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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्
Katopanishad
Section 6
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यदा सर्वे प्रमुच्यन्ते कामाः, ये अस्य हृदि श्रिताः ।
yadā sarve pramucyante kāmāḥ, ye asya hṛdi śritāḥ ।
अथ मर्त्यः अमृतो भवति, अत्र ब्रह्म समश्नुते ॥ 6-14
atha martyaḥ amṛto bhavati, atra brahma samaśnute ॥

यदा सर्वे प्रभिद्यन्ते, हृदयस्य इह ग्रन्थयः ।
yadā sarve prabhidyante, hṛdayasya iha granthayaḥ ।
अथ मर्त्यः अमृतो भवति, एतावत् हि अनुशासनं ॥ 6-15
atha martyaḥ amṛto bhavati, etāvat hi anuśāsanam ॥

शतं चैका च हृदयस्य नाड्यः तासां मूर्धानं अभिनिस्सृता एका ।
śataṁ caikā ca hṛdayasya nāḍyaḥ tāsāṁ mūrdhānaṁ abhinissṛtā ekā ।
तया ऊर्ध्वं आयन् अमृतत्वं एति विश्वक् अन्याः उत्क्रमणे भवन्ति ॥ 6-16
tayā ūrdhvaṁ āyan amṛtatvaṁ eti viśvak anyāḥ utakramaṇe bhavanti ॥

अङ्गुष्ठमात्रः पुरुषः अन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
aṅguṣṭha mātraḥ puruṣaḥ antarātmā sadā janānāṁ hṛdaye sanniviṣṭaḥ ।
तं स्वात् शरीरात् प्रवृहेत् मुञ्जात् इव इषीकां धैर्येण ।
taṁ svāt śarīrāt pravṛhet muñjāt iva iṣīkāṁ dhairyeṇa ।
तं विद्यात् शुक्रं अमृतं, तं विद्यात् शुक्रं अमृतं इति ॥ 6-17
taṁ vidyāt śukraṁ amṛtaṁ, taṁ vidyāt śukraṁ amṛtaṁ iti ॥

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यां एतां योगविधिं च कृत्स्नम् ।
mṛtyuproktaṁ naciketo'tha labdhvā vidyāṁ etāṁ yogavidhiṁ ca kṛtsnam ।
ब्रह्मप्राप्तः विरजः अभूत् विमृत्युः अन्यः अपि, एवं यो वित् अध्यात्मं एव 6-18
brahmaprāptaḥ virajaḥ abhūt vimṛtyuḥ anyaḥ api, evaṁ yo vit adhyātmaṁ
eva
इति षष्ठी वल्ली ॥



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iti śaṣṭhī vallī ॥

ॐ सहनावतु, सह नौ भुनक्तु, सह वीर्यं करवावहै
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

6- 19

*om sahanāvavatu, sahanau bhunaktu, saha vīryam karavāvahai
tejasvināvadhītamastu mā vidviṣāvahai ॥*

om śāntih śāntih śāntih ॥

इति कठोपनिषत् समाप्ता

iti kathopaniṣat samāptā

Recalling the last line of the last verse that we saw last time,

अस्तीत्येव उपलब्धस्य, तत्त्वभावः प्रसीदति ॥

astītyeva upalabdhasya, tatvabhāvaḥ prasīdati ॥

In order for one to be able to embark on the journey within oneself, in the Process of Self Discovery, to reach The आत्मा *ātmā* – The ब्रह्मन् *brahman* – The परमेश्वर *parameśvar*, already within oneself, as ONESELF Itself, one must first comprehend आत्मा *ātmā* as आत्मा अस्ति *ātmā asti* – आत्मा *ātmā* exists, not only because such comprehension stands to reason, but also because all the Upanishads confirm the existence of आत्मा *ātmā*, and the declarations of the Upanishads are independent expressions of people who have realized आत्मा *ātmā*, in themselves, by themselves, through direct experience. For those people who embark on the journey within oneself, in the Process of Self-Discovery on the basis आत्मा अस्ति *ātmā asti* – आत्मा *ātmā* exists, and who try to reach That आत्मा *ātmā* in themselves, by themselves, following the teachings of the Upanishads, through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* – listening to, and reflecting on the words of the Upanishads, and absorbing their content in their own daily lives, only for those people, तत्त्वभावः प्रसीदति *tatvabhāvaḥ prasīdati* – The True Nature of आत्मा *ātmā* reveals Itself.

