

Kathopanishad

Based on talks by Swami TV, Swami Omkarananda, Swami Paramarthananda

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Introduction

Prayer

Adhyaya 1 Valli 1 - The story begins

Adhyaya 1 Valli 2 Shreyas and Preyas

Adhyaya 1 Valli 3- The Chariot Metaphor

Adhyaya 2 Valli 1- Move inward, Cosmic order

Adhyaya 2 Valli 2 The Witness, Sāksī

Adhyaya 2 Valli 3 Nididhyasana- Vedantic Medidation

Introduction

Veda- The word vid means Knowledge

Kathopanishad is in Yajur Veda.

Krishna Yajur Veda- same as Taittiriya upanishad

Katha- is name of the Rishi

Students are also called Katha

Vedas have both Karma Kanda and Jnana Kana. Jnana kanda helps you come out of this samsara

This upanishad has 2 adhyayas each with 3 sections called vallis- creepers

Total of 6 vallis- 119 mantras

Usually Upanishads are structured as a dialogue between a teacher to student

Here teacher is Yama Dharmaraja and student is little boy called Nachiketa

Upanishad has 3 words

Upa ni sad उप नि शद्

It also has a suffix called Kvip - which disappears after doing its job

Kvip - pratyaya

Converts the verb into noun

After doing the job it vanishes

Everything will vanish- Sarvapahara pratyaya

Walker, runner - the 'er' status

But for cook the er will go away and cook remains cook

Like that here Sad remains sad but becomes a noun

Sad kvip- now sad is noun

With sandhi Sad becomes śad (pronounced as shad)

Sad- 3 meanings- destruction, uproot and lead

Destroys the samsara

Uproots samsara

Lead you to inner most self- truth

विशरण- to destroy - So becomes destroyer here

गति- Lead

अवसादन - Uproots

उप- near- go near the fire to feel the warmth, go near this knowledge to get destroyed, what

gets destroyed? Ego , the doership gets destroyed

Who is the destroyer?- jnana

I am not the body, I am not the mind, I am not the ego

Negative understanding is the highest understanding.

If the mind is very active in the world, very worldly it is unfit for this knowledge. You have to be able to go beyond the mind- to creative thinking and single pointedness.

Qualifications-Quietude of the mind

Shanti mantra is meant for that

Should not be recited mechanically

- All knowledge is not for all
- You need people with specific qualities
- Mumukshutva - is the main quality

Sadana chatushtayam

Viveka

Vairagya

Sama dama adi

Mumukshutvam

You need discrimination and dispassion.

We are seeking freedom.

Freedom from what?

Only a few people want freedom

Freedom from identification of the body

Freedom from identification of the mind

Freedom of thinking

Freedom from thinking

Freedom from this person not freedom of the person.

Prayer

Sometimes Sankara writes a prayer in his Bhashya. Sometimes he goes straight. Here we have a prayer

ॐ नमो भगवते वैवस्वताय मृत्यवे ब्रह्मविद्याचार्याय, नचिकेतसे च ।

Om-

Namah- Salutations- bending the head, or body -obeisance

Bhagavate- The one who deserves to be worshiped, pujyaya iti arthah

Mrutyave- Lord of death- Yama Dharma Raja -

Brahmavidya acarya- The teacher of Brahma Vidya

Vaivastaya- Offspring/Son of Vivasvan.- Vivasvan- is Hiranya Garbha (Creator in cosmogony)

Nachiketas- First student

Creator- Cosmic person made himself into three- Agni, Vayu and Aditya- Tikakara

Yama Dharma Raja - The person who goes on a buffalo and takes life- That is purana
Here he is the God of Death.

1. You want to conquer death. Superstition is death is inauspicious. Fear of death is thrown out by studying Kathopanishad
2. Eventually you will love God of death, You welcome death. Mahatma does that. The body's limitations are gone with death. Atma is free, but body needs to be taken care of.

Adi Sankara writes Sambanda Bhashya to connect the dots. Upanishad uses language hints to explain the story. Not detailed. We have to build up the story ourselves. Sankara will fill in the blanks.

Anubandha chatushtaya- 4 things all books talk about upfront.

1. Adhikari- eligibility -yogyata- mumuksha - Ask yourself at the doorstep Am I a mumukshu?- Am I looking for freedom ? If the answer is yes, come inside. You don't go to the gym to watch TV, eat cake and have coffee! You go to the gym to build strength. Vedanta is not for entertainment . It is for moksha.
2. **Subject matter- विषयश्च विशिष्ट उक्तो विद्यायाः परं ब्रह्म प्रत्यगात्मभूतम्- Subject matter- Vishaya - supreme fullness -param**
3. **Prayojanam - प्रयोजनं चास्या आत्यन्तिकी संसारनिवृत्तिब्रह्मप्राप्तिलक्षणा ।- Purpose - Lots of other things can give you freedom but temporarily like sleep, drug, alcohol etc. But this will give permanent freedom**
4. **Sambanda- connection. Freedom is sadhya, upanishad is sadana.**
सम्बन्धश्चैवमूतप्रयोजनेनोक्तः

Adhyaya 1, Valli 1

The story begins with the Setup: Nachiketa and Lord of Death.

