



कठोपनिषत्
Katopanishad
Section 3
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यच्छेत् वाङ् मनसो प्राज्ञः, तत् यच्छेत् ज्ञान आत्मनि ।

yaccheat vāṅ manasī prājñaḥ, tat yacchet jñāna ātmani ।

ज्ञानं आत्मनि महति नियच्छेत्, तत् यच्छेत् शान्त आत्मनि ॥

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jñānaṁ ātmani mahati nayacchet, tat yacchet śānta ātmani ॥

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

uttiṣṭhata jāgrata prāpya varān nibodhata ।

क्षुरस्य धारा निशिता दुरत्यया, दुर्गं पतस्तत् कवयो वदन्ति ॥

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kṣursya dhārā niśitā duratyayā, durgam patastat kavayo vadanti ॥

As we saw last time, if a जीव *jīva* - an individual person is endowed with विवेक विज्ञान बुद्धि *viveka vijñāna buddhi* and also अतिसूक्ष्म बुद्धि *atisūkṣma buddhi* - a बुद्धि *buddhi* capable of recognizing what is real and what is unreal, and also a बुद्धि *buddhi* cultivated enough to recognize utmost subtlety in all existence, such a बुद्धि *buddhi*, in its spiritual journey within oneself to reach for the TOP, can reach, can recognize The आत्मा *ātmā* "I" one's innermost self - The प्रत्यग आत्मा *pratyaga ātmā* "I", as विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* - as the all-pervading परब्रह्मन् *para brahman*, the परमेश्वर *parameśvar*, the अन्तरयामी अमृत आत्मा *antaryāmī amṛta ātmaa* - the indwelling immortal Self in oneself, by oneself, as oneself.

Such reaching, such recognition of one's innermost self - The आत्मा *ātmā* "I", takes place through the following successive steps of recognition.

- ✓ Starting with one's सूक्ष्म इन्द्रियाः *sūkṣma indrayās* - subtle sense organs, the बुद्धि *buddhi* first recognizes the corresponding इन्द्रिय विषयाः *indriya viṣayās* - the sense objects, as more subtle, more interior and hence inner to the respective sense organs.
- ✓ Then the बुद्धि *buddhi* recognizes मनः *manaḥ* - the mind, as even more subtle, more interior, and hence inner to all the sense objects.



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- ✓ Then the बुद्धि *buddhi* recognizes itself, the बुद्धि *buddhi* itself, as even more subtle, more interior, and hence inner to मनः *manah* - the mind.
- ✓ Then the बुद्धि *buddhi* recognizes हिरण्यगर्भ *hiraṇyagarbha* - which is the जीव *jīva* of the entire creation, as even more subtle, more interior, and hence inner to the बुद्धि *buddhi* of all individual जीव *jīvas* in the entire creation.
- ✓ Then the बुद्धि *buddhi* recognizes माया *māyā* - which is the inherent power of ब्रह्मन् *brahman*, and the immediate cause for the birth of हिरण्यगर्भ *hiraṇyagarbha* as even more subtle, more interior, and hence inner to the हिरण्यगर्भ *hiraṇyagarbha*
- ✓ Finally, the बुद्धि *buddhi* recognizes पुरुष *puruṣa*, The पुरुषोत्तम *puruṣottam*, The परमेश्वर *parameśvar*, The परब्रह्मन् *para brahman*, The सत्यं ज्ञानं अनन्तं ब्रह्मन् *satyaṁ jñānaṁ anantaṁ brahman*, as the most subtle, most interior and hence the innermost self of oneself and the self of the entire creation.

The बुद्धि *buddhi* also recognizes that there is nothing more subtle, more interior and inner to that पुरुष *puruṣa* which exists as प्रज्ञानघनं *prajñāna ghanam* - a mass of infinite self effulgent, all-inclusive Pure Consciousness.

That पुरुष *puruṣa* is the प्रत्यग आत्मा *pratyaga ātmā* - the innermost self in oneself, and in every self, everywhere in this entire creation. That पुरुष *puruṣa*, that प्रत्यग आत्मा *pratyaga ātmā* is अध्वनः पारं *adhvanaḥ pāraṁ* - beyond संसार गति, beyond the road of transient realities. That पुरुष *puruṣa*, that प्रत्यग आत्मा *pratyaga ātmā* is विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* - the abode of all-pervading महा विष्णु *mahā viṣṇu* - the परमेश्वर *parameśvar* - the परब्रह्मन् *para brahman* - the आत्मा *ātmā* "I", सा काष्ठा *sā kāṣṭhā* - the destination of one's spiritual journey within oneself, सा परा गतिः *sā parā gatih* - the supreme goal to be reached by the जीव *jīva* in every physical body.