Now suppose one is convinced that आत्मा *ātmā* exists, and wishes to discover That आत्मा *ātmā* within oneself, by oneself, and hence follows the teachings of the Upanishads through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं



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nididhyāsanam, as much as one can, when will That आत्मा *ātmā* reveal Itself to that person? To this all-important question, Lord यम *yama* gives the following all-important answer:

यदा सर्वे प्रमुच्यन्ते, कामाः ये अस्य हृदि श्रिताः ।

yadā sarve pramucyante, kāmāḥ ye asya hṛda śritāḥ ।

अथ मर्त्यः अमृतो भवति, अत्र ब्रह्म समश्नुते ॥ 6- 14

atha martyaḥ amṛto bhavati, atra brahma samaśnute ॥

यदा सर्वे प्रभिद्यन्ते हृदयस्य इह ग्रन्थयः ।

yadā sarve prabhidynate hṛdayasya iha granthayaḥ ।

अथ मर्त्यः अमृतो भवति, एतावत् हि अनुशासनं 6- 15

atha martyaḥ amṛto bhavati, etāvat hi anuśāsanam

अस्य हृदि श्रिताः, सर्वे ये कामाः, यदा प्रमुच्यन्ते *asya hṛdi śritāḥ, sarve ye kāmāḥ, yadā pramucyante* - When all the worldly desires lodged in one's heart - which means in one's sense organs, mind and बुद्धि *buddhi*, are totally destroyed (by knowledge) and thus, when all such desires naturally disappear - now, when can that happen? That can happen only through कर्म योग बुद्धि *karma yoga buddhi* and ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*, leading ultimately to the knowledge ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvam* - all existence is only ब्रह्मन् *brahman* and everything that is seen in this creation, including the creation itself, is only a superimposition on ब्रह्मन् *brahman*, and such superimposition arises only from self-ignorance (imparting the Means for gaining That knowledge is the entire Mission of The भगवत् गीता *bhagvat gītā*, as we have seen already), therefore, when all the worldly desires lodged in one's sense organs, mind and बुद्धि *buddhi* are totally destroyed by That knowledge,

अथ *atha*- then,

मर्त्यः अमृतः भवति *martyaḥ amṛtaḥ bhavati* - a mortal becomes Immortal. The one who was only a mortal before gaining That knowledge of ब्रह्मन् *brahman*, becomes Immortal by That Very knowledge, because,

अत्र ब्रह्म समश्नुते *atra brahma samaśnute* - on gaining That knowledge of ब्रह्मन् *brahman*



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अत्र *atra* – here itself, in this life itself

ब्रह्म समश्नुते *brahma samaśnute* – one becomes ब्रह्मन् *brahman* Itself

ब्रह्मवित् ब्रह्मैव भवति *brahmavit brahmaiva bhavati* – The Knower of ब्रह्मन् *brahman* is ब्रह्मन् *brahman* Itself

Just as, before gaining the knowledge of the truth of the matter, one sees a snake, and on gaining that knowledge that snake disappears, and one sees only a rope in its place, and one immediately recognizes that there was never any snake, and what is seen has been a rope all along, and it continues to be so, similarly, before gaining self-knowledge, one sees oneself as a bundle of worldly desires, cravings, hopes, fears, expectations etc., and on gaining self-knowledge, all such worldly desires etc. instantly disappear, and one immediately recognizes oneself as one really is, as ब्रह्मन् *brahman* Itself, and all previous notions about oneself are simply due to self-ignorance.

