

## **ESSENCE OF KATHA UPANISHD**

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## **Other Scripts by same Author**

### **Essence of Puranas:-**

**Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana,**

**Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana,**

**Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana;**

**Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana;**

**Shri Kamakshi Vilasa**

### **Dwadasha Divya Sahasranama:**

**a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;**

**b) Chaturvidha Shiva Sahasra naama: Linga-Shiva-Brahma Puranas and Maha Bharata;**

**c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama; Padma-Skanda-Maha Bharata and Narada Purana.**

### **Stotra Kavacha-A Shield of Prayers**

**Purana Saaramsha**

**Select Stories from Puranas**

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**Essence of Brahma Sutras**

**Essence of Amaranatha Yatra**

**Essence of Paraashara Smriti**

**Essence of Pradhana Tirthas**

**Essence of Brihadaaranyaka Upanishad**

**Essence of Chhandogya Upanishad**

**Essence of Aitreya Upanishad**

**[Note: All the above Scripts released on [www.kamakoti.org/news](http://www.kamakoti.org/news) as also on Google by the respective references]**

## ESSENCE OF KATHA UPANISHAD

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**‘Asatomaasadgamaya Tamasomaa Jyorir gamaya Mrityrmaamritam gamaya!’**

## ESSENCE OF KATHA UPANISHAD

*Sa ha naavavatu, sahanau bhunaktu, saha veeryam karavaahai, Tejasvi naavadhitamastu: ma vidvishaa-vahai; Om Shanti Shanti Shantihih/* ( May Paramatma bestow shelter to Guru and Sishya, may they both work together with vigour and faith, may their mutual endeavour be fruitful with affinity towards the common task and may their diligence and faith function with common goal and coordination. Om let Peace prevail again and again)

Vaajashrava gives away his son Nachiketa in charity to Yama and the latter was pleased with Nachiketa and offers several gifts but the the boy insisted on the knowledge of the Self and its destiny after death!

*I.i.1-6) Om, Ushan ha va Vaajashravasah sarva vedasam dadou, Tastyha Nachiketaa naama putra aasa/ Tam ha kumaaram santam dakshinaasu neeya maanasu sharddhaa visvesha so manyata// Peetodakaa jagdha trinaa dugdha doha nirindriyah, Aanandaa naama te lokaastan sa gacchati taa dadat// Sa hovaacha pitaram tata kasmai maam dadasyatieeti, Dviteeyam triteeam; tam hovaach mrityave taadaamiti// Bahunaamemi prathamah bahunaamemi madhyamah, kim svidyamasya kartavyam yanmayaadya karishyati// Anupaashya yathaa purve patipashya tathaapare, Sasyamiva marthyah pachyate sasyamivaajaayate punah//*

(A unique Brahman named Vaajashraava was a rare example of Sacrificial Following of Brahmana Dharma as he literally gave away what all he possessed including every material in favour of heavenly gains. Indeed he knew however that the gifts he gave for charity for instance of cows should not be of 'peetodaka' type like those which were even unable to eat fodder and drink water let alone yield milk; he even included the prize gift of his son-hardly a boy- named Nachiketa! The innocent Nachiketa asked his father repeatedly as to whom he was offering. The boy asked him three times and the father finally replied that he was being offered to death! The son wondered as to why the father replied out of anger since he irritated him repeatedly and pestered him with same question as to why he was being given away in charity along with other gifts like cows! But Nachiketa felt that indeed if his father stated so in all seriousness, then he should be considered as very fortunate that after all it was his own his father who was offering him to death! Nachiketa then heard what his father told him that in case if the forefathers asked him, he too would have obeyed since every man born would have decayed like a corn and would return back to be reborn once again any way!)

*I.i.7-8) Vaishvaanarah pravishati atithir braamana grihaan, Tashyaitaam shantim kurvanti, hara vaivasvadodakam// Aashaa pratikshe samgatam sunritam cheshtaa-purthe putra pashumcha sarvaan etadvrinkte purushasya alpamedhaso yasyaanashnan vasati braahmano grihe/*

( As Nachiketa reached the abode of Yama Dharma Raja, a divine voice was heard alerting the household of Yama stating that a Brahmana boy arrived as the guest, and that hospitality be extended to him since Yama was away for three days and nights. Indeed, no Brahmana could ever be unfed in this house of Yama since a guest of Nachiketa's nature and nurture, sacrifice and great works arrived there; after all the guest who arrived was of an extraordinary background as he fully enjoyed the hope and faith as also friendship and joy, sacrifices and extreme virtue that his father bequeathed to him!)