That truth of आत्मा *ātmā* "I" being universal, it can be recognized by सूक्ष्म दर्शिभिः *sūkṣma darśibhiḥ* - by people who are endowed with बुद्धि *buddhi* that is cultivated, sharp and powerful enough to penetrate the layers of subtlety all the way through to reach the utmost subtlety of Absolute Reality of oneself, by oneself.



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Having unfolded that sequence of knowledge involved in the recognition of the आत्मा *ātmā* "I", the Upanishad now points out the practical means by which a qualified person can reach, can recognize आत्मा *ātmā* "I" in oneself, by oneself, as oneself, through a life of contemplation on आत्मा *ātmā* "I" through अध्यात्म योग *adhyātma yoga*.

अध्यात्म योग *adhyātma yoga* is a process of constant endeavour for self-discovery - discovery of oneself as what the Upanishad says, **one really is**. The Upanishad says:

तत् त्वं असि *tat tvam asi* - That सर्वात्मक परं ब्रह्म *savātmaka param brahma* you are. अध्वनः पारं *adhvanaḥ pāram* - you are. You are already beyond the shores of संसार गति *samsāra gati* - the everchanging appearances of this transient world.

विष्णोः परमं पदं *viṣṇoḥ paramam padam* - you are the abode of the all-pervading, all-inclusive, ever-existent, परं ब्रह्मन् *param brahman*, परमेश्वर *parameśvar* already in you. That is your true self, your प्रत्यग आत्मा *pratyaga ātmā* - the innermost self - the आत्मा *ātmā* "I" in yourself. The practical means to reach, to recognize That आत्मा *ātmā* "I" in yourself is अध्यात्म योग *adhyātma yoga*.

For the pursuit of अध्यात्म योग *adhyātma yoga*, one must first be a प्राज्ञः *prājñah* - a विवेकि *viveki* - a wise person, one who has विवेक विज्ञान वैराग्य बुद्धि *vivek vijñāna vairāgya buddhi*, one who has आत्म-अनात्म ज्ञानं *ātma-anātma jñānam* - one who has a clear knowledge of what is आत्मा *ātmā* and what is not आत्मा *ātmā*. One who has a firmly cultivated पूर्ण ज्ञानं *pūrṇa jñānam* - totality of knowledge. One who has cultivated the ability to recognize increasing orders of subtlety both in the world outside of oneself and in the world within oneself. *ātma-anātma jñānam*

The very fact that one is a प्राज्ञः *prājñah* means one is really committed to the pursuit of one's own self-discovery. For such a प्राज्ञः *prājñah* - a wise person, the Upanishad now points out the process of self-discovery in the following words.

यच्छेत् वाङ् मनसी प्राज्ञः, तत् यच्छेत् ज्ञान आत्मनि ।

yacchet vāṅ manasī prājñah, tat yacchet jñān ātmani ।

ज्ञानं आत्मनि महति नियच्छेत्, तत् यच्छेत् शान्त आत्मनि ॥

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jñānam ātmani mahati niyacchet, tat yacchet śānta ātmani ॥



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There are four distinct steps involved here. With reference to each step, the Upanishad uses the word **यच्छेत्** *yacchet* or **नियच्छेत्** *niyacchet*. **यच्छेत्** *yacchet* means resolve. **नियच्छेत्** *niyacchet* means through deliberate efforts resolve. **यच्छेत्** *yacchet* and **नियच्छेत्** are command words of the Upanishad. If one really wants to reach the ultimate goal of life, this is what one must do, namely, **यच्छेत्** *yacchet* - resolve, **नियच्छेत्** *niyacchet* - make all the necessary efforts to resolve what needs to be resolved, and thus uplift yourself.

"Resolve" means what? What is to be resolved into what? Since every effect is only a particular manifestation of its cause or its source, "resolve" means merging the effect into its cause or its source. Such resolving is only by analysis, understanding and recognition by one's **बुद्धि** *buddhi*, and it always involves both negation and upliftment.

In the context here, one must resolve one's "I" notion from something which is an effect into something which is the immediate cause or the immediate source of that effect. The cause or the source involved is naturally more subtle, more pervasive, more immense, more interior and therefore becomes the inner self of the effect to be resolved.