Total 29 Mantras

- 1-3 Yagña scene
- 4- Naciketa's question
- 5- Father giving him to Yama
- 6-10- Naciketa visiting yama loka and being offered 3 boons by Yama
- 11- Naciketa's first boon
- 12 Yama grants his first boon
- 13- Naciketa's second boon
- 14-19- Yama teaches agni vidya, second boon
- 20- Naciketa's third boon - asks for Atma Vidya
- 21-Yama tests Naciketa
- 22- Naciketa firmly asking for atma Vidya
- 23-25 Yama tempts Naciketa with various other offerings
- 26-29 Naciketa's Vairgya is glorified

Mantras 1-3

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।

तस्य ह नचिकेता नाम पुत्र आस ॥ १॥

om uśan ha vai vājaśravasah sarvavedasam dadau .
tasya ha naciketā nāma putra āsa .. 1

तां ह कुमारं सन्तं दक्षिणासु

नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २॥

taṁ ha kumāram̄ santam̄ dakṣiṇāsu
nīyamānāsu śraddhāviveśa so'manyata .. 2..

पीतोदका जाग्धतृणा दुग्धदोहा निरिन्द्रियाः ।

अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३॥

pītodakā jagdhatṛṇā dugdhadohā nirindriyāḥ .
anandā nāma te lokāstān sa gacchatī tā dadat .. 3..

Vajasravasah - risi is doing the Visvajit Yagna desiring svarga. The Vajasravasah is another name for uddhalaka . He taught Svetuketu in Chandogya Upanishad. He is giving away all wealth and performing this yagna so he can go to Svarga.

Two kinds of Karma- Nishkama karma and Sakama karma

Nishkama- no desire

Sakama- with desire

He is giving away everything including his cows. Some of them are very old.

Very old cows are not useful at all. They are being given as dakshina

Nachiketa, a young boy, questions the emptiness of this ritual without sincerity.

He is afraid his dad will acquire papa because he is giving these useless cows as dāna.

He is still a kumara- which means he does not have the capacity to reproduce

He has a lot of Sraddha in the shastra. That's why he is afraid that this will bring papa

Mantra 4

स होवाच पितरं तत कस्मै मां दास्यसीति ।

द्वितीयं तृतीयं ताँ होवाच मृत्यवे त्वा ददामीति ॥ ४॥

sa hovāca pitaram tata kasmai mām dāsyasīti .

dvitīyam tṛtīyam tam hovāca mṛtyave tvā dadāmīti .. 4..

When his father offers worthless gifts in a sacrifice, Nachiketa asks: "To whom will you give me?"

He thought he will be a great dakshina better than those old cows

That can help dad.

Mantra 5

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।

किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५॥

bahūnāmēmi prathamo bahūnāmēmi madhyamah .

kiṁ svidyamasya kartavyam yanmayā'dya kariṣyati .. 5..

He repeats the question 3 times

Father finally gets angry. He angrily says ' I will give you to Yama '

Mantra 6

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।

सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६॥

anupaśya yathā pūrve pratipaśya tathā'pare .

sasyamiva martyah pacyate sasyamivājāyate punah .. 6

This explains the Power of words and importance of Keeping promise

Though later dad feels bad about what he says, Naciketa advises father that their ancestors always kept up their promises and words.

So he wants to be sent away to Yamalokha.

He is sent symbolically to Yama (Death),

Mantra 7-10

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७॥

vaiśvānarah praviśatyatithirbrāhmaṇo gṛhān .
tasyaitāṁ śāntim kurvanti hara vaivasvatodakam .. 7..

आशाप्रतीक्षे संगतं सूनृतां
चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद्वृक्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८॥

āśāpratīkṣe saṃgataṁ sūnṛtāṁ
ceṣṭāpūrte putrapaśūṁśca sarvān .
etadvṛṇkte puruṣasyālpamedhaso
yasyānaśnānvasati brāhmaṇo gṛhe .. 8

तिस्रो रात्रीर्यदवात्सीर्गृहे मे-
ऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९॥

tisro rātrīryadavātsīrgṛhe me-
'naśnan brahmannatithirnamasyaḥ .
namaste'stu brahman svasti me'stu
tasmātprati trīnvarānvrṇīṣva .. 9..

शान्तसंकल्पः सुमना यथा स्याद्
वीतमन्युगांतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १०॥

śāntasaṁkalpaḥ sumanā yathā syād
vītamanyurgautamo mā'bhi mṛtyo .
tvatprasṛṣṭam mā'bhivadetpratīta
etat trayāṇāṁ prathamaṁ varam vrne .. 10.

Yama is out of town.
So, Nachiketa waits fearlessly for three days at the door step.

Aditi is equivalent to God
Worshipping Aditi is worshipping God
You offer water, food etc
16 step puja is based on this.
Finally Yama returns and the family tells him a Brahmin boy waiting for 3 days without food or water will bring Pratyavaya papa . Family members urge yama to give him food and offer respect.
Yama now grants him three boons as compensation for neglect.

Mantra-11

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः
त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११॥
yathā purastād bhavitā pratīta
auddālakirārunirmitprasṛṣṭah .
sukham rātrih śayitā vītamanyuh
tvām dadṛśivānmṛtyumukhāt pramuktam .. 11..

Naciketa asks for the 1 st boon
He combines a lot of things smartly. He asks for his father to be pacified, not angry with him any more and should be able to recognise and welcome him when he returns to earth,
He will be released by the jaws of death and will return to earth.
First boon is for his family

Mantra 12-13

स्वर्गे लोके न भयं किंचनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२॥

svarge loke na bhayaṁ kiṁcanāsti
na tatra tvaṁ na jarayā bibheti .
ubhe tīrvā'śanāyāpi pāse
śokātīgo modate svargaloke .. 12..