I.i.9 ) *Tisro raatrir yaad avatreer grihe me'naashnan Brahman atithire mamasyah, Namastestu Brahman;svasti mestu; tasmaat prati treen varaan vrineeswaa/*

( On return Yama talked to Nachiketa and observed that the latter stayed there for three nights as a guest with patience without food and desired that Nachiketa could ask for three wishes, for three nights!)

I.i.10) *Shanta sankalpah sumanaa yathaa syad veeta munyur Gautamomaabhi maabhi mrityo, Twat prasyrushtam maabhivadet prateeta, etat trayaanaam prathamam varamvrine/*

( Nachiketa replied to Yama Raja that as first boon his Father Gautama be freed from his anxiety and concern as also his anger and indifference for him; he might also recognise and even converse with him if and when freed from Yama; in other words, let not his father mistake Nachiketa as a ghost!)

I.i.11) *Yathaa purastaad bhavita prateeya Auddhaalikar aarunir matprasushtah, Sukha raatrir shayati veetamanyuh twaam dadrushivaan mrityu mukhaat pramuktam/*

( Having appreciated the boy, Yama replied that his father viz.Uddalaka the son of Aaruni or Gautama would not be disturbed of sleep nor have any anxiety for his son, especially since the son was freed from the jaws of death)

I.i.12-13)) *Swarge loke na bhayam kim cha naasti na tatra twam na jaraa bibheti, Ubhe teerthaa ashanaaya pipaase shokaatigo modateswaga loke// Sa tvam Agnim svargyam adheshi mrityo, prabhuhi tam shraddhaa dhaanaaya mahyam//*

(Nachiketa replied to Yama that in Swarga loka, there should be no fear as the latter would not be present, nor the fear of age, hunger and thirst but only joy and happiness. Also Fire Sacrifice would certainly lead him to Swarga; Yama! This would be my second boon and wish!)

I.i.14-19) *Pra te babravimi tadume nibodha Swargyam Agnihi Nachiketahprajaanam, Anantalokaapti matho pratishthaam viddhi, tvam etam nihitam guhaayaam// Lokaadimagnim tam uvaacha tasmai, yaa ishtakaa, yaavatirva, yathaa vaa, Sa chaapi tatpratyaavadat yathoktam; athaasya mrityuh punar evaaha tushtah//Tam abraveet priyamaano mahatmaa varam tavehaadya dadaami bhuyah, Tavaiva naamnaa bhavitaayam agnih, Shrinkaam chemaamaneya rupaam gruhaana// Trinaanaahiketah tribhiretya sandhim trikarma krit tarati janma mrityu, Brahmajhagnam Devameedyam viditvaa nichaayyemaamshantim atyantameti// Trinaachiketah trayam etad viditvaa ya vidvaamchinute Naachiketam, Mrityu paashaan puratah pranodya shokaatigo modate swarga loke// Esha tagnir Nachiketah swargyo yam avrineethaah dviteeyena varena, etam agnim tavaiva prakshyanti jaaasah; tritriyam varam Nachiketo vrisheenva//*

(Yama explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect. Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagabha rested and warmed up by further cogitation and concentration became bright and thus Agni got materialised! Virat Bhagavan further differentiated in three parts vi. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the

Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his father's composure and his ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multiformed necklace which would bestow multi-dimensional knowledge including that of 'Antaratma' or of the Self! Thus whosoever performs the **Naachiketa Fire** thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman!)

I.i.20) *Yeyam prete vichikitsaa manushye-steetyeke naayam asteeti chaik; etad vidyaam anushishthah tvayaaham, varaanaam esha varastreeyah//*

(Nachiketa then raised a doubt which was related to the consequences of life since some theories stated that the Self existed after death and some others clarified that it might not! He therefore requested Yamaraja and that it might be counted as another boon)

I.i.21-26) *Devairatrapi vichikitsitam puraa, na hi suvigjneyam, anuresha dharamah anyam varam Nachiketo vrineeshva, maa moprotseerati maa srujainam// Devair atraapi vichikitsitam kila, twam cha mrityo yan na sujivenyam aattha, vaktaa chasya twaadrugnyo na labhyo naanyo varastuya etashya kaschit//Shattaayushah putra poutraan vrinishva, bahun pashun hasti hiranyam ashvaan bhumer mahad aayatanaamvrinishva svayam cha jeeva sharado yaavad icchasi// Etat tulyam yadi manyase, varam vrishneeshva, vittam chira jeevikaam cha, Mahaa bhumau Nachiketastvam edhi, kaamaanaam tvaa kaamabhaajam karomi//Ye ye kaama durlabhaa martya loke sarvaan kaamaamchandatah praartha ashva, maa raamah sjarathaah saturyaah, na heedrashaa lambhaaneeya manushyaih, aabhir mat prattaabhih parichaarayasva, Nachiketo, maranam maanu praaksheeh// Shvobhaavaa marthasya yad atakaitat sarvendriyaanaam jaraayati tejah api sarvam jeevitam alpam eve tavaiva vaahaastava nriyageete//*

