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ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 3
Volume 20

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

uttiṣṭhata jāgrata prāpya varān nibodhata ।

क्षुरस्य धारा निशिता दुरत्यया, दुर्गं पथस्तत् कवयो वदन्ति ॥

3 - 14

kṣursya dhārā niśitā duratyayā, durgam pathastat kavayo vadanti ॥ 3-14

अशब्दं अस्पर्शं अरूपं अव्ययं, तथा अरसं नित्यं अगन्धवत् च यत् ।

aśabdam asparsam arūpam avyayam, tathā arasam nityam agandhavat ca yat ।

अनादि-अनन्तं महतः परं ध्रुवं, निचाय्य तत् मृत्यु मुखात् प्रमुच्यते ॥

3 - 15

anādi-anantaṁ mahataḥ param dhruvam, nicāyya tat mṛtyu mukhāt pramucyate ॥

3 - 15

नाचिकेतं उपाख्यानं, मृत्युप्रोक्तं सनातनं ।

nāciketaṁ upākhyānaṁ, mṛtyuproktaṁ sanātanaṁ ।

उक्त्वा श्रुत्वा च मेधावी, ब्रह्मलोके महीयते ॥

3 - 16

uktvā śrutvā ca medhāvī, brahmaloke mahiyate ॥

3 tt 16

य इमं परमं गुह्यं, श्रावयेत् ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा तत्, आनन्त्याय कल्पते ॥

तत् आनन्त्याय कल्पत इति ।

3 - 17

ya imaṁ paramaṁ guhyaṁ, śrāvayet brahma saṁsadi ।

prayataḥ śrāddhakāle vā tat, ānantyāya kalpate ॥

tat ānantyāya kalpata iti ।

3 - 17

इति तृतीया वल्ली । प्रथमोध्यायः ॥

iti tṛtīyaa valli । prathamodhyāyaḥ ॥



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As we saw last time, one gains Total Fulfillment in life only through आत्मज्ञानं *ātma jñānaṁ* – आत्म दर्शनं *ātma darśanaṁ* – Self Knowledge, recognition of the true nature of oneself as सत्य स्वरूप *satya svarūp*, ज्ञान स्वरूप *jñāna svarūp*, अनन्त स्वरूप *anant svarūp*, प्रशान्त स्वरूप *praśānt svarūp*, पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottam* The परब्रह्मन् *parabrahman* The परमेश्वर *parmeśvar*, The आत्मा *ātmā* “I”, already in oneself. Therefore, as a human being, it is one’s overriding duty to oneself to take the immediate steps necessary to learn to recognize the Truth of oneself to gain आत्म दर्शनं *ātma darśan* – to recognize the आत्मा *ātmā* “I” in oneself, by oneself, as oneself.

Our Upanishads give this message repeatedly. The बृहदारण्यक उपनिषत् *bṛhadāraṇyaka upaniṣat* says:

यः एतत् अक्षरं (आत्मानं) अविदित्वा
yaḥ etat akṣaram (ātmānaṁ) aviditvā
अस्मात् लोकात् प्रैति सः कृपणः ॥ (3-8 -10)
asmāt lokāt praiti saḥ kṛpaṇaḥ ॥

The one who departs from this world without gaining आत्मज्ञानं *ātma jñānaṁ* – Self Knowledge, that person is a कृपणः *kṛpaṇaḥ* – a miser, one who has not made the best use of his life-time, which means one who has wasted one’s life-time.

Again, the Kenopanishad says: (2 – 5):

इह चेत् अवेदीत् अथ सत्यं अस्ति, न चेत् इह अवेदीत् महती विनष्टिः ।
iha ceta avedīt atha satyaṁ asti, na cet iha avedīt mahatī vinaṣṭiḥ ।

Here, in this world, while one is still living, where alone it is possible for one to gain आत्मज्ञानं *ātma jñānaṁ* – Self Knowledge, if one takes the necessary steps to gain Self Knowledge, then there is सत्यं *satyaṁ* – there is wisdom and purpose in life for that person. On the other hand, if one does not take the necessary steps to gain Self Knowledge in this life, if one chooses to dissipate one’s life time without taking the steps necessary to gain Self Knowledge, then it is a great loss for that person. It is a loss, which one can never make up for ages to come, which again means that that person has simply wasted his life.



