INTRODUCTION:

1.

spn: Translation by Swami Paramananda

The Translation of Katha Upanishad:
by Swami Paramananda
Katha-Upanishad
The Katha-Upanishad is probably the most widely known of all the Upanishads. It was early translated into Persian and through this rendering first made its way into Europe. Later Raja Ram Mohun Roy brought out an English version. It has since appeared in various languages; and English, German and French writers are all agreed in pronouncing it one of the most perfect expressions of the religion and philosophy of the Vedas. Sir Edwin Arnold popularized it by his metrical rendering under the name of "The Secret of Death," and Ralph Waldo Emerson gives its story in brief at the close of his essay on "Immortality."

There is no consensus of opinion regarding the place of this Upanishad in Vedic literature. Some authorities declare it to belong to the Yajur-Veda, others to the Sama-Veda, while a large number put it down as a part of the Atharva-Veda. The story is first suggested in the Rig-Veda; it is told more definitely in the Yajur-Veda; and in the Katha-Upanishad it appears fully elaborated and interwoven with the loftiest Vedic teaching. There is nothing however, to indicate the special place of this final version, nor has any meaning been found for the name Katha.

The text presents a dialogue between an aspiring disciple, Nachiketas, and the Ruler of Death regarding the great Hereafter.

2.

sr: Compiled and edited by Pandit Sri Rama
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ଠତଜସ୍ଵି ନୋଵଧୀତମସ୍ତୁ । ମୋ ଵିଦ୍ଵିଷୋଵଠହୈ ॥

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dpn: May He (the Supreme Being) protect us both, teacher and taught. May He be pleased with us. May we acquire strength. May our study bring us illumination. May there be no enmity among us. OM! PEACE! PEACE! PEACE!
Part I  Canto (Valli)  I  (1.1)

1.1.1

ॐ उशि् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

spn: I. Vahasrava, being desirous of heavenly rewards (at the Viswajit sacrifice),
made a gift of all that he possessed. He had a son by the name of Nachiketas.

sr: (Nachiketas and His Father)

उः उशि् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

उः उशि् = being desirous [of the rewards of the Viśvajit sacrifice]; ह = equivalent to 'once upon a time'.
Vājaśrava = he whose fame, is consequent on the giving of food, he dadau = gave away; sarv-vedasam = all (his) wealth; tasya = of him; āsa = there was ; ha = as the story goes; naciketā nāma putraḥ = a son named Nachiketas.

1. Desirous (of the fruit of the Vishva-jit sacrifice) Vajashravasa, they say,
gave away all that he possessed. He had a son by name of Nachiketas.
1.1.2

When the offerings were being distributed, faith (Shraddha) entered (the heart of) Nachiketas, who, though young, yet resented:

tam ha kumāraṁ santam daksināsu niyamānāsu śraddhā-āviveśa sō manyata || 2 ||

tam = into him, into Naciketa; kumāraṁ santam = while still a mere boy; śraddhā = faith (in the verity of the Scriptures), āviveśa = entered; daksināsu niyamāsu = when gifts were being brought, [when cows meant for presents were being led separately, to the priests and the assembled Brāhmaṇas]; saḥ = he, (Naciketa); anyata = thought.

2. As the gifts were being brought to the priests, faith entered him, although but a (mere) boy; he thought ......
1.1.3

The cows meant for presents to the Brāhmaṇas are being described:

Those by which udakam = water, has been pītām = drunk, are pītodaṇkṭḥ; those by which tṛṇam = grass, has been jagdham = eaten, are jagdha-tṛṇam; those whose doḥaḥ = milk, has been dugdhaḥ = milked, are dugdha-dohaḥ; nirindriyaḥ = those that are devoid of the power of their organs, incapable of breeding; [i.e. the cows are decrepit and barren], dadat = giving; tāḥ = those, gacchati = (he, the performer of sacrifice) goes; tān = to those (worlds): anandā = unhappy.

3. Their water drunk, their grass eaten, their milk milked, their strength spent; joyless, verily, are those worlds, to which he, who presents such (cows) goes.

In India the idea of sacrifice has always been to give freely for the joy of giving, without asking anything in return; and the whole purpose and merit of the sacrifice is lost, if the giver entertains the least thought of name, fame or individual benefit. The special Visvajit sacrifice which Vajasrava was making required of him to give away all that he possessed. When, however, the gifts were brought forward to be offered, his son Nachiketas, although probably a lad about twelve years of age, observed how worthless were the animals which his father was offering. His heart at once became filled with Shraddha. There is no one English word which can convey the meaning of this Sanskrit term. It is more than mere faith. It also implies self-reliance, an independent sense of right and wrong, and the courage of one’s own conviction. As a boy of tender age, Nachiketas had no right to question his father’s action; yet, impelled by the sudden awakening of his higher nature, he could not but reflect: “By merely giving these useless cows, my father cannot gain any merit. If he has vowed to give all his possessions, then he must also give me. Otherwise his sacrifice will not be complete and fruitful.” Therefore, anxious for his father’s welfare, he approached him gently and reverently.

spn: III. These cows have drunk water, eaten grass and given milk for the last time, and their senses have lost all vigour. He who gives these undoubtedly goes to joyless realms.
1.1.4

He said to his father: Dear father, to whom wilt thou give me? He said it a second time, then a third time. The father replied: I shall give thee unto Death.

Nachiketas, being a dutiful son and eager to atone for his father’s inadequate sacrifice, tried to remind him thus indirectly that he had not fulfilled his promise to give away all his possessions, since he had not yet offered his own son, who would be a worthier gift than useless cattle. His father, conscious that he was not making a true sacrifice, tried to ignore the boy’s questions: but irritated by his persistence, he at last impatiently made answer: “I give thee to Yama, the Lord of Death.” The fact that anger could so quickly rise in his heart proved that he had not the proper attitude of a sacrificer, who must always be tranquil, uplifted and free from egoism.

spn: IV. He said to his father: Dear father, to whom wilt thou give me? He said it a second time, then a third time. The father replied: I shall give thee unto Death.

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sr:

saḥ, = he, approached his father; and uvāca ha = said; pitaram = to the father.
Tāta = O father; kasmay = to whom, to which of the priests; māṃ dāsyasi = will you offer me, that is to say, offer me as a present? Though ignored by his father;
dvitiyam tritiyam uvāca = he spoke even a second time and a third time. Incensed at the thought, "This one is not behaving like a mere boy!" uvāca ha = said, tam = to him, mṛtyave = to Death, dadāmi = I give away; tvā = you, iti = this much.
4. He said to his father, "O Sire, to whom will you give me?" For a second and a third time (he repeated) (then the father) said to him,"Unto Death shall I give you!”
1.1.5

ବହୂନୋଠମମି ପ୍ରଥଠମୋ ବହୂନୋଠମମି ମଧ୍ୟମଃ ।

କିତେ ସ୍ଵିଦ୍ୟମସ୍ୟ କତ୍ଯାତଂ ର୍ନମର୍୍୍ଦ୍ୟ କରିଷୟତି ॥

Naciketas thought: Among many (of my father’s pupils) I stand first; among many (others) I stand in the middle (but never last). What will be accomplished for my father by my going this day to Yama?

It was not conceit which led Nachiketas to consider his own standing and importance. He was weighing his value as a son and pupil in order to be able to judge whether or not he had merit enough to prove a worthy gift. Although he realized that his father’s harsh reply was only the expression of a momentary outburst of anger; yet he believed that greater harm might befall his father, if his word was not kept. Therefore he sought to strengthen his father’s resolution by reminding him of the transitory condition of life. He said:

spn: V. Nachiketas thought: Among many (of my father’s pupils) I stand first; among many (others) I stand in the middle (but never last). What will be accomplished for my father by my going this day to Yama?

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spn: V. Nachiketas thought: Among many (of my father’s pupils) I stand first; among many (others) I stand in the middle (but never last). What will be accomplished for my father by my going this day to Yama?
1.1.6

Anupasya yathā pūrve pratiṣya tathāpare |
sasyam iva martyah pacyate sasyam iva jāyate punah || 6 ||

spn: VI. Look back to those who lived before and look to those who live now. Like grain the mortal decays and like grain again springs up (is reborn).

All things perish, Truth alone remains. Why then fear to sacrifice me also; Thus Nachiketas convinced his father that he should remain true to his word and send him to Yama, the Ruler of Death. Then Nachiketas went to the abode of Death, but Yama was absent and the boy waited without food or drink for three days. On Yama’s return one of his household said to him:

sr:

anupaśya yathā pūrve pratiṣya tathāpare |
sasyam iva martyah pacyate sasyam iva jāyate punah || 6 ||

anu = successively, paśya = consider, have a look at; yathā = how; your, pūrve = forebears, etc. behaved. Tathā = similarly too; as apare = others - other sages behave; them also; you prati-paśya = consider; martyah = humans; sasyam iva = like corn, pacyate = decays and dies; and after dying, punah = again; sasyam iva jāyate = reappears (is born) again like corn.

6. [Nachiketas says to his father] “Consider how it was with the forefathers; behold how it is with those who’ve come later; a mortal ripens like corn, and like corn is born again”.

1.1.7

Like fire a Brahmana guest enters into houses. That fire is quenched by an offering. (Therefore) O Vaivaswata, bring water.

Nāciketas in the Abode of Yama

vaiśvānaruḥ praviṣṭaty atithī brāhmaṇo gṛḥān

tasya'ītāṃ śaṅtim kurvanti hāra vaivasvarudākam || 7 ||

brāhmaṇaḥ = a Brāhmin; as atithīḥ = guest; praviṣati = enters, like vaiśvaṇarāḥ = fire itself; as though burning gṛḥān = the houses; tasya = for his sake - for the guest; kurvanti = accomplish: etām = this kind of; śaṅtim = propitiation - consisting in offering water for washing feet, a seat, etc., just as people do for allaying the conflagration of fire - and since evil consequences are declared in case of not doing so (Mu.1.ii.3), therefore vaivasvata = O Death; hāra = carry, udakam = water - for Nāciketa for washing his feet.

7. "As a fire a Brahmana guest enters into houses and (the people) do him this peace—offering; bring water, O Son of the Sun"!
1.1.8

According to the ancient Vedic ideal a guest is the representative of God and should be received with due reverence and honor. Especially is this the case with a Brahmana or a Sannyasin whose life is wholly consecrated to God. Any one who fails to give proper care to a holy guest brings misfortune on himself and his household. When Yama returned, therefore, one of the members of his household anxiously informed him of Nachiketas' presence and begged him to bring water to wash his feet, this being always the first service to an arriving guest.

sr:

āśā-pratīkṣe saṅgatagūrīṁ sūnītāṁ cēṭā-pārte putra-paśūggaś ca sarvāṁ |
etad vṛṅkte puruṣasyālpa-medhaso yasyānāśnan vasati brāhmaṇo gṛhe || 8 ||

āśā = is the hope for a desirable thing which is attainable though unknown; pratīkṣa = is expectation for something that is attainable and known; saṅgatam = the fruit derived from the association with spiritual people; sūnītā = joy (in Vedic Sanskrit), ‘kindly speech’ in Jain and later Brāhmanical works; cēṭam = fruit produced by sacrifice, pūrtam = fruit resulting from such charitable works as planting gardens, etc. putra-paśūnśca = sons and cattle; sarvāṁ etat (sarvam etat) = all this; (he) vṛṅkte = excludes (from) i.e. destroys; puruṣasya alpa-medhasah = from (i.e. of) a person of little intelligence; yasya = in whose; gṛhe = house; brāhmaṇaḥ = a Brāhmana; anaśnan = not-eating, fasting; vasati = abides. Therefore a guest should not be neglected under any condition. This is the idea.
8. Hope and expectation, companionship and joy, sacrifices (iṣṭa) and good works (pūrte), sons, cattle and all are taken away from a person of little understanding in whose house a Brahmin remains unfed.
1.1.9

Yama said: O Brahmana! Revered guest! My salutations to thee. As thou hast remained three nights in my house without food, therefore choose three boons, O Brahmana.

spn: IX.

"Since you, a venerable guest, have stayed in my house without food for three nights, I make obeisance to you O Brahmana. May it be well with me. Therefore, in return, choose three boons".
1.1.10

Nachiketas said: May Gautama, my father, be free from anxious thought
(about me). May he lose all anger (towards me) and be pacified in heart.
May he know and welcome me when I am sent back by thee. This, O Death,
is the first of the three boons I choose.

sr: Nachiketas’s first wish
śānta-sāṅkalpaḥ sumanaḥ yathā syād vīta-manyur gautamō ma’bhi mṛtyo |
tvat-praśṛśtam mā’bhi vādet prātītata etat trayānām prathāmāṁ varāṁ vṛṇe || 10 ||

If you want to grant boons, then, mṛtyo = O Death; yathā = as; my father;
Gautamah (his clan-name) syāt = may become; sumañah: = gracious, calm of mind;
and also; vīta-manyuḥ = free from anger; mā abhi = towards me; me abhivadet = may
talk to me; tvat-praśṛśtam = freed by you - sent home; prātītah = regaining his
memory - i.e. recognising (me), trayānām = of the three boons; vṛṇe = I ask for;
prathāmāṁ = as the first boon; etat = this one that has this purpose, viz the
satisfaction of my father.

10. That Gautama (my father) with allayed anxiety, with anger gone, may be
gracious to me, O Death, and recognising me, greet me, when set free by you and
this, I choose as the first gift of the three.
1.1.11

spn: XI. Yama replied: Through my will Auddalaki Aruni (thy father) will know thee, and be again towards thee as before. He will sleep in peace at night. He will be free from wrath when he sees thee released from the mouth of death.

sr:

yathā pūrastād bhavitā pratīta auddālaki arunir mat-prasīṣṭah |
sukhaṁ rātrīḥ śayitā vita-manyuṁ tvāṁ dadṛśivāṁ mṛtyu-mukhātm pramuktam || 11

yathā purastāt = as before - the kind of affection that your father had towards you; Auddālaki refer to the same (person), and he is Aruni the son of Aruna; or he bears two family names: pratītaḥ = having recognised (you); bhavitā = will become possessed of, in that very same way: mat-prasīṣṭah = being permitted by me; (your father) śayitā = will sleep; during rātrīḥ = nights other (future) nights too; sukham = happily with a composed mind; vita-manyuḥ = free from anger; tvāṁ dadṛśivāṁ = having seen you; mṛtyu-mukhātm = as having been freed from the grasp of Death.

11. (Yama said): “Having, recognised you as before (your father) Auddālaki, the son of Aruna, will get over his anger and seeing you released from the jaws of death through my favour, he will sleep peacefully many a night.”
1.1.12

Nachiketas said: In the heavenly realm there is no fear, thou (Death) art not there; nor is there fear of old age. Having crossed beyond both hunger and thirst and being above grief, (they) rejoice in heaven.

sr: (Nachiketas’s second wish)

svarge loke na bhayaṁ kiśca nāsti na tatra tvaṁ na jarayā bibheti | ubhe tīrtvā 'śanāyā pipāše śokātigah modate svarga-loke || 12 ||

svarge loke = in the heavenly world: bhayaṁ kiśca nāsti = there is no fear whatsoever - fear arising from disease etc.; tvaṁ = you, O Death; na tatra = are not there - you do not exert your influence there; jarayā = because of old age; na bibheti = nobody fears; ubhe asanāyā-pipāse-tīrtvā = having transcended both hunger and thirst; śokātigah = having crossed over sorrow - being free from mental stress; (one) modate = rejoices; svarga-loke = in the heavenly world.

12. [Nachiketas said]:— “In the heavenly realm there is no fear whatever; you [O Death] are not there, nor does one fear old age. Transcending both hunger and thirst, leaving sorrow behind, one rejoices in the heavenly realm”.

1.1.13

spn: XIII. Thou knowest, O Death, the fire-sacrifice that leads to heaven. Tell this to me, who am full of Shraddha (faith and yearning). They who live in the realm of heaven enjoy freedom from death. This I beg as my second boon.

sr:

sa tvam agnigur̥ṇ svargyaṁ adhyesi mṛtyo prabr̥hi taguṁ śraddadhānāya mahyam |
svarga-lokaṁ āṁṛtatvam bhajanta etad dvitiyena vṛṇe vareṇa || 13 ||

mṛtyo = O Death; since saḥ tvam = you, such as you are; adhyesi = remember, i.e. know; svargyaṁ agnīṁ = the Fire that is the means for the attainment of heaven - heaven that has the aforementioned qualities; (therefore) tvam = you; prabr̥hī = speak; mahyam śraddadhānāya = to me who am full of faith, and who desire heaven = (tell me of that Fire) by worshipping which; svarga-lokā = the dwellers of heaven, those who have reached heaven, the sacrificers; bhajanta = get; āṁṛtatvam = immortality, divinity. That fact which is etat = this knowledge of Fire; vṛṇe = I seek for; dvitiyena vareṇa = through the second boon.