(Yama replied that on this question of the status of an Individual Self after death, even Gods had difference of opinion since that was rather controversial and as such he would ask Nachiketa to ask any other boon; but in reply Nachiketa said that only an instructor of Yama's stature and eminence only could indeed reply to that complicated issue. Yama then tried to tempt Nachiketa with several offers: he said that the latter could ask for sons and grandsons who would live of hundred years, several animals like cows, elephants and horses, gold and jewellery, vast expanses of fertile lands, his own life for as many years as desired, he could become a King over a vast region, whatever wishes he had in mind, women of grace and rare beauty, chariots and celestial music instruments which were never even heard of and seen in earth; but the boon that he wished be please avoided. Nachiketa replied with firm conviction that all the earthly and even celestial rarities are but transient and wasted away as the organs of any human beings

lose their body vigour with the passage of time. Life as defined and destined might be long but not lasting and so would be the chariots, dance and song!)

I.i.27-29) *Na vittena tarpaneeyo manushyo lapyasyaamahe vittam adraakshmaachetvaa, jeevi –shyaamo yaavadishishyaasi twam varastume varaneeyah sa eva/Ajeeryataam amritaanaam upetya jeeryan marthyaah kvadhastaah prajaanan abhidhyaayan varnaraati pramodaan, atideerghe jeevite ko rameta// Yasminnidam vichikitsanti mrityo yat saamparaaye mahati bruhi nastat, yoyam varo gudham anupravishto naanyam tasmaan Nachiketaa vrineete/*

(Nachiketa continued his affirmation to Dharma Raja further that no human being would ever be contented with wealth. For example now the present Yama Raja might be kind enough to grant me riches but after all that would be valid as long as Yama of the day and might not be there beyond! Thus material guarantees would be transitory too but what was being sought for was a boon which would provide such knowledge as had an impact of a permanent solution! After all, having reached the nearness of the most impossible situation of seeking a boon from death itself, would it be too much to ask for immortality or frivolous and worthless boons like dance and music with defined termination points! Therefore Dharma Raja! Nachiketa's ultimate and least compromising prayer would be only, repeat only, the knowledge of the most valid reply to what existed and what would not after death!) [ Yajnyavalkya instructed his wife Maitreyi vide Brihadaranyaka Upanishad-II.iv.12-13 as follows: The Great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to the identity of your body organs and their functions subject to hunger and thirst being mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but what remains the Self which indeed is the Supreme and Absoluter Reality always! The Maharshi cites the example of a lump of salt dropped in water dissolves and thus difficult to retain its original nature. He further explained that the Self was super-imposed by ignorance like a burning wood covered by ash. Pure intelligence which indeed is the Self appeared variegated by modifications of names, organs and their attributes, and of falsity subject to decay and destruction. On the other hand, the Self is indestructible, paramount, endless and Indefinite Reality!]

[This is the end of the first section of the First Chapter]

On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity with Brahman

I.ii.1-6) *Anyacchreyo anyadutaiva preyaste ubhe naanyarthe purusham sineetah, Tayoh shreya aadanaa –nasya saadhu bhavati, heeyaterthaad ya u preyo vrineete//Shreyascha preyascha manushyametastou sampareetya vivinakti dheerah,Shreyo hi dheerobhi preyaso vrineete, preyo mando yogakshemaad vrineete// Sa twam priyaan priyarupaamscha kaamaan abhidhyaayan Nachiketo, tyasraaksheeh,naitaam srinkaam vittamaemavaapto yasyaam majjanti bahavo manushyaah// Duramete vipareete vishuchi Avidyaa yhaa cha vidyeti jnaataa, Vidyaabheepsinam Nachiketasam manye na twaa kaamaa bahavololupanta// Avidyaamantare vartamaanaah swayam dheeraah panditam manyamaanaah, Daridramanya maanaah pariyanti moodhaah, andhenaiva neeyamaanaa yathaandhaah/ Na saamparaayah pratibhaati manyamaanaah,Dandramyaa maanaah pariyanti moodhaaha andhenaiva neeyamaanaa yathaandaah/*