The Upanishad says:

यच्छेत् वाङ् मनसी प्राज्ञः *yacchet vān manasī prājñah* - Let the **प्राज्ञः** *prājñah* - wise person, a **विवेकि** *viveki* resolve one's "I" notion from one's **वाक्** *vāk* speech into one's **मनसी** *manasī* - mind. This is the first step. Let the wise person resolve one's "I" notion from one's speech to one's mind.

वाक् *vāk* - speech stands for both the organ of speech and the action of speech. Thus **वाक्** *vāk* is **उपलक्षण** *upalakṣaṇa* - an illustration representing all **इन्द्रियाः** *indrayās* - organs of perception and action, and all **इन्द्रिय विषयाः** *indrayā viṣayās* - sense objects, which means **वाक्** *vāk* represents all of one's names, forms, attributes, actions, possessions, accomplishments, etc.

In one's spiritual journey deep within oneself, in order to reach the top, the supreme within oneself, namely the **प्रत्यग आत्मा** *pratyaga ātmā* - the innermost self within oneself, the Upanishad says, the first step is

प्राज्ञः वाङ् मनसी यच्छेत् *prājñah vān manasī yacchet* - Let the wise person resolve and uplift one's "I" notion from one's names, forms, attributes, actions, possessions and accomplishments into one's mind. "Uplift" means "totally uplift", and



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that means totally negate. Let the wise person recognize clearly without any doubt or hesitation that

- ✓ I am not my names
- ✓ I am not my forms
- ✓ I am not any of my attributes
- ✓ I am not my actions
- ✓ I am not my possessions
- ✓ I am not my accomplishments

All my names, forms, attributes, etc. are only for the roles I am blessed to play in my outside world. They have nothing to do with the true nature of "I" myself. Then who am I? I am my mind, because it is my mind that is the source of my "I" notion in my names, forms, attributes, actions, possessions and accomplishments.

That is the first step in one's journey within oneself. Can anyone reach this first step? One has to try and find out for oneself. Having reached the first step, then the Upanishad says: *tat yacchet*

तत् यच्छेत् ज्ञान आत्मनि *tat yacchet jñāna ātmani* - Let the wise person resolve, uplift तत् *tat* - That "I" notion from the mind into ज्ञान आत्मनि *jñāna ātmani*, means प्रकाश रूप बुद्धि *prakāśa rūpa buddhi* - the बुद्धि *buddhi* one is aware of, and that is one's intellect. Let the wise person uplift the "I" notion in one's mind into one's बुद्धि *buddhi* - intellect, which means, let the wise person recognize clearly, without any doubt or hesitation, that "I am not my mind". Then who am I? I am my बुद्धि *buddhi* - intellect, because it is my intellect which is the master of my mind. The kingdom of my बुद्धि *buddhi* - intellect pervades my mind, all my इन्द्रिय विषयाः *indriya viṣayās* and all my इन्द्रियाः *indriyas* - all my sense objects and sense organs.

Therefore, I am my बुद्धि *buddhi* - intellect, which means "I am not my names, forms, attributes, actions, possessions, accomplishments or my mind. I am my बुद्धि *buddhi* - my intellect. Now one's intellect is the abode of one's अहंकार *ahaṅkāra* - Ego "I". therefore, "I am my intellect" means "I am my अहंकार *ahaṅkāra* - ego "I", which means I fully entertain the notion that I am the कर्ता *kartā* and भोक्ता *bhokta* - I am the doer of all my कर्म *karma*s and the enjoyer of all my कर्मफल *karma phalas*.

Such recognition of oneself, one's I-notion in one's अहंकार *ahaṅkāra* - Ego, is the second step in one's spiritual journey within oneself. We must clearly understand what



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is involved in these steps of analysis, resolving and uplifting process, is total negation, not qualified negation. For example, if one thinks "Yes, I certainly have my I-notion in my बुद्धि *buddhi*, in my intellect, and at the same time I also have my I-notion in my mind, in my names, forms, attributes, actions, possessions, accomplishments, etc., then that is not total negation. That is not upliftment at all. That is what यच्छेत् *yacchet* means in the Upanishad.

In अध्यात्म योग *adhyātma yoga*, there should be continuous, unidirectional propulsion of one's बुद्धि *buddhi* towards आत्मा *ātmā* "I", towards परमेश्वर *parmeśvar* within oneself. At this second step of अध्यात्म योग *adhyātma yoga* - being in total negation of one's I-notion in one's mind, all of one's sense objects and sense organs, one's बुद्धि *buddhi* recognizes one's intellect just as a bundle of अहंकार *ahaṅkāra* - ego "I" only.