13. You know O Death, that fire (meditation upon which) leads one to heaven. Describe it to me, who listens to you full of faith. Immortal are they who dwell in heaven — This I choose, as my second boon.
1.1.14

pery aputimate itum sami

svargyam agnim naciketah prajanan ananta lokaptim atho pratishtam viddhi tvam etam nihita guhyam || 14||

Naciketah = O Naciketa; te = to you; pra-braviimi = I shall say; me = from me; nibodha = listen with attention; tat u = that very thing, svargyam agnim = the Fire [meditation] that is the means for the attainment of heaven; I shall tell you, prajanan = being well aware of (it). That (Fire) which is ananta- lokaptim = the attainment of infinite world - viz heaven; atho = and also; pratishtam = the support - of the universe in the form of Virat (Cosmic Person) - etam = this Fire which is nihita guhyam = abiding in the secret place (of the heart). The cave or the hiding-place is said to be in the centre of the chest - i.e. the heart

14. [Yama said]: "Knowing well as I do, that fire (meditation which) leads to heaven, I shall describe it to you — learn it from me, O Naciketas. Know that fire to be the means of attaining the spacious realm, as the support (of the universe) and as abiding in the secret place (of the heart)".
1.1.15

Yama then told him that fire-sacrifice, the beginning of all the worlds; what bricks, how many and how laid for the altar. Nachiketas repeated all as it was told to him. Then Death, being pleased with him, again said:

Tasmai = to him; [Yama raja] uvāca = spoke of; tam lokādim aṅgim = that Fire [that is being dealt with, which as Virat preceded the world - since it was the first embodied being]; ya iṣṭakā = the type of bricks, that are, to be collected (for the sacrificial altar); yāvatīr vā = how many in number; yathā vā = or how the fire is to be arranged; sa cāpi = and he; [Nachiketas, too]: prati-avadat = repeated verbatim; tat = all that; yathoktam = just as Yama had spoken; atha = then; tuṣṭah = being satisfied by his comprehension; mṛtyuḥ = Death; punah eva aha = said over again.

15. [Yama] described to him that fire [ritual which is] the beginning of the world (as also) what kind of bricks (are to be used in building the sacrificial altar), how many and in what manner. And he (Nachiketas) repeated all that just as it had been told; then, pleased with him, Death spoke again.
1.1.16

The great-soured Yama, being well pleased, said to him (Nachiketas): I give you now another boon. This fire (sacrifice) shall be named after thee. Take also this garland of many colours.

sr:

tam abravīt prīyamāno mahātmā varam tavehādyā dadāmi bhūyāḥ |
tava eva nāmnā bhavitā'yaṁ agrni śṛṅkāṁ cemāṁ aneka-rūpāṁ gṛhāṇa || 16 ||

prīyamānaḥ = being delighted; mahātmā = the magnanimous One, [one who is not narrow-minded]; tam = to him; abravīt = said; iha = here, [out of delight]; tava = for you; [a fourth boon]: adya = now; dadāmi = I offer; bhūyāḥ = again; ayam agrni = this fire; bhavitā = will become [famous]; tava eva nāmnāḥ = by your name indeed; ca = moreover; gṛhāṇa = accept; imāṁ = this; śṛṅkāṁ = necklace; aneka-rūpāṁ = multiformed and variegated.

16. The magnanimous one (Yama) extremely delighted, said to him (Nachiketas) I give you here today another boon. By your own name will this fire become (known). Take also this multiformed necklace.
1.1.17

spn: XVII. He who performs this Nachiketa fire-sacrifice three times, being united with the three (mother, father and teacher), and who fulfills the three-fold duty (study of the Vedas, sacrifice and alms-giving) crosses over birth and death. Knowing this worshipful shining fire, born of Brahman, and realizing Him, he attains eternal peace.

sp:

tri-nāciketas tribhir ētya sandhiṁ tri-karma-kṛt tarāti janma-mṛtyū |
brahma-jajñaṁ devam īdyam viditvā nicāyye māgum śāntim atyantam eti || 17 ||

sandhiṁ ētya = becoming connected; tribhiḥ = with the three; tri-nāciketaḥ = one who has piled up the Naciketa fire thrice; tri-karma-kṛt = one, who undertakes three kinds of ritual activity; tarāti = crosses over; janma-mṛtyū = birth and death. [Moreover], viditvā = knowing from scriptures; brahma-jajñaṁ = one that is born from Brahmā, ie. Hiranyagarbha is brahmaja (Virāt); and one who is enlightened, is brahma-jajñaṁ = for That (ie. Virāt) is omniscient; [knowing that]: devam = deity, who is so called because of his effulgence; īdyam = praiseworthy (adorable), (and) nicāyya = meditating on (that Virāt) - as one’s own Self; (one) eti = gets; imām = this (tangible); śāntim = peace, cessation [from mental turmoil]; atyantam = thoroughly.

17. One who has thrice kindled the Naciketa fire, associating with the three, performs the three acts, crosses over birth and death. Knowing that which arises from Brahma, the omniscient, resplendent and adorable and realising that, one obtains this everlasting peace.
1.1.18

spn: XVIII. He who knows the three-fold Nachiketa fire and performs the Nachiketa fire-sacrifice with three-fold knowledge, having cast off the fetters of death and being beyond grief, he rejoices in the realm of heaven.

sr:

The wise one who has sacrificed thrice the Nachiketas rite and who knows the three, and so knowing, performs meditation on fire, throws off first the bonds of death and overcoming sorrow, rejoices in the world of heaven.
1.1.19

Naciketaṁ svargyaṁ yam avinīthāṁ dvitiyena varenaṁ
etām agnim tavaiva pravaksyanti janāsahṁ tṛtīyaṁ varāṁ
Naciketo vr̥n̄īṣva || 19 ||

Naciketas = O Naciketas; te = to you; esa = this is; svargyāṁ āgniḥ = the Fire that leads to heaven; yam = which; dvitiyena varena = as the second boon; janāsah = people; pravaksyanti = will speak of; etam agnim = this Fire; tava eva = as yours [by your name]. [This is the fourth boon that I have willingly given]. Naciketaṁ vr̥n̄īṣva = O Naciketa ask for; tṛtīyam varāṁ = the third boon.

19. This is your fire (sacrifice) O Naciketas, that leads to heaven, which you have chosen for the second boon. This fire (sacrifice) people will call by your name. Choose now, O Naciketas, the third boon.
1.1.20

spn: XX. Nachiketas said: There is this doubt regarding what becomes of a man after death. Some say he exists, others that he does not exist. This knowledge I desire, being instructed by thee. Of all the boons this is the third boon.

sr: (Nāciketas’ third wish)

yeyam prete vicikitsā manuṣye 'stīty eke nāyaṁ astīti caike | etat vidyāṁ anuśīṭas tvayāḥ ham varāṇāṁ eṣa varas tṛtiya || 20 ||

yā iyam vicikitsā = this doubt, that arises; prete manuṣye = when a person dies; eke = some (say); astī iti = (It) the Self, exists; ca eke = and others (say); ayam = this [Self]; na astī = does not exist; tvayā anuśīṭaḥ = being instructed by you; aham = I; etat vidyām = would know this; varāṇām = of all the boons; eṣaḥ = this one [is]; varah tṛtiyaḥ = the third.

20. There is this doubt in regard to a person who has died, some say it exists” and some say it does not exist”. I would be instructed by you in this knowledge. Of all the boons, this is the third boon.
1.1.21

spn: XXI. Yama replied: Even the Devas (Bright Ones) of old doubted regarding this. It is not easy to know; subtle indeed is this subject. O Nachiketas, choose another boon. Do not press me. Ask not this boon of me.

**Sp:**

devaṁ atrāpi vicikitsitam purā na hi suvijñeyam anur eṣa dharmaḥ | anyaṁ varaṁ naciketo vṛṇīśva mā moparotsīr ati mā stūjaṁ || 21 ||

purā = in days of yore; atra = with regard to this thing; vicikitsitam = doubt was entertained; devaiḥ api = even by gods; hi = since; eṣa dharmaḥ = this principle called the Self; na suvijñeyam = is not easily comprehensible [to common people] anuḥ = it being so subtle and abstract. [Hence] naciketo = O Nachiketa; vṛṇīśva = you ask for; anyaṁ varaṁ = some other boon [- less complex]. Mā uparotsīḥ = do not press; mā = me [mā being the same as mām (me)]; ati stūja = give up; enam = this one.

21. (Yama said): Even the gods of old had doubt on this point. It is not, indeed, easy to understand; (so) subtle is this truth. Choose another boon, O Nachiketas. Do not press me. Release me from this.
1.1.22

devaiḥ aprī vicikitsitam kila tvain ca mṛtyo yan na suvijñeyam āttha | vaktā cāsya tvādṛg-anyo na labhyo nānyo varas tulya etasya kaścit || 22 ||

spn: XXII. Nachiketas said: O Death, thou sayest that even the Devas had doubts about this, and that it is not easy to know. Another teacher like unto thee is not to be found. Therefore no other boon can be equal to this one.

sr:

devaiḥ aprī vicikitsitam kila tvain ca mṛtyo yan na suvijñeyam āttha | vaktā cāsya tvādṛg-anyo na labhyo nānyo varas tulya etasya kaścit || 22 ||

atra = with regard to this thing; devaiḥ api vicikitsitam kila = indeed doubt was entertained even by the gods; ca = and; mṛtyuḥ = O Death; yat = since; tvain = you; āttha = say; [that the reality of the Self]; na suvijñeyam = is not easily comprehended, [therefore this thing is unknowable even to the learned]; vaktā ca asya = and an instructor of this principle; anyaḥ = anyone else; tvādṛg- = like you; na labhyāḥ = cannot be had; na anāyaḥ varāḥ = there is no other boon; kaścit = whatsoever; which is; etasya tulyāḥ = comparable to this one [ since all the other boons bear impermanent results].

22. (Naciketas said:) Indeed, even the gods had doubt about this, and you, O Death, say that it is not easy to understand. (Instruct me) for another teacher, like you, is not to be had. No other boon is comparable to this at all.
1.1.23

śatāyuṣah putra-pauṭraṁ viṇīśva bahūn paśūṁ hasti-hiranyam aśvān |
bhūmer mahad-āyatanaṁ viṇīśva svayaṁ ca jīva śarado yāvad icchasi || 23 ||

viṇīśva = you ask for; putra-pauṭraṁ = sons and grandsons; śatāyuṣah = gifted with a hundred years of life; bahūn = many; paśūṁ = animals, such as cows etc; hasti-hiranyam = elephants and gold; and aśvān = horses. Besides viṇīśva = ask for; mahad-āyatanaṁ = a vast expanse, habitat, region, a kingdom - bhūmeḥi = of the earth. [Furthermore, all this is useless if you yourself are short-lived. Therefore he says:—], ca = and, svayaṁ = you I yourself; jīva = live, with all the senses unimpaired; śaradaḥ = years; yāvat icchasi = as you wish to live.

23. (Yama said:) Choose sons and grandsons that shall live a hundred years, cattle in plenty, elephants, gold and horses. Choose vast expanses of land and life for yourself as many years as you will.
1.1.24

If thou thinkest of any other boon equal to this, ask for wealth and long life; be ruler over the wide earth. O Nachiketas, I shall make thee enjoyer of all desires.

sr:

\[
\text{spn: XXIV. If thou thinkest of any other boon equal to this, ask for wealth and long life; be ruler over the wide earth. O Nachiketas, I shall make thee enjoyer of all desires.}
\]

24. If you deem (any) boon like unto this, choose (that) as also wealth and long life. O Naciketas, prosper then on this vast earth. I will make you the enjoyer of your desires.
1.1.25

spn: XXV. Whatsoever objects of desire are difficult to obtain in the realm of mortals, ask them all as thou desirest; these lovely maidens with their chariots and musical instruments, such as are not obtainable by mortals--be served by these whom I give to thee. O Nachiketas, do not ask regarding death.

The third boon asked by Nachiketas concerning the great Hereafter was one which could be granted only to those who were freed from all mortal desires and limitations, therefore Yama first tested Nachiketas to see whether he was ready to receive such knowledge. "Do not press me regarding this secret," he said. "Even wise men cannot understand it and thou art a mere lad. Take, rather, long life, wealth, whatever will give thee happiness on the mortal plane." But the boy proved his strength and worthiness by remaining firm in his resolution to know the great secret of life and death.

SR:

ye ye kāmā durlabhā martya-loke sarvān kāmāṁśi chandataḥ prārthayasva | imā rāmāḥ sarathāḥ satūryā na hīdīṣa lambhanīyā manuṣyaḥiḥ || ābhir mat-prattābhīḥ paricārayasva naciketo maraṇām mā anuprākṣīḥ || 25 ||

ye ye = all things; that are; kāmāḥ = desirable; durlabhāḥ = difficult to get; martyrā-loeke = in the human world; sarvān kāmāṁśi = all those desirable things; prārthayasva = ask for; chandataḥ = according to your choice, imāḥ = here are; the celestial nymphs - the rāmāḥ = (lit. women) who are so called because they delight (ramayanti) men; (and who are there); sa-rathāḥ = with chariots, sa-tūryāḥ = with musical instruments. śādāḥ = such (women); na hī lambhanīyāḥ = are not surely to be had; manusyaḥiḥ = by mortals. ābhir = by these - by these female attendants; mat prattābhīḥ = who are offered by me; paricārayasva = get (yourself) served; naciketo = O Naciketa; maraṇām = of death; mā anuprākṣiḥ = do not inquire.

25. Whatever desires are hard to attain in this world of mortals, ask for all those desires at your will. Here are noble maidens with chariots and musical instruments: the like of them cannot be won by men. Be served by these whom I give to you. O Naciketas, (pray) ask not about death.
1.1.26  

Nachiketas said: O Death, these are fleeting; they weaken the vigour of all the senses in man. Even the longest life is short. Keep thou thy chariots, dance and music.

Śva'bhāvā martyasya yaḍ antakaitat sarvendriyāṁāṁ jarayānti tejaḥ | api sarvāṁ jīvitāṁ alpam eva tavaiva vāhās tava nṛtya-gīte || 26 ||

Antaka = O Death; [who ends all, the enjoyable things you offer me are]; śva-abhāvāḥ = ephemeral, transient [whose existence (bhāva) is subject to the doubt as to whether they will exist or not tomorrow (śvalḥ)]; jarayānti = waste away; tejaḥ = the vigour; yat = that [there is]; sarvendriyāṁāṁ = of all the senses; martyasya = of a human being; sarvāṁ api jīvitāṁ = all life [even, that of Brahmā is]; alpam eva = short indeed; vāhāḥ = the vehicles etc; [and also]; nṛtya-gīte = the dances and songs; tava eva = yours alone - let them remain yours.

26. (Nachiketas said:) O Death, ephemeral are all these, and they waste away the vigour of all the senses that a person has. All life, without exception, is short indeed. Let the vehicles be yours alone: let the dances and songs be yours.
1.1.27

One can never be contented with wealth. Shall we possess wealth when we see thee (Death)? Shall we continue to live as long as thou rulest? Therefore that boon alone is to be chosen by me.

sr:

na vittenā tarpasā yāsyo lapsyāmhe vittam adṝks̄ma cet tvā | jīviṣyāmo yāvad iśiyasi tvam varastū me varanīyah sa eva || 27 ||

manusyaḥ = people; na tarpaṇīyaha = cannot be satisfied; vittena = with wealth; lapsyāmahe = should we possibly hanker after; vittam = wealth; cet adṝks̄ma = now that we have seen; tvā = you; jīviṣyāmaha = we live; yāvat = as long as; tvam — you; iśiyasi — (should rather be iśiyase); will rule [as the God of Death]? varaha tu = but the boon; me varanīyaḥ = which is worth requesting by me; saḥ eva = is that alone.

27. One can never be contented with wealth. Shall we enjoy prosperity when we have seen you? Let me live as long as you wish. That alone is (still) the boon chosen by me.
1.1.28

What mortal, slowly decaying here below, and knowing, after having approached them, the freedom from decay enjoyed by the immortals, would delight in a long life, after he has pondered on the pleasures which arise from music, sex and entertainment?

*spn: XXVIII. What man dwelling on the decaying mortal plane, having approached the undecaying immortal one, and having reflected upon the nature of enjoyment through beauty and sense pleasure, would delight in long life?

sr: ajīryatām amītānām upetya jīryaṁ martyāḥ kvadhaṁ sthāṁ prajāṅan | abhidhyāyan varṇa-rāti-pramōdaṁ ati-dirgha jīvite ko rameta || 28 ||

upetya = having come near to; ajīryatām = of the undecaying, of those who do not undergo the loss of age; amītānām = of the immortals (gods); (and) prajāṅan = knowing himself to be; jīryaṁ martyāḥ = subject to decrepitude and death; kvadhaṁ sthāṁ = living on the earth; kāḥ = who, [what sensible person]; abhidhyāyan = while deliberating [on the real nature of]; varṇa-rāti-pramōdaṁ = music (colour), sex and entertainment [as transitory]; rameta = would delight; ati-dirgha jīvite = in a long life?