स त्वमग्निं स्वार्यमध्येषि मृत्यो

प्रब्रूहि त्वं श्रद्धानाय मह्यम् ।

स्वर्गलोका अमृतत्वं भजन्त

एतद् द्वितीयेन वृणे वरेण ॥ १३॥

sa tvamagniṁ svargyamadhyesi mṛtyo
prabṛuhi tvaṁ śraddadhānāya mahyam .
svargalokā amṛtatvam bhajanta
etad dvitīyena vṛṇe vareṇa .. 13..

His 2nd boon

Asks for the Vedic ritual that can give svargam - higher loka

This one is for the society

It is a complex agni yagna

Mantras 14-19

प्र ते ब्रवीमि तदु मे निबोध

स्वार्यमग्निं नचिकेतः प्रजानन् ।

अनन्तलोकाप्तिमयो प्रतिष्ठां

विद्धि त्वमेतं निहितं गुहायाम् ॥ १४॥

pra te bravīmi tadu me nibodha
svargyamagniṁ naciketaḥ prajānan .
anantalokāptimatho pratiṣṭhām
viddhi tvametaṁ nihitaṁ guhāyām .. 14..

लोकादिमग्निं तमुवाच तस्मै

या इष्टका यावतीर्वा यथा वा ।

स चापि तत्प्रत्यवदद्यथोक्तं

अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५॥

lokādimagniṁ tamuvāca tasmai
yā iṣṭakā yāvatīrvā yathā vā .
sa cāpi tatpratyavadadyathoktaṁ

athāsyā mṛtyuḥ punarevāha tuṣṭaḥ .. 15..

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तर्वैव नाम्ना भविताऽयमग्निः
सृङ्कां चेमामनेकरूपां गृहाण ॥ १६॥

tamabrabravīt prīyamāṇo mahātmā
varaṁ tavehādyā dadāmi bhūyah .
tavaiva nāmnā bhavitā'yamagniḥ
sṛṅkāṁ cemāmanekarūpāṁ gṛhāṇa .. 16..

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं
त्रिकर्मकृत्तरति जन्ममृत्यु ।
ब्रह्मजज्ञं देवमीडं विदित्वा
निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७॥

trīṇāciketastratribhiretya sandhiṁ
trikarmakṛttarati janmamṛtyū .
brahmajajñāṁ devamīḍyāṁ viditvā
nicāyyemāṁ śāntimatyantrameti .. 17..

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८॥

trīṇāciketastrayametadviditvā
ya evāṁ vidvāṁścinute nāciketam .
sa mṛtyupāśān purataḥ praṇodya
śokātigo modate svargaloke .. 18..

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तर्वैव प्रवक्ष्यन्ति जनासः
तृतीयं वरं नचिकेतो वृणीष्व ॥ १९॥

esa te'gnirnaciketaḥ svargyo
yamavṛṇīthā dvitīyena vareṇa .

etamagnim tavaiva pravakṣyanti janāsaḥ
tr̥tyam varam naciketo vṛṇīṣva .. 19..

Yama teaches him that. And names it is Naciketa yagna

- Hiranyagarba / virat - upasana

Karma - upasana - give results

They are different. When they are mixed also get mixed results

They have their own limitations

Mantra 20

येयं प्रेते विचिकित्सा मनुष्ये-

ऽस्तीत्येके नायमस्तीति चैके ।

एतद्विद्यामनुशिष्टस्त्वयाऽहं

वराणामेष वरस्तृतीयः ॥ २०॥

yeyam̄ prete vicikitsā manusye-
'stītyeke nāyamastīti caike .
etadvidyāmanuśiṣṭastvayā'haṁ
varāṇāmeṣa varastṛtīyah .. 20..

Then he asks the 3 rd boon - Atma vidya

Atma - if it is there, survives the death of a body, what is its nature?

Some identifies it with mind, some with intellect and some with sense organs

But truly what is its nature?

He asks about jivatma

Karmakanda jivatma - limited, doer, different from paramatma

Jnanankanda jivatma - not limited, not doer, same as paramatma

It seems like he asks about jnana kanda jivatma

Bhashyam explains the method of Adyaropa and Apavada- Superimposition and Negation

Mantra 21

देवैरत्रापि विचिकित्सितं पुरा

न हि सुविज्ञेयमणुरेष धर्मः ।

अन्यं वरं नचिकेतो वृणीष्व

मा मोपरोत्सीरति मा सृजैनम् ॥ २१॥

devairatrāpi vicikitsitam̄ purā
na hi suvijñeyamaṇureṣa dharmah .
anyam̄ varam naciketo vṛṇīṣva
mā moparotsīrati mā sr̥jainam .. 21

Yama tests Naciketa

Says he cannot give him that. Requests him to ask for another boon. It is too difficult to comprehend and so ask for something else.

Mantra 22

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यत्र सुज्ञेयमात्य ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२॥

devairatrāpi vicikitsitam kila
tvam ca mṛtyo yanna sujñeyamāttha .
vaktā cāsya tvādṛganyo na labhyo
nānyo varastulya etasya kaścit .. 22..

Naciketa wants to learn only that and also insists wants to learn it only from yama. You are the God of death! Only You can teach me .

Mantra 23

शतायुषः पुत्रपौत्रान्वृणीष्वा
बहून्पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३॥

śatāyuṣaḥ putrapautrānvr̥ṇīṣvā
bahūnpaśūn hastihiraṇyamaśvān .
bhūmermahadāyatanam vr̥ṇīṣva
svayam ca jīva śarado yāvadicchasi .. 23..

Yama says he can give him Sons, Grandsons who will live up to 100 years,, Gold, Horses, etc

Mantra- 24

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४॥

etattulyam yadi manyase varam
 vṛṇīṣva vittam cirajīvikām ca .
 mahābhūmau naciketastvamedhi
 kāmānām tvā kāmabhājam karomi .. 24..