Therefore, even reaching this second step in अध्यात्म योग *adhyātma yoga* may not be as easy as it may appear, especially because there is always some confusion in one's notions about one's mind and one's intellect in daily life. However, it is only common knowledge that every ordinary person exhibits, now and then, plenty of ego in one's worldly transactions, and hence it is certainly possible for one to reach the second step in अध्यात्म योग *adhyātma yoga*. For the one who has reached this second step in the continuing process of total negation and self-upliftment, the Upanishad says:

ज्ञानं आत्मनि महति नियच्छेत् *jñānaṁ ātmani mahati niyacchet*

ज्ञानं महति आत्मनि नियच्छेत् *jñānaṁ mahati ātmani niyacchet* - ज्ञानं *jñānaṁ* here means one's अहंकार बुद्धि *ahaṅkāra buddhi* Ego – I

महति आत्मनि *mahati ātmani* - in the great आत्मा *ātmā*, The प्रथमजा *prathamajā* the first-born of ब्रह्म काम *brahma kām* which means the हिरण्यगर्भ *hiraṇyagarbha* – the pure जीव of the entire creation, which has ब्रह्म लक्षणं *brahma lakṣaṇam*, which means it has no अहंकार *ahaṅkāra*.

नियच्छेत् *niyacchet* – resolve, uplift through the necessary efforts for such upliftment.

Therefore ज्ञानं महति आत्मनि नियच्छेत् *jñānaṁ mahati ātmani niyacchet* means let the wise person resolve, uplift through the necessary efforts one's I-notion from one's अहंकार बुद्धि *ahaṅkāra buddhi* – Ego-I into the अहंकार *ahaṅkāra*-free हिरण्यगर्भ *hiraṇyagarbha*, which means, let the wise person realize clearly without any doubt or



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hesitation that “I am not my अहंकार बुद्धि *ahaṅkāra buddhi*; I am not my Ego I. Then who am I. I am हिरण्यगर्भ *hiraṇyagarbha* – I am the pure जीव *jīva* of this entire creation. I no longer have any individuality of my own. I am indistinguishably one with this entire creation”.

Thus, totally negating one’s individuality and uplifting one’s I-notion from one’s अहंकार बुद्धि *ahaṅkāra buddhi* – Ego “I” to the हिरण्यगर्भ *hiraṇyagarbha* – the pure जीव *jīva* of this entire creation is the third and the most difficult step in one’s spiritual journey within oneself. That is why the Upanishad uses the word नियच्छेत् *niyacchet* for this step of resolving one’s I-notion in one’s बुद्धि *buddhi*, अहंकार बुद्धि *ahaṅkāra buddhi*.

This is indeed the most difficult step because uplifting one’s “I” notion from one’s अहंकार बुद्धि *ahaṅkāra buddhi* involves totally giving up one’s ego and hence one’s individuality to become indistinguishably one with the entire creation. How can one give up one’s ego? It is here that all the teachings of the entire भगवत् गीता *bhagvat gītā* come into the picture.

अहंकार *ahaṅkāra* – ego cannot be given up by one’s will. If I say I give up my ego, I am only confirming my ego. Ego has to disappear naturally by itself. That is possible only through कर्म योग *karma yoga*, ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*, all of which require, as we have learnt from भगवत् गीता *bhagvat gītā*, extraordinary efforts, discipline and a profound change in attitude in one’s everyday life.

When अहंकार *ahaṅkāra* totally vanishes from one’s बुद्धि *buddhi*, one is as pure as हिरण्यगर्भ *hiraṇyagarbha*, which means ब्रह्मन् *brahman* is within the reach of one’s sight, and there is nothing to obstruct the vision of परमेश्वर *parmeśvar*, the vision of आत्मा *ātmā* “I” in oneself. When one has reached that stage, the third step, the Upanishad says:

तत् यच्छेत् ज्ञान आत्मनि *tat yacchet jñāna ātmani* – Now, let the wise person तत् यच्छेत् *tat yacchet* – resolve, uplift, one’s I-notion from one’s हिरण्यगर्भ बुद्धि *hiraṇyagarbha buddhi* to the शान्त आत्मा *śānta ātmā* – the सत् स्वरूप *sat*



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svarūp, चित् स्वरूप *cit svarūp*, आनन्द स्वरूप *ānand svarūp*, पूर्ण पुरुष *pūrṇa puruṣ* – the आत्मा *ātmā* “I” – the Innermost Self already in oneself. That is the fourth and final step in one’s spiritual journey within oneself.