Lord यम *yama* now repeats the same Message in the next verse, just to underline its enormous importance to one's spiritual progress. In Vedanta, there is really no such thing as repetition; every apparent repetition is a welcome help in one's spiritual endeavor. In the next verse, Lord यम *yama* says:

यदा हृदयस्य सर्वग्रन्थयः प्रभिद्यन्ते *yadā hṛdayasya sarve granthayaḥ prabhidyan-te*

– When all the हृदय ग्रन्थाः *hṛdaya granthās* – which means all the knots in one's heart, all the bondages lodged in one's sense organs, mind and बुद्धि *buddhi* are

प्रभिद्यन्ते *prabhidyan-te* – are rent asunder, get shattered and totally destroyed (though आत्म ज्ञानं *ātma jñānam* – Self-Knowledge)

इह *iha* – in this very life, while one is still living, which is the same as told in the last verse namely

यदा सर्वे प्रमुच्यन्ते कामाः ये अस्य हृदि श्रिताः *yadā sarve pramucyante kāmāḥ ye asya hṛdi śritāḥ* – when all the worldly desires lodged in one's sense organs, mind

and बुद्धि *buddhi* – which are the हृदय ग्रन्थाः – the knots, the bondages lodged in

one's heart, when they are totally destroyed through कर्म योग बुद्धि *karma yoga buddhi* and ज्ञानलक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvar bhakti* – which means,

through बुद्धि योग *buddhi yoga*

अथ *atha* – then

मर्त्यः अमृतः भवति *martyaḥ amṛtaḥ bhavati* – a mortal becomes Immortal – which means, it is then तत्त्वभावः प्रसीदति *tatva bhāvaḥ prasīdati* – The True Nature of



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आत्मा *ātmā* reveals Itself as ब्रह्मन् *brahman* – as परमेश्वर *parameśvar* in oneself as ONESELF Itself

एतावत् हि अनुशासनं *etāvat hi anuśāsanam* – This much only is the content of all Vedantic Teachings. This much alone is the central Message of all Upanishads. This much alone is the succinct expression of all Upanishad-Knowledge. This much alone is ईश्वर शासनं *īśvar śāsanam* – The Unbreakable Eternal Law of परमेश्वर *parameśvar*.

So saying, Lord यम *yama* has effectively summarized, not only His own Teachings in this Upanishad, but also all the Teachings of all the Upanishads.

As we may recall, Nachiketa's request for his 3rd वर *vara* is essentially concerned with the question “when a person dies, what happens to that person?” This question has only been partially answered so far. The person in whom all the हृदयग्रन्थयः *hṛdaya granthayaḥ*, अविद्या-काम-कर्म-बन्धनाः *avidya-kāma-karma-bandhanās* – all the bondages lodged in one's sense organs, mind and बुद्धि *buddhi*, bondages born of Self-ignorance and such ignorance generated desires and actions, are totally destroyed by आत्मज्ञानं *ātmajñānam* – Self-Knowledge, अत्र ब्रह्म समश्नुते *atra brahma samaśnute* – that person instantly becomes ब्रह्मन् *brahman* Itself. That person gains मोक्ष *mokṣa* – Total Liberation, even while living with his individual physical body.

That means, That आत्मज्ञानि *ātmajñāni* – That Self-Realized person is already ONE with ब्रह्मन् *brahman*, already ONE with परमेश्वर *parameśvar*, in the frame of an individual body for the time-being. When all his प्रारब्ध कर्म *prārabdha karmas* are exhausted, his physical frame just falls off, and the person continues to be ब्रह्मन् *brahman*, continues to be परमेश्वर *parameśvar*, as सर्व व्यापक अलिङ्ग आत्मा *sarva vyāpaka aliṅga ātmā* – without any individual उपाधि *upādhi* – body vehicle. Nothing else happens to the person. On “death”, his प्राण *prāṇa* (vital air) does not go out of the body. The प्राण *prāṇa* in the body just stops, and there is nothing to go out – That is all. There is no further गति *gati* – no further path of life for that person. Being an आत्मज्ञानी *ātma jñānī*, the person has already gained मोक्ष *mokṣa* – Total Liberation from all limitations.