Yama says, I can make you an emperor- offers wealth and a long life. O Nachiketa, of the wide earth. I will make you the enjoyer of all desires.

Mantra 25

ये ये कामा दुर्लभा मर्त्यलोके
 सर्वान् कामाँश्चन्दतः प्रार्थयस्व ।
 इमा रामाः सरथाः सतूया
 न हीद्रशा लभनीया मनुष्यैः ।
 आभिर्मत्प्रत्ताभिः परिचारयस्व
 नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५॥

ye ye kāmā durlabha martyaloke
 sarvān kāmāṁśchandataḥ prārthayasva .
 imā rāmāḥ sarathāḥ satūryā
 na hīdrśā lambhanīyā manuṣyaiḥ .
 ābhirmatprattābhiḥ paricārayasva
 naciketo maraṇam mā'nuprākṣīḥ .. 25..

Offers Para lokha pleasures- Heavenly pleasures, celestial dance, music etc,
 Whatever desires are difficult to satisfy in this world of mortals, choose them as you wish: these fair maidens, with their chariots and musical instruments – men cannot obtain them. I give them to you and they shall wait upon you. But do not ask me about death.
 All these are to test Nachiketa's intention. How strongly he wants this jnana.
 Life also tests like this.

Mantra 26

श्वोभावा मर्त्यस्य यदन्तकैतत्
 सर्वेद्रियाणां जरयंति तेजः ।
 अपि सर्वं जीवितमल्पमेव
 तरैव वाहास्तव नृत्यगीते ॥ २६॥

śvobhāvā martyasya yadantakaitat

सर्वेऽन्द्रियाणां जरायाम्ति तेजः ।
अपि सर्वाणि जीवितामलपामेवा
तावावा वाहास्तावा नृत्यागांते ॥ 26..

A very famous mantra.

This explains Naciketa's Vairagya which is born out of viveka
He refuses all the wealth and pleasures
He says all you offer is time bound. Keep your vehicles, dance, music with you only.
They only weaken and take away all the faculties human beings have.
Ocean is not affected by rain

Mantra 27

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्षम चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि तं
वरस्तु मे वरणीयः स एव ॥ २७॥

na vittena tarpaṇīyo manusyo
lapsyāmahe vittamadrākṣma cettvā .
jīviṣyāmo yāvadīśiṣyasi tvam
varastu me varāṇīyah sa eva .. 27..

Wealth can never make a man happy. Moreover, since I have beheld you, I shall certainly obtain wealth; I shall also live as long as you rule. Therefore no boon will be accepted by me but the one that I have asked.

He says money cannot be totally rejected, but we should know the limitation. Artha, kama - know the limitations, know their true values that will help you get stronger in dharma and Moksha Know the value of values

Mantras 28, 29

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वद्यःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान्
अतिदीर्घे जीविते को रमेत ॥ २८॥

ajīryatāmamṛtānāmupetya
jīryanmartyaḥ kvadhaḥstahā prajānan .
abhidhyāyan varṇaratiप्रमोदान
atidīrghe jīvite ko rameta .. 28..

यस्मिन्निदं विचिकित्सन्ति मृत्यो
 यत्साम्पराये महति ब्रूहि नस्तत् ।
 योऽयं वरो गूढमनुप्रविष्टो
 नान्यं तस्मान्नचिकेता वृणीते ॥ २९॥
 ॥ इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

yasminnidam vicikitsanti mṛtyo
 yatsāmparāye mahati brūhi nastat .
 yo'yam varo gūḍhamanupraviṣṭo
 nānyam tasmānnaciketā vṛṇīte .. 29..

Naciketa continues to refuse, knowing that I am subject to aging and death. Unlike heavenly people, he is not tempted by music and dance. He does not choose life after death. He firmly asks for Atma Vidya.

Adhyaya 1, Valli 2- The Choice: Shreyas versus Preyas

25 mantras

- 1-13 describes the two paths Shreyas, prayas, glory of Guru & sishya and Atma vidya
- 14- Naciketa asks against ro Atma jñanam
- 15 - teaching begins with Om
- 16- OM Explanation
- 17- Om is the anchor
- 18- 21 Characteristics of Atma
- 22- Atma jnana phala
- 23- Mumuksutvam
- 24- Four qualifications
- 25- Two more characteristics of Atma

Mantras 1:2 1 to 13

अन्यच्छ्रेयोऽन्यदुत्तैव प्रेय-
 स्ते उभे नानार्थं पुरुषं सिनीतः ।
 तयोः श्रेय आददानस्य साधु
 भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १॥

anyacchreyo'nyadutaiva preya-
 ste ubhe nānārthe puruṣāṁ sinītah .
 tayoḥ śreya ādadānasya sādhu
 bhavati hīyate'rthādya u preyo vṛṇīte .. 1..

श्रेयश्च प्रेयश्च मनुष्यमेतः
 तौ सम्परीत्य विविनक्तिं धीरः ।
 श्रेयो हि धीरोऽभि प्रेयसो वृणीते
 प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २॥

śreyaśca preyaśca manusyametaḥ
 tau samparītya vivinakti dhīraḥ .
 śreyo hi dhīro'bhi preyaso vṛṇīte
 preyo mando yogakṣemādvṛṇīte .. 2

स त्वं प्रियान्प्रियरूपांश्च कामान्
 अभिध्यायत्रचिकेतोऽत्यसाक्षीः ।
 नैतां सृङ्कां वित्तमयीमवाप्तो
 यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३॥

sa tvam priyānpriyarūpāṁśca kāmān
 abhidhyāyannaciketo'tyasnākṣīḥ .
 naitām śrṅkām vittamayīmavāpto
 yasyām majjanti bahavo manusyāḥ .. 3..