( After comprehensively testing Nachiketu, Yama then decided to explain the tenets of Brahma Vidya. There are two ways of human aspirations viz. ‘Shreya’ or Vidya and ‘Preya’ or Avidya and the paths of Pleasure and Sacrifice are distinct and divisive as the evil go to hell and the virtuous have their destination as heaven; this is the simple but definite explanation of existence of the Self after death. As both the preferable and pleasurable paths are open to a Being, the person of knowledge selects the ways of virtue and sacrifices while the ignorant one opts of the body pleasures. While knowledge and ignorance were contradictory, Yama appreciated Nachiketa who scrupulously avoided the diversity of pleasures and temptations of life and followed a unified and well defined route of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like blind leading blind. Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre!)

I.ii.7-9) *Shrava-naayaapi bahubhriyo na labhyah shravantopi bahavoyam na vidyuh, Ascharyo vaktaa kushalosya labdhaa ascharyo jnaataa kushalaanushishtah/ Na narenaa varenaa prokta esha suvigjneyo bahudhaa chintyamaanaah: ananya prokte gatrira naasti aneeyaan hi atarkyam anupramaanaat// Naishaa tarkena matiraapaneyaa proktaanyenaiva sujanaanaaya preshta: yaam twam aapah satyadhrutir bataasi; twaadrubhuyaan Nachiketa prashta//*

( Dharma Raja now complimented Nachiketu as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be: ‘ananya prokte’ as the Supreme is identical with the Self; ‘ na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachiketa’s inquisitiveness that one could assimilate this awareness)

I.ii.10-12) *Jaanaami aham shevadhiriti anityam, na hi adhruvaih praapyate hi dhruvam tat, tato maayaa Natikesaschitognir anityaiar dravyaih praptavaan asmi nityam/ kaamasyaaptim jagatah pratishthaam krator aananthyam abayaya param, stomaamadad urugaayam pratishthitaam dryshtvaa dhritya dhruvyaa dheero Nachiket tyasraakshi// Tam durdarsham goodhamanupravishtham guhaahitam gahvareshtam puraanam adhyatma yogaadigamena devam matvaa dheero hrishikeshau jahaati//*

(Yama Raja continued his appreciation to Nachiketa further stating that since the permanent article would not be achieved by resorting to the impermanent desires, the latter resorted to the Nachiketa Agnihotra to attempt to reach the Lasting Objective. On the indications of receiving flashes of enlightenment , Nachiketa! You examined the Truth vis-à-vis the Untruth by way of immense meditation and introspection and finally swung to the unchangeable option of reaching the shores of Hiranyagarbha



despite the intense conflict of your psyche to tide over the very powerful and deep rooted waves of materialism! My compliments to you for the exemplary courage and conviction that you had displayed! It is rare that you desired to opt for the ‘durdarsham’ or hard to vision, ‘gudham anupravishtam’ or subtly hidden and stationed inaccessibly, ‘guhaateetam’ or located beyond in the realms of intellect, and ‘gahvarestham’ or existent in the midst of desolation and misery originating from- and deeply imprisoned by- the body parts and sensory organs!)

On visioning the portals of Brahman, Nachiketa enquires of Vedas, Om and characteristics of the Self

I.ii.13-14) *Etatechrutvaa samparigruhya martyah prahrvaga dharmyam anumetamaapya, Samodate modaneeyam hi labdhvaa vivrutam sadya Naachiketasam manye// Anyatra dharmadanyatraadharmad anyatraasmaat kritaakritaata, Anyatra bhutaacca bhavyaacca yattatpashyasi tadvada/*

(As Yama remarked to Nachiketa, the latter was virtually in a trance receiving the instructions and realised that he visioned a total segregation of mortal delights and gradual inflow of the serene waves of Immortality and it seemed that the mansion of Brahman looked to have opened up even as the message of Yama was received that Nachiketa would now be fit for emancipation! Then Nachiketa’s first query to Yama was to explain to him as to what indeed was that Unique Object he visioned was as distinguished: ‘anyatra dharmat anyatraadharmat’ or from virtue and vice, ‘anyatraasmaat kritaakritaata’ or the cause and effect and ‘anyatra bhutaata cha bhavyaata cha’ or the past and the future!)