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On the other hand, what about a person who is not yet an आत्मज्ञानी *ātma jñānī*, who is not yet free from all worldly bondages. Regarding such a person, the Upanishad says

सर्गेषु लोकेषु शरीरत्वाय कल्पते *sargeṣu lokeṣu śarīratvāya kalpate* – that person is fit only to be reborn again in some form in this संसार *saṁsāra* – in this created world, which means, that person, in the form of his सूक्ष्मशरीर *sūkṣma śarīra* – subtle body, has to get out of his present physical body – his शरीर *śarīra*, when it falls, on exhaustion of his प्रारब्ध कर्मसु *prārabdha karmasu* to continue its गति *gati* – further path in life in this created world, in some other body.

Lord यम *yama* now tells how the सूक्ष्म शरीर *sūkṣma śarīra* – the subtle body of an अज्ञानी *ajñānī* – the one who is not yet a ज्ञानी *jñānī*, gets out of one's gross physical body at the time of death. Lord यम *yama* says:

शतं चैका च हृदयस्य नाड्यः तासां मूर्धानं अभिनिस्यूता एका ।
śataṁ caikā ca hṛdayasya nāḍyaḥ tāsāṁ mūrdhānaṁ abhinissrūtā ekā ।
तया ऊर्ध्वं आयन् अमृतत्वं एति विश्वक् अन्या उत्क्रमणे भवति ॥ 6-16
tayā ūrdhvaṁ āyan amṛtatvaṁ eti viśvak anyā utakramaṇe bhavati ॥

According to योगशास्त्र *yoga śāstra*, there are hundreds of नाडि *nāḍis* arising from one's heart-space, and reaching out to all parts of the body. A नाडि *nāḍi* is best understood as an invisible peculiar pathway through which the सूक्ष्म शरीर *sūkṣma śarīra* can pass through, and force itself out, eject itself out, of the gross physical body at the time of one's death. The availability of each such नाडि *nāḍi* is specific to each individual सूक्ष्म शरीर *sūkṣma śarīra* – which means, every नाडि *nāḍi* is not available for every सूक्ष्म शरीर *sūkṣma śarīra* at the time of death of the gross physical body. Of all the नाडि *nāḍis* arising from one's heart, one particular नाडि *nāḍi* called Susumna नाडि *nāḍi* extends all the way from the heart to the head and it becomes available, when needed, for the सूक्ष्म शरीर *sūkṣma śarīra* of a person who has qualified oneself for reaching ब्रह्मलोक *brahmalok*, after death, by virtue of the पुण्य कर्मसु *puṇya karmasu* done, and the Vedic rituals performed by that person during one's life-time.



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For example, as was pointed out earlier by Lord यम *yama*, a person who has performed the नाचिकेताग्नि *nāciketāgni* ritual 3 times together with उपासन *upāsana* – Meditation on चिराट पुरुष *virāṭa puruṣa* invoked in the अग्नि देवता *agni devatā* of the Havan Alter, is qualified to go to

ब्रह्मलोक *brahmalok* after death. Therefore, at the time of death, the Susumna नाडि *nāḍi* is available for the सूक्ष्म शरीर *sūkṣma śarīr* of that person to eject itself out of the gross physical body through the head, and proceed directly to ब्रह्मलोक *brahma lok*. Therefore, the Upanishad says:

हृदयस्य नाड्यः शतं एका च *hrdayasya nāḍyaḥ śataṁ ekā ca* – The नाडिs *nāḍis* arising from one's heart are Hundred and ONE – which means, they are many in number, together with a distinguished ONE

तासां एका *tāsāṁ ekā* – of the many नाडिs *nāḍis*, the distinguished ONE, called, in योगशास्त्र *yoga śāstra*, as Susumna नाडि *nāḍi*

मूर्धानं अभिनिस्युता *mūrdhānaṁ abhinissṛtā* – extends up to the head through which the सूक्ष्म शरीर *sūkṣma śarīr* of the person can force itself out, at the time of death

तया ऊर्ध्वं आयत् *tayā ūrdhvaṁ āyat* – bringing the सूक्ष्म शरीर *sūkṣma śarīr* up through the Susumna नाडि *nāḍi*, and ejecting itself out of the gross physical body through the head,

अमृतत्वं एति *saṁsāra amṛtatvaṁ eti* – the सूक्ष्म शरीर *sūkṣma śarīr* of the person reaches ब्रह्मलोक *brahmalok* – the World of Immortality in this संसार *saṁsāra* – created world, till the end of the present cycle of creation.