दूरमेते विपरीते विषूची
 अविद्या या च विद्येति ज्ञाता ।
 विद्याभीप्सिनं नचिकेतसं मन्ये
 न त्वा कामा बहवोऽलोलुपन्त ॥ ४॥

dūramete viparīte viṣūcī
 avidyā yā ca vidyeti jñātā .
 vidyābhīpsinām naciketasām manye
 na tvā kāmā bahavo'lolupanta .. 4..

अविद्यायामन्तरे वर्तमानाः

स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५॥

avidyāyāmantare vartamānāḥ
svayam dhīrāḥ paññitammanyamānāḥ .
dandramyamānāḥ pariyantri mūḍhā
andhenaiva nīyamānā yathāndhāḥ .. 5..

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६॥

na sāmparāyaḥ pratibhāti bālam
pramādyantam vittamohena mūḍham .
ayam loko nāsti para iti mānī
punaḥ punarvaśamāpadyate me .. 6..

श्रवणायापि बहुभिर्यो न लभ्यः
शृणवन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७॥

śravaṇāyāpi bahubhiryo na labhyah
śrīṇvanto'pi bahavo yaṁ na vidyuh .
āścaryo vaktā kuśalo'sya labdhā
āścaryo jñātā kuśalānuśiṣṭah .. 7..

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति

अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८॥

na nareñāvareṇa prokta eṣa
suvijñeyo bahudhā cintyamānaḥ .
ananyaprokte gatiratra nāsti
aṇīyān hyatarkyamaṇupramāṇāt .. 8.

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९॥

naiṣā tarkeṇa matirāpaneyā
proktānyenaiva sujñānāya preṣṭha .
yāṁ tvamāpaḥ satyadhr̄tirbatāsi
tvādṝṇno bhūyānnaciketaḥ praṣṭā .. 9..

जानाप्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निः
अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १०॥

jānāmyaham śevadhirityanityam
na hyadhruvaiḥ prāpyate hi dhruvam tat .
tato mayā nāciketaścito'gnih
anityairdravyaiḥ prāptavānasmi nityam .. 10..

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा
धृत्या धीरो नचिकेतोऽत्यसाक्षीः ॥ ११॥

kāmasyāptim jagataḥ pratiṣṭhām
kratorānentyamabhayasya pāram .

stomamahadurugāyam pratiṣṭhām dṛṣṭvā
dhṛtyā dhīro naciketo'tyasnākṣīḥ .. 11..

तं दुर्दर्शी गूढमनुप्रविष्टं
गुहाहितं गहवरेष्टं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ १२॥

tam durdarśam gūḍhamanupraviṣṭam
guhāhitam gahvareṣṭham purāṇam .
adhyātmayogādhigamena devam
matvā dhīro harṣaśokau jahāti .. 12..

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृत्त्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयँ हि लब्ध्वा
विवृत्तं सद्य नचिकेतसं मन्ये ॥ १३॥

etacchrutvā samparigṛhya martyaḥ
pravṛhya dharmyamaṇumetamāpya .
sa modate modanīyaṁ hi labdhvā
vivṛtaṁ sadma naciketasam manye .. 13..

Nachiketa's second and third boons probe the nature of death and immortality. Yama tempts him with wealth, long life, pleasure, power. Nachiketa refuses all transient rewards. Shreyas and Preyas are introduced. Yama praises Nachiketa for rejecting wealth, pleasure, and long life. True wisdom begins with non-bargaining for truth. Liberation begins with the right choice.

Pleasure (preyas) and the Good (shreyas) approach humans; they lead in opposite directions. 2 roads Which one to choose?

The wise choose shreyas; the ignorant choose preyas for immediate gain. Even if it feels lonely or quiet. It may take a longer time to find the truth. Still choose shreyas. No combinations. Roads are opposite to each other
Artha, Kama- preyas Pray for us- Preyas

Moksha- shreyas

Karma kanda can make one transcend to Karma yoga- attain chitta shuddi -and move to jnana marga- moksha

Those who chase pleasure remain bound in the cycle of birth and death. Comfort without insight reinforces bondage.

Yama Praises the student. The Self is subtle, hidden, and not easily understood, even when spoken of. Truth is not obscure due to complexity, but due to inward subtlety.

Many hear of the Self; few truly comprehend it.

People get caught in samsara. Only few seek

The Self cannot be known through logic, debate, or mere intellect.

Understanding Atma and gaining liberation are both the same.

Glory of Guru- When taught by an enlightened teacher, the Self becomes knowable.

Mundakoupanishad says - stotriya/Brahma nishta are qualifications of great teachers

Acharyavan puruhsa Veda- Chandogya

Gathih- explanation by Sankara

- Doubtful knowledge/ Erroneous knowledge
- Travel- one janma to other
- Agatih- already there

The Self is beyond virtue and vice, cause and effect.

Sastra pramanam you understand. Atma cannot be negated or disproved by logic

Yama says ' I would like to have more students like you '

Talks about himself, how he was not as great a student as Naciketa, that's how he attained the yama role. Only after that he sought atma jnanam . Knowing the Self as distinct from body and senses brings peace.

The wise realize the Self as bodiless within embodied beings.

You are wise seeking this jnanam, rejecting other pleasures.

Atma is hidden. Antahkaranam- deep inside, inaccessible, entangled with miseries of the mind
The eternal Self is not born and does not die. Death is an event of the body, not of being.