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In the context here, the कठोपनिषत् *kāthopaniṣat* gives the same message again in a very powerful manner:

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया, दुर्गं पथस्तत् कवयो वदन्ति ॥

3 – 14

uttiṣṭhata jāgrata prāpya varān nibodhata ।

kṣurasya dhārā niśitā duratyayā, durgam pathastat kavayo vadanti ॥

Nachiketa is listening and Lord यम *yama* roars with a resounding voice.

उत्तिष्ठत जाग्रत *uttiṣṭhata jāgrata*

उत्तिष्ठत *uttiṣṭhata* – Get up, जाग्रत *jāgrata* wake up. This is not simply a message for Nachiketa alone. This is a clarion call to every human being capable of listening. This is an urgent call to the hesitant as well as the daring, to the weak as well as the strong alike.

उत्तिष्ठत *uttiṣṭhata* – Get up, you are still sleeping. You are still dream-walking

जाग्रत *jāgrata* – Wake up. It is now time for you to wake up from your अज्ञान निद्रा *ajñān nidrā* – slumber of self-ignorance

For all your confusion, delusion, sorrow and distress, this अज्ञान निद्रा *ajñāna nidrā* – slumber of self-ignorance is the root cause. Therefore, shake off this sleep, उत्तिष्ठत *uttiṣṭhata* – uplift yourself from this life of self delusion in the world of मिथ्या *mithyā* – in the world of ever-changing appearances.

As we have seen in the कैवल्य उपनिषत् *kaivalya upaniṣat* (कै *kai* – 14)

पुनश्च जन्मान्तर कर्मयोगात्, स एव जीवः स्वपिति प्रबुद्धः ।

punaśca janmāntara karma yogāt, sa eva jīvaḥ svapiti prabuddhaḥ ।

Even when we are awake, as we think we are right now, we are not really awake, because we are not awake to Absolute Reality. Our waking state is only another kind of dream state, where we continue to be ignorant about the true nature of our own selves. An ordinary person is immersed in one's own sense life as if it is the be-all and end-all of human existence, being blissfully unaware of the triviality of one's hopes and achievements, and the immensity of the inner spiritual world lying in hand.

But a time comes when one becomes ripe for awakeing, and at that time, a mere suggestion is enough to awaken the person from stagnation of sense life to the dynamism of spiritual life. That is the potential power of उत्तिष्ठ मन्त्र *uttiṣṭha mantra*



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in Vedanta. It is That power that Lord यम *yama* uses here to awaken Nachiketa, who is absolutely ready for such awakenng.

Sri Krishna uses the power of उत्तिष्ठ मन्त्र *uttiṣṭha mantra* on four different occasions to awaken and uplift Arjuna from the depths of his sorrow, depression, doubts and sense of helplessness. For those in similar situations, these timely words of Sri Krishna are of enormous significance in uplifting themselves and moving forward.

क्षुद्रं हृदय दौर्बल्यं त्यक्त्वा उत्तिष्ठ परंतप । G 2 – 3

kṣudraṁ hṛdaya daurbalyaṁ tyaktvā uttiṣṭha paramtapa ।

Get rid of your fear and weak-heartedness. Stand up, wake up, grow up, live up to your real nature. Again

तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृत निश्चयः । G 2 – 37

tasmāt uttiṣṭha kaunteya yuddhāya kṛta niścayaḥ ।

Get out of this sense of depression, and do what needs to be done, as your immediate duty at this time and place. Again,

छित्त्वनं संशयं योगं आतिष्ठ उत्तिष्ठ भारत । G 4 – 42

chatvainam saṁśayaṁ yogaṁ ātiṣṭha uttiṣṭha bhārata ।

Get rid of your doubts, and योगं आतिष्ठ *yogaṁ ātiṣṭha* – uplift yourself in ज्ञानकर्मसंन्यास योग *jñāna karma sanyāsa yoga* and उत्तिष्ठ *uttiṣṭha* – wake up to your Absolute Reality. Again,

तस्मात् त्वं उत्तिष्ठ यशो लभस्व । G 11 – 33

tasmāta tvam uttiṣṭha yaśo labhasva ।

The only way by which you can befit your name, form and fame, is to wake up to your Absolute Reality by simply being an instrument to the serve the will of परमेश्वर *parmeśvar* already in yourself (निमित्त मात्रं भव *nimitta mātraṁ bhava*, सव्यसाचिन् *savyasācin*).