28. 'What mortal, slowly decaying here below, and knowing, after having approached them, the freedom from decay enjoyed by the immortals, would delight in a long life, after he has pondered on the pleasures which arise from music, sex and entertainment?'
1.1.29

The quesition of which there is doubt, O Death, of the great Hereafter, 
it tell us. Nachiketas asks for no other boon than that which penetrates this hidden 

secret.

sr:
yasmīn nidam vicikitsanti mṛtyo yat sāṁparāye mahatī bruhi nas tat | yo'yaṁ varo gūḍam anupraviṣṭo nānyaṁ tasmān nāciketa vrāite || 29 || 
mṛtyu - O Death; [stop trying to allure me with ephemeral things and] bruhi nah = tell us; tat = that, which I requested; yasmin = about which; [people] idam vicikitsanti = entertain doubt; sāṁparāye = in the context of the great departure; yat = which [knowledge]; mahatī = is calculated to lead to a great result; ayaiṁ varaiṁ = this boon; yah = which is; gūḍam anupraviṣṭah = has entered into an inaccessible 
recess [has become extremely inscrutable]; tasmāt = apart from that boon; nānyaṁ = no other; nāciketa vrāite = does Naciketas request.

29. Tell us that about which they doubt, O Death, what there is in the great 

passing---on. No other than this boon which penetrates the mystery, does 

Naciketas choose.

|| ଇତି କୋଠକପନିଷଦିତୁରମାଧ୍ୟୁର୍ଣ୍ଣି ପ୍ରଥମାଧ୍ୟୁର୍ଣ୍ଣି ଵିଲ୍ଲି ||
|| ଇତି କଠକପନିଷଦିତୁରମାଧ୍ୟୁର୍ଣ୍ଣି ପ୍ରଥମାଧ୍ୟୁର୍ଣ୍ଣି ଵିଲ୍ଲି ||

Thus ends Kathopanishad chapter one Valli one.

Part I  Canto(Valli) II (1.2)

1.2.1

Anyāc chreya 'nyad utaiva preyaste ubhe nānārthe purusaguṁ sinītah

Tayoḥ śreya ādadānasya sādhu bhavati hīyate 'ṛthāt ya u preyo vṛṇīte || 1 ||

Śreyaḥ = the preferable, the Moral Good, the supreme goal (freedom from suffering); anyat eva (it) is certainly different; tathā = similarly; uta = too; preyaḥ = the more pleasant; anyat eva = (is) different indeed; te ubhe = both of them; nānā arthe = serving divergent purposes; sinītah = bind; puruṣam = a person; tayoḥ = of the two; ādadānasya = one who chooses [only]; śeyah = the preferable, sādhu bhavati = well-being, good comes; yah u = the one that; preyaḥ vṛṇīte — selects the pleasurable; hīyate = gets alienated; arthāt = from this objective, from the human goal; [i.e. falls from the eternal supreme purpose].

1. (Yama said): There are two paths; the good and the pleasant. Different indeed are their purposes but both of them bind one. Of these two, it is well for one who takes hold of the good; but one who chooses the pleasant, loses the very object of human life.
1.2.2

The good and the pleasant approach man; the wise examines both and discriminates between them; the wise prefers the good to the pleasant, but the foolish man chooses the pleasant through love of bodily pleasure.

sr:
śreyaś ca preyaś ca manuṣyaṁ etas tau samparītya vivinakti dhīraḥ |
śreyo hi dhīro'bhipreyaso vṛṇīte preyo mando yoga-kṣemād vṛṇīte || 2 ||
śreyaḥ ca preyaḥ ca = the preferable and the pleasurable; manuṣyaṁ etah = approach people; [as though they are a couple. Therefore just as a swan separates milk from water, similarly]; dhīraḥ = the intelligent one; samparītya = having pondered fully, having considered their importance and unimportance; vivinakti = separates; tau = those two. [And having distinguished]; abhivṛṇīte = selects; śreyaḥ hi = the electable indeed; preyasah = in preference to the delectable; mandaḥ = simple-mind; vṛṇīte = selects; yoga-kṣemāt = material well-being, one adopts a materialist view of life for the sake of nourishing and protecting of the body and procreating.

2. Both the good and the pleasant approach one. The wise one, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple—−minded for the sake of material wellbeing, prefers the pleasant.
1.2.3

O Nachiketas after wise reflection thou hast renounced the pleasant and all pleasing forms. Thou hast not accepted this garland of great value for which many mortals perish.

sa tvam priyān priya rūpāgam ca kāmān abhidhyāyan nāciketo’tyasrākṣiḥ | naitāgūṁ śṛṅkāṁ vittamayīṁ avāpto yasyāṁ majjanti bahavo manuṣyāḥ || 3 ||

nāciketaḥ = O Nachiketas; saḥ tvam = you, such as you are [though tempted by me again and again]; abhidhyāyan = having considered the defects such as impermanence and unsubstantiality of; kāmān = desirable things; ca = and; priyān = dear ones such as spouse, offspring etc; priya-rūpāṁ = producers of delight, such as nymphs etc.; atyasrākṣiḥ = you have rejected; na avāptaḥ = you have not accepted; etāṁ = this; śṛṅkāṁ = course; vittamayīṁ = abounding in wealth; yasyāṁ = by which; bahavo = many; manuṣyāḥ = mortals; majjanti = sink, come to grief.

3. ‘You, O Nachiketas, after pondering all pleasures that are or seem delightful, have rejected them all. You have not gone onto the road that leads to wealth, in which many mortals have perished.
1.2.4

dūraṁ ete viparīte viṣūcī avidyā yā ca vidyeti jñātāì
dvidyābhīpsināṁ nāciketasaṁ manye na tvā kāmā bahavo lopoluptaì || 4 ||
dūr̥am ete viparīte viṣūcī avidyā yā ca vidyeti jñātāì
dvidyābhīpsināṁ nāciketasaṁ manye na tvā kāmā bahavo lopoluptaì || 4 ||
spn: IV. Wide apart are these two,--ignorance and what is known as wisdom, leading in opposite directions. I believe Nachiketas to be one who longs for wisdom, since many tempting objects have not turned thee aside.

With this second part, the Ruler of Death begins his instructions regarding the great Hereafter. There are two paths,--one leading Godward, the other leading to worldly pleasure. He who follows one inevitably goes away from the other: because, like light and darkness they conflict. One leads to the imperishable spiritual realm; the other to the perishable physical realm. Both confront a man at every step of life. The discerning man distinguishing between the two, chooses the Real and Eternal, and he alone attains the highest, while the ignorant man, preferring that which brings him immediate and tangible results, misses the true purpose of his existence. Although Yama put before Nachiketas many temptations to test his sincerity and earnestness, he judging them at their real value, refused them all, saying "I have come from the mortal realm, shall I ask for what is mortal? I desire only that which is eternal." Then Death said to him: "I now see that thou art a sincere desirer of Truth. I offered thee vast wealth, long life and every form of pleasure which tempts and deludes men; but thou hast proved thy worthiness by rejecting them all."

sr:

dūram ete viparīte viṣūcī avidyā yā ca vidyeti jñātāì
dvidyābhīpsināṁ nāciketasaṁ manye na tvā kāmā bahavo lopoluptaì || 4 ||

dūram ete viparīte viṣūcī avidyā yā ca vidyeti jñātāì
dvidyābhīpsināṁ nāciketasaṁ manye na tvā kāmā bahavo lopoluptaì || 4 ||

dūram ete viparīte viṣūcī avidyā yā ca vidyeti jñātāì
dvidyābhīpsināṁ nāciketasaṁ manye na tvā kāmā bahavo lopoluptaì || 4 ||

4. Wide apart and leading to divergent ends are these; ignorance (avidya) and what is known as wisdom (vidya). I know you O Nachiketas, to be eager for wisdom for (even) many desirable pleasures did not distract you.
1.2.5

Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools wander painfully about like blind led by the blind.

spn: V. Fools dwelling in ignorance, yet imagining themselves wise and learned, go round and round in crooked ways, like the blind led by the blind.

sr:

avidyāyām antare vartamānāḥ svayam dhīrāḥ pāṇḍitaṁ manyamānāḥ |

dandramyamānāḥ pariyaṁti mūḍāḥ andhenaiva niyamānāḥ yathā'ndhāḥ || 5 ||

vartamānāḥ = living; avidyāyām antare = in the midst of ignorance - being entangled in hundreds of fetters, forged by craving for sons, cattle, etc.; manyamānāḥ = considering; svayam = we ourselves are; dhīrāḥ = intelligent; pāṇḍitaṁ = versed in the Scriptures; those; mūḍāḥ = senseless, non-discriminating people; pariyaṁti = go round and round; dandramyamānāḥ = wise in their own esteem or by following closely the various crooked courses, being afflicted by old age, death, disease, etc.; just as many; andhāḥ = blind people; niyamānāḥ = being led; andhena eva = by the blind indeed, on an uneven road, come to great calamity.

5. Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools wander painfully about like blind led by the blind.
1.2.6

VI. The Hereafter never rises before the thoughtless child (the ignorant), deluded by the glamour of wealth. "This world alone is, there is none other": thinking thus, he falls under my sway again and again.

There are many in the world, who, puffed up with intellectual conceit, believe that they are capable of guiding others. But although they may possess a certain amount of worldly wisdom, they are devoid of deeper understanding; therefore all that they say merely increases doubt and confusion in the minds of those who hear them. Hence they are likened to blind men leading the blind.

The Hereafter does not shine before those who are lacking in the power of discrimination and are easily carried away therefore by the charm of fleeting objects. As children are tempted by toys, so they are tempted by pleasure, power, name and fame. To them these seem the only realities. Being thus attached to his undying nature, which is one with God, then he overcomes death.
The expounder: VII. He about whom many are not even able to hear, whom many cannot comprehend even after hearing: wonderful is the teacher, wonderful is he who can receive when taught by an able teacher.

Throughout the Vedic Scriptures it is declared that no one can impart spiritual knowledge unless he has realization. What is meant by realization? It means knowledge based on direct perception. In India often the best teachers have no learning, but their character is so shining that every one learns merely by coming in contact with them. In one of the Scriptures we read: Under a banyan tree sat a youthful teacher and beside him an aged disciple. The mind of the disciple was full of doubts and questions, but although the teacher continued silent, gradually every doubt vanished from the disciple’s mind. This signifies that the conveying of spiritual teaching does not depend upon words only. It is the life, the illumination, which counts. Such God-enlightened men, however, cannot easily be found; but even with such a teacher, the knowledge of the Self cannot be gained unless the heart of the disciple is open and ready for the Truth. Hence Yama says both teacher and taught must be wonderful.

7. That (paramātman) which cannot even be heard of by many, whom many, upon even hearing do not comprehend, very rare is one who can teach and skilful is one who understands (It) and rare is he who knows Him, when instructed by the skilful.
1.2.8

VIII. When taught by a man of inferior understanding, this Atman cannot be truly known, even though frequently thought upon. There is no way (to know It) unless it is taught by another (an illumined teacher), for it is subtler than the subtle and beyond argument.

**sr:**

na nareṇāvarena prokta esa suvijñeyo bahudhā cintyamānaḥ |
ananya-prokte gatir atra nästy aṇīyān hy atarkyam aṇupramāṇāt || 8 ||

**esāḥ** = the Self; [when] **proktah** = spoken of; **avarena nareṇa** = by an inferior man, ie. by a person of worldly understanding; **na hi suvijñeyah** = is not certainly liable to be adequately understood [for It is]; **bahudhā** = variously - such as "It exists", "It does not exist", "It is the doer", "It is not the doer"; **cintyamānaḥ** = deliberated on - by the disputants. [The Self] **ananya-prokte** = when taught by a teacher who sees clearly, who is Self-realised: **atra** = here, with regard to the Self; **na asti** = there does not remain; **gatiḥ** = cogitation [upon it for it is]; **atarkyam** = not subject to being argued about; [because it is]; **aṇīyān** = more subtle, **aṇupramāṇāt** = than an atom.

8. That [Atman] cannot be truly understood when taught by an inferior person, as It is conceived of in many ways. When taught by one who is fully Self-realised, there is no further disputation with regard to it. For it cannot be known by argument, being subtler than an atom.
Knowledge of the Atman or Self cannot be attained when it is taught by those who themselves lack in real understanding of It; and who therefore, having no definite conviction of their own, differ among themselves as to Its nature and existence. Only he who has been able to perceive the Self directly, through the unfoldment of his higher nature, can proclaim what It actually is; and his words alone carry weight and bring illumination. It is too subtle to be reached by argument. This secret regarding the Hereafter cannot be known through reasoning or mere intellectual gymnastics. It is to be attained only in a state of consciousness which transcends the boundary line of reason.

Therefore eṣā = this [teaching about the Self]; na āpaneyā = can not to be attained¹; tarkena = through reasoned argumentation. [For, a logician who is not versed in the Vedas, can argue for and against any and every thesis. Therefore]; preṣṭha = O dearest one; sujñānāya bhavati = leads to sound knowledge; [when] prokte = imparted; anyena eva = by a different person indeed — by a teacher who is versed in the Vedas [unlike the logician]. yāṁ = that (teaching) which; tvam āpaḥ = you have attained; [by my grace]; asi = you are; naciketaḥ = O Naciketas; satyah-dhritih = of true resolution. Yama utters the word bata (a particle expressing compassion) out of profound affection for Naciketas, thereby eulogising the knowledge, that is going to be imparted. [May all other other] praṣṭāḥ = enquirers; nah = from us; bhūyān = be; tvādṛk = like you.

9. Not by reasoning is this knowledge attainable, dearest, but taught by another, it is well understood. You have obtained it, holding fast to truth. May we find, Naciketas, other inquirers like you.
1.2.10

I know that (earthly) treasure is transitory, for the eternal can never be attained by things which are non-eternal. Hence the Nachiketa fire (sacrifice) has been performed by me with perishable things and yet I have attained the eternal.

sr: THE SUPERIORITY OF WISDOM TO WEALTH, EARTHLY AS WELL AS HEAVENLY

aham jānāmi = I know; iti = (this fact) that; śevadhiḥ = the treasure [comprising the fruits of action, which are ardently pursued]; anityam = are impermanent; hi = for indeed; tat = that; dhruvaiḥ = permanent reality, na hi = cannot be; prāpyate = attained; adhruvaiḥ = through that which is impermanent; tataḥ = therefore; mayā = by me; nāciketaś cito'gniḥ anityair dravyaiḥ prāptavān asmi nityam || 2.10 ||

jānāmy aham śevadhir ity anityam na hy adhruvaiḥ prāpyate hi dhruvaiḥ tat | tato' mayā nāciketaś cito'gniř anityair dravyaiḥ prāptavān asmi nityam || 2.10 ||

aham jānāmi = I know; iti = (this fact) that; śevadhiḥ = the treasure [comprising the fruits of action, which are ardently pursued]; anityam = are impermanent; hi = for indeed; tat = that; dhruvaiḥ = permanent reality, na hi = cannot be; prāpyate = attained; adhruvaiḥ = through that which is impermanent; tataḥ = therefore; mayā = by me; nāciketaś cito'gniř = the fire called Nāciketa (productive of heavenly bliss) was accomplished; anityaiḥ dravyaiḥ = with impermanent things. [Having acquired the requisite merit thereby], prāptavān asmi = I have achieved; nityam = the everlasting [the relatively everlasting abode of Yama which is called heaven].

10. I know that wealth is impermanent. The Eternal is not attained through non-eternal things; yet by performing the Nāciketa Sacrifice, I have, by sacrificing impermanent things reached the imperishable goal.
1.2.11

O Nachiketas, thou hast seen the fulfillment of all desires, the basis of the universe, the endless fruit of sacrificial rites, the other shore where there is no fear, that which is praiseworthy, the great and wide support; yet, being wise, thou hast rejected all with firm resolve.