Going to ब्रह्मलोक *brahmalok* is not gaining मोक्ष *mokṣa*, it is only relative Immortality for the duration of the present cycle of creation.

विष्वक् अन्याः उत्क्रमणे भवन्ति *viṣvak anyāḥ utkramaṇe bhavanti* – For the सूक्ष्म शरीरs *sūkṣma śarīras* of other अज्ञानिs *ajñānis*, those who are not yet ज्ञानि *jñāni*, and who are not qualified to go to ब्रह्मलोक *brahmaloka*, the other नाडिs *nāḍis* become the path-ways for their departure from their respective gross physical bodies, towards their respective destinations in accordance with their past कर्मs *karmas* and mental dispositions (यथा कर्म यथा श्रुतं *yathā karma yathā śrutam*, as pointed out earlier). When a person dies, that is what happens to that person.



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Lord यम *yama* has now completed all His obligations with respect to the Three वरस *varas* – The Three Boons, which He granted to Nachiketa, and as the ब्रह्मविद्याचार्य *brahma vidyācārya* – as his Teacher of ब्रह्मविद्या *brahma vidyā* now Lord यम *yama* completes His Teaching as follows:

अङ्गुष्ठमात्रः पुरुषः अन्तरात्मा सदा जनानाम् हृदये संनिविष्टः ।

aṅguṣṭha mātraḥ puruṣaḥ antarātmā sadā janānām hṛdaye saṁniviṣṭaḥ ।

तं स्यात् शरीरात् प्रवृहेत् मुञ्जात् इव इषीकां धैर्येण ।

taṁ svāt śarīrāt pravṛhet muñjāt iva iṣīkāṁ dhairyeṇa ।

तं विद्यात् शुक्रं अमृतं, तं विद्यात् शुक्रं अमृतं इति ॥

taṁ vidyāt śukraṁ amṛtaṁ, taṁ vidyāt śukraṁ amṛtaṁ iti ॥

अङ्गुष्ठमात्रः पुरुषः अन्तरात्मा *aṅguṣṭha mātraḥ puruṣaḥ antarātmā* – refers to the process of contemplation on ब्रह्मन् *brahman* as indicated in the two verses in Section 4 (12 and 13), namely, contemplation on ब्रह्मन् *brahman* simultaneously as अङ्गुष्ठमात्र हृत् पुण्डरीकं *aṅguṣṭha mātra hṛt puṇḍarīkaṁ* – as Thumb Size Full Bloom Lotus Flower, already in one's Heart Space revealing आत्मा *ātmā* – The Self I, as आनन्द स्वरूप ब्रह्मन् *ānanda svarūp brahman*, and as ज्योतिः इव अधूमकः *jyotiḥ iva adhūmakah* – as Flame without Smoke, revealing आत्मा *ātmā* – The Self “I” as ज्ञान स्वरूप *jñāna svarūp*, चित् स्वरूप ब्रह्मन् *cit svarūp brahman*, as स एव अद्यः स उश्चः *sa eva adyaḥ sa uśvaḥ* – as ONE already existing right now, and will continue to exist to-morrow also, thus revealing आत्मा *ātmā* – The Self I – as सत्य स्वरूप ब्रह्मन् *satya svarūp brahman*, as भूतभव्यस्य ईशानः *bhūtabhavyasya īśānaḥ* – as the Lord of all the past, present and the future, revealing आत्मा *ātmā* The Self “I” as परमेश्वर *parameśvar* Itself, already in oneself as ONESELF Itself.