Because it is hidden, it is difficult to find. But with great viveka and vairgaya you can attain it.
You are a great student. The Self is ancient, unborn, and ever-present. - You are not becoming eternal; you already are.

Mantra 1:2:14

अन्यत्र धर्मादन्यत्राधर्मा-

दन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च

यत्तत्पश्यसि तदुद ॥ १४॥

anyatra dharmādanyatrādharmā-
danyatrāsmāt kṛtākṛtāt .

anyatra bhūtācca bhavyācca
yattatpasyasi tadvada .. 14..

Now Naciketa asks again about atma jñana

He describes it beautifully

What is that which is different from papa and punya (transcends dharma and adharma)

What is that which is neither cause nor effect

What is beyond three periods of time

Please explain this to me....

Mantra 1:2 15

सर्वे वेदा यत्पदमामनन्ति

तपौँ सि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदौं संग्रहेण ब्रवीम्योमित्येत ॥ १५॥

sarve vedā yatpadamāmananti

tapā^msi sarvāṇi ca yadvadanti .

yadicchanto brahmacaryam caranti

tatte padā^m samgrahēṇa bravīmyomityet .. 15..

Teaching begins - Omkara

Yama agrees to teach

Atma is Omkara

Omkara represents both saguna and Nirguna

Akara, ukara and makara- Saguna

Silence that follows is Nirguna

Word /Symbol - Saguna

Drop the notion of oneself as seeker and Brahman as sought

Mantra 1:2: 16

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६॥

etaddhyevākṣaram brahma etaddhyevākṣaram param .
etaddhyevākṣaram jñātvā yo yadicchati tasya tat .. 16..

Mandukya analyzes Omkara as Akara, ukara and makara and then silence

- Saguna and Nirguna
- One can meditate on Omkara - and attain Brahma loka and then get Brahma jnanam by teaching in Brahma loka. - this is called krama mukti
- The Self is one, yet appears many due to the mind. Diversity is perception; unity is reality.

Mantra 1.2.17

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७॥

etadālambanam śreṣṭhametadālambanam param .
etadālambanam jñātvā brahma-loke mahīyate .. 17..

With this mantra teachings for manda and madyama adhikari gets over.
Etat alambanam with the anchor of omkara both aparam and param is obtained.

Mantra 1.2.18

न जायते म्रियते वा विपश्चिन् ।
नायं कुतश्चित्र बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ १८॥

na jāyate mriyate vā vipaścin
nāyam kutaścinna babhūva kaścit .
ajo nityaḥ śāśvato'yaṁ purāṇo
na hanyate hanyamāne śarīre .. 18

Important mantra. Gita 2:20 borrowed it.

Atma is not a product, cannot be born out of something.
Na jayate mruyate vaa..
Ajo nitya shashvato�am
Birthless, deathless, decayless, growthless
Essence:
Freedom is recognition, not achievement.

Mantra 1.2.19

हन्ता चेन्मन्यते हन्तुं हतशेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९॥
hantā cenmanyate hantum् hatashenmanyate hatam .
ubhau tau na vijānīto nāyam् hanti na hanyate .. 19..

No change for atma. Cannot be killed. Does not kill either.
Atma is not a doer, not an enjoyer or sufferer.
Again gita borrows this.

Mantra 1.2.20

अणोरणीयान्महतो महीया-
नात्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ २०॥

aṇorāṇīyānmahato mahīyā-
nātmā'sya jantornihito guhāyām .
tamakratuḥ paśyati vītaśoko
dhātuprasādānmahimānamātmanaḥ .. 20..

How to know this atma?
Smaller than smallest, bigger than biggest. In the cave of the heart
Desireless one sees the glory of atma through the serenity of sense organs.
Ano raniyaan mahata mahiyaan

Mantra 1.2.21

आसीनो दूरं ब्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुर्महति ॥ २१॥

āśīno dūram vṛajati śayāno yāti sarvataḥ .
kastam madāmadam devam̄ madanyo jñātumarhati .. 21..

Without movement atma goes everywhere
Sitting - goes far
Lying- goes everywhere
Self- effulgent
Atma does not sleep. But it looks like when mind and sense organs fall asleep and 'wakes up and goes everywhere when they wake up!

Mantra 1:2:22

अशरीरं शरीरेष्वनवस्थेष्वस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२॥

aśarīram̄ śarīreṣvanavastheṣvavasthitam .
mahāntam vibhūmātmānaṁ matvā dhīro na śocati .. 22..

Atma jnana phala
Transcending from sorrow
First step - claiming I am Atma - who never had sorrow
Second step- because of the claim i am ever free from sorrow

Having known the atma, the discriminative one does not grieve.

Mantra 1:2:23

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३॥

nāyamātmā pravacanena labhyo
na medhayā na bahunā śrutena .
yameva iṣa vṛṇute tena labhyah
tasyaiṣa ātmā vivṛṇute tanūँ svām .. 23..

Talks about mumuksutvam
Intense desire for moksa
Atma varanam
1. Pravacanam- study of scriptures

2. Sravanam- from Guru
3. Mananam- Retaining
4. Atma varanam- choosing to know atma as one's top priority

Mantra 1:2:24

**नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४॥**

nāvirato duścaritānnāśānto nāsamāhitaḥ .
nāśāntamānaso vā'pi prajñānenainamāpnuyāt .. 24..

Four disciplines are highlighted
 Sama- mental discipline
 Dama- sense organs discipline
 Samadanam- Committed, concentrated mind
 Dharmacaranah- following virtuous life

Mantra 1:2:25

**यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः ॥ २५॥**

yasya brahma ca kṣatram ca ubhe bhavata odanah .
mr̥tyuryasyopasecanam ka itthā veda yatra saḥ .. 25..