I.ii.15-17) *Sarve Veda yatpadam aamananti tapaasmi sarvaani cha yadvadanti, yad icchhanto brahmacharyam charanti tatte padam sangraheena braveemi Omintetat// Etadhyekaaksharam Brahma etadhyekaaksharam Param, Etadhye- kaaksharam jnaatevaa yo yadacchat tasya tat// Etadaalambanam shreshtham etad aalambanam Param, Etadaalambanam jnaatvaa Brahma loke maheeyate//*

(Now the effective Instruction by Yama to Nachiketa commences: The ultimate objective of Vedas promulgate one Unique Voice; this Voice is what all austerities make most significance of; and that Single Voice which all the persons of Brahmacharya or Self Discipline and restrained regulation vouchsafe for **OM!** ‘Etadyekaaksharam Brahma/ Param’ or OM is the prefix for all prayers to Hiranyagarbha Brahma or the Supreme Brahman Himself alike; any body meditating on OM is applicable to both)

I.ii.18-19) *Na jaayate mriyate vaa vipaschin naayam kutaschin na vabhava kaschit, Ajo nityah shasvatoyam purano na hanyate hanyamaane shareere// Hantaa chen manyate hatam, Ubhau tau na vijaaneeto naayam hanti na hanyate//*

(The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!)

I.ii.20) *Anoraneeyaan mahato maheeyaan atmasya jantornihito guhaayaam, Tam akraatuh pashyati veeta shoko dhatu prasaadaan mahimaanam aatmanaah/*

(The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one’s heart. Only a person who has no attraction for mortal life would perhaps be able

to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : ‘I am the Self’ and thereby become ‘veeta shoka’ of free from sorrow! )

I.ii.21) *Aaseeno duram vrajati shayano yaati sarvatah, kastam mahamadam Devam madanyo jaatumarhati/*

(It is this Self or the Consciousness that could travel places and see everything in its memory even being motionless: it is like the typical entity capable of ‘darshana-shravana-manana-vijgnana’ or seeing-hearing-recalling and remembering experiences. Yet being conditioned by the body and sensory adjuncts, it is able to positive and negative influences as these experiences are as in a prism.)

I.ii.22) *Ashareeram shareereshu anavasteshva avasthitam, mahantam vibhumaatmaanam matvaa dheero na shochati/*

(Indeed the Self reveals on intense meditation as the state of happiness despite being in the midst of organs and senses as it basically has the nature of Space as the bodiless even the midst of the mortal bodies; that is why the person with knowledge and faith never grieves although it is a very thin line that separates and detaches the Self and the body!)

I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena, Yamevaisha vrunutetena labhyastaisha aatmaa vivrunute tanoom svaam/*

(This Self is none too easy to discern through study, learning, intellect and any other means of physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!)

I.ii.24) *Naa virato dushcharitaan naashanto naasaamitah, Naashantamanaso vaapi pragjnaanenaina maapnuyaat/* (The essential qualifications of eligibility to introspect are to distance from misdemeanour, check the senses under control, keep the mind pointed with concentration and on balance and then only aspire for the knowledge of the Self!)

I.ii.25) *Yasya brahmacha kshatram cha ubhe bhavata yodanah, Mrityur yasyopa -sechanam ka itthaa veda yatraa saha/*

( Indeed how could one differentiate the Self, for which Brahmana-Kshatriyas could be the main food and death takes the position of a food supplement, since both the entities are not different from each other! In other words, who indeed could say with certainty that the Self which is everlasting and the mortal body which is ephemeral are apart, since body is the husk and the Self is the grain!)

[This is the end of the second section of the First Chapter]

Details of Five Fires and deeds of virtue, need for control of body organs and senses and Identity of Inner-Consciousness and the Supreme

I.iii.1) *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/*

(Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta' or works of virtue and the others who do not; these are the 'chhatraiah yaanti' or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadth of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)

I.iii.2) *Yah seturi jaanaa- maksharam Brahmayat paramam abhayam titeershataam paaram Naachiketam shakemashi/*

( This setu or the bridge is between the Naachiketa Fires and Sacrificers on one hand and those who wish to cross it beyond 'samsaara' to 'abhayam-aksharam-Brahama!)

