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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 4
Volume 24

यतश्च उदेति सूर्यः, अस्तं यत्र च गच्छति ।

yataśca udeti sūryaḥ, astam yatra ca gacchati ।

तं देवाः सर्वे अर्पिताः तदु नात्येति कश्चन ॥

taṁ devāḥ sarve arpitāḥ tadu nātyeti kaścana ॥

एतत् वै तत् ॥

4 - 9

etat vai tat ॥

यदेव इह, तत् अमुत्र, यत् अमुत्र, तदनु इह ।

yadeva iha, tat amutra, yat amutra, tadanu iha ।

मृत्योः, स मृत्युं आप्नोति, य इह, नाना इव पश्यति ॥

4 - 10

mṛtyoḥ, sa mṛtyuṁ āpnoti, ya iha, nānā iva paśyati ॥

मनसा एव, इदं आप्तव्यं, न इह, नानास्ति किञ्चन ।

manasā eva, idaṁ āptavyaṁ, na iha, nānāsti kiñcana ।

मृत्योः, स मृत्युं गच्छति य इह, नाना इव पश्यति ॥

4 - 11

mṛtyoḥ, sa mṛtyaṁ gacchati ya iha, nānā iva paśyati ॥

Using a variety of pointer-words, Lord यम *yama* continues to sharply focus Nachiketa's attention to the Nature of आत्मा *ātmā* – The Self “I”.

This entire Universe – this समस्त सूक्ष्म-स्थूल प्रपञ्चम् *samasta sūkṣma-sthūla prapañcam* – constituted of subtle and gross beings and objects, with various forms and names, ever-changing in nature, this entire Universe, being as it is, is only a manifestation of an infinite variety of effects and their immediate causes. And, the Ultimate Changeless cause of this entire Universe is That सत्य स्वरूप-ज्ञान स्वरूप-अनन्त स्वरूप ब्रह्मन् *satya svarūp-jñāna svarūp-anant svarūp brahman* – That ब्रह्मन् *brahman* is indeed The आत्मा *ātmā* – The Self “I” – in every self including oneself – That is the central Message here.



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

ब्रह्मविद्या Brahma Vidya

Lord यम *yama* repeats this Message again and again, though a variety of simple-looking word pointers. In the next verse, Lord यम *yama* says:

यतश्च उदेति सूर्यः, अस्तं यत्र च गच्छति ।
yataśca udeti sūryaḥ, astam yatra ca gacchati ।
तं देवाः सर्वे अर्पिताः, तद् नान्त्येति कश्चन ।
taṁ devāḥ sarve arpitāḥ, tadu nāntyeti kaścana ।
एतत् चै तत् ॥ 4 - 9
etat vai tat ॥

यतः च उदेति सूर्यः, अस्तं यत्र च गच्छति
yataḥ ca udeti sūryaḥ, astam yatra ca gacchati
यतः च *yataḥ ca* means यस्मात् च *yasmāt ca* – Also that from which

सूर्यः उदेति *sūryaḥ udeti* – the sun rises
सूर्यः अस्तं यत्र च गच्छति *sūryaḥ astam yatra ca gacchati* – and also, into which, the sun sets. Therefore,
यतश्च उदेति सूर्यः *yataśca udeti sūryaḥ*, अस्तं यत्र च गच्छति *astam yatra ca gacchati* – That from which the Sun rises and into which the Sun sets. What is that? We know that sun-rise and sun-set are only appearances. Certainly, the Upanishad also knows that – Then, what is That from which the Sun rises and into which the Sun sets?

In the Upanishad here, the word सूर्य *sūrya*– The Sun is उपलक्षण *upalakṣaṇa* for विराट् *virāt* – which means, सूर्य *sūrya*– The Sun stands for विराट् *virāt* – the entire स्थूलप्रपञ्च *sthūla prapañca* – the gross physical universe, the universe of ever changing effects and their immediate causes. That which is the immediate cause for this entire स्थूलप्रपञ्च *sthūla prapañca* – the विराट् *virāt* is the entire सूक्ष्म प्रपञ्च *sūkṣma prapañca*, the हिरण्यगर्भ *hiraṇyagarbha* – the Totality of this Universe in its subtle form. Therefore,

यतश्च उदेति सूर्यः *yataśca udeti sūryaḥ*, अस्तं यत्र च गच्छति *astam yatra ca gacchati* means from which हिरण्यगर्भ *hiraṇyagarbha*, this विराट् *virāt* – this entire physical universe has arisen, and also, into which हिरण्यगर्भ *hiraṇyagarbha* this विराट् *virāt* – this entire physical universe, ultimately resolves itself and disappears.



