for gaining आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge, सम्यक् ज्ञानं *samyak jñānam* means अपरोक्ष ज्ञानं *aparokṣa jñānaṁ* - clear, direct and immediate knowledge gained through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ* of Upanishad knowledge, leading to the ultimate recognition:



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

- ब्रह्मैवाहं अस्मि *brahmaivāham asmi* - I am indeed ब्रह्मन् *brahman*
- अयं आत्मा ब्रह्म *ayam ātmā brahma* - The Self I in myself is ब्रह्मन् *brahman* Itself

That is one meaning.

- ◇ As ज्ञानसाधन ज्ञानं *jñānasādhana jñānam*, as the means helpful for gaining आत्म ज्ञानं *ātma jñānam* - Self-knowledge सम्यक् ज्ञानं *samyak jñānam* means सम्यक् आत्मविचारं *samyak ātmavicāram* - proper enquiry on the true nature of आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* - leading to That परमपुरुषार्थ *parama puruṣārtha* - overriding Goal of Life.

As Sri Krishna says: (G 15-4)

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

tataḥ padaṁ tatparimārgitavyaṁ yasmingatā na nivartanti bhūyaḥ ।

ततः पदं *tataḥ padaṁ* - That Ultimate Goal of Life, That वैष्णवं परमं पदं *vaiṣṇavaṁ paramaṁ padaṁ* - That Abode of all-pervading परमेश्वर *parameśvar*, already in oneself, should be enquired into properly, seeking clear recognition of That ब्रह्मन् *brahman*. The Destination about which one needs to enquire is तत् पदं *tat padaṁ* - That ब्रह्मन् *brahman*, reaching which one becomes ONE with That ब्रह्मन् *brahman* Itself and never has to return to संसार through rebirth. It is तत् पदं *tat padaṁ* - That Destination about which one should enquire properly. Properly means in the words of Sri Krishna:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया *tadviddhi praṇipātena paripraśnena sevayā*
(G 4-34) The mode of enquiry is three fold:

प्रणिपातनं परिप्रश्नं सेवनं *praṇipātanam paripraśnam sevanam*

प्रणिपातनं *praṇipātanam* is diligent study of Upanishad teachings with humility, dedication and unqualified श्रद्धा *śraddha*.

परिप्रश्नं *paripraśnam* is reflecting on the content of the Upanishad teachings through repeated questioning of one's own understanding and



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

सेवनं *sevanam* is doing every कर्म *karma* as ईश्वर कैङ्कर्य कर्म *īśvara kainkarya karma* - service to परमेश्वर *parameśvar* with कर्मयोग बुद्धि *karmayoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*

But, even to become fit for undertaking such an enquiry, one must have cultivated, in full measure, some pre-required qualifications and they are with respect to सत्यं *satyaṁ*, तपस् *tapas* and ब्रह्मचर्यम् *brahmacaryam*. We will talk about these qualifications next time.