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/*

(This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/*

( The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathih//Yastu vigjnaanaavaan bhavati yuktana manasaa sadaa, tasyendriyaani vashyaani sadashvaa iva saarathih// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//*

(The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting

deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths! )

I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaartha, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/*

(A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘ arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhya sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/*

(This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)

I.iii.14-17) *Uttishthat jaagrat prapya varaan nibodhita, Kshurasya dhaaraa nishitaa duratyayaa, Durga payastakavayo vadanti//Ashabdam asparsham arupam avyayam tathaa arasam nityam agandhavacchayat, Anaadyanantam mahatah param dhruvam nichaayya tanmrityu mukhaat pramuchyate// naachiketamupaakhyaanam mrityuproktam sanaatanam, uktvaa shrutvaa cha medaavi Brahma kote mahiyate//Ya imam Paramam guhyaam shraavayed Brahmasamsadi,Prayatah shraaddjha kaale vaa tadaantyaaya kalpate, Tadaanangyaaya kalpat iti/ Iti Shri Kathakopanishad pradhamaadhyaaye triteeha valli//*

( This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor’s edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws

repeated deaths and births. While attempting this the operational maneuvering has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Panchendriyas. The grossness of wrong signals of Indriyas be therefore softened as one proceeds on the razor's edge! The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as 'Ashabdham-asparsham-arupam-avyayam' or the soundless, touchless, formless- and endless Truth which also is 'Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a 'Medhavi' or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!)

[This is the end of the Third and last section of the end of the First Chapter]

The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) *Paranchi khaani vyatrunat Swayambhuh tasmaat Paraanpashyati naantaraatman, kaschid - dheerah pratyagaatmaanam aikshad aavrita chakshur amritatvam iccham/*

(What so far has been stated especially vide I.iii.12 is being re-emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptional efforts to vision the 'Pratyagatma' deserves to vision the Self, the immortality!)

II.i.2) *Paraachah kaamaanunyanti baalaaste mrityoryanti vitasya paasham, Athadheeraa amrutatvam viditwaa dhruvamadhruveshviha na praarthayante/*

(The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth)

II.i.3) *Yena rupam rasam gandham shabdaan sparshaamscha maithunaan, etenaiva vijaanaati kim atra parishishyate, etadvai tat/*

(Once what ever is perceivable by way of colour, taste, smell, touch of love and various other materials of transitory nature, the remainder is indeed the Reality, Permanent and Unchanging. ‘Etad vai tat’ or That truly is That! This is what Dharma Raja assured Nachiketa!)

II.i.4) *Swapnaantam jaagaritaantam chobhau yenaanupashyati, Mahantam Vibhumatmaanam matwaa dheerona shochati/*

(Even one realises that the Self being so subtle is not easy of achievement, once however he does realise ‘That’ as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) *Ya imam madhvadam veda atmaanam jeevamuktikaat, Ishaanam bhutabhavyasya na tato vijugupsate: etad vai tat!*

(Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) *Yah purva tapasojaatamadbyah purvam ajaaata, guhaam pravishya tishthantam yo bhutebhir vyapashyata: etad vai tat!*

(Now that this person is able to vision inward into the Self, he visualises the First Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the ‘Antaratma’ right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)

II.i.7) *Yaa praanenasambhavati aditirdevataamayi, Guhaam pravishya tishthantir vyajaayata: etad vai tat/*

(This person who visions Brahman would also realise that Aditi the mother of Devas too had the distinction of being born and existent in the same cavity of one’s heart as of the Self as much of Brahman! The idea is that even such illustrious renown of Aditi as of ordinary beings were born there!)

II.i.8) *Aranyor nihito jata vedaa garbhaiva subhruto garbhinbhi: Dive divaa eedyo jagravadbhir manushyaibhir agnih; etad vai tat/*

(Indeed, even ‘Jaataveda’ the Sacrificial Agni, latent in two fire sticks, besides being present on the hearts of Great Yogis and equally so in the foetus of expectant mothers, is Brahman himself!)

II.i.9) *Yatascho -deti Suryostam yatra cha gacchati, Tam Devaah sarverpitaas tadu natyeti kashchan/ Etad vai tad/*

(Indeed from underneath where Brahman is the Sun who rises and sets and so also the various Devas are positioned but never ever none could transcend; none else could supersede that position and status! Truly That is That!)

II.i.10-15) *Yadeveha tadautra yadamutra tadanviha, Mrityohsa mrityum apnoti ya iha naaneva pashyati// Manasaivedam aaptavyam neha naanaasti kinchana, Mrityoh sa mrityum gacchhati ya iha*

*naaneva pashyati// Angushthamaatrah Purusho madhya Atmani tishthati, Ishaanam bhutabhavyasya na toto vijugupsate, etad vai tat// Yadodakam durge vrishtam parvateshu vidhaavati, Evam Dharman prithak pashyanaamtaan evaanuvidhaavati// Yadodakam shuddheshuddham aashiktam taadrageva bhavati, Evam Munevinjaanata Atmaa bhavati goutam// Iti Kaathakopanishidi dviteeyaadhyaaye prathama valli/*