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

ब्रह्मविद्या **Brahma Vidya**

The cause for चिराट् *virāt* – the स्थूल प्रपञ्च *sthūla prapañca* – the entire physical Universe is हिरण्यगर्भ सूक्ष्म प्रपञ्च *hiraṇyagarbha sūkṣma prapañca* – the totality of this universe in its subtle form .

As indicated in the अनुप्रवेश श्रुति *anupraveśa śruti* in Taittiriya Upanishad, the cause for हिरण्यगर्भ *hiraṇyagarbha* itself is ब्रह्मन् *brahman* – The सत्य स्वरूप *satya svarūp*, ज्ञान स्वरूप *jñāna svarūp*, अनन्त स्वरूप ब्रह्मन् *ananta svarūp brahman*, which makes That ब्रह्मन् *brahman* as सत्यं *satyaṁ* – The Absolute Reality, and both हिरण्यगर्भ *hiraṇyagarbha* and चिराट् *virāt* as only मिथ्या *mithyā* – a transient reality of appearances.

Every मिथ्या *mithyā* – transient reality, being only an effect arising from an immediate cause, resolves itself, and disappears into The Ultimate cause, namely सत्यं *satyaṁ* – The ONE Absolute Reality which is never subject to change, and That सत्यं *satyaṁ* is एतत् वै तत् *etat vai tat* – The आत्मा. That is what is indicated by the Upanishad statement

यतश्च उदेति सूर्यः, अस्तं यत्र च गच्छति ।

yataśca udeti sūryaḥ, astam yatra ca gacchati ।

Further, about That हिरण्यगर्भ *hiraṇya garbha*, the Upanishad says:

तं देवाः सर्वे अर्पिताः *taṁ devāḥ sarve arpitāḥ*

तं *taṁ* refers to हिरण्यगर्भ *hiraṇya garbha* – the सूक्ष्म प्रपञ्चं *sūkṣma prapañcaṁ* – the totality of this Universe in its subtle form

देवाः *devaah* – all our organs of perception and action and their Presiding Deities – the particular cosmic powers by which they all function as they do, they are called देवाः *devaah* – Divine Functionaries. The ear, the skin (means the sense of touch), the eyes, the tongue (means the sense of taste) and the nose (means the sense of smell) are our organs of perception, and their presiding deities are respectively, आकाश देवता *ākāśa devatā*, वायु देवता *vāyu devatā*, सूर्य देवता *sūrya devatā*, वरुण देवता *varuṇa devatā* and अश्विनि देवता *aśvini devatā*. Similarly, our organs of action are speech, hands, legs, anus and the genitals and their presiding deities are अग्नि देवता *agni devatā*, इन्द्र देवता *indra devatā*, विष्णु देवता *viṣṇu devatā*, मृत्यु देवता *mṛtyu devatā* and प्रजापति देवता *prajāpati devatā*.



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

ब्रह्मविद्या **Brahma Vidya**

The Upanishad says:

सर्वे देवाः तं अर्पिताः *sarve devāḥ taṁ arpitāḥ* – all these देवताs *devatās* – all these invisible cosmic powers are अर्पिताः *arpitāḥ* – they are inseparably fixed to, which means that they are integral parts of That हिरण्यगर्भ *hiraṇyagarbha*, just as the spokes of a wheel are inseparably fixed to its axle. All the देवताs *devatās* derive their respective powers to function as they do, only from That हिरण्यगर्भ *hiraṇya garbha*. Therefore, at the individual level – at the व्यष्टि *vyasṭi* level, each इन्द्रिय *indriya* is a कारण *kāraṇa* – each organ of perception or action is an instrument. At the total level – at the समष्टि *samaṣṭi* level – all इन्द्रियाs *indriyas* of all individuals resolve themselves into their respective देवताs *devatās*. For example, सूर्य देवता *sūrya devatā* is the presiding deity for the eyes of all beings. So is the case with respect to every other देवता *devatā*. And, all these देवताs *devatās* derive their powers only from The ONE all inclusive हिरण्यगर्भ *hiraṇya garbha*; and That हिरण्यगर्भ *hiraṇya garbha* itself – being an effect – resolves itself into its cause namely ब्रह्मन् *brahman*.