All the above words were spoken by Sri Krishna at different contexts which we must recall to fully appreciate the potential power of उत्तिष्ठ मन्त्र *uttiṣṭha mantra* in one's spiritual progress. Having awakened a person by the उत्तिष्ठत जाग्रत मन्त्र *uttiṣṭhata*



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jāgrata mantra, such awakeing has to be followed by a march to the top within oneself, namely, The **विष्णोः परमं पदं** *viṣṇoḥ paramam padam* – The **परब्रह्मन्** *para brahman* – The **परमेश्वर** *parmeśvar*, The **आत्मा** *ātmā* “I” within oneself. But this spiritual path is not a familiar one, and one’s sense-bound intellect is never a reliable guide in this extraordinary field of spiritual endeavour. Therefore one has to seek the help and guidance from the experiences of one who has already travelled this path successfully, and discovered the TRUTH about oneself.

Such guidance is available to a seeker either occasionally from a living teacher or always from the living teachings of by-gone teachers, such as the Upanishads. Therefore, Lord **यम** *yama* urges the seeker

प्राप्य वरान् निबोधत *prāpya varān nibodhata*

निबोधत *nibodhata* – Learn the path of spiritual life. Learn how to uplift yourself from **अज्ञान निद्रा** *ajñāna nidrā* – slumber of spititual ignorance

प्राप्य वरान् *prāpya varān*, **श्रेष्ठ आचार्यान्** *śreṣṭha ācāryān* – approaching properly, with **श्रद्धा** *śraddha* and **भक्ति** *bhakti* the great teachers of spiritual knowledge. One who is sleeping or dreaming cannot be awakened by oneself. Therefore, one needs somebody else who is awake to wake up the one who is sleeping or dreaming. That is why there is a need for one to seek external help from an **आचार्य** *ācārya* – a qualified teacher in one’s spiritual progress.

As for Nachiketa, there is no problem, because he is already getting the help of a great teacher – Lord **यम** *yama*, who is Himself a great **ब्रह्म विद्याचार्य** *brahma vidyācārya*. As for people like us, we are free to choose the help of any one who may be able to help, but we must always remember that all help from external teachers is meant only to awaken oneself to the supreme teacher already within every one of us, namely, one’s own pure consciousness – The **परमेश्वर** *parmeśvar* already within oneself.

Living at this age, we are particularly fortunate. By reading the **भगवत् गीता** *bhagavat gītā* in its entirety again and again, with **श्रद्धा** *śraddhā* and **भक्ति** *bhakti* one gets all the help one needs to gain **आत्मज्ञानं** *ātma jñanam* – Self Knowledge. Ultimately however, **आत्मदर्शनं** *ātma darśanam* – recognition of the true nature of oneself has to take place by one’s own self only. As the Upanishad said earlier, to gain **आत्म दर्शनं** *ātma darśanam*, one needs **अतिसूक्ष्म बुद्धि** *atisūkṣma buddhi* – a **बुद्धि** *buddhi*



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cultivated and sharp enough to tread and cross the difficult path leading to the Destination आत्मा ātmā “I” within oneself.

About that ज्ञान मार्ग *jñāna mārg* – the path of Wisdom leading to आत्मा ātmā “I” within, Lord यम *yama* says:

क्षुरस्य धारा निशिता दुरत्यया ।

दुर्गं पथस्तत् कवयो वदन्ति ॥

kṣursya dhārā niśitā duratyayā ।

durgam pathastat kavayo vadanti ॥

दुर्गं पथस्तत् *durgam pathastat*

तत् पथः *tat pathaḥ* – That ज्ञान मार्ग *jñāna mārg*, that path leading to आत्मदर्शनं *ātma darśanam* – that path leading to the destination आत्मा ātmā “I”

दुर्गं *durgam* – is very difficult to tread

दुरत्यया *duratyayā* – is very difficult to cross, because it is like

क्षुरस्य धारा निशिता *kṣursya dhārā niśitā* – it is like walking on the sharp edge of a razor kept sharpened further and further (निशिता *niśitā*)

कवयो वदन्ति *kavayo vadanti* – so say the wise ones who have successfully travelled that path.

That means the ज्ञान मार्ग *jñāna mārg* – the path leading to आत्मदर्शनं *ātma darśanam* by one’s बुद्धि *buddhi* is not an easy one to tread and to cross, because both the आत्मवस्तु *ātma vastu* – the destination to be reached, and the instrument that is needed to reach that destination, namely the सूक्ष्म बुद्धि *sūkṣma buddhi*, are of the utmost subtlety.