The आत्मा *ātmā* “I” cannot be resolved any further. Therefore it is प्रत्यग आत्मा *pratyaga ātmā* – the innermost self in oneself. It is सर्वान्तर आत्मा *sarvāntara ātmā* – the innermost self of all beings in हिरण्यगर्भ *hiranyagarbha* – the entire creation. It is सर्वेषां बुद्धि *sarveṣāṃ buddhi*, प्रत्यय सूक्ष्म भूत शुद्ध चैतन्य अविक्रिय आत्मा *pratyaya sūkṣma bhūta śuddha caitanya avakriya ātmā*.

The आत्मा *ātmā* “I” is the witness of the totality of all forms of knowledge, thought, etc. in all the बुद्धि *buddhis* of all beings in this creation, and it is in the form of infinite, all-inclusive, ever-existent, unchanging pure consciousness. The आत्मा *ātmā* “I” is the अन्तर्यामी अमृत आत्मा *antaryāmī amṛta ātmā* – the indwelling immortal self of all beings, and it is विष्णोः परमं पदं *viṣṇoḥ paramaṃ padaṃ* – the abode of the all-pervading महा विष्णु *mahā viṣṇu* – the परमेश्वर *parmeśvar*, the परब्रह्मन् *para brahman*, and It is:

सा काष्ठा सा परा गतिः *sā kāṣṭhā sā parā gati* – It is the innermost reach, the ultimate destination of all beings in this creation.

Thus, one’s spiritual journey within oneself is now complete and fulfilled. That is the अध्यात्म योग *adhyātma yoga*– a life of contemplation through कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, भक्ति योग *bhakti yoga* and ज्ञान योग *jñāna yoga*.

Now how does हिरण्यगर्भ *hiranyagarbha* – I in step 3 is resolved into आत्मा *ātmā* in step 4?

Reaching step 3, there is no further obstruction to the vision of आत्मा *ātmā* “I” in one’s बुद्धि *buddhi*, which is now as pure as हिरण्यगर्भ *hiranyagarbha*. Consequently, the process of uplifting हिरण्यगर्भ *hiranyagarbha* “I” into आत्मा *ātmā* “I” takes place through ज्ञान निष्ठा *jñāna niṣṭhā* – by the very grace of परमेश्वर *parmeśvar*, already in oneself, as Sri Krishna says:



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भक्त्या मां अभिजानाति, यावान् यश्चास्मि तत्त्वतः ।

bhaktyā māṁ abhijānāti, yāvān yaścāsmi tatvataḥ ।

ततो मां तत्त्वतो ज्ञात्वा, विशते तदनन्तरं ॥ 18-55

tato māṁ tattvato jñātvā, vaśate tadanantaram ॥

The person who has progressed thus far in ज्ञाननिष्ठा *jñāna niṣṭhā*, recognizes परमेश्वर *parmeśvar* clearly, totally and directly, both in oneself and in every being as the ONE all-pervading, all-inclusive, eternal reality of existence in its entirety. Thus knowing ME, the परमेश्वर *parmeśvar* as the पूर्ण पुरुष *pūrṇa puruṣa*, the person enters into ME, the परमेश्वर *parmeśvar*, says Sri Krishna.

Knowing परमेश्वर *parmeśvar* is itself entering into परमेश्वर *parmeśvar*, becoming one with परमेश्वर *parmeśvar* – the आत्मा *ātmā* “I”. Having gained पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*, पूर्ण आत्म ज्ञानं *pūrṇa ātma jñānam* – knowledge of absolute reality in its entirety, one naturally and spontaneously enters into परमेश्वर *parmeśvar* – आत्मा *ātmā* “I” by the very grace of परमेश्वर *parmeśvar*. That is how one’s बुद्धि *buddhi* reaches आत्मा *ātmā* “I” already in oneself. We will see more about ज्ञाननिष्ठा *jñāna niṣṭhā* in Chapter 18 of भगवत् गीता *bhagvat gītā*.

Thus, all the four steps in अध्यात्म योग *adhyātma yoga* are understandable.