In summary, everything in this universe, subtle or gross, is only ब्रह्मन् *brahman*. The हिरण्यगर्भ *hiraṇya garbha* – The सूक्ष्म प्रपञ्च *sūkṣma prapañca* – is ब्रह्मन् *brahman*. The विराट् *virāṭ* – The स्थूल प्रपञ्च *sūkṣma prapañca* is ब्रह्मन् *brahman*. Everything is indeed ब्रह्मन् *brahman*.

तत् उ *tat u* - certainly, clearly, everything in this universe is indeed ब्रह्मन् *brahman*
न कश्चन अत्येति *na kaścana atyeti* – Nothing in this creation can even transcend That ब्रह्मन् *brahman*. Everything is in ब्रह्मन् *brahman* only. That ब्रह्मन् *brahman* is सर्वात्मकं ब्रह्म *sarvātmakam brahma*. That ब्रह्मन् *brahman* is the सत्ता *sattā* – That which gives existence for anything. Nothing stands apart from ब्रह्मन् *brahman*. No object can exist, giving up its existence itself. Therefore, no object can transcend ब्रह्मन् *brahman*

एतत् वै तत् *etat vai tat* – That ब्रह्मन् *brahman* is indeed The आत्मा *ātmā* – The Self “I” that you wanted to know about, says Lord यम *yama* to Nachiketa. Further,

यदेव इह, तत् अमुत्र यत् अमुत्र तदनु इह ।



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

ब्रह्मविद्या Brahma Vidya

yadeva iha, tat amutra yat amutra tadanu iha |

मृत्योः, स मृत्युं आप्नोति य इह, नाना इव पश्यति ॥

4 - 10

mṛtyoḥ, sa mṛtyuṁ āpnoti ya iha, nānā iva paśyati ||

Please see the language here:

“What is indeed here, that is there. What is indeed there, that is here. The person who sees as though there is a difference, goes from death to death.”

That is how Upanishad communicates Knowledge. Let us now try to understand what exactly the Upanishad points out here:

यत् एव इह, तत् (एव) अमुत्र *yat eva iha, tat (eva) amutra*

यत् एव *yat eva* means यत् शुद्ध चैतन्यं एव *yat śuddha caitanyaṁ eva* - Which Pure Consciousness – The आत्मवस्तु *ātmavastu*, The आत्मा *ātmā* – The Self I, is इह – here, in this जीव उपाधि *jīva upādhi* – in this body-vehicle, in the physical body of a person

तत् *tat* (एव *eva*) – That same Pure Consciousness is

अमुत्र *amutra* – there, in ईश्वर उपाधि *īśvara upādhi* namely सत् चित् अनन्त स्वरूप ब्रह्मन् *sat cit ananta svarūp brahman*

Which Pure Consciousness – The आत्मवस्तु *ātmavastu* - The आत्मा *ātmā* The Self “I” – is in this जीव उपाधि *jīva upādhi* in the physical body of a person, That same Pure Consciousness is in ईश्वर उपाधि *īśvara upādhi* in the all-inclusive manifestation of ब्रह्मन् *brahman* as the आत्मा *ātmā* – The Self “I” of परमेश्वर *parameśvar* – The Lord of this entire creation.