The teacher, saying that the imperishable cannot be attained by the perishable, shows that no amount of observance of rituals and ceremonies can earn the imperishable and eternal. Although the Nachiketa fire-sacrifice may bring results which seem eternal to mortals because of their long duration, yet they too must come to an end; therefore this sacrifice cannot lead to the final goal. Yama praises Nachiketas because, when all heavenly and earthly pleasures, as well as knowledge of all realms and their enjoyments were offered him, yet he cast them aside and remained firm in his desire for Truth alone.

sr

kāmasyā'ptiṁ jagataḥ pratiśthāṁ krato ānantyaṁ abhayasya pāram |
stoma-mahād urugāyam pratiśthāṁ āṇiṁ dhṛtyā dhīro naciketo' tyasrākṣīḥ || 11 ||

But you, āṛṣṭvā = having seen, examined; kāmasya-āśāpťiṁ = the goal of desire - [all desires reach their fulfillment in the state of enlightenment and freedom from suffering]; having realised; jagataḥ pratiśthāṁ = the support of the universe, the substratum; ānantyaṁ = infinitude or final end of; kratuḥ = meditation or sacrifices. (having seen) pāram = the other shore, the utmost limit; abhayasya = of fearlessness;) urugāyam = the expanse; which is stoma = praiseworthy, and mahat = great (and having seen) pratiśthāṁ = existence, foundation of existence [your own state]; naciketaḥ = O Naciketas; with dhṛtyā = patience; and dhīrāḥ = Intelligent, enlightened; [you have] atyasrākṣīḥ = renounced [all those material enjoyments I offered to you.]

11. Having examined patiently the consummate fulfillment of desire, the support of the universe, the final end of meditation, the other shore where there is no fear, the great expanse that is praiseworthy, the far—stretching, the foundation of life, O wise Naciketas, you have steadfastly renounced.
1.2.12

Spn: XII. The wise, who by means of the highest meditation on the Self knows the Ancient One, difficult to perceive, seated in the innermost recess, hidden in the cave of the heart, dwelling in the depth of inner being, (he who knows that One) as God, is liberated from the fetters of joy and sorrow.

Sr:

tāṁ durdārśāṁ gūḍham anupraviṣṭaṁ guhāhitaṁ gahvareṣṭham purāṇam | adhyātma-yogādhigamena devam matvā dhīro harṣa-śokau jahāti || 12 ||

matvā = meditating on; tāṁ = Him; that purāṇam = ancient, everlasting; devam = Deity/Self; durdārśāṁ = hard to perceive; gūḍham anupraviṣṭaṁ = deeply hidden; guhāhitaṁ = situated in the depth of the mind; gahvareṣṭham = existing in the midst of misery [in the body/mind complex which is the source of all suffering]; adhyātma-yogādhigamena = focussing of the mind upon the Ātman; dhīraḥ = the Intelligent person; jahāti = is freed from, abandons; harṣa-śokau = happiness and sorrow.

12. Realising through self---contemplation that Paramātman, difficult to be seen, deeply hidden, situated in the cave (of the heart/intellect), dwelling in the depth, the wise---one leaves behind both joy and sorrow.
1.2.13

Hearing this and comprehending (it), separating the essence and realising the subtle, one rejoices, having attained the source of supernal bliss. I know that such an experience is wide open unto you O Nachiketas.

The Scriptures give three stages in all spiritual attainment. The aspirant must first hear about the Truth from an enlightened teacher; next he must reflect upon what he has heard; then by constant practice of discrimination and meditation he realizes it; and with realization comes the fulfilment of every desire, because it unites him with the source of all. Having beheld this, a man learns that all sense pleasures are but fragmentary reflections of that one supreme joy, which can be found in the true Self alone. Yama assures Nachiketas that there is no doubt of his realizing the Truth, because he has shown the highest discrimination as well as fixity of purpose.

sr

e tāc churna sampārigrhy hā martyrā pravṛhyah dharmaṃ anum etam āpya |
sa modate modaniyaṃ hi labdhvā viṅtāgam sadma naciketasam manye || 13 ||

śrūtvā = after hearing the teaching on; etat = that reality of the Self that I shall speak of; sampārigrhy = after intellectually grasping, comprehending (It) fully; pravṛhyah = after separating; dharmaṃ = the essence, the true nature of it; āpya = after attaining, realising; anum etam = this subtle thing - the Self; saḥ martyrāḥ = that [enlightened] mortal; modate = rejoices; labdhvā = having obtained, reached; modaniya = that which causes great delight; manye = I consider; [that the] sadma = mansion - the experience of Brahman; viṅtāi = is wide open; naciketasam = [to you] O Naciketas.
1.2.14

anyatra dharmād anyatādhyātād anyatrasmāt kṛtātāt | anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada || 14 ||

spn: XIV. Nachiketas said: That which thou seest, which is neither virtue nor vice, neither cause nor effect, neither past nor future (but beyond these), tell me That.

sr:

anyatra = different; dharmāt = from right action - i.e. from the performance of scripturally enjoined duties, their results, and their accessories; adharmāt = different from wrong action; asmāt kṛtātāt = different from the effect, and the cause; bhūtāt = from what was, bhavyāt = or will be; yat tat paśyasi = whatever it is that you see, you know with surety; tat = that; vada = tell me.

14. (Naciketas said:) Tell me about that which you see beyond Dharma and Adharma, beyond cause and effect, beyond past and future.
1.2.15

สาร์ वेदाय यत्पदामामनन्ति तपासिः सर्वाणि च यत्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदाः समग्रेण ब्रह्म्योमित्येतरत् ॥ १५॥

spn: XV. Yama replied: That goal which all the Vedas glorify, which all austerities proclaim, desiring which (people) practice Brahmacharya (a life of continence and service), that goal I tell thee briefly--it is Aum.

What name can man give to God? How can the Infinite be bound by any finite word? All that language can express must be finite, since it is itself finite. Yet it is very difficult for mortals to think or speak of anything without calling it by a definite name. Knowing this, the Sages gave to the Supreme the name A-U-M which stands as the root of all language. The first letter "A" is the mother-sound, being the natural sound uttered by every creature when the throat is opened, and no sound can be made without opening the throat. The last letter "M," spoken by closing the lips, terminates all articulation. As one carries the sound from the throat to the lips, it passes through the sound "U." These three sounds therefore cover the whole field of possible articulate sound. Their combination is called the Akshara or the imperishable word, the Sound-Brahman or the Word

God, because it is the most universal name which can be given to the Supreme. Hence it must be the word which was "in the beginning" and corresponds to the Logos of Christian theology. It is because of the all-embracing significance of this name that it is used so universally in the Vedic Scriptures to designate the Absolute.

sr: THE MYSTIC WORD AUM

sarve' vedā yat padam āmananti tapāguṇiṁ sarvāṇi ca yad vādanti ।
yad ičchanto brahmacarṇyaṁ caranti tatte padaguniṁ saṅgrheṇa brāvīmyom ityetaṁ ॥ 15॥

yat padam = the goal which; sarve vedā = all the Vedas; āmananti = propound; ca = and; yat = that which; sarvāṇi tapāguṇiṁ = all the austerities; vādanti = speak of [are meant for the attainment of]; yat ičchantoḥ = desiring which; caranti = (they) practise; brahmacarṇyaṁ = the religious life [which that consists either in residence (for study) in the house of the teacher or some other kind of observance meant for the attainment of Brahma]; brāvīmi = I tell; te = you; saṅgrheṇa = in brief; tat = that goal; om iti etat = OM it is.

15. (Yama said) That goal which all the Vedas declare, which all the disciplines proclaim, desiring which (people) live the religious life, I shall describe it by a single word— AUM.
1.2.16

This syllable is, verily, the individual Self. This syllable, indeed, is the highest Self; knowing this very syllable, whatever anyone desires will, indeed, be his.

etad dhvākṣarāṁ brahma etad dhvākṣarāṁ param | etad dhvākṣarāṁ jñātvā yo yad icchāti tasya tat || 16 ||

etat hi eva akṣaram brahma = this syllable AUM indeed is Brahma (the individual Self);
etat hi eva akṣaram param = this syllable indeed is the Supreme Self;
etat hi eva akṣaram jñātvā = one who knows this syllable;
yah = who, anybody,
yat = whatever; icchāti = he desires; tasya = to him; tat = that.

16. This syllable is, verily, the individual Self. This syllable, indeed, is the highest Self; knowing this very syllable, whatever anyone desires will, indeed, be his.

spn: XVI. This Word is indeed Brahman. This Word is indeed the Supreme. He who knows this Word obtains whatever he desires.

sr:
etadd hy evākṣāram brahma etadd hy evaksāram param | etadd hy evāksāram jñātvā
yojanā icchāti tasya tat || 16 ||
1.2.17

This means is the best (of all). This means is the highest; knowing this means, one revels in the blissful realm of the Supreme.
1.2.18

The cognising self is never born; nor does it die at any time. It did not originate from anything and nothing originates from it. It is unborn, eternal, abiding and primeval. It is not slain when the body is slain.

spn: XVIII. This Self is never born, nor does It die. It did not spring from anything, nor did anything spring from It. This Ancient One is unborn, eternal, everlasting. It is not slain even though the body is slain.

sr: THE ETERNAL SELF

na jāyate mriyate vā viptaścin nāyam kutaścin na babhūva kaścit | ajo nityaḥ
śaśvato'yaṁ purāṇo na hanyate hanyamāne śarīre || 18 ||

viptaścin = the cognising one; na jāyate = is not born, is not produced; mriyate vā = nor does it die; ayam = this one; na kutaścit = did not originate from anything, did not arise from any other cause; na kaścit babhūva = and does not originate anything else, does not cause new states of being; ajo = unborn; nityaḥ = eternal; śaśvataḥ = not subject to decay; ayam = this is; puraṇaḥ = ancient, always new; na hanyate = it is not killed or injured; hanyamāne śarīre = when the body is killed.

18. The cognising self is never born; nor does it die at any time. It did not originate from anything and nothing originates from it. It is unborn, eternal, abiding and primeval. It is not slain when the body is slain.
1.2.19

If the slayer thinks that he slays, or if the slain thinks that he is slain,
both of these know not. For It neither slays nor is It slain.

sr:

hantā cen manyate hantuṁ hataḥ cen manyateḥ hatam | ubhau tau na vijñānīto nāyaiṁ
hanti na hanyate || 19 ||

cet = if; manyate = one thinks; hantuṁ = for the sake of killing; hantā = that he slays; cet = and if; manyate = one thinks; hataḥ = it is killed; ubhau tau = both of them; na vijñānītaḥ = do not comprehend their own Self; nāyaiṁ = this one [Self] na
hanti = does not kill; na hanyate = and is not killed.

19. If the slayer thinks that he slays or if the slain think that he is slain, both of them do not understand the Self — It neither slays nor is it slain.
1.2.20

The Self is subtler than the subtle, greater than the great; It dwells in the heart of each living being. He who is free from desire and free from grief, with mind and senses tranquil, beholds the glory of the Atman.

Although this Atman dwells in the heart of every living being, yet It is not perceived by ordinary mortals because of Its subtlety. It cannot be perceived by the senses; a finer spiritual sight is required. The heart must be pure and freed from every unworthy selfish desire; the thought must be indrawn from all external objects; mind and body must be under control; when the whole being thus becomes calm and serene, then it is possible to perceive that effulgent Atman. It is subtler than the subtle, because It is the invisible essence of everything; and It is greater than the great because It is the boundless, sustaining power of the whole universe; that upon which all existence rests.

\[ aṇor aṇīyān mahaṭo mahiḥyān ātmāsyā jantar nihito guhāyām | tam akratulī paśyati vīta-śoka dhātuḥ-prasādāt mahimānam ātmanaḥ || 20 || \]

\( aṇīyān = \) subtler; \( aṇī = \) than an atom; \( mahiḥyān = \) greater; \( mahaṭaḥ = \) than the greatest; \( ātmā = \) the Self; \( nihitoḥ = \) is lodged; \( guhāyām = \) in the cave of the heart; \( asya jantoḥ = \) of this creature; \( tam = \) That; \( akratulī = \) a desireless person; \( dhātuḥ-prasādāt = \) through the serenity of the organs; \( paśyati = \) sees, realises; \( mahimānam = \) the greatness; \( ātmanaḥ = \) of the Self; \( vīta-śokāḥ = \) [becomes] freed from suffering.

20. Smaller than the small, greater than the great, the Self is lodged in the heart of every creature. The unstriving one beholds It, freed from sorrow. Through the Grace of the Supreme Being, (one realises) the greatness of the Self.
1.2.21

spn: XXI. Though sitting, It travels far; though lying, It goes everywhere. Who else save me is fit to know that God, who is (both) joyful and joyless?

The Self is all-pervading, hence It is that which sits still and that which travels, that which is active and that which is inactive. It is both stationary and moving, and It is the basis of all forms of existence; therefore whatever exists in the universe, whether joy or joylessness, pleasure or pain, must spring from It.

Who is better able to know God than I myself, since He resides in my heart and is the very essence of my being? Such should be the attitude of one who is seeking.

sr: THE CONTRADICTORY CHARACTERISTICS OF THE SELF

āsīno dūraṁ vrajati śa yātō sarvataḥ | kastam mādāmādāṁ devam mād-ānyo jñātum arhati ||21||

āsīnāḥ = while seated; vrajati = it goes; dūraṁ = afar; śayānāḥ = while sleeping/lying; yātō = it goes; sarvataḥ = everywhere; kah = who; mād-ānyo = apart from me; arhati = is worthy, able; jñātum = to known; tam = that; mād-āmādāṁ = that joyful and joyless; devam = divinity;

21. Sitting, He moves far; lying He goes everywhere. Who, save myself, is fit to know that Deva who rejoices and rejoices not?
1.2.22

Then a wise man through the practice of discrimination has seen clearly the distinction between body and Soul, he knows that his true Self is not the body, though It dwells in the body. Thus realizing the indestructible, all-pervading nature of his real Self, he surmounts all fear of death or loss, and is not moved even by the greatest sorrow.

sr:
aśarīrāṁ śarīreṣu vanavastheṣu avasthītam ||
mahāntāṁ vibhum ātmāṇāṁ matvā dhīraṁ na śocati || 22 ||

matvā = having meditated [upon]; mahāntāṁ = the great; vibhum = all pervading; ātmānam = Self; aśarīrāṁ = bodiless; śarīreṣu = among bodies; avasthītam = unchanging, stable, permanent; anavastheṣu = in the impermanent, transient; dhīraṁ = the wise one; na śocati = does not grieve, experience suffering.

22. Meditating upon the Supreme Self, the all-pervading which is bodiless among bodies, the stable among the transient, the wise one does not experience suffering.
1.2.23

This Supreme Being cannot be attained by study of the Scriptures, nor by intellectual perception, nor by frequent hearing (of It); He whom the Self chooses, by him alone is It attained. To him the Self reveals Its true nature.

We may imagine that by much study we can find out God; but merely hearing about a thing and gaining an intellectual comprehension of it does not mean attaining true knowledge of it. Knowledge only comes through direct perception, and direct perception of God is possible for those alone who are pure in heart and spiritually awakened. Although He is alike to all beings and His mercy is on all, yet the impure and worldly-minded do not get the blessing, because they do not know how to open their hearts to It. He who longs for God, him the Lord chooses; because to him alone can He reveal His true nature.

sr: THE MORAL PREPARATION FOR DIVINE-KNOWLEDGE

This Supreme Being cannot be attained by instruction, nor by intellectual power, nor even through much hearing. It is to be attained only by the one whom He chooses. To such a one He reveals His own nature.

spn: XXIII. This Self cannot be attained by study of the Scriptures, nor by intellectual perception, nor by frequent hearing (of It); He whom the Self chooses, by him alone is It attained. To him the Self reveals Its true nature.

We may imagine that by much study we can find out God; but merely hearing about a thing and gaining an intellectual comprehension of it does not mean attaining true knowledge of it. Knowledge only comes through direct perception, and direct perception of God is possible for those alone who are pure in heart and spiritually awakened. Although He is alike to all beings and His mercy is on all, yet the impure and worldly-minded do not get the blessing, because they do not know how to open their hearts to It. He who longs for God, him the Lord chooses; because to him alone can He reveal His true nature.

sr: THE MORAL PREPARATION FOR DIVINE-KNOWLEDGE

This Supreme Being cannot be attained by instruction, nor by intellectual power, nor even through much hearing. It is to be attained only by the one whom He chooses. To such a one He reveals His own nature.
1.2.24

śaṅkara

na vairato duścaritāḥ nāśānto nāsamāḥitāḥ | nāśānta-mānasā vaśāpi prajñānenaṁ āpnyāt || 24 ||

spn: XXIV. He who has not turned away from evil conduct, whose senses are uncontrolled, who is not tranquil, whose mind is not at rest, he can never attain this Atman even by knowledge.

Yama having first described what the Atman is, now tells us how to attain It. man must try to subdue his lower nature and gain control over the body and senses. e must conquer the impure selfish desires which now disturb the serenity of his mind, that it may grow calm and peaceful. In other words, he must live the life and develop all spiritual qualities in order to perceive the Atman.

na avirataḥ = one who has not desisted; duścaritāḥ = from bad conduct, from those acts which are prohibited by Dharma such as causing pain to sentient beings etc; na aśāntaḥ = one who is unrestrained [this must apply to the body and senses because shanti or peace is specifically mentioned again in connection with the mind]; na asamāhitāḥ = one who does not have the powers of concentration; vaśāpi = or even indeed; na aśānta-mānasāḥ = one who does not have a still or peaceful mind [because of excess hankering after the fruits of concentration; prajñānena = through profound knowledge [Scriptual learning only]; āpnyāt = can realise; enam = this Supreme Truth.