2 more description of atma

Atma swallows the entire creation including space. Atma is beyond space

Atma converts the entire universe into food, the side dish is time, so atma is beyond time.
 It is not available for those who are not qualified.

The one with Viveka and vairagya and leads dharmic life and has sama- dama adi qualities and has intense urge to know atma gains Atma.

इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

iti kāṭhakopaniṣadi prathamādhyaṁye dvitīyā vallī .

Adhyayam 1 Valli -3

.The Chariot Metaphor

17 Mantras

1-2- Naciketa sacrifice glory

3-9 Chariot Metaphor

10- Hierarchy of sense organs, mind, intellect

11- Avyakta / Maya

12-Self is hidden in the heart

13- Anubhuti- Nididhyasana

14-Arise and Awake

15- Atma not available to senses

16-17- Benefits of chanting and learning katoupanishad

Mantra 1:3:1

ऋतं पिबन्तौ सुकृतस्य लोके

गुहां प्रविष्टौ परमे परार्धे ।

छायातपौ ब्रह्मविदो वदन्ति

पञ्चाग्रयो ये च त्रिणाचिकेताः ॥ १॥

ṛtam pibantau sukṛtasya loke
guhām pravīṣṭau parame parārdhe .
chāyātapaḥ brahmavido vadanti
pañcāgnayo ye ca triṇāciketāḥ .. 1.

Two there are who dwell within the body, in the intellect, the supreme akasa of the heart, enjoying the sure rewards of their own actions. The knowers of Brahman describe them as light and shade, as do those householders who have offered oblations in the Five Fires and also those who have thrice performed the Nachiketa sacrifice.

Mantra 1:3:2

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।

अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २॥

yah seturījānānāmakṣaram brahma yat param .

abhayaṁ titīrṣatāṁ pāraṁ nāciketaṁ śakemahi .. 2..

We know how to perform the Nachiketa sacrifice, which is the bridge for sacrificers; and we know also that supreme, imperishable Brahman, which is sought by those who wish to cross over to the shore where there is no fear.

Mantra 1:3:3 to 1:3:9

Chariot metaphor

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३॥

ātmānaṁ rathitāṁ viddhi śarīraṁ rathameva tu .
buddhiṁ tu sārathīṁ viddhi manāḥ pragrahameva ca .. 3..

इन्द्रियाणि हयानाहुर्विषयां स्तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्त्तेत्याहुर्मनीषिणः ॥ ४॥

indriyāṇi hayānāhurviṣayāṁ stēṣu gocarān .
ātmendriyamanoyuktāṁ bhoktetyāhurmanīṣīṇah .. 4..

यस्त्विज्ञानवान्भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथे: ॥ ५॥

yastvavijñānavānbhavatyayuktena manasā sadā .
tasyendriyāṇyavaśyāni duṣṭāśvā iva sāratheḥ .. 5..

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथे: ॥ ६॥

yastu vijñānavānbhavati yuktena manasā sadā .
tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ .. 6..

यस्त्विज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७॥

yastvavijñānavānbhavatyamanaskah sadāśucih .
na sa tatpadamāpnoti saṁsāraṁ cādhigacchati .. 7..

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।

स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८॥

yastu vijnānavānbhavati samanaskaḥ sadā śuciḥ .
sa tu tatpadamāpnoti yasmādbhūyo na jāyate .. 8..

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।

सोऽध्वनः पारमाप्रोति तद्विष्णोः परमं पदम् ॥ ९॥

vijnānasārathiryastu manah pragrahavānnarah .
so'dhvanaḥ pāramāpnoti tadviṣṇoh paramam padam .. 9..

The senses are naturally outgoing; therefore humans see the external world, not the inner Self.
A rare wise person turns inward and sees the Atman.
The ignorant chase outward pleasures and fall into the net of death again and again.
The wise know immortality is not found among transient things. That which is here is there; that which is there is here.

Rtam - satyam One experiences one's own karma phala

2 options are given for jivatma Perform naciketa agni yagna - attain krama mukti and go to brahma lokha Or perform the agni and go to svarga. This will lead to samsara later.

Jivatma associated with the upadhi body mind complex, continues the samsara- round and round

The chariot imagery is used.

One of the most iconic metaphors in Indian philosophy:

Body = Chariot

Self = Master of the chariot

Intellect = Charioteer

Mind = Reins

Senses = Horses

Sense objects = Roads

If the reins are loose, the horses run wild.

Liberation is disciplined integration, not suppression.

The one who manages mind and senses wisely reaches the end of the journey.

You be that charioteer.

3 qualifications

Discriminative power- Viveka

Conserve mental energy properly- sama

Control the sense organs - dama

Aksharam Brahma

One mantra says Vishnu Padam

Need to interpret Vishnu properly
All pervasive

2 nyayas are used
Shaka chandra nyaya- showing the moon through tree branches
Arundati darsa nyaya- showing the bigger stars and then locate the arundhathi star

Step by step revelation of gross to subtle and then subtlest at the end.

Mantra 1:3:10

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धधेरात्मा महान्परः ॥ १०॥
indriyebhyah parā hyarthā arthebhyāśca param manah .
manasastu parā buddhirbuddherātmā mahānparaḥ .. 10..

Sense objects are superior to sense organs
Mind is superior to sense objects
Intellect is superior to Mind
Mahat is superior to the intellect

Mantra 1:3:11

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषात्र परं किंचित्सा काषा सा परा गतिः ॥ ११॥
mahataḥ paramavyaktamavyaktātpuruṣah paraḥ .
puruṣānna param kiṁcitsā kāṣṭhā sā parā gatiḥ .. 11..