अनु *anu* - Likewise,

यत् अमुत्र *yat amutra*, तत् इह *tat iha*

यत् अमुत्र *yat amutra* – Which Pure Consciousness, Which आत्मा *ātmā* – The Self “I” is there in ईश्वर उपाधि *īśvara upādhi*, namely ब्रह्मन् *brahman*

तत् इह *tat iha* – That Same Pure Consciousness, That आत्मा *ātmā* – The Self “I” is here in this जीव उपाधि *jīva upādhi* – in the body vehicle of a person, which means **In both the जीव उपाधि *jīva upādhi* and ईश्वर उपाधि *īśvara upādhi*, The आत्मा *ātmā* – The Self “I” is identical.**



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

ब्रह्मविद्या **Brahma Vidya**

That means, there is no difference between a जीव *jīva* – an individual person and परमेश्वर *parameśvar* in terms of आत्मा *ātmā* The Self “I”, शुद्ध चैतन्यं *śuddha caitanyaṁ* – Pure Consciousness, सत्यं *satyaṁ* – Absolute Reality. But there is a difference in terms of उपाधि *upādhi* – one’s vehicle of manifestations.

The nature of जीव उपाधि *jīva upādhi* – the nature of the body-vehicle of an individual जीव *jīva* – an ordinary person – is a combination of कार्य उपाधि *kārya upādhi* and कारण उपाधि *kāraṇa upādhi*.

The कार्य उपाधि *kārya upādhi* is one’s सूक्ष्म स्थूल शरीर *sūkṣma sthūla śarīra* – one’s physical body made up of subtle and gross components, together with all its peculiar संसार धर्म *saṁsāra dharmas* – worldly characteristics, such as notions of doership and enjoyership and the consequent ever changing experiences of सुख *sukha*, दुःख *duḥkha* etc. and, the कारण उपाधि *kāraṇa upādhi* is one’s Self-ignorance – ignorance of आत्मा *ātmā* – The Self “I” – (अविद्या *avidyā*).

Because of one’s Self-ignorance, the जीव *jīva* – the individual person mistakes one’s body vehicle and all its experiences, as The आत्मा *ātmā* – The Self “I”. The truth is that the आत्मा *ātmā* – The Self “I” is NOT one’s body-vehicle and its experiences, which are the results of one’s own past and present कर्म *karmas* – all of which being totally transient and ever subject to change

On the other hand, the nature of ईश्वर उपाधि *īśvar upādhi*, is सत् स्वरूप *sat svarūp*, चित् स्वरूप *cit svarūp*, अनन्त स्वरूपं *anant svarūpaṁ*, ब्रह्म स्वरूपं *brahma svarūpaṁ*, which means सर्वज्ञत्वं *sarvajñatvaṁ* – Omniscience, Totality of All Knowledge

सर्व शक्तिमत्त्वं *sarva śaktimatvaṁ* – Limitless Power

सर्व व्यापकत्वं *sarva vyāpakatvaṁ* – All-pervasiveness

सर्व कारणत्वं *sarva kāraṇatvaṁ* – The Ultimate cause for everything

पूर्णत्वं *pūrṇatvaṁ* – All inclusiveness

ब्रह्म स्वरूपं *brahma svarūpaṁ* – The ONE Absolute Reality of all existence, never subject to change, which is precisely the nature of आत्मा *ātmā* – The Self “I”.

If such आत्मा *ātmā* – The Self “I”, is in both जीव उपाधि *jīva upādhi* and ईश्वर उपाधि *īśvar upādhi*, then, why is it that I, as a जीव *jīva*, do not have all the attributes



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

ब्रह्मविद्या **Brahma Vidya**

of ईश्वर *īśvara* as indicated above? That is because of all the limitations of my उपाधि *upādhi* – my body-vehicle. All my limitations belong only to my body-vehicle, and not to The आत्मा *ātmā* – The Self “I” in my body vehicle.

This, we must understand clearly. All of us are identical in terms of आत्मा *ātmā* – The Self “I”, and this fact is never subject to change. At the same time, all of us are different from each other, in terms of our उपाधि *upādhi* – body vehicles which are transient in nature, which are totally the results of our own past and present कर्म *karmas*, and they are ever subject to change. If that is so, then what is the difference between The आत्मा *ātmā* – The Self “I” in my उपाधि *upādhi* and that in ईश्वर उपाधि *īśvar upādhi*?