24. One who has not desisted from bad conduct, who is not restrained, nor one without concentration, nor even one whose mind is not still, can know This even though learned beyond compare.
1.2.25

Who then can know where is this mighty Self? He (that Self) to whom the Brahmanas and Kshatriyas are but food and death itself a condiment.

This text proclaims the glory and majesty of the Supreme. The Brahmanas stand for spiritual strength, the Kshatriyas for physical strength, yet both are overpowered by His mightiness. Life and death alike are food for Him. As the light of the great sun swallows up all the lesser lights of the universe, similarly all worlds are lost in the effulgence of the Eternal Omnipresent Being.

sr:

yasya brahma ca kṣaṭraṁ ca ubhe bhavata adanaḥ | mṛtyur yasyopasecanāṁ kā itthā veda yatra saḥ || 25 ||

yasya = That [ātman] for which; brahma ca kṣaṭraṁ ca = the priests who are upholders of Dharma and the Kings who maintain social order; ubhe = both of whom; bhavataṁ = become; adanaḥ = food; yasya = for which [ātman]; mṛtyur = Death; though it is the destroyer of everything; upasecanāṁ = [is as a] supplement to the food; kāḥ = who [devoid of the moral preparation]; veda = knows; itthā = in this manner; yatra = where; saḥ = It is?

25. Who really knows where It is? That (Supreme Being) for whom both priesthood and nobility are as food and death is like a curry.

Thus ends Kathopanishat Chapter one Valli two.

Part I  Canto(valli)  III (1.3)

1.3.1

There are two who enjoy the fruits of their good deeds in the world, having entered into the cave of the heart, seated (there) on the highest summit. The knowers of Brahman call them shadow and light. So also (they are called) by householders who perform five fire-sacrifices or three Nachiketa fire-sacrifices.

Here the two signify the Higher Self and the lower self, dwelling in the innermost cave of the heart. The Seers of Truth, as well as householders who follow the path of rituals and outer forms with the hope of enjoying the fruits of their good deeds, both proclaim that the Higher Self is like a light and the lower self like a shadow. When the Truth shines clearly in the heart of the knower, then he surmounts the apparent duality of his nature and becomes convinced that there is but One, and that all outer manifestations are nothing but reflections or projections of that One.

It has already been taught that the Eternal Absolute Reality which is greater than anything achievable in the material or celestial realms can be reached by meditation on one’s own inner self and not by ordinary empirical knowledge. This section continues the account of the way in which the Supreme Self may be known.

TWO SELVES

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1.3.2

SB 6.1.3.2

May we be able to learn that Nachiketa fire-sacrifice, which is a bridge for those who perform sacrifice. May we also know the One, who is the highest imperishable Brahman for those who desire to cross over to the other shore which is beyond fear.

The significance of this text is May we acquire the knowledge of Brahman, the Supreme, in both manifested and unmanifested form. He is manifested as the Lord of sacrifice for those who follow the path of ritual. He is the unmanifested, eternal, universal Supreme Being for those who follow the path of wisdom. The "other shore," being the realm of immortality, is said to be beyond fear; because disease, death, and all that which mortals fear, cease to exist there. It is believed by many that these two opening verses were a later interpolation.

sr:

yas setur ijānānām aksaraṁ brahma yat param | abhayam titīrṣatām pāram
nāciketagum śakemahi ||2||

śakemahi = may we master; nāciketagum = that Nāciketa Vidya; yaḥ = which is; setur = a bridge [to cross over suffering]; ijānānām = of those who sacrifice; yat = that is; aksaraṁ = imperishable; param brahma = Supreme Self or Reality; titīrṣatām = of those who wish to cross; abhayam = to the fearless; pāram = far shore [of samsāra].

2. May we master that Nāciketa Vidya(meditation); which is bridge for those who sacrifice, and which is the highest imperishable Brahman for those who wish to cross over(saṁsāra) to the far fearless shore.
1.3.3

Know the Atman (Self) as the lord of the chariot, and the body as the chariot. Know also the intellect to be the driver and mind the reins.

**THE PARABLE OF THE CHARIOT**

ātmānaṁ rathināṁ viddhi śarīrāṁ ratham eva tu | buddhiṁ tu sārathinīṁ viddhi manāḥ pragraham eva ca || 3 ||

viddhi = know that; ātmānaṁ = the Self [the enjoyer of the fruits of karma]; rathināṁ = is the rider of the chariot; śarīrāṁ = the body; ratham eva = is indeed the chariot; tu = and; buddhiṁ = the intellect [characterised by determination]; viddhi = know [to be]; sārathinīṁ = the charioteer; manāḥ = the mind [characterised by volition and doubt]; pragraham = is the bridle.

3. Know the Self as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as the reins.
1.3.4

The senses are called the horses; the objects of enjoyment the paths [they range over]; [the Self] associated with the body; [comprised of] the senses and the mind--- the enlightened ones declare --- is the enjoyer.

In the third chapter Yama defines what part of our being dies and what part is deathless, what is mortal and what is immortal. But the Atman, the Higher Self, is so entirely beyond human conception that it is impossible to give a direct definition of It. Only through similies can some idea of It be conveyed. That is the reason why all the great Teachers of the world have so often taught in the form of parables. So here the Ruler of Death represents the Self as the lord of this chariot of the body. The intellect or discriminative faculty is the driver, who controls these wild horses of the senses by holding firmly the reins of the mind. The roads over which these horses travel are made up of all the external objects which attract or repel the senses:-- the sense of smelling follows the path of sweet odours, the sense of seeing the way of beautiful sights. Thus each sense, unless restrained by the discriminative faculty, seeks to go out towards its special objects. When the Self is joined with body, mind and senses, It is called the intelligent enjoyer; because It is the one who wills, feels, perceives and does everything.

sr:

indriyāṇi hayāṇ āhur viśayāṁś teṣu gocarān | ātmendriya-mano-yuktam bhoktety āhur maṇīṣīnaha || 4 ||

indriyāṇi = the senses; āhur = they say [are]; hayāṇ = the horse; teṣu = they [the senses]; viśayāṁ = the objects of the senses; gocarān = the paths, roads; ātma-indriya-mano-yuktam = the Self associated with the body; ie. Having the 5 senses and the mind as the 6th; bhoktā = is the enjoyer, experiencer; iti = thus; āhur = declare; maṇīṣīnaha = the wise ones, the enlightened ones, the sages.

4. The senses, they say, are the horses; the objects of enjoyment the paths [they range over]; [the Self] associated with the body; [comprised of] the senses and the mind--- the enlightened ones declare --- is the enjoyer.
1.3.5

He who is without discrimination and whose mind is always uncontrolled, his senses are unmanageable, like the vicious horses of a driver.

Yastu avijñānavān bhavaty ayuktenā manasā sadā | tasyendriyāny avaśyāni duṣṭāśvā iva sāratheḥ || 5 ||

Yaḥ tu = but that [intellect]; bhavati = becoming; avijñānavān = unskilful, having no insight and discrimination; sadā = being always; ayuktena manasā = with an uncontrolled or undisciplined mind; tasya = his; indriyāni = the senses; avaśyāni = uncontrollable; duṣṭāśvā iva = like unruly horses; sāratheḥ = of the charioteer.

5. The senses of one who has no insight, whose mind is always unrestrained, are out of control, as unruly horses are for a charioteer.
1.3.6

Yastu vijnanaavam bhavati yuktena manasa sada | tasyendriyaani vaavyani sadaviva iva saraethe || 6 ||

spn: VI. But he who is full of discrimination and whose mind is always controlled, his senses are manageable, like the good horses of a driver.

The man whose intellect is not discriminative and who fails to distinguish right from wrong, the real from the unreal, is carried away by his sense passions and desires, just as a driver is carried away by vicious horses over which he has lost control. But he who clearly distinguishes what is good from what is merely pleasant, and controls all his out-going forces from running after apparent momentary pleasures, his senses obey and serve him as good horses obey their driver.

sr.

Yastu vijnanaavam bhavati yuktena manasa sada | tasyendriyaani vaavyani sadaviva iva saraethe || 6 ||

yah tu = but that [intellect]; bhavati = becoming; vijnanaavam = skilful, having insight and discrimination; sada = being always; yuktena manasa = with a controlled or disciplined mind; tasya = his; indriyaani = the senses; vaavyani = controllable; sat asva iva = like well-behaved horses; saraethe = of the charioteer.

6. However, one who has insight, whose mind is always restrained; his senses are under control, as good horses are for a charioteer.
1.3.7

ysatadvijnovan bhavatya amanaskas sadasucih | na sa tat padam apnoti saṁsāraṁ
cādhigacchatī || 7 ||

yas tv avijñānavān bhavaty avijñānavān bhavaty
amanaskas sadasucih | na sa tat padam apnoti saṁsāraṁ
ca adhigacchatī || 7 ||

yaḥ tu = but that [intellect]; bhavati = becoming; avijñānavān = unskilful,

having no insight and discrimination; amanaskāḥ = whose mind is uncontrolled; sadā =
always; aśucih = impure; saḥ = he, that person; na = does not; āpnoti = obtain; tat =
that; padam = goal; ca = and/but; adhigacchati = obtains, reaches; saṁsāraṁ =
worldly existence.

7. One, however, who has no insight, who has no control over the mind (and is)
ever impure, reaches not that goal but returns to saṁsāra.
1.3.8

Yaś tu vijñānavān bhavati samanāskas saḍā śuciḥ | sa tu tat padam āpnoti yasmād bhūya na jāyate || 8 ||

spn: VIII. But he who possesses right discrimination, whose mind is under control and always pure, he reaches that goal, from which he is not born again.

sr:

yas tu vijñānavān bhavati samanāskas saḍā śuciḥ | sa tu tat padam āpnoti yasmād bhūya na jāyate || 8 ||

yah tu = but that [intellect]; bhavati = becoming; vijñānavān = skilful, having insight and discrimination; sa-manaśkaḥ = whose mind is controlled; saḍā = always; śuciḥ = pure; saḥ = he, that person; tu = but, indeed; āpnoti = obtains; tat = that; padam = goal; yasmāt = whence; na = not, never; bhūyaḥ = again; jāyate = is born.

8. One, however, who has insight, who has controlled the mind and is ever pure, reaches that goal from which one is not born again.
1.3.9

vijñāna sārathir yāstu manah pragrahavān naraḥ ||
so'adhvanāḥ pāram āpnoti tad viṣṇoḥ paramam padam || 9 ||

yaḥ naraḥ tu = that person who; vijñāna = insight; sārathīḥ = as the charioteer; manah pragrahavaṇ = with the mind as the reins; saḥ = he; āpnote = reaches, attains; adhvanāḥ pāram = the final destination; tat = that; paramam = is the supreme; padam = place/state; viṣṇoḥ = of Vishnu.

9. One who has insight for the driver of the chariot and controls the reins of the mind, reaches the end of the journey, that supreme abode of the all-pervading Vishnu.

A driver must possess first a thorough knowledge of the road; next he must understand how to handle the reins and control his horses. Then will he drive safely to his destination. Similarly in this journey of life, our mind and senses must be wholly under the control of our higher discriminative faculty; for only when all our forces work in unison can we hope to reach the goal--the abode of Absolute Truth.

sr:

vijñāna sārathir yāstu manah pragrahavān naraḥ ||
so'adhvanāḥ pāram āpnoti tad viṣṇoḥ paramam padam || 9 ||
1.3.10

In the order of progression to the Supreme

Beyond the senses are the objects, beyond the objects is the mind, beyond the mind is the intellect, beyond the intellect is the Great Atman.

Indriyebhyà prà hṛthā arthebhyaś ca param manah | manasaḥ ca paraḥ buddhir buddher ātmā mahān paraḥ || 10 ||

arthāḥ = the objects; parā hi = are higher indeed; indriyebhyāḥ = than the sense-organs; param ca = and superior arthebhyaḥ = to the sense-objects; manah = is the mind; param ca = and higher still; manasaḥ = than the mind; buddhiḥ = is the intellect; param ca = higher; buddheḥ = than the intellect; ātmā mahān = is the Great Self.

10. Beyond the sense---organs are the objects and beyond the objects is the mind; beyond the mind is the understanding and beyond the understanding is the Great Self.
1.3.11

In these two verses the Teacher shows the process of discrimination, by which one attains knowledge of the subtle Self. Beginning with the sense-organs, he leads up to the less and less gross, until he reaches that which is subtler of all, the true Self of man. The senses are dependent on sense-objects, because without these the senses would have no utility. Superior to sense-objects is the mind, because unless these objects affect the mind, they cannot influence the senses. Over the mind the determinative faculty exercises power; this determinative faculty is governed by the individual Self; beyond this Self is the undifferentiated creative energy known as Avyaktam; and above this is the Purusha or Supreme Self. Than this there is nothing higher. That is the goal, the Highest Abode of Peace and Bliss.

sr:

mahataḥ param avyaktam avyaktāt puruṣāḥ paraḥ | puruṣān na paraṁ kiñcit sā kāśṭhā sā para gatiḥ || 11 ||

param = beyond; mahataḥ = the Great Self; avyaktam = is the Unmanifest; parah = higher; avyaktat = than the Unmanifest; purusha = is That which fills the Entire Universe, the Supreme being; purushat = than the Purusha; na parain kiñcit = there is nothing higher; sa kastha = the acme, the culmination; sa = that is; para gatiḥ = the final, ultimate Goal.

11. Beyond the Great Self is the Unmanifest; beyond the Unmanifest is the Purusha (that which fills the universe). Beyond that Purusha there is nothing higher. That is the end (of the journey); that is the final goal.
1.3.12

एषा सर्वेषु भूतेषु गूढ़ा त्मा न प्रकाशते ।

dṛश्याते त्वाग्रयार्या बुद्ध्याः सूक्ष्मयाः सूक्ष्मद्दर्शिभि: ॥ १२ ॥

This Atman (Self), hidden in all beings, does not shine forth; but It is
seen by subtle seers through keen and subtle understanding.

If It dwells in all living beings, why do we not see It? Because the ordinary
man’s vision is too dull and distracted. It is visible to those alone whose intellect
has been purified by constant thought on the Supreme, and whose sight therefore
has become refined and sharpened. This keenness of vision comes only when all our
forces have been made one-pointed through steadfast practice of concentration
and meditation.

sr:  THE METHOD OF YOGA

एषा सर्वेषु भूतेषु गूढ़ा त्मा न प्रकाशते ।
dṛश्याते त्वाग्रयार्या बुद्ध्याः सूक्ष्मयाः सूक्ष्मद्दर्शिभि: ॥ १२ ॥

esa = this; ātmā = Self; gūḍha = is hidden; sarveṣu bhuṭeṣu = in all beings; na = it does not; prakāśate = does not shine forth, it is not the content of conventional
thinking; tu = but; dṛṣṭyate = it can be seen, realised; sūkṣma-darśibhiḥ = by those
who can conceive of subtle, abstract concepts; buddhyā = by the intellect; agryayā
= which is sharp, pointed; sūkṣma-yā = and subtle.

12. The Self, though hidden in all beings, is not apparent. But can be conceived
by those subtle seers, through their sharp and subtle intelligence.
13. One endowed with intuitive wisdom should restrain speech in mind; the mind should be merged into the intellect. The intellect should be merged into the Collective Self. That, one should then merge into the Tranquil Self.

sr:

yacched vāṁ manasi prājñās tad yacchej jñāna-ātmani |
jñānam ātmani mahati niyacchet tad-yacchej cānta-ātmani || 13 ||

prājñāḥ = the wise one, endowed with discriminating wisdom; yacchet = should merge; vāk = speech [representing all the organs]; manasi = in the mind; tat = that [mind]; yacchet = should merge; jñāna-ātmani = in the intellect [which is the "self" as it were of all the organs]; jñānam = the intellect; niyacchet = should be dissolved; mahati ātmani = in the Great Self, the First Born - Hiranyagarbha; tat = that; yacchet = should be merged; śānta-ātmani = into the tranquil Self = the Ocean of Great Peace.

1.3.14

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गम पथस्तत्कवयो वदन्ति ॥ १४ ॥

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गम पथस्तत्कवयो वदन्ति ॥ १४ ॥

spn: XIV. A rise! Awake! Having reached the Great Ones (illuminated Teachers), gain understanding. The path is as sharp as a razor, impassable and difficult to travel, so the wise declare.