The सूक्ष्म बुद्धि *sūkṣma buddhi*, can be gained only through proper sense of values, the highest level of self-discipline, dedicated cultivation of पूर्ण ज्ञानं *pūrṇa jñānam* – both objective knowledge and Upanishad knowledge, and continued श्रवणं *śravaṇam*, मननं *mananam*, निदिध्यासनं *nididhyāsanam*, श्रद्धा *śraddhā*, भक्ति *bhakti*, ध्यान योग *dhyān yoga* and त्याग संन्यास बुद्धि *tyāga sanyāsa buddhi*.

In the next verse, Lord यम *yama* points out how extremely subtle the आत्मा ātmā is:

अशब्दं अस्पर्शं अरूपं अव्ययं, तथा अरसं नित्यं अगन्धवत् च यत् ।



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*aśabdam̐ asparśam̐ arūpam̐ avyayam̐, tathā arasam̐ nityam̐ agandhavat ca
yat |*

अनादि-अनन्तं महत् परं ध्रुवं, निचाय्य तत् मृत्यु मुखात् प्रमुच्यते ॥ 3 - 15

*anādi-anantam̐ mahataḥ param̐ dhruvam̐, nicāyya tat mṛtyu mukhāt
pramucyate ||*

The subtlety of आत्मवस्तु आत्मा *ātma vastu, ātmā* “I” is निरतिशयं *niratiśayam̐* – beyond any comparison. How can one measure the utmost subtlety of आत्मा *ātmā* “I”?

By merging, by absorbing, by resolving the गुण *guṇa*, the quality of an effect into that of its cause, the subtlety, the purity, the immensity, the pervasiveness of the cause are increased. That is understandable knowledge.

For example, with reference to the five great primordial elements – the पञ्चमहाभूताः *pañca mahā bhūtās*, the Upanishad says:

From आकाश *ākāśa* (space) came वायु *vāyu* air. From वायु *vāyu* (air) came अग्नि *agni* (fire). From अग्नि *agni* (fire) came आपः *āpaḥ* (water), and from आपः *āpaḥ* (water) came पृथिवी *pṛthavī* (earth). In this sequence of creation, there is a progressive decrease in subtlety, purity, immensity and pervasiveness, as can be seen from their inherent qualities (गुणः *guṇas*). The qualities of these five great elements are respectively शब्द *śabda* (sound), स्पर्श *sparśa* (touch), रूप *rūpa* (form), रस *rasa* (taste), and गन्ध *gandha* (smell).

The earth has all the five qualities, and hence, it is the least subtle among the five elements. The water has only the first four qualities, and hence it is more subtle than earth. The fire has only the first three qualities and hence it is even more subtle than water. The air has only the first two qualities, and hence it is even more subtle than fire. The space has only the first quality, and hence it is the most subtle, the most pure, the most immense, and the most pervasive among the five great primordial elements (the पञ्चमहाभूताः *pañca mahā bhūtās*).

If there is something that is even more subtle, more pure, more immense, more pervasive than आकाश *ākāśa* – The space, that something must be free from all the five qualities, and that is the case with respect to the आत्मवस्तु *ātma vastu* – आत्मा *ātmā* “I”. Indicating the subtlety of the आत्मा *ātmā* “I”, the Upanishad says:



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अशब्दं अस्पर्शं अरूपं अरसं अगन्धवत् च *aśabdam asparsam arūpam arasam agandhavat ca* – The nature of आत्मा *ātmā* is:

अशब्दं *aśabdam* – That which does not have sound as quality

अस्पर्शं *asparsam* – That which does not have touch as quality

अरूपं *arūpam* – That which does not have Form as quality

अरसं *arasam* – That which does not have taste as quality

अगन्धवत् च *agandhavat ca* – That which does not have smell as a quality

And yet, it is only because of आत्मा *ātmā* “I” that all these qualities are lighted up so that they can be experienced by one’s sense organs, and their knowledge can be gained by one’s बुद्धि *buddhi*. Thus आत्म चैतन्यं *ātma caitanyam* – the pure consciousness, the pure awareness – आत्मा *ātmā* “I” is the basis for the recognition of all गुणसु *guṇas*, all qualities, without Itself being any of them.