Here maya is introduced as avyakta
Unmanifest- it is superior to Mahat
Atma is superior to the unmanifest
Nothing is superior to atma
That is the supreme goal.

Mantra 1:3:12

एष सर्वेषु भूतेषु गृदोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२॥

eṣa sarveṣu bhūteṣu gūḍho”tmā na prakāśate .
dṛṣyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ .. 12..

The Self is subtler than the subtle, greater than the great, hidden in the heart.
Seen only with subtle but sharp intellect.

Mantra 1:3:13

यच्छेद्वाइमनसी प्राज्ञस्तद्यच्छेज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३॥

yacchedvāñmanasī prājñastadyacchejjñāna ātmani .
jñānamātmani mahati niyacchettadyacchechchānta ātmani .. 13..

The wise man should merge his speech in his mind and his mind in his intellect. He should merge his intellect in the Cosmic Mind and the Cosmic Mind in the Tranquil Self.

Talks more about nididhyasanam
10 and 11- sravanam
It is one's own anubhuti
Experience
Like cows chew food
One has to dwell in it.
Discriminative one should resolve speech into the mind. Then mind into the intellect. Intellect into mahat- Hiranyagarbha, Finally resolve that mahat into atma

Mantra 1:3:14

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्ग पथस्तक्वयो वदन्ति ॥ १४॥

uttiṣṭhata jāgrata
prāpya varānnibodhata .
kṣurasya dhārā niśitā duratyayā
durgam pathastatkavayo vadanti .. 14..

Uttishta, jagrata,
Arise , awake having approached atma, wise declare the path is difficult to tread just as the sharp edge of a razor..

Mantra 1:3:15

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५॥

aśabdam asparśam arūpamavyayam
tathā'rasaṁ nityamagandhavacca yat .
anādyanantam mahataḥ param dhruvam
nicāyya tanmr̥tyumukhāt pramucyate .. 15..

This is often quoted
Asabdam
Asparsham, arupam
Arasam, ajandvam
Atma does not have any of the 5 gunas for one to sense it through sense organs

Mantra 1:3:16 and 17

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६॥

nāciketamupākhyānam mr̥tyuproktam̄ sanātanam .
uktvā śrutvā ca medhāvī brahmaloke mahīyate .. 16..

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७॥

ya imam paramam guhyam śrāvayed brahmaśāmsadi .
prayataḥ śrāddhakāle vā tadānentyāya kalpate .
tadānentyāya kalpata iti .. 17..

Hearing and repeating this eternal teaching given by Yama, received by Naciketa, one becomes glorified. Chanting during the time death may produce sraddha

इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

iti kāṭhakopaniṣadi prathamādhyaṁ tṛtīyā vallī ..

Ends first chapter .

Adhyaya 2, Valli 1 - Move Inward, Cosmic Order

- 1- Arrangement of sense organs which are outward
- 2 - How to be an introvert and less distracted by the world
- 3- Atma is the basis for all sense organs
- 4- Atma is the basis for all three states
- 5- Ekātma and Sarvātma bhava
- 6,7 and 8- Hiranyagarbha, prana, Agni all together form this body mind complex
- 9- Cosmic order- Sun rises and sets because of atma
- 10-11- Sarvatma. No plurality.
- 12-13-The Purusha, Atma is the size of a thumb indwelling
- 14-15- Atma is one- like the pure water poured into pure water becomes one

Background

The second chapter also has three vallis. Valli 1 has 15 mantras. Knowledge alone removes ignorance. Atma is in every heart, but hidden. Those with subtle intellect understand it while others do not. The obstructions are also within the mind. One such obstruction is extrovertedness and preoccupation with anatma. So, one should convert extrovertedness to introvertedness. It is a two step process.

Two steps

1. I want to know what I am really is - Viveka and so, have Vairgya from the world
2. Then go towards shastra and learn atmaVidya to know the pratyagatma - the innermost truth. The problem is you; the solution is you.

Linga Puranam gives - 4 meanings for Atma

Anubhuti Prakasa- 13 th chapter sloka 144 explains this.

1. Āplu Vyaptau- āp - pervade
2. Ā + dāñe- resolve into oneself
3. Ada bhaksane- Experience everything pleasure and pain
4. Ata sātatyagamne- at - atma that exist always

Pratyagatma- here does not mean the inside of the body but refers to all pervasive atma that is subtle within.

Mantra 2:1:1

पराञ्जि खानि व्यतृणत् स्वयम्भू-
 स्तस्मात्पराइपश्यति नान्तरात्मन् ।
 कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
 दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १॥

parāñci khāni vyatṛṇat svayambhū-
 stasmātparāñpaśyati nāntarātman .
 kaściddhīrah pratyagātmānamaike-
 dāvṛttacakṣuramṛtatvamicchan .. 1..

Similar to chapter 1:3:12 Sense organs are extroverted, so we perceive outside, but one that is discriminative, one that is withdrawn from the world, sees the atma within. He is referred as Dhirah. He is the wise one.

Mantra 2:1:2

पराचः कामाननुयन्ति बाला-
 स्ते मृत्योर्यन्ति विततस्य पाशम् ।
 अथ धीरा अमृतत्वं विदित्वा
 ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २॥

parācaḥ kāmānanuyanti bālā-
 ste mṛtyoryanti vitatasya pāśam .
 atha dhīrā amṛtatvam viditvā
 dhruvamadhruveṣviha na prārthayante .. 2..

Indiscriminate ones go after external pleasures while the discriminative do not seek the impermanent things