This is the eternal call of the wise: Awake from the slumber of ignorance! Arise and seek out those who know the Truth, because only those who have direct vision of Truth are capable of teaching It. Invoke their blessing with a humble spirit and seek to be instructed by them. The path is very difficult to tread. No thoughtless or lethargic person can safely travel on it. One must be strong, wakeful and persevering.

sr:

उत्तिष्ठता जाग्रता प्राप्या वरान निबोधता।
क्षुरस्या धारा निषिद्धा दुरावयाः दुर्गमम पथम् तत्कवयं वदति ॥ १४ ॥

उत्तिष्ठता = arise; जाग्रता = awake, be vigilant; प्राप्या वरान = having obtained the boons, निबोधता = realise, comprehend them; क्षुरस्या धारा = like the edge of a razor; निषिद्धा = being sharpened; दुरअवयाः = impassable; कावयाः = the seers, poets, enlightened ones; वदति = declare; दुर्गम = difficult to traverse; तत = is that; पथम् = path.

14. Arise, awake, having obtained your boons, realise (them). Sharp as the edge of a razor and hard to cross, difficult to tread is that path (so) sages declare.
1.3.15

Knowing That which is soundless, touchless, formless, undecaying; also tasteless, odorless, and eternal; beginningless, endless and immutable; beyond the Unmanifested: (knowing That) man escapes from the mouth of death.

The Ruler of Death defines here the innermost essence of our being. Because of its extreme subtlety, it cannot be heard or felt or smelled or tasted like any ordinary object. It never dies. It has no beginning or end. It is unchangeable. Realizing this Supreme Reality, man escapes from death and attains everlasting life. Thus the Teacher has gradually led Nachiketas to a point where he can reveal to him the secret of death. The boy had thought that there was a place where he could stay and become immortal. But Yama shows him that immortality is a state of consciousness and is not gained so long as man clings to name and form, or to perishable objects.

What dies? Form. Therefore the formful man dies; but not that which dwells within. Although inconceivably subtle, the Sages have always made an effort through similies and analogies to give some idea of this inner Self or the God within. They have described It as beyond mind and speech; too subtle for ordinary perception, but not beyond the range of purified vision.

sr:

aśabdam asparśam arūpam avyayam tathā 'rasaṁ nityam agandhavac ca yat |
ānādy-anantam mahataḥ paraṁ dhruvaṁ nicāyya tam mṛtyu-mukhāt pramucyate ||15||

Nicāyya = realising, tam = that (Self) that is: aśabdam = non-sound, soundless; asparśam = touchless, arūpam = formless; avyayam = undiminishing, undecaying and therefore eternal; tathā = and also; arasaṁ = tasteless; nityam = eternal; agandhavat = odourless; ca yat = and which ānādy = beginningless; anantam = endless; mahataḥ paraṁ = higher than the principle of intelligence; dhruvaṁ = stable, constant; pramucyate = one is liberated; = from the mouth of death.

15. One is freed from the mouth of death by discerning that Paramātman( - through meditation) which is devoid of sound, beyond touch and without form, undecaying, which is likewise, tasteless, eternal, odourless, without beginning & without end, distinct from mahat (jīva), ever constant.
1.3.16

The intelligent man, who has heard and repeated the ancient story of Nachiketas, told by the Ruler of Death, is glorified in the world of Brahman.

sr:

nāciketaṁ upākhyānaṁ mṛtyu-proktam sanātanam | uktvā śrutvā ca medhāvī
brahma-loke mahīyate || 16 ||

uktvā = telling, relating; ca śrutvā = and listening to; upākhyānam sanātanam = the eternal anecdote; nāciketam = of naciketas; mṛtyu-proktam = spoken to by Death; medhāvī = the intelligent person; mahīyate = is magnified, glorified; brahma-loke = in the world of Brahma.

16. Relating and hearing this eternal anecdote of Naciketas, taught by Death, an intelligent person is glorified in the world of Brahma.
1.3.17

Whoever shall arrange the recitation of this supreme secret before an assembly of Brahmanas after purification, or devoutly at the time of the ceremonies for the dead, this will prepare (him for) eternity.

Thus ends Kathopanishad Chapter one Valli three.
2.1.1

The Self-existent Lord pierced the openings [of the senses] outward; therefore one looks outward and not within oneself. Some wise person, however, desiring immortality, turned the gaze inward, and saw the indwelling Self.

In the last chapter the Ruler of Death instructed Nachiketas regarding the nature and glory of the Self. Now he shows the reason why the Self is not seen by the majority. It is because man’s mind is constantly drawn outward through the channels of his senses, and this prevents his seeing the inner Self (Pratyagatman); but now and then a seeker, wiser than others, goes within and attains the vision of the undying Self.

THE SELF IS NOT TO BE SOUGHT THROUGH THE SENSES

parāṇci khāni vyaṭṛṇat svayambhūs- tasmāt parāṇ paśyati nāntarātman | kaścid dhīraḥ pratyag-ātmānam āikṣad āvṛttā-cakṣur amṛtatvam icchan || 1 ||

svayambhūḥ = the self-born Being; parāṇci = outgoing; khāni = the orifices; vyaṭṛṇat = pierced; tasmāt = therefore; paśyati = one looks; parāk = outwards; na antarātman = not within oneself; kaścit dhīraḥ = some [rare] wise discriminating person; icchan = desiring; amṛtatvam = immortality, one’s true nature, freedom from suffering; āvṛttā-cakṣur = turned the gaze inward, looked within the mind; pratyak-ātmānam = the indwelling Self; āikṣat = saw.

1. The self---existent Lord pierced the openings [of the senses] outward; therefore one looks outward and not within oneself. Some wise person, however, desiring immortality, turned the gaze inward, and saw the indwelling Self.
2.1.2

The childish pursue outward pleasures. They become entangled in the snare of ever-present death. The wise, however, aware of immortality, do not seek permanence in things which are impermanent.

parācaḥ kāmān anuyanti bālāḥ te mṛtyor yanti vitatasya pāśam |
atha dhīrā amṛtatvāṁ viditvā dhruvam adhruveṣu iha na prārthayante || 2 ||

bālāḥ = the children, immature people; anuyanti = they pursue; parācaḥ kāmān = the external objects of desire; te = they; yanti = become entangled; pāśam = in the noose, snare; mṛtyoh = of death; vitatasya = spread far and wide everywhere; atha = hence; dhīrāḥ = those who are wise and discriminating; viditvā = having known; amṛtatvāṁ = the immortality; na prārthayante = do not aspire after or pray for; dhruvam = the abiding, stable, permanent; adhruveṣu = in that which is impermanent; iha = here is this samsāra.

2. The childish pursue outward pleasures. They become entangled in the snare of ever-present death. The wise, however, aware of immortality, do not seek permanence in things which are impermanent.
2.1.3

That by which one knows form, taste, smell, sounds and sexual 
pleasure, by that alone one perceives. What is there that remains 
unknown to it? This [Self], verily, is that [which is attainable].
In these verses the teacher tries to make plain that all knowledge, as well as all sense perception, in every state of consciousness—sleeping, dreaming or waking—is possible only because the Self exists. There can be no knowledge or perception independent of the Self. Wise men, aware of this, identify themselves with their Higher Self and thus transcend the realm of grief.

svapnāntaiṁ jāgaritāntaiṁ caubhau yenānupaśyati |
mahāntaiṁ vibhum ātmānam matvā dhīro na śocati || 4 ||

4. Having meditated upon the great omnipresent Self (paramātma), that by which one perceives both dream states and waking states, the wise one does not grieve.
2.1.5

who knows this Atman, the honey-eater (perceiver and enjoyer of objects), ever near, as the lord of the past and future, fears no more. This verily is That.

ey = anyone who; veda = knows; antikāt = proximity; imam = this; ātmānaṁ = Self; jīvam = the sustainer of the vital energies; madhvadāṁ = the enjoyer of the results of actions; Īśānam = the ruler; bhūta-bhavyasya = of the past and the future [and also the present]; tataḥ = thereafter [knowing which]; na vijugupsate = fears nothing (shrinks away from); etat vai tat = this is indeed that.

5. One who knows this Self [jīvātman], the experiencer of the results of actions, as the supporter of life, close at hand, and the Lord of the past and the future—fears nothing. This, verily, is that.
2.1.6

spn: VI. He who sees Him seated in the five elements, born of Tapas (fire of Brahman), born before water; who, having entered the cave of the heart, abides therein --this verily is That.

This verse indicates that He, the Great Self, is the cause of all created objects. According to the Vedas, His first manifestation was Brahma, the Personal God or Creator, born of the fire of wisdom. He existed before the evolution of the five elements-- earth, water, fire, air and ether; hence He was "born before water." He is the Self dwelling in the hearts of all creatures.

sr:

ṣaṁ pūrvaṁ tapāsā jātam adbhyaṁ pūrvam aṁjāyata |

guhām praviśya tiṣṭhantam yo bhūtebhir vyapaśyata | etad vai tat || 6 ||

yaḥ = anyone [desirous of liberation] who; vyapaśyata = sees; pūrvaṁ jātam = the First-born (Hiranyagarbha); yaḥ = who; ajāyata = was born; tapasāḥ = from austerity [contemplation]; pūrvaṁ = earlier; adbhyaḥ = than water; bhūtebhīḥ = associated with the elements; guhām praviśya = having entered into the heart of all beings; tiṣṭhantam = exists; etat vai tat = this is indeed That.

6. One who sees the First---Born (Hiranya---garbha); born before the waters and the other elements, from consciousness; who exists, having entered the secret place [the heart/mind of all beings] and looked forth through beings. This, verily, is that.
2.1.7

She who arises with life (prāṇa), Aditi, the Mother of the gods, who exists, having entered the secret place [of the heart], who was born with beings, This, verily, is that.

This verse is somewhat obscure and seems like an interpolated amplification of the preceding verse.

sr:
yā prāṇena sambhavaty aditir devatāmayī | guhām praviśya tiṣṭhantīṁ yā bhūtebhīṁ vyajāyata | etad vai tat || 7 ||

yā aditiḥ = That Aditi; devatāmayī = comprising all the gods; sambhavati = is born, arises; prāṇena = with the life-force; guhām = in the secret place; praviśya = having entered; tiṣṭhantīṁ = exists; yā = which; bhūtebhīṁ = in association with the beings or elements; vyajāyata = took birth; etad vai tat = this is indeed That.

7. She who arises with life (prāṇa), Aditi, the Mother of the gods, who exists, having entered the secret place [of the heart], who was born with beings, This, verily, is that.
2.1.8

अरण्योर निहितो जातेवदा गर्भः इव सुभृतो गर्भिणीभि: ।
दिवे दिवे ईड्र्यो जागृवद्भिहित्वमद्भिमनुष्येभिरेमभिः । एतदै तत् ॥ ॥

Agni, the all-knowing fire which exists hidden in the two sticks, as the foetus is well-guarded in the womb by the mother, (that fire) is to be worshipped day after day by wakeful seekers (after wisdom), as well as by sacrificers. This verily is That.

Fire is called all-seeing because its light makes everything visible. In Vedic sacrifices the altar fire was always kindled by rubbing together two sticks of a special kind of wood called Arani. Because fire was regarded as one of the most perfect symbols of Divine wisdom, it was to be worshipped by all seekers after Truth, whether they followed the path of meditation or the path of rituals.

sr:

arāṇyor nihito jāta-vedā garbha iva subhīto garbhīṁbhiṁ | dive dive iḍyo jāgṛvaddhīr havīśmadbhīr manuṣyebhīr āgniṁ | etad vai tat ॥ ॥

jāta-vedāḥ = Agni, the omniscient one; nihitah = is hidden; arāṇyoḥ = in the two fire-sticks; subhītoḥ = well-protected; garbha iva = like a foetus; garbhīṁbhiṁ = by pregnant women; agṇīḥ = that Agni; iḍyoḥ = is worthy of adoration or contemplation; dive dive = every day; manuṣyebhīḥ = by those human beings; jāgṛvaddhīḥ = who are awake, vigilant, mindful, aware; havīśmadbhīḥ = through oblations or contemplation; etad vai tat = this is indeed That.

8. Agni, the all-knowing, concealed in the fire-sticks, like the foetus well-protected by pregnant women, should be daily adored by the vigilant ones with oblations. This, verily, is that.

(** This verse is quoted from Sama Veda I.1.8.7; see also R.V. III. 29. 2.)
2.1.9

र्तषटङ्कि शूरविक्षिप्तः सतः च नतिः।
० हेयः प्रवर्तकीयाभुः नादरणिः सक्तः। साधिते च च || ९ ||

यतश्चोदेति सूर्योस्तं यत्र च गच्छति ।
तं देवः सर्वेष्यर्षातस्तदू नात्येति कश्चन । एतद्वै तत् || ९ ||

spn: IX. From whence the sun rises, and whither it goes at setting, upon That all the Devas depend. No one goes beyond That. This verily is That.

sr:

yataś codeti śūrya 'stam yatra ca gacchati |
taṁ devās sarve arpitās tad uñātyeti kaścana | etad vai tat || 9 ||

yataḥ ca = that from which; udeṭi = rises; śūryaḥ = the Sun; yatra = where; astam gacchati = sets, day after day; taṁ = on that (the Self); devāḥ sarve = all the gods; — fire in the divine context and speech in the personal context; arpitāḥ = are established, fixed; tat u = that indeed; na kalī cana = nobody whosoever; ātyeti = transcends = ceasing to be identified with It; etat vai tat = this verily is that.

9. Whence the sun rises and where it goes to rest; in it are all gods founded and no one ever goes beyond that. This verily, is that.

(**See Atharva Veda X. 18.16; BU. 1:5:23.)
2.1.10

What is here (in the visible world), that is there (in the invisible); he who sees difference (between visible and invisible) goes from death to death.

Commentary

"..........fundamental principle in Hindu metaphysics is “as above – so below”
(yathā brahmāṇḍa tathā pīṇḍāṇḍa). ... ... ...
2.1.11

By mind alone this is to be realized. There is no difference whatever (between visible and invisible). He who sees difference here (between these) goes from death to death.

In the sight of true wisdom, there is no difference between the creator and the created. Even physical science has come to recognize that cause and effect are but two aspects of one manifestation of energy. He who fails to see this, being engrossed in the visible only, goes from death to death; because he clings to external forms which are perishable. Only the essence which dwells within is unchangeable and imperishable. This knowledge of the oneness of visible and invisible, however, cannot be acquired through sense-perception. It can only be attained by the purified mind.

In these two verses, the Supreme Brahman is declared to be homogenous and free from all difference. The multiplicity of the world does not touch the unity of the Supreme Brahman.

With the mind harmonised by Yoga one sees equality everywhere; one sees one’s Self as abiding in all beings and all beings in one’s own Self.
2.1.12

The person of the size of a thumb resides in the middle of the body. After knowing him who is the lord of the past and the future, one fears nothing (or --- is disgusted by nothing). This, verily, is that.

The seat of the Purusha is said to be the heart, hence It "resides in the middle of the body." Although It is limitless and all-pervading, yet in relation to Its abiding-place It is represented as limited in extension, "the size of a thumb." This refers really to the heart, which in shape may be likened to a thumb. s light is everywhere, yet we see it focused in a lamp and believe it to be there only; similarly, although the life-current flows everywhere in the body, the heart is regarded as peculiarly its seat.

sr:

THE ETERNAL LORD ABIDES IN ONE’S SELF

aṅgustaṁmātraḥ puruso’ madhyā ātmani tiṣṭhati |
īśāna bhūta-bhavyasya na tato vijugupsate | etad vai tat || 12 ||

purusoḥ = That Being; aṅgustaṁmātraḥ = the size of a thumb; tiṣṭhati = exists, resides; madhyā ātmani = in the body; īśāna = the Ruler; bhūta-bhavyasya = of the past and the future; tataḥ = thereafter [knowing which]; na vijugupsate = fears nothing; etad vai tat = this verily is that.
2.1.13

The person of the size of a thumb is like a flame without smoke. He is the lord of the past and the future. He is the same today and the same tomorrow. This, verily is that.

In this verse the teacher defines the effulgent nature of the Soul, whose light is pure like a flame without smoke. He also answers the question put by Nachiketas as to what happens after death, by declaring that no real change takes place, because the Soul is ever the same.

sr:

aṅgūṣṭa-mātraḥ puṣrō jyotir iवadhūmakaḥ |
īśāna bhūta-bhavyasya sa evādy sa u śvaḥ | etad vai tat || 13 ||

puṣrōḥ = That Being; aṅgūṣṭa-mātraḥ = the size of a thumb; jyotir i = like a flame; adhūmakaḥ = without smoke; īśāna = the Ruler; bhūta-bhavyasya = of the past and the future; saḥ = he; eva = indeed; adya = now, in all beings; u = and; saḥ = He will [exists]; śvaḥ = even tomorrow; etat vai tat = this verily is that.