We must recall here what we have already heard in केनोपनिषत् *kenopanīṣat*
(1 – 2)

श्रोत्रस्य श्रोत्रं मनसो मनो यत्

śrotrasya śrotram manaso mano yat

वाचो ह वाचं स उ प्राणस्य प्राणः ।

vāco ha vācam sa u prāṇasya prāṇaḥ ।

चक्षुषश्चक्षुः अतिमुच्यधीराः

caḥṣuṣa ścaḥṣuḥ atimucya dhīrāḥ

प्रेत्य अस्माल्लोकान् अमृता भवन्ति ॥

pretya asmāllokān amṛtā bhavanti ॥

The Supreme Being – the आत्मा *ātmā* “I” is not an ear, is not a mind, is not an organ of speech, is not प्राण *prāṇa*, is not an eye, is not an इन्द्रिय *indraya* of any kind. At the same time, That is all ears, all minds, all प्राणासु *prāṇas*, all eyes, and indeed, all इन्द्रियसु *indrayas* in ONE. That is the ONE source from which all इन्द्रियसु *indrayas* derive their powers to function as they do. That इन्द्रिय *indrayas* of all इन्द्रियसु *indrayas* is not an object possessed by the Supreme Being, That is Supreme Being Itself. That Supreme Being is Itself the subject आत्मा *ātmā* “I”.



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Similarly, here, the आत्मवस्तु *ātmaastu* The आत्मा *ātmā* “I” is all गुणसु *guṇas* in ONE – without itself being any of गुणसु *guṇas* themselves. As Sri Krishna says:

सर्वेन्द्रियगुणाभासं सर्वेन्द्रिय विवर्जितं ।

sarvendriyaguṇābhāsaṁ sarvendriya vivarjitaṁ ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ (G 13 – 14)

asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhoktṛ ca ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रिय विवर्जितं *sarvendriya guṇabhāsaṁ sarvendriya vivarjitaṁ* – Without any इन्द्रियासु *indrīyas* whatsoever, That आत्मा *ātmā* “I” shines

through all the इन्द्रियासु *indrīyas* and all their गुणसु *guṇas* in all beings in this creation

असक्तं सर्वभृच्चैव *asaktaṁ sarvabhṛccaiva* – That आत्मा *ātmā* “I”, while remaining uninvolved, unbound and independent, sustains every being in this creation; and

निर्गुणं गुणभोक्तृ च *nirguṇaṁ guṇabhoktṛ ca* – That आत्मा *ātmā* “I”, while having no qualities or attributes, indwells, permeates, envelopes and sustains all qualities and all attributes in all beings in this creation.

Such is the nature of the आत्मवस्तु आत्मा *ātmavastu ātmā* “I”.

Further, the nature of आत्मा *ātmā* “I” is अव्ययं *avyayaṁ*, नित्यं *nityaṁ*, अनादि-अनन्तं *anādi-anantaṁ*, महत् परं *mahataḥ paraṁ*, ध्रुवं *dhruvaṁ*

अव्ययं *avyayaṁ* – means न व्येति *na vyeti* = न क्षीयते *na kṣīyate*. आत्मा *ātmā* “I” does not decay, diminish or change in any way, and therefore,

नित्यं *nityaṁ* – It is Eternal

अनादि *anādi* and अनन्तं *anantaṁ* – आत्मा *ātmā* is beginningless and endless. आत्मा *ātmā* has no cause, and it is not the direct cause for any effect either. There being no

cause for ब्रह्मन् *brahman*, आत्मा *ātmā* “I”, it cannot be resolved in something else.

One cannot resolve Awareness anywhere, or in anything. आत्मा *ātmā* “I” is where

everything is resolved and आत्मवस्तु *ātmavastu* itself cannot be resolved in anything.

Similarly, for the आत्मवस्तु *ātmavastu*, there is no end anywhere, which means that

for the आत्मवस्तु *ātmavastu* there is no effect.

We must understand this clearly – आत्मा *ātmā* “I” has neither cause nor effect. This

entire creation is indeed an effect, but immediate cause for this effect is माया *māyā*,



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constituted of माया गुणs *māyā guṇas*, मायां तु प्रकृतिं विध्यात् *māyām tu prakṛtiṁ vidhyāt* – The nature of this creation is only माया *māyā*.