( The precise message of these stanzas is that there is no plurality of Brahman: the assertion is that the entity which is associated with body parts and senses is misunderstood as different from Brahman; the Individual Conscience is not only on par but in fact is just the same as the Supreme; the Self declares emphatically to say: ‘I certainly am the the Brahman which is a homogeneous consciousness pervading all over like space and elsewhere’. What indeed is here is there and whoever feels that there is a difference goes from birth to death and birth again! This unified Brahman and the Self is achieved through the mind and if unconvinced yet that there are differences, he would continue to shuttle from death to death again and again. Upanishads speak volumes of the homogenous nature of consciousness: The Purusha is of the size of a thumb or of the lotus of the heart residing in a body; but the body is conditioned by the internal organs and is realised by Intellect and knowledge. This Purusha is the Master of ‘Bhuta bhavishya’ or the three time wonder of past-present-future, till such time he conquers the ‘Kaalamaana’ or the Cycle of Time ! After realisation of the unity of Self and the Supreme, the Purusha becomes the Ruler of the Past and Future; indeed That is That again! The nature of the Self is determined by the level of his Realisation; if his perception is conditioned by body adjuncts then he is not free from the traps of life-death scenario or else he emerges as the non-dual Self as an embodiment of Pure Consciousness. As persistent rains on mountain tops flow down differently, one would indeed get identified as a loser or the winner of situations; in one case the sliding waters get wasted away in births and deaths or in another, water gets accumulated methodically to turn into streams and rivers to enjoy the bliss of Brahman! Yama finally explains in this context to Nachiketa that pure water poured on pure water becomes the same and so does the man of enlightenment would follow up knowledge-to deliberation on the Self- and again to the Realisation of the Self identified emphatically with Brahman! )

[This is the end of the first section of the Second Chapter]

What is the true profile of the Individual Self comparable to that of Brahman! How does It fare after death! The result is as per past deeds; but the Inner Self remains transcendent and magnificent!

II.ii.1) *Puram ekaadasha dvaaram ajasyaavakra chetasah, Anushthaaya na shochati vimuktascha vimuchate, etad vai tat/*

(There is an unborn body-the Inner Consciousness- comparable to a city with eleven gates viz. two each of eyes, two of ears, two nostrils, mouth, navel, skull, anus and generating organ. This body is ‘Ajasya’ or Unborn; ‘Avakrchetasa’ or whose discernment is straightlined and ‘Anushthaaya’ or worthy of concentrated meditation to uproot desires; he is of ‘Vimukta’ nature! The question is whether this Entity resides only in the body!)

II.ii.2) *Hamsah shuchishat, vasur antariksha- sat hotaa vedishat, athidhir duroasat, nrishat, varasat, ritasat, vyoma sat, abjaa, gojaa, ritajaa, adrijaa, ritam brihat/*

(The Self compared to a Hamsa or Swan moves about like the Surya Deva on the Antariksha/ Sky but essentially dwells in Heaven, pervading all as Air and existing as Agni on Earth, bottled up or encased as it were as Soma in a jar of a body. The Self coexists in the worlds as among all the Beings as equally so with ease and freedom among Gods in their company. He dwells in Truth and the Space too. He is born of water, takes birth on Earth; is born in the course of Sacrifices, emerges from mountains. Indeed the Self is constant and unchanging, all pervasive, unique and Supreme!)

II.ii.3) *Urthvam praanam unnayhati apaanam pratyagasyati, Madhte vaamanmaaseenam Vishve Devaa upaasate/*

( The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness)

II.ii.4) *Asya visramsamaanaya sharirasthasya dehinah, Dehaad vimuchyamaanasya kimatra parishishyate: etadvai tat/*

(The interrogation is that when the dweller of the body viz. the embodied Self is detached from the body, then the latter gets released and what else remains in the body!)

II.ii.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnetaav upaashritau/*

(Then as the Self- consciousness leaves the body, then no mortal could live by praana or apaana and then these winds ought to find asylum elsewhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)

II.ii.6-8) *Hanta ta idam pravakshyaami guhyam Brahma sanaatanam, yathaa cha m,aranam praapya Atmaa bhavati Gautama// Yonim anya prapadyante shareeratwaaya dehinah, Sthaanum anyenusamyanti, yathaa karma, yathaa shrutam// Ya esha supteshu jaaritim kaamam kaamam purusho nirmimaanah, tadev shukram tad Brahma tad evaatram uchyate, tasminlokaah shrutaah sarve tadu naanyetii kaschana/ Etad vai tat//*

(Yama Dharma Raja told Gautama or Nachiketa that he would now reveal a secret as to how the eternal Brahman or the Individual Self would fare after death. Some of the embodied Souls or the Individual Selves enter the wombs of some straightaway and the rest viz. the inferior ones become motionless like trees or stones as per the accounts of deeds performed by them as the erstwhile bodies as explained by Vedas that creatures would be born in accordance with their thoughts and actions!)