Therefore, अङ्गुष्ठमात्रः पुरुषः अन्तरात्मा *aṅguṣṭhamātraḥ puruṣaḥ antarātmā* means, contemplating on ब्रह्मन् *brahman* through ईश्वर ध्यानं *īśvara dhyānaṁ* – revealing अन्तरात्मा *antarātmā* – The Self “I” as सत्य स्वरूप *satya svarūp*, ज्ञान स्वरूप *jñāna svarūp*, आनन्द स्वरूप ब्रह्मन् *ānanda svarūp brahman*, as परमेश्वर *parameśvar* Itself, already in oneself in one's Heart Space, as Thumb Size Full Bloom Lotus Flower



ब्रह्मविद्या **Brahma Vidya**

सदा जनानाम् हृदये सन्निविष्टः *sadā janānām hr̥daye sanniviṣṭaḥ* - recognize That आत्मा *ātmā* - The Self "I", The ब्रह्मन् *brahman*, indwelling in the heart of all beings at all times (सर्वान्तर आत्मा *sarvāntara ātmā*)

तं *taṁ* (आत्मं *ātmaṁ*) स्वात् शरीरात् प्रवृहेत् *svāt śarīrāt pravṛhet* - learn to separate, learn to discriminate That आत्मा *ātmā* - That ब्रह्मन् *brahman* from your शरीर *śarīra* - your body, through विवेक बुद्धि *viveka buddhi* - discriminative knowledge gained through the discipline of बुद्धि योग *buddhi yoga*.

आत्मा *ātmā* and शरीर *śarīra* seem to be inseparably locked up together. But there is no distance in space or time between आत्मा *ātmā* and शरीर *śarīra*. The distance is only in terms of स्वरूप *svarūpa*, which you must learn to recognize through बुद्धि योग *buddhi yoga* gained through उपनिषत् *upaniṣat* Knowledge.

मुञ्जात् इषीकां इव *muñjāt iṣikāṁ iva*, धैर्येण *dhairyeṇa* - छुह स्वरूप अतीना आत्मा *ātmā* रोम शरीर *śarīra* त्तरुग्ग खनेइल्देगे, through विवेक बुद्धि *viveka buddhi* is like separation of the slender stalk from the leaf of grass, which is indeed a very delicate operation to be done with great care

धैर्येणं *dhairyeṇaṁ* - with reference to the separation of आत्मा *ātmā* and शरीर *śarīra*, the धैर्य *dhairya* - the great care, is only in the form of विवेक बुद्धि *viveka buddhi* and आत्मज्ञानं *ātma jñānaṁ*

When you learn to separate आत्मा *ātmā* from शरीर *śarīra* through विवेक बुद्धि *viveka buddhi* and आत्मज्ञानं *ātma jñānaṁ*, तं (आत्मानं) विद्यात् शुक्रं अमृतं *taṁ (ātmānaṁ) vidyāt śukraṁ amṛtaṁ* - you will naturally realize That आत्मा *ātmā* - The Self "I", That ब्रह्मन् *brahman* as शुक्रं *śukraṁ* - Pure, Spotless, Uncontaminated and अमृतं *amṛtaṁ* - Immortal. The repetition here is to indicate the conclusion of the उपदेश *upadeś* - The teaching.

तं (आत्मानं) विद्यात् शुक्रं अमृतं इति *taṁ (ātmānaṁ) vidyāt śukraṁ amṛtaṁ iti* - you will naturally realize That आत्मा *ātmā* The Self "I" - That ब्रह्मन् *brahman* as Pure, Spotless, Uncontaminated, and Immortal

Here ends Lord यम's *yama's* Teachings to Nachiketa



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ब्रह्मविद्या **Brahma Vidya**

Nachiketa has been listening to these teachings all along. Now what has happened to Nachiketa? The Upanishad says:

मृत्यु प्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यां एतां योगविधिं च कृत्स्नम् ।

mṛtyu proktaṁ naciketo'tha labdhvā vidyāṁ etāṁ yogavadhiṁ ca kṛtsnam ।

ब्रह्मप्राप्तः विरजः अभूत् विमृत्युः अन्यः अपि, एवं यो वित्, अध्यात्मं एव ॥ 6-18

brahmaprāptaḥ virajaḥ abhūt vimṛtyuḥ anyaḥ api, evaṁ yo vit, adhyātmaṁ eva ॥

अथ *atha* – Then,

नचिकेतः एतां मृत्युप्रोक्तां विद्यां योगविधिं च कृत्स्नम् लब्ध्वा *naciketaḥ etāṁ mṛtyu proktaṁ vidyāṁ yogā vidhiṁ ca kṛtsnam labdhvā*