महतः परं *mahataḥ param*

महत् *mahat* is हिरण्यगर्भ *hiraṇyagarbha*, which is समष्टि बुद्धि *samaṣṭhi buddhi* – the totality of all बुद्धिs *buddhis* in this creation. Therefore, महतः परं *mahataḥ param* means

आत्मा *ātmā* “I” transcends हिरण्यगर्भ *hiraṇyagarbha*,

आत्मा *ātmā* “I” exists as शुद्ध चैतन्यं *śuddha caitanyam* – Pure consciousness, Pure Awareness.

आत्मा *ātmā* “I” is always पूर्णः *pūrṇaḥ*– All inclusive. It is called साक्षि स्वरूपं *sākṣi svarūpaṁ* – as Witness, only with reference to something that is seen as an object. With reference to anything that is seen, आत्मा *ātmā* “I” is the Seer (क्षेत्रज्ञः *kṣetrajñah*)

ध्रुवं आत्मा *dhruvaṁ ātmā* “I” is Absolute Eternity, not bound by time - कूटस्थः *kūṭasthaḥ*

Thus, the nature of आत्मा *ātmā* “I” is अशब्दं *aśabdaṁ*, अस्पर्शं *asparśam*, अरूपं *arūpaṁ*, अरसं *arasam*, अगन्धवत् च *agandhavat ca*, अव्ययं *avyayam*, नित्यं *nityam*, अनादि-अनन्तं *anādi-anantaṁ*, महतः परं *mahataḥ param*, ध्रुवं *dhruvaṁ* – It is that आत्मा *ātmā* one discovers in oneself, by oneself, as oneself, reaching the final step of अध्यात्म योग *adhyātma yoga*.

निचाय्य तत् मृत्यु मुखात् प्रमुच्यते *nicāyya tat mṛtyu mukhāt pramucyate*

तत् निचाय्य *tat nicāyya* – Recognizing That आत्मा *ātmā* “I” in oneself, by oneself, as oneself,

मृत्यु मुखात् प्रमुच्यते *mṛtyu mukhāt pramucyate* – one is released from the jaws of death, which means one is released from अविद्या काम कर्म लक्षणs *avidyā kāma karma lakṣaṇas* – all manifestations and consequences of self-ignorance, desires and actions.

So saying, Lord यम *yama* concludes his Discourse in this section of the Upanishad. As we may recall, it is कठ महर्षि *kāṭha maharṣi* who is presenting this Upanishad



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to his disciples in यजुर वेद *yajur veda*, long after the event had taken place. Obviously, this Upanishad is being presented in two sessions. The first session is now over.

It is usual practice in such presentations to conclude the session with a फल श्रुति *phala śruti* eulogizing the benefits one derives by teaching or listening to such discussions. The following two verses constitute the फल श्रुति *phala śruti* for what has been covered thus far in this Upanishad.

नाचिकेतं उपाख्यानं मृत्युं प्रोक्तं सनातनं ।
nācaketam upākhyānam martyu proktam sanātanam ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ 3 – 16
uktvā śrutvā ca medhāvī brahma loke mahīyate ॥

Any wise person who recites or listens to this discourse on this ancient knowledge as spoken by Lord यम *yama* to Nachiketa, that person ब्रह्मलोके महीयते *brahma loke mahīyate* – that person experiences the immense joy of being in the company of the highest within oneself.

य इमं परमं गुह्यं, श्रावयेत् ब्रह्मसंसदि ।
ya imam paramam guhyam, śrāvayet brahma saṁsadi ।
प्रयतः श्राद्धकाले वा तत्, आनन्त्याय कल्पते ॥
prayataḥ śrāddhakāle vā tat, ānantyāya kalpate ॥
तत् आनन्त्याय कल्पत इति । 3 – 17
tat ānantyāya kalpata iti ।

Any person who, with a clean body and mind, with श्रद्धा *śraddhā* and devotion, reads and makes others listen to this sacred Upanishad, either in the assembly of people who appreciate ब्रह्मविद्या *brahma vidya* knowledge, or at the time of श्राद्ध *śraaddh* ceremonies, which means annual ceremonies for the immediate past ancestor, that person makes oneself fit for gaining समस्त मङ्गलं ईश्वर कटाक्षं *samasta maṅgaḷam īśvara kaṭākṣam* - all divine blessings and happiness. Again, that person makes oneself fit for gaining divine blessings and happiness. The repetition here is to indicate the conclusion of this session.

Thus ends section 3 of कठोपनिषत् *kāthopanīṣat*. There are still three more sections in this Upanishad. We will start with section 4 next time.