We may note here in this four-step process of अध्यात्म योग *adhyātma yoga* that माया *māyā* as such is not involved. That is because in माया *māyā*, everything – this entire creation, is in a state of लय *laya* – dissolution. If one places one’s “I” notion exclusively in माया *māyā*, one will go immediately into the deep-sleep state. On waking up by the force of one’s प्रारब्ध कर्म *prārabdha karmas*, one will have to restart the process all over again, with no opportunity ever to uplift oneself to reach आत्मा *ātmā* “I”. That is why माया *māyā* as such is not involved in the above four-step process of अध्यात्म योग *adhyātma yoga*.

When one successfully uplifts oneself through अध्यात्म योग *adhyātma yoga* and sees and recognizes the indwelling आत्मा *ātmā* “I” in oneself, by oneself, as oneself,



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then what happens? One gains आत्मज्ञानं *ātma jñānam* – Self-knowledge, which means अज्ञानं *ajñānam* – self-ignorance disappears. One recognizes clearly the truth of oneself, the truth of every self, and the truth of the entire creation as परमेश्वर *parmeśvar* itself, and appreciates the Upanishad declaration ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvam*, and thus becomes a ज्ञानी *jñānī* – a person of wisdom.

That means one realizes that all the transient realities of everyday life in this everchanging world – the संसार *saṁsār*, do not in any way belong to him, touch him or affect him. One realizes that all the नाम रूप कर्मसु *nāma rūpa karmasu*, all the names, forms and actions, all the क्रिया कारक फल लक्षणसु *kriyā kāraka phala lakṣaṇasu*, all the attributes of actions, instruments of actions and results of actions, belong only to the world of माया *māyā*, which means they are all मिथ्या *mithyā* – transient appearances which disappear in the wake of सत्यं *satyam* – the Absolute Reality – the ब्रह्मन् *brahman* – the परमेश्वर *parmeśvar* – the आत्मा *ātmā* “I”.

One recognizes the fact that unless one recognizes सत्यं *satyam*, मिथ्या *mithyā* can never be understood. Recognizing सत्यं *satyam*, how does a ज्ञानी *jñānī* deal with मिथ्या *mithyā* in daily life?

A ज्ञानी *jñānī* deals with मिथ्या *mithyā* in daily life in the same way that one deals with मरीचि उदकं *marīci udakam* – mirage water and रज्जु सर्पं *rajju sarpaṁ* – rope serpent. Recognizing mirage, one does not go after the appearance of mirage water. Recognizing rope, one does not run away from, or one is not afraid of the appearance of rope serpent. Similarly for a ज्ञानी *jñānī*, there is really nothing to go after, or run away from, or be afraid of the ever-changing appearances of this world of मिथ्या *mithyā* and माया *māyā*.

When there is nothing to go after or run away from, or be afraid of, one becomes प्रशान्तः *praśāntaḥ*, one's अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* becomes free from sorrow and distress of any kind. One becomes कृतकृत्यः *kṛta kṛtyaḥ* – one has already done all that needs to be done, and thus one becomes a person of total fulfillment in life. Thus,



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स्वरूप दर्शनेन स्वस्थः भवति *svarūp darśanena svasthaḥ bhavati* – by recognizing one's own true nature, one becomes fulfilled. Therefore, one's overriding duty to oneself is to take the steps necessary to see, to recognize the Truth of oneself, to gain आत्मदर्शनं *ātma darśanam* – to gain the ability to see, to recognize the आत्मा *ātmā* "I" in oneself, by oneself, as oneself.

Therefore, out of compassion for the entire humanity, with a loud and commanding voice, the Upanishad calls upon everybody who can listen:

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

uttiṣṭhata jāgrata prāpya varān nibodhata ।

क्षुरस्य धारा निशिता दुरत्यया, दुर्गं पतस्तत् कवयो वदन्ति ॥

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kṣursya dhārā niśitā duratyayā, durgam patastat kavayo vadanti ॥

उत्तिष्ठत जाग्रत *uttiṣṭhata jāgrata*

उत्तिष्ठत *uttiṣṭhata*

– Get up, जाग्रत *jāgrata* wake up. Get up from what? I am already awake and active in this world around me, then what is meant by “get up and wake up”. The Upanishad says, “No, you are not really awake. You are in अज्ञान निद्रा *ajñāna nidrā* – you are blissfully immersed in the slumber of self-ignorance. You are only a dream-walker in this world of मिथ्या *mithyā* – everchanging appearances of माया *māyā*. Therefore, जाग्रत *jāgrata* – wake up from your dream and do what needs to be done to gain आत्मदर्शनं *ātma darśanam* – to gain the ability to see yourself as you really are.

Then what should I do? That we will see next time.