II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti, tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam// Nityonityaanaam chetanschetanaameko bhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato*



*netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

[This is the end of the second section of the Second Chapter]

Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity!

II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/*

(Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)

II.iii.2-3) *Yadidam kim cha jagat sarvam praana ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/*

(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume their responsibilities to the letter and spirit of His command!)

II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa tapayor iva brahmaloke/*

(Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self's mirror)

II.iii.6-8) *Indriyaanaam prithag bhavam udayaastamanaayau cha yat, prudhag utpadyamaanaanam matvaa dhiro na shochati// Indriyebhuyah param manasah satvamuttamam, Tatvaadadhi mahaanatmaa mahatovyaktamuttamam//*

(If once a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of eyes, or hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from such abilities or disabilities of the body; this is so because the Self-not the body parts-is beyond sorrow and of such bodily shortcomings! Now, the mind or its essence viz. intellect is beyond Mahat who is overtaken by Purusha the pervasive)

II.iii.9-11) *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, taam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//*

(Brahman's firm is far beyond the normal vision by the eyes. But, He is visualised by 'hrida', 'maneesha', 'manasa' or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the 'Panchendriyas' or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for 'sthiraam indriya dhaaranaam' or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

II.iii.12-13) *Naiva vaachaa na manasaa praptum shakyaona chakshushaa, Asteeti bruvatonyatra katham tad upalabhyate// Asteeti evopalabhasyah tatva bhaavena chobhayoh, Asteete evopalabdhasya tatwa bhaavah praseedati//*

(If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise whether that amorphous substance existed at all! The reply is: ‘Asteeti bruvatonyatra katham tad upalabhyate’ ie apart from those who are dedicated and faithful, the Great Scriptures emphasise that non availability of the means of discovery would not be an excuse for non-existence of Brahman; in fact the theory of non existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that driving force except the Supreme who is now sought to be proved as the Self Consciousness or the Individual Self! Since now the analysis is about the Supreme and the Self being unified, one has to ascertain about the ways and means of Self-Realisation! Now as is asserted : ‘yadbhaavah tattva bhaavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing; indeed, It really is: like Earth and other Elements are real, like Surya Chandra Nakshatras are real, like the attributes of body and senses are real, the Antaratma is real too, the Paramatmais real and the unity of both these is real too! And That is That! The only question mark that remains is how to realise this ‘Ayakta- Shashvata- Ananta- Aja- Avyaya Vishnu who is right within you!’)

II.iii.14-16) *Yadaa sarve pramuchyante kaamaa yesya hridi shrutaah, atha martyormrito bhavatyatra Brahma samaashnute// Yadaa sarve pratibhidante hridayasyeha granthayah, atha martyomruto bhavati etaavad anushaashanam// Shatamchaikaa cha hridayasya naadyastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti//*

(In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and unsupported. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityomrita’ or ‘Jeevanmukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormamritam gamaya’ vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!)

II.iii.17) *Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivisthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumbsize Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

II.iii.18) *Mrityu proktam Nachiotha labhva vidyaam etam yoga vidhim cha kritnam, Brahmapraapto virajo bhuud vimrityur anyopi evam yo vid adhyaatmanameva/*

As the Grand Finale, Yama Dharma Raja declared that Nachiketa having gone through the evolutionary process of freeing from 'viraja' or the account of virtue or vice, 'vimrityu' of desire and ignorance and having mastered 'Yogavidham cha kritsnam' or the path of yoga in entirety and attained 'vimukti' and the Status of Brahman as the Self! Anybody else who could most painstakingly follow this arduous path like in the case of Nachiketa who set up an exemplary evidence to all the residents of the Universe under the unique guidance of no less a Deity of Mrityu besides of Dharma and Nyaya or the Lord of Virtue and Justice! Indeed blessed was the Father who gave away in charity to his own Son to Death and far more blessed was the illustrative son Nachiketa who even as a lad was not tempted by worldly desires and celestial boons but pursued the path of Realisation vigourously and accomplished Brahman right within his own Self!

[This is the end of the third section of the Second Chapter and the conclusion of Katha Upanishad]

**Asatomaadgamaya Tamasomaa Jyotirgamaya Mrityormaamritamgamaya/**