नचिकेतः कृत्स्नम् लब्ध्वा *naciketaḥ kṛtsnam labdhvā* – Nachiketa, having received, which means, having listened, understood, appreciated and absorbed, in its entirety

एतां मृत्युप्रोक्तां विद्यां योगविधिं च *etāṁ mṛtyu proktaṁ vidyāṁ yogā vidhiṁ ca* – this knowledge on ब्रह्मविद्या *brahma vidyā* and योग शास्त्र *yoga śāstra* taught by Lord यम *yama*

विरजः अभूत् *virajaḥ abhūt* – he became free from all रजस् *rajas* impurities, he became free from the hold of all forces of transient realities, which means,

विमृत्युः अभूत् *vimṛtyuḥ abhūt* – he became free from all अविद्या *avidyā*, काम *kāma*, कर्म बन्धनाः *karma bandhanās* – all bondages born of Self-ignorance, and such ignorance-born desires and actions, and consequently,

ब्रह्मप्राप्तः अभूत् *brahma prāptaḥ abhūt* – he became one who has gained ब्रह्मज्ञानं *brahma jñānam*, इश्वर ज्ञानं *īśvara jñānam*, आत्मज्ञानं *ātmājñānam* – Self-Knowledge – he became an आत्मज्ञानी *ātma jñānī* – he became a ब्रह्मवित् *brahma vit* – Knower of ब्रह्मन् *brahman*, and hence ब्रह्मन् *brahman* Itself, which means, he

gained मोक्ष *mokṣa* – Total Liberation – Total Fulfillment in life, then itself, while still living in his very life itself.

Having said that, the Upanishad now declares:

अन्य यः अपि *anya yaḥ api* – any other person, whoever that be

अध्यात्मं एव एवं वित् *adhyātmaṁ eva evaṁ vit* – who also pursues only The Path of Self Discovery in the manner of Nachiketa, that person also, will likewise



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ब्रह्मविद्या **Brahma Vidya**

ब्रह्मप्राप्तः भवति *brahma prāptaḥ bhavati*– becomes the gainer of ब्रह्मज्ञानं *brahma jñānaṁ* – the Knower of ब्रह्मन् *brahman*, will become ब्रह्मन् *brahman* Itself, will gain मोक्ष *mokṣa* immediately even while living, in one's very life.

Nachiketa, having listened, understood, appreciated and absorbed, in its entirety, this Knowledge on ब्रह्मविद्या *brahma vidyā* and योग शास्त्र *yoga śāstra* taught by Lord यम *yama*, became free from the hold of all transient worldly realities, became free from the bondages born of Self-ignorance, and ignorance created desires and actions, and he became a ब्रह्मचित् *brahmavit*– Knower of ब्रह्मज्ञानं *brahma jñānaṁ*. He became ब्रह्मन् *brahman* Itself, he gained मोक्ष *mokṣa* immediately, even while living in his very life itself. Further, the Upanishad declares:

Any person, who ever that be, who also pursues the path of अध्यात्म योग *adhyātma yoga* in the manner of Nachiketa, that person likewise becomes the gainer of ब्रह्मज्ञानं *brahma jñānaṁ* – will become the Knower of ब्रह्मन् *brahman*, will gain मोक्ष *mokṣa* immediately even while living in one's own very life.

इति षष्ठी वल्ली *ita ṣaṣṭhī vallī*

With the above Declaration ends the sixth and the final Section of this Upanishad. This Upanishad study now concludes with the same Peace Invocation with which it started:

ॐ सहनावतु सहनौ भुनक्तु ।

om sahanāvavatu sahanau bhunaktu ।

सह वीर्यं करवावहै तेजस्यिनावधीतमस्तु

saha vīryaṁ karavāvahai tejasvi nāvadhītamastu

मा विद्मिषावहै

mā vidmiṣāvahai

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntih śāntih śāntih ॥

इति कठोपनिषत् समाप्ता *ita kaṭhopeniṣat samāptā*. That is the End of कठोपनिषत् *kaṭhopeniṣat*