13. The person of the size of a thumb is like a flame without smoke. He is the lord of the past and the future. He is the same today and the same tomorrow. This, verily is that.
2.1.14

As rain water, (falling) on the mountain top, runs down over the rocks on all sides; similarly, he who sees difference (between visible forms) runs after them in various directions.

sr:

THE RESULTS OF SEEING VARIETY AND UNITY

yathodakam durge vṛṣṭam parvateṣu vidhāvati |
evain dharmān pṛthak paśyaṁ tāṁ evānu-vidhāvati || 14 ||
yathā = just as; udakam = water; vṛṣṭam = pours down; durge = on an inaccessible place, on a height; vidhāvati = flows; parvateṣu = over hills, mountains; evain = in this way; paśyan = viewing; dharmān = things; pṛthak = differently, separately; anuvīdhāvati = he runs after; tāṁ = them; eva = only, even;

14. As water rained upon an inaccessible height flows down in various ways among the hills; so one who views things as separate runs after them (distractedly).
2.1.15

As pure water poured into pure water becomes one, so also is it with the Self of an illumined Knower (he becomes one with the Supreme).

sr:
yathodakaṁ śuddhe śuddham āsiktaṁ tādṛg eva bhavati | evaṁ muner vijānata ātmā bhavati gautama || 15 ||
yathā = just as; śuddha = pure; udakam = water; śuddhe = in pure; āsiktaṁ = poured; bhavati = becomes; tādṛg eva = of exactly the same quality; evaṁ = thus; muneḥ = the seer, one who meditates; vijānata = understanding; ātmā = the Self; bhavati = becomes; gautama = O Gautama.

15. As pure water poured into pure water remains the very same, so the Self, O Gautama, of the meditator who has understanding becomes (one with the Supreme).

Thus ends Kathopanishad Chapter two Valli one
Part II  Canto (Valli) II (2.2)

2.2.1

The city of the Unborn, whose knowledge is unchanging, has eleven gates. Thinking on Him, man grieves no more; and being freed (from ignorance), he attains liberation. This verily is That.

This human body is called a city with eleven gates, where the eternal unborn Spirit dwells. These gates are the two eyes, two ears, two nostrils, the mouth, the navel, the two lower apertures, and the imperceptible opening at the top of the head. The Self or Atman holds the position of ruler in this city; and being above the modifications of birth, death and all human imperfections, It is not affected by the changes of the physical organism. As the intelligent man through constant thought and meditation realizes the splendour of this Supreme Spirit, he becomes free from that part of his nature which grieves and suffers, and thus he attains liberation.

sr: THE INDIVIDUAL SELF

puram ekādaśa-dvāram ajasyā-vakra-cetasah |
anuṣṭhāya na śocati vimuktaśca vimucyate | etad vai tat || 1 ||

puram = a city; ekādaśa-dvāram = possessed of 11 gates; ajasya = of the Birthless One; avakra-cetasah = of the One whose knowledge is not crooked; anuṣṭhāya = ruling, guiding or meditating upon That; na = does not; śocati = grieve, experience sorrow; vimuktaśca = and being freed; vimucyate = is liberated indeed; etad vai tat = this verily is that.

1. [There is] a city of eleven gates [belonging to] the unborn One, of uncrooked intelligence. By meditating upon it one does not grieve and being freed is freed indeed. This, verily is that.
2.2.2

He is the swan (Sun) in the sky, the pervader in the space (between earth and heaven), the priest at the altar, the guest in the sacrificial jar (house). He dwells in humans, in gods, in the Cosmic Order (Rta) and in the sky. He is (all that is) born of water, sprung from the earth, born of Cosmic Order, born of mountain. He is the true and the great.

spn: II. He is the sun dwelling in the bright heaven; He is the air dwelling in space; He is the fire burning on the altar; He is the guest dwelling in the house. He dwells in man. He dwells in those greater than man. He dwells in sacrifice. He dwells in the ether. He is (all that is) born in water, (all that is) born in earth, (all that is) born in sacrifice, (all that is) born on mountains. He is the True and the Great.

sr:

haguisaś śuciśad vasūr antarikṣadasad hotā vedisaḥ atithir durohaśat | nṛṣad varāṣad 
| itasad vyomāsad abjā gojā itajā adrijā itam bhāt || 2 ||

hāṁśaḥ = a swan, the Supreme Mover (ham = to go); śuci + sad = a dweller in the pure place ie sky; vasū = all pervader; antarikṣa-sad = a dweller in the intermediate region of the sky; hotā = the sacrificial fire or the priest; vedisaḥ = the dweller upon the sacrificial altar; atithiḥ = the guest; durohaśat = that is within the drona vessel; nṛṣad =a dweller among humans; varāṣad = a dweller among among the gods; itasat = a dweller in Truth or Cosmic Order; vyomāsad = a dweller in space; abjā = born in the waters; gojā = born in the earth; itajā = born of sacrifice; adrijā = born in the mountains (rivers etc); itam = immutable in nature; bhāt = the great.

2. He is the swan (Sun) in the sky, the pervader in the space (between earth and heaven), the priest at the altar, the guest in the sacrificial jar (house). He dwells in humans, in gods, in the Cosmic Order (Rta) and in the sky. He is (all that is) born of water, sprung from the earth, born of Cosmic Order, born of mountain. He is the true and the great.
2.2.3

spn: III. He it is who sends the (in-coming) Prana (life-breath) upward and throws the (out-going) breath downward. Him all the senses worship, the adorable Atman, seated in the centre (the heart).

sr:

ृर्द्धवां प्राणमुन्त्यत्यपािं प्रत्र्यगवर्यनत | मध्र्ये वामिमासीिं ववश्वे देवा उपासते || 3 ||

unnayati = he leads higher up; ृर्द्धवां = upward [from the heart chakra]; प्राणम = the expiration; अपानम = the inspiration; प्रत्यग अस्यति = thrusts forward; वामिमासीन = the adorable one or the Dwarf; मध्र्ये असिनाइि = seated in the middle; विश्वे = all; देवाह = the gods; उपासते = worship.

3. Brahman leads the out---breath upward, he impels inwards the in---breath, the dwarf who is seated in the middle (of the lotus of the heart), all the gods adore.
When this Atman, which is seated in the body, goes out (from the body), what remains then? This verily is That.

asya visraṣiṣa-mānaśya śaṅkṛasthaśya dehiḥ |

dehād vimucyamānaśya kim atra pariśīyate | etad vai tat || 4 ||

asya dehinaḥ śarīrasthaśya = of this embodied one ie. the Self which is in the physical body; visraṣiṣa-mānaśya = as it gets loosened or detached; vimucyamānaśya dehāt = as it gets freed from the body; kim = what; pariśīyate = remains; atra = here; etat vai tat = this verily is That.

4. When the embodied self that dwells within the body slips off and is released from the body, what is there that remains? This, verily, is that.
2.2.5

衲 ପ୍ରୋଠନନ ନୋପ୍ରୋଠନନ ମଠତୃସୀ ଜୀଵତି କଶ୍ଚନ ।

ଇତଠରଣ ତୁ ଜୀଵନ୍ତି ର୍ମିଠନ୍ନତୋଵୁପୋଶ୍ରିଠତୌ ॥

ନ ପାଣେ ନାପାଣେ ମତ୍ୟ୊ ଜୀଵତି କଶଚ ।

ଇତର ତୁ ଜୀଵନ୍ତି ଯ୍ୟସ୍ୟନ୍ନେତାସୁପାଶ୍ରିତି ॥ ୫ ॥

spn: V. No mortal lives by the in-coming breath (Prana) or by the out-going breath (Apana), but he lives by another on which these two depend.

sr:

na prāṇena nāpāṇena martyo jīvati kaścāna | itareṇa tu jīvanti yasmīn etāv upāśritau || 5 ||

na prāṇena na apāṇena = neither through the function of exhaling nor inhaling; kāḥ ca na martyah = does any mortal being; jīvati = live; tu = but; itareṇa = by another (something else); jīvanti = do they live; yasmīn = that upon which; etāu = these two (inspiration and expiration); upāśritau = are dependant.

5. A mortal whosoever he may be, does not live by any outbreath or inbreath. But by another do they all live on which these (lifebreaths) both depend.
2.2.6

Well, O Gautama. I shall explain to you the mystery of Brahman, the eternal, and also how the Self fares, after the coming of death.
2.2.7

Some (individual) Selves enter into wombs to be embodied; others go into immovable forms, according to their deeds and knowledge.

This text shows the application of the law of cause and effect to all forms of life. The thoughts and actions of the present life determine the future birth and environment.

sr:

yonīṁ anye prapadyante śarīratvāya dehinaḥ ||
sthāṇum anye' nusamyanti yathā karma yathā śrutam || 7 ||

anye dehinaḥ = some Selves [after death]; śarīratvāya = in order to become embodied; yonim prapadyante = take refuge in wombs; anye = others; anusamyanti = follow, enter into; sthāṇum = the stationary things like plants etc; yathā karma = each in accordance with the deeds done; yathā śrutam = and in accordance with their knowledge, awareness.

7. Some Selves enter into a womb for embodiment; others enter stationary objects according to their deeds and according to their knowledge.
That Being who remains awake while all sleep, who grants all desires, That is pure, That is Brahman, That alone is said to be immortal. On That all the worlds rest. None goes beyond That. This verily is That.

\[\text{spn: VIII.}\]

\[\text{sr:}\]

\[\text{yat eva suptesu jagarti, kāmam kāmam puṛuṣo nirmimāṇah | tad eva śukraṁ tad brahma tad evāṁṛtam ucyate |}
\[\text{tasmān lokāḥ śritāḥ sarve taṁ u nātyeti kaścana | etad vai tat || 8 ||}\n
\[\text{yah eṣāḥ = He who; jagarti = remains awake; suptesu = when the functions of the body sleep; nirmimāṇah = shaping; kāmam kāmam = desire after desire; puṛuṣah = the Person, Being; tad eva = that indeed is; śukraṁ = white, pure; tad brahma = that itself is Brahman; tad eva ucyate = that indeed is said to be; amṛtam = immortal, indestructable; tasmān = on it; sarve lokāḥ śritāḥ = all the worlds are fixed, have their support and existence; na kāḥ ca na = no one; tad u atyeti = ever goes beyond That; etat vai tat = this verily is That.}\n
8. That Being who is awake in those that sleep, shaping desire after desire, that, indeed is the pure. That is Brahman, that indeed is called the immortal. In it all the worlds are fixed and no one ever goes beyond it. This, verily, is That.
2.2.9

The INNER SELF IS BOTH IMMANENT & TRANSCENDENT

spn: IX. As fire, though one, having entered the world, becomes various according to what it burns, so does the Atman (Self) within all living beings, though one, become various according to what it enters. It also exists outside.

sr:  

As fire, though one, having entered the world, becomes various according to what it burns, so does the Atman (Self) within all living beings, though one, become various according to what it enters. It also exists outside.

9. As fire, though one, having entered the world, becomes various according to what it burns, so does the Atman (Self) within all living beings, though one, become various according to what it enters. It also exists outside (them all).
As air, though one, having entered the world, becomes various according to what it enters, so does the Atman within all living beings, though one, become various according to what it enters. It also exists outside. By using these similies of fire and air, the teacher tries to show Nachiketas the subtle quality of the great Self, who, although one and formless like air and fire, yet assumes different shapes according to the form in which It dwells. But, being all-pervading and unlimited, It cannot be confined to these forms; therefore it is said that It also exists outside all forms.

spn: X. As air, though one, having entered the world, becomes various according to what it enters, so does the Atman within all living beings, though one, become various according to what it enters. It also exists outside.

By using these similies of fire and air, the teacher tries to show Nachiketas the subtle quality of the great Self, who, although one and formless like air and fire, yet assumes different shapes according to the form in which It dwells. But, being all-pervading and unlimited, It cannot be confined to these forms; therefore it is said that It also exists outside all forms.

sr:
vāyur-yathāiko bhuvanāṁ praviṣṭāṇ rūpāṇi rūpāṇi pratī-rūpo babhūva | ekās tathā sarva-bhūtāntar-ātmā rūpāṇi rūpāṇi pratī-rūpo bahiṣ ca || 10 ||
yathā = just as; vāyuḥ = air; ekāḥ = is one; praviṣṭaḥ = having entered; bhuvanāṁ = this world;
rūpaṇi rūpaṇi = in conformity with each form [it enters]; pratī rūpāṇi babhūva = fills that form; tathā = similarly; sarva-bhūtāntar-ātmā = the Self that is in all beings; ekāḥ = though only one; rūpaṇi rūpaṇi = in conformity with each form [of physical body]; pratī rūpāṇi = assumes that shape; bahiṣ ca = and yet it is outside [like space].
10. As air which is one, entering this world becomes varied in shape according to the object (it fills), so also the one Self within all beings becomes varied according to whatever (it fills) and also exists outside (them all).
2.2.11

As the sun, the eye of the whole world, is not defiled by external impurities seen by the eyes, thus the one inner Self of all living beings is not defiled by the misery of the world, being outside it.

The sun is called the eye of the world because it reveals all objects. As the sun may shine on the most impure object, yet remain uncontaminated by it, so the Divine Self within is not touched by the impurity or suffering of the physical form in which it dwells, the Self being beyond all bodily limitations.

sr:

\[ \text{sūryo yathā sarva-lokasya cakṣur na lipyate cakṣaṅkay bāhyo-dosaiḥ | ekaś tathā sarva-bhūtāntara-ātmā na lipyate loka-duṅkena bāhyaḥ} \quad \text{|| 11 ||} \]

\[ \text{yathā = just as; sūryaḥ = the Sun; sarva-lokasya cakṣaṅkay = the eye of the entire universe; na lipyate = is not tainted or defiled; cakṣaṅkay bāhyo-dosaiḥ = by the external faults seen by the eye such as physical dirt or ritual impurity; tathā = similarly; ekaś = though one; sarva-bhūtāntara-ātmā = the Self within all beings; na lipyate = is not tainted; loka-duṅkena = by the suffering of the world; bāhyaḥ = as It (the Self) is beyond the world.} \]

11. Just as the sun, the eye of the whole world, is not defiled by the external faults seen by the eye, even so, the One within all beings is not tainted by the sorrow of the world, as It is outside (the world).
2.2.12

There is one ruler, the Self of all living beings, who makes the one form manifold; the wise who perceive Him seated within their Self, to them belongs eternal bliss, not to others.

sr:

eko vaśī sarva-bhūtāntar-ātmā ekaṁ rūpam bahudhā yaḥ karoti |
tam ātmastham ye'nuapaśyanti dhīrās tesāṁ sukhaguṁ śāsvataṁ netareśām || 12 ||

ekaḥ = the Supreme Reality is one; vaśī = the ruler or controller; sarva-bhūtāntar-ātmā = the inner Self of all beings; yaḥ = he who; karoti = makes; ekaṁ = one; rūpam = form; bahudhā = manifold; tam ātmastham = Him residing in the individual Self; ye dhīra = those wise persons who; anupaśyanti = perceive, realise; tesāṁ = to them; sukhaguṁ śāsvataṁ = eternal happiness; na itareśām = not for others [who are non-discriminating].

There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.
2.2.13

The one eternal amid the transient, the conscious amid the conscious, the one amid many, who grants their desires, to the wise who perceive Him as abiding in the Self, to them is eternal peace and to no others.

spn: XIII. Eternal among the changing, consciousness of the conscious, who, though one, fulfils the desires of many: the wise who perceive Him seated within their Self, to them belongs eternal peace, not to others.

sr:

nityo'nityānāṁ cetanāṁ cetanānāṁ eko bahūnāṁ yo vidadhāti kāmān | tam ātmastham ye'nupāsyanti dhīrāṁ teśāṁ śaṁti śaśvatī netareśāṁ || 13 ||

nityaḥ = the eternal; anityānāṁ = amongst the transient; impermanent; cetanāḥ = the conscious; cetanānām = amongst the conscious [all beings from Brahma downwards]; ekaḥ = the one; bahūnāṁ = amid the many; yāḥ = who; vidadhāti = arranges diversely; kāmān = the desires, the desirable things; tam ātmastham = Him residing in the individual Self; ye dhīraḥ = those wise persons who; anupaśyanti = perceive, realise; teśāṁ = to them; śaṁti śaśvatī = eternal peace; na itareśāṁ = not for others [who are non-discriminating].

13. The one eternal amid the transient, the conscious amid the conscious, the one amid many, who grants their desires, to the wise who perceive Him as abiding in the Self, to them is eternal peace and to no others.
2.2.14

They (the wise) perceive that indescribable highest bliss, saying, This is That. How am I to know It? Does It shine (by Its own light) or does It shine (by reflected light)?

sr:

tad etad iti manyante’nirdesyai paramaṁ sukham | kathaṁ nu tad vijnāṇyāṁ kim u bhāti vibhāti vā || 14 ||

tat = that [knowledge of the Self]; anirdesyam = indescribable; paramaṁ sukham = of the nature of supreme bliss; etat iti = this is that; manyante = consider; kathaṁ nu = how indeed; vijnāṇyāṁ = may I know it; kim u tat bhāti = does it shine of itself; vibhāti vā = or shine in reflection;

14. “This is that” and thus they recognise, the ineffable Supreme Bliss. How then may I come to know this? Does it illume (of itself) or is it illuminated (in reflection)?
2.2.15

The sun illumines not there, nor the moon, nor the stars, how then could this fire? Everything illuminates only after that illumination. His effulgence illumines all this world.