The answer is that there is absolutely no difference. Just as the nature of water in a drop of a wave in the ocean is no different from that of all water in the entire ocean, similarly, the nature of आत्मा *ātmā* – The Self I in a जीव उपाधि *jīva upādhi* is no different from that of आत्मा *ātmā* – The Self “I” in ईश्वर उपाधि *īśvar upādhi*. That is the content of the Upanishad message:

यदेव इह, तत् अमुत्र, यत् अमुत्र, तदनु इह ।

yadeva iha, tat amutra, yat amutra, tadanu iha ।

From what has been said above, it is clear that the true, unchanging, and unchangeable nature of oneself, The आत्मा *ātmā* – The Self “I”, is ब्रह्मन् *brahman* – is परमेश्वर *parmeśvar* itself. That being so, the Upanishad adds:

मृत्योः, स मृत्युं आप्नोति, य इह, नाना इव पश्यति ॥

mṛtyoḥ, sa mṛtyuṃ āpnoti, ya iha, nānā iva paśyati ॥

य इह नाना इव पश्यति *ya iha nānā iva paśyati*

यः *yah* – Anyone, any person being deluded by अविद्या *avidyā* – Self-ignorance, and भेद बुद्धि *bheda buddhi* – notions of division arising from differences that are natural to उपाधिस *upādhis* – body-vehicles

पश्यति *paśyati* – anyone, being so deluded, who sees

इह *iha* – here, in this ONE ब्रह्मन् *brahman* – in this ONE आत्मा *ātmā* – in this ONE परमेश्वर *parmeśvar* – which is in every उपाधि *upādhi*



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

ब्रह्मविद्या **Brahma Vidya**

नाना इव *nānā iva* – as though there is a difference, which means anyone who entertains the mistaken notion that The आत्मा *ātmā* – The Self “I” in me is different from That in another person because of differences in उपाधि *upādhi* – body-vehicles, and also that The आत्मा *ātmā* – The Self “I” in any person, in any being, is different from ब्रह्मन् *brahman* – The परमेश्वर *parmeśvar*

सः *saḥ* – that person,

मृत्योः मृत्युं आप्नोति *mṛtyoḥ mṛtyuṁ āpnoti* – gets death after death, which means he becomes subject to repeated birth and death.

Therefore, one must cultivate a विवेक बुद्धि *vivek buddhi* to be able to see things as they really are and discard mistaken notions born of Self-ignorance and भेद बुद्धि *bheda buddhi* – notions of unreal divisions, and gain the ability to see oneself as: “The true nature of myself and indeed every being in this creation, is indeed ब्रह्मन् *brahman* – ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*.” That is the Message of the statement:

मृत्योः, स मृत्युं आप्नोति – य इह नाना इव पश्यति
mṛtyoḥ, sa mṛtyuṁ āpnoti – ya iha nānā iva paśyati

The same message is reinforced again in the next verse which says:

मनसा एव, इदं आप्तव्यं, न इह, नानास्ति किञ्चन ।
manasā eva, idaṁ āptavyaṁ, na iha, nānāsti kiñcana ।
मृत्योः, स मृत्युं गच्छति, य इह, नाना इव पश्यति ॥
mṛtyoḥ, sa mṛtyuṁ gacchati, ya iha, nānā iva paśyati ॥

4 - 11

Clear, direct and immediate recognition of the identity of जीव *jīva* and ब्रह्मन् *brahman* takes place only in one’s बुद्धि *buddhi*. For such a recognition to take place, one requires a mind which is pure, clean and ready for such knowledge, because the बुद्धि *buddhi* acts only on the knowledge provided by the sense organs through the mind. Therefore, the Upanishad says:

मनसा एव इदं आप्तव्यं *manasā eva idaṁ āptavyaṁ*
मनसा एव *manasā eva* – Only through a qualified mind
इदं *idaṁ* – this



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

ब्रह्मविद्या **Brahma Vidya**

जीव ब्रह्म एकत्व चिज्ञानं *jīva brahma ekatva vijñānam* – this knowledge of one's identity with ब्रह्मन् *brahman*,

आप्तव्यं *āptavyam*– can be obtained, can be grasped. आप्तव्यं *āptavyam* means आप्तुं योग्यं *āptum yogyam* – a mind fit for grasping आत्मज्ञानं *ātma jñānam* – Self Knowledge

Now, what kind of mind is fit for grasping आत्मज्ञानं *ātma jñānam* – Self Knowledge? Only a mind which is totally in control of one's sense organs, and which is purified through the discipline of कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, भक्ति योग *bhakti yoga* and cultivated Upanishad Knowledge, is fit for grasping आत्म ज्ञानं *ātma jñānam* – Self-knowledge

Through the input of such a mind, when one's बुद्धि *buddhi* recognizes one's identity with ब्रह्मन् *brahman*, then what happens? Self-ignorance naturally disappears, which means one naturally recognizes

न इह नाना अस्ति किञ्चन *na iha nānā asti kiñcina*

इह *iha* – in ब्रह्मन् *brahman*

किञ्चन नाना न अस्ति *kiñcina nānā na asti* – even minute division of any kind does not exist, which means, ब्रह्मन् *brahman*, is पूर्ण *pūrṇam*. While the उपाधिस *upādhis*, the नाम रूपस *nāma rūpas* – the names and forms are infinite in number, ब्रह्मन् *brahman* is ONE, whole and all-inclusive, with no division what so ever. On the other hand,

मृत्योः, स मृत्युं गच्छति य इह, नाना इव पश्यति ।

mṛtyoḥ, sa mṛtyum gacchati ya iha, nānā iva paśyati ।

यः यः *yaḥ yaḥ* – any person

इह नाना इव पश्यति *iha nānā iva paśyati* – who sees as though there is division in ब्रह्मन् *brahman* – even by super imposing some thing on ब्रह्मन् *brahman*

सः *sah* – that person

मृत्योः मृत्युं गच्छति (एव) *mṛtyoḥ mṛtyum gacchati (eva)* – does (indeed) go from death to death, meaning that person becomes subject to repeated birth and death; that person cannot escape the cycle of birth and death. So says, the Upanishad



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ब्रह्मविद्या **Brahma Vidya**

All our Upanishads call attention to the knowledge of एकत्वं *ekatvaṁ*– ONENESS and पूर्णत्वं *pūrṇatvaṁ* – All-inclusive Totality of ब्रह्मन् *brahman*. We are familiar with the Upanishad declaration: पूर्णमदः पूर्णमिदं *pūrṇamadaḥ pūrṇamidaṁ*. We may also recall here the words of Taittiriya Upanishad:

एतस्मिन् उदरं अन्तरं कुरुते, अथ तस्य भयं भवति ॥

etasmin udaraṁ antaraṁ kurute, atha tasya bhayaṁ bhavati ॥

When a person entertains the notion of separateness from ब्रह्मन् *brahman*, even to a minute extent, then ब्रह्मन् *brahman* becomes the Source, the cause, and the Means of fear. The fear here is मृत्यु भयं *mṛtyu bhayaṁ* – the fear of change, the fear of death.

Again, we may recall the words of ईशावास्य *īśāvāsya* Upanishad:

अविध्यया मृत्युं तीर्त्वा विध्यया अमृतं अश्नुते ॥

avidhyayā mṛtyuṁ tīrtvā vidhyayā amṛtaṁ aśnute ॥

Through the cultivation of the discipline and depth of objective knowledge, one gains the ability to understand the ever-changing nature of the material world, and through the simultaneous cultivation of the discipline and depth of Upanishad knowledge, one gains the ability to realize that all the changes taking place in the material world are only different manifestations of That ONE unchanging, ever-existent, all-inclusive ब्रह्मन् *brahman*.

Such simultaneous cultivation of totality of knowledge, ब्रह्मज्ञानं *brahma jñānaṁ*, is the function of one's विवेक बुद्धि *viveka buddhi* – which ultimately makes a person बुद्धिमान् *buddhimān* – a wise person, fit for gaining मोक्ष *mokṣa* – Total Fulfillment in Life. For gaining such विवेक बुद्धि *viveka buddhi*, a daily life of सत्यं *satyaṁ* and धर्म *dharmaṁ*, rooted in ईश्वर ध्यानं *īśvara dhyānaṁ* – God-Consciousness, is necessary. It is such a daily life that makes one's mind fit for the successful pursuit of आत्मज्ञानं *ātma jñānaṁ* – Self-knowledge.

So is the message of our Upanishads. We will continue next time, when we will be completing this section of the Upanishad.