Thus ends Kathopanishad Chapter two Valli two.
Part II  Canto (Valli) III (2.3)

2.3.1

spn: I. This ancient Asvattha tree has its root above and branches below. That is pure, That is Brahman, That alone is called the Immortal. All the worlds rest in That. None goes beyond That. This verily is That.

This verse indicates the origin of the tree of creation (the Samsara-Vriksha), which is rooted above in Brahman, the Supreme, and sends its branches downward into the phenomenal world. Heat and cold, pleasure and pain, birth and death, and all the shifting conditions of the mortal realm--these are the branches; but the origin of the tree, the Brahman, is eternally pure, unchanging, free and deathless. From the highest angelic form to the minutest atom, all created things have their origin in Him. He is the foundation of the universe. There is nothing beyond Him.

sr:  THE WORLD-TREE ROOTED IN BRAHMAN

śrītāṁ sarve tadbhavo nātayeś tat  

1. With the root above and the branches below (stands) this eternal fig tree. That (indeed) is the pure; that is Brahman, that indeed, is called immortal. In it all the realms rest and nothing whatsoever transcends it. This, verily, is that.
2.3.2

The text is in Odia, and it translates to English as follows:

**Sr:**

**spn:** II. Whatever there is in the universe is evolved from Prana and vibrates in Prana. That is a mighty terror, like an upraised thunderbolt. They who know That become immortal.

2. All this universe, whatever here exists, emerges from and moves in prāna (Brahman). (It is) the great fear (like) the upraised thunderbolt. They that know that become immortal.
2.3.3

ଭର୍ୋଦସ୍ୟୋଗ୍ନିସ୍ତପତି
ଭର୍ୋତ୍ତପତି ସୂର୍ୟି� ।

ଭର୍ୋଦିନ୍ଦ୍ରଶ୍ଚ ଵୋର୍ୁଶ୍ଚ ମୃତୁୟଧୟୋଵତି ପଞ୍ଚମି� ॥

�ାଯାଦ୍ୱାସୁଗାନ୍ତପତି ଭାଯାତପତି ସୂର୍ୟି� ।

ଭାଯାଦିନ୍ଦ୍ରଶ୍ଚ ଯାସୁୟୁ୰୍ୁର୍ମୃତ୍୍ଯୁସ୍ତି ପଞ୍ଚମି� ॥

spn: III. From fear of Him the fire burns, from fear of Him the sun shines. From fear of Him Indra and Vayu and Death, the fifth, speed forth.

Just as the body cannot live or act without the Soul, similarly nothing in the created world can exist independent of Brahman, who is the basis of all existence. His position is like that of a king whom all must obey; hence it is said that the gods of sun, moon, wind, rain, do His bidding. He is likened to an upraised thunderbolt, because of the impartial and inevitable nature of His law, which all powers, great or small, must obey absolutely.

sr:

bhyād aṣya agnis tapati bhyāt tapati sūryah |
bhyād iṇḍraś ca vāyuś ca mṛtyur dhāvati paṇcamah || 3 ||

asya bhyāt = from fear of Him; agniḥ tapati = the fire burns; bhayāt = from fear; sūryah tapati = the Sun gives heat; bhayāt = from fear; iṇḍraḥ ca vāyuḥ = Indra and Vayu; mṛtyuḥ ca = and Death; paṇcamah = the fifth; dhāvati = run, speed, move fast.

3. Through fear of him, fire burns; through fear (of him) the sun gives heat; through fear both Indra (the lord of the gods) and wind and Death, the fifth, speed on their way.
4. If one is able to realise (Him) before the body falls away [one would be freed from suffering]; [if not] one becomes fit for embodiment in the worlds of being.
2.3.5

As in a mirror, so [is Brahman seen] in one’s self, as in a dream- so in the world of the ancestors; as [an object] is seen [reflected] in water - so in the world of the gandharvas; as shade and light in the world of Brahma.

sr:

yathā’darṣe tathā’tmani yathā svapne tathā pitṛ-loke |
 yathā’psu parīva dadṛṣe tathā gandharva-loke chāyā-tapayor iva brahma-loke || 5 ||
yathā = as; ādarṣe = in a mirror; tathā’atmani = similarly in the self (intellect); yathā svapne = as in a dream; tathā pitṛ-loke = similarly in the realm of the ancestors; yathā āpsu = as [a reflection] in water; pari iva dadṛṣe = appears to be without clear demarcation; hazy; tathā gandharva-loke = similarly in the realm of the Gandharvas; chāyā-tapayor iva = like shade and light; brahma-loke = in the realm of Brahma.

5. As in a mirror, so [is Brahman seen] in one’s self, as in a dream- so in the world of the ancestors; as [an object] is seen [reflected] in water - so in the world of the gandharvas; as shade and light in the world of Brahma.
2.3.6

Knowing that the senses are distinct (from the Atman) and their rising and setting separate (from the Atman), a wise man grieves no more.

A wise man never confounds the Atman, which is birthless and deathless, with that which has beginning and end. Therefore, when he sees his senses and his physical organism waxing and waning, he knows that his real Self within can never be affected by these outer changes, so he remains unmoved.

6. Knowing the separate nature of the senses, which originate separately (from the various subtle elements) and (knowing also) that their rising and setting (are separate), the wise one does not grieve.
2.3.7

इतिहासिक यदृच्छिक तथा मध्यमता विधेयक ।

सत्त्वादचध महात्मा महतोऽव्यक्तमुत्तमम् || ७ ||

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादचधि महानात्मा महतोऽव्यक्तमुत्तमम् || ७ ||

spn: VII. Higher than the senses is the mind, higher than the mind is the intellect, higher than the intellect is the great Atman, higher than the Atman is the Unmanifested.

sr:

indriyebhyah param mana manasas sattvam uttāmam | sattvād adhi mahān ātma mahato'vyaktam uttāmam || ७ ||

indriyebhyah param manah = the mind is superior to the senses; manasas sattvam uttāmam = the “essence of the mind” is better than the mind; sattvād adhi mahān ātma = higher than the intellect is the Mahat or “great self”; mahato'vyaktam uttāmam = the unmanifest is superior to the “great self”.

7. The mind is superior to the sense-organ; above the mind is its essence (intelligence); beyond the intelligence is the great Self (jīvātma); beyond the great (self) is the unmanifest (antaryāmi).
2.3.8

Beyond the Unmanifested is the Purusha, all-pervading and imperceptible Being (Purusha). By knowing Him, the mortal is liberated and attains immortality.

This division of the individual into senses, mind, intellect, self-consciousness, undifferentiated creative energy and the Absolute Self is explained in the commentary of verse XI, Part Third.

sr:

avыта t tu parāḥ puruṣo vyāpakō‘liṅga eva ca |
yāṁ jñātva mucyate jantuḥ amṛtatvāṁ ca gacchati || 8 ||

avyaktāt tu paraḥ puruṣo vyāpakō‘liṅga eva ca ||

avyaktāt tu paraḥ puruṣo = the Purusha is superior to the unmanifest;
vyaṇakaḥ = He is all-pervasive; aliṅga = having no identifying sign; eva ca = indeed (emphasis); yāṁ jñātva = having known whom; jantuḥ = a person; mucyate = is liberated from all bonds [of ignorance]; gacchati amṛtatvaṁ ca = attains immortality as well.

8. Beyond the unmanifest is the Purusha, all-pervading and without any identifying mark whatever. By knowing whom, a person is liberated and achieves deathlessness.
2.3.9

Not within the field of vision stands this form. No one soever sees Him with the eye. By heart, by intuitive thought, by mind apprehended, they who know Him become immortal.

The Supreme, being formless, cannot be discerned by the senses, hence all knowledge of Him must be acquired by the subtler faculties of heart, intellect and mind, which are developed only through the purifying practice of meditation.

spn: IX. His form is not to be seen. No one can see Him with the eye. He is perceived by the heart, by the intellect and by the mind. They who know this become immortal.

sr:

na sandriśe tiṣṭhāti rūpam asya, na ca kṣuṣā paśyati kaścana-iṇam
tīdā maṇiśā maṇasābhiklīpta yā etad vidūṃ amṛtaḥ te bhavanti
tasiṇaḥ rūpaḥ = His [Brahman’s or the Atman’s] form; nā tīṣṭhāti = does not exist; saṁsandriśe = as an object of vision or perception; na kāḥ caṇaḥ = nobody; paśyati = perceives; enam = this [Self or Brahman] caṣuṣā = with the physical eye or the other senses; hṛdā = by the heart; maṇiśā = by the intellect, intuitive vision; maṇasā = by mind; abhiklīptāḥ = when it is revealed or apprehended; yā etat vidūḥ = those who know this fact; te = they; amṛtaḥ bhavanti = become deathless.
2.3.10

When the five organs of perception become still, together with the mind, and the intellect ceases to be active: that is called the highest state.

The teacher now shows Nachiketas the process by which the transcendental vision can be attained. He out-going senses, seeing, hearing, smelling, touching, tasting; the restless mind and the intellect: all must be indrawn and quieted. The state of equilibrium thus attained is called the highest state, because all the forces of one's being become united and focused; and this inevitably leads to supersensuous vision.

sr:

yadā pañcāvatiṣṭhante jñānāni manasā saha |
buddhiś ca na viceṣṭate tām āhūḥ paramām gatim || 10 ||

yadā = when; pañca jñānāni = the five sources of knowledge eyes etc; manasā saha = together with the mind which collates the data they gather; avatīṣṭhante = are at rest, have ceased to fluctuate; ca buddhiḥ = and also the intellect characterised by determination; na viceṣṭate = does not engage in activities; tāṃ = that state [of quiescence]; āhūḥ = is called; paramām gatim = the highest state.

10. When the five cognitive senses together with the mind cease (from their normal activities) and the intellect itself does not stir, that, they say, is the highest state.
2.3.11

This firm holding back of the senses is what is known as Yoga. Then one should become watchful, for Yoga comes and goes.

Yoga literally means to join or to unite the lower self with the Higher Self, the object with the subject, the worshipper with God. In order to gain this union, however, one must first disunite oneself from all that scatters the physical, mental and intellectual forces; so the outgoing perceptions must be detached from the external world and indrawn. When this is accomplished through constant practice of concentration and meditation, the union takes place of its own accord. But it may be lost again, unless one is watchful.

sr:

11. This, the steady control of the senses is considered to be Yoga. Then one becomes undistracted for Yoga comes and goes.
2.3.12

He cannot be attained by speech, by mind, or by the eye. How can That be realized except by him who says "He is"?

sr:

naiva vācā na manasā prāptuṁ śakyo na caṅkṣusā | astīti bruvato'nyatra kathāṁ tad upalabhyaṁ || 12 ||

na eva = not even; vācā = by speech; na manasā = neither by thinking; na caṅkṣusā = neither by seeing; śakyo = can [It]; prāptuṁ = be apprehended; kathāṁ = how; tat = that; upalabhyaṁ = can be attained, comprehended; anyatra = except; astī iti = bruvataḥ = by one who says "It is".

12. Not by speech, not by mind, not by sight can It be apprehended. How can It be comprehended except by one who says, 'It is'? 
2.3.13

spn: XIII. He should be realized as "He is" and also as the reality of both (visible and invisible). He who knows Him as "He is," to him alone His real nature is revealed.

This supersensuous vision cannot be gained through man's ordinary faculties. By mind, eye, or speech the manifested attributes of the Divine can be apprehended; but only one who has acquired the supersensuous sight can directly perceive God's existence and declare definitely that "He is," that He alone exists in both the visible and the invisible world.

It should be apprehended as simply existent then; tattva-bhāvaḥ = its true nature [is realised] ubhayoḥ = of the two aspects, conditioned and unconditioned, immanent and transcendent; tattva-bhāvaḥ = the true essential aspect; asti iti eva upalabdhasya = of that very self which was earlier accepted as immanent; prasīdati = becomes favourably disposed for Self-revelation.

13. It should be apprehended only as existent [conditioned] and then [realised] as It really is [unconditioned]. Of these two aspects, the real nature of the Self that has been known as merely existing becomes favourably disposed.
2.3.14

When all desires which nestle within the heart are fall away, then a mortal becomes immortal and even here attains Brahman.

**sr:**

yadā sarve pramucyante kāmā yeśya hṛdi śritāḥ |
atha martyo mūtō bhavaty atra brahma samaśnute || 14 ||

yadā = when; sarve = all; kāmā = desires; pramucyante = fall off, are shed, liberated; ye = which; hṛdi śritāḥ = nestle within the heart i.e. the intellect; asya = of the one pre-enlightenment; atha = then; martyāḥ = a mortal; amṛtāḥ bhavati = becomes immortal; atra = here itself; brahma samaśnute = attains the state of Brahman.

14. When all desires which nestle within the heart are fall away, then a mortal becomes immortal and even here attains Brahman.
2.3.15

When all the ties of the heart are cut asunder here, then the mortal becomes immortal. Thus far is the teaching.

sr:

yadā sarve prabhidyante hṛdayasyeha granthayaḥ | atha mṛtyo' mīto bhavaty etāvadhy anuśāsanam || 15 ||

yadā = when; sarve granthayaḥ = all the knots; hṛdayasya = of the heart - intellect; iha = here and now; prabhidyante = are shattered, destroyed; atha = then; mṛtyaḥ = a mortal; amṛtaḥ bhavati = becomes immortal; etavat = thus far, this much; anuśāsanam = the teaching.

15. When all the knots that fetter the heart are cut asunder, then a mortal becomes immortal. Thus far is the teaching.
2.3.16

śataṁ caikā ca hṛdayasya nādyas tāsām mūrdhānam abhinīśrtaikā |
tayordhvam āyann aṃrtatvam eti viṣvaṅg anyā utkramane bhavanti || 16 ||

sr:
śataṁ caikā ca hṛdayasya nādyas tāsām mūrdhānam abhinīśrtaikā |
tayordhvam āyann aṃrtatvam eti viṣvaṅg anyā utkramane bhavanti || 16 ||

hṛdayasya nādyasya = the subtle psychic channels that are centred in the heart chakra; śataṁ = one hundred; ca eka = and one - being the sushumna nadi; tāsām = of these; eka = one; abhinīśrta = exists through; mūrdhānam = the head; tayā = through that channel; ārdhvam āyān = going upwards (along the path of the sun); aṃrtatvam eti = one goes to immortality; viṣvaṅg anyā = the other channels that branch out in different directions; utkramane bhavanti = serve for death ie. rebirth.

16. A hundred and one are the nadis of the heart [chakra]; one of them [sushmuna] leads up to the crown of the head [sahasrāra chakra]. Going upward through that, one becomes immortal; the other [channels] going in various directions lead to repeated rebirth.
2.3.17

The person of the size of a thumb, the inner Self, abides always in the hearts of all people. Him one should draw out unerringly, from the body, as one may do the stalk from the reed. Him one should know as the pure, the immortal, yea, Him one should know as the pure, the immortal.
2.3.18

Then Nachiketas, having gained this knowledge declared by Death and the whole teaching of Yoga, attained Brahman and became freed from passion and from death. And so may any other who knows this in regard to Spirituality.

spn: XVIII. Thus Nachiketas, having acquired this wisdom taught by the Ruler of Death, together with all the rules of Yoga, became free from impurity and death and attained Brahman (the Supreme). So also will it be with another who likewise knows the nature of the Self.

sr:

mṛtyu-proktāṁ nāciketo 'tha labdhvā vidyāṁ etāṁ yoga vidhiṁ ca kṛtsnam | brahma-prāpto viraja 'bhūd vijñyāṁ yanyo'py evam yo vid adhyātmam eva || 18 ||

naciketas atha labdhvā = Nachiketas then having obtained; vidyāṁ etāṁ mṛtyu-proktāṁ = this Knowledge of Brahman imparted by Yama; ca kṛtsnam yoga vidhiṁ = and the methodology of Yoga in its entirety; brahma-prāptah abhūt = attained the state of brahman-realisation; viraja = free from rajas; vijñyāṁ yanyo'py evam = and anyone else too; evam yah vit = who realise this; adhyātmam eva = with regard to Spirituality.

18. Then Naciketas, having gained this knowledge declared by Death and the whole teaching of Yoga, attained Brahman and became freed from passion and from death. And so may any other who knows this in regard to Spirituality.
May He (the Supreme Being) protect us both. May He be pleased with us. May we acquire strength. May our study bring us illumination. May there be no enmity among us.

OM! PEACE! PEACE! PEACE!

Here ends Kathopanishad Chapter two Valli three.

ॐ 

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English Translation Sources:

1. spn: Translation by Swami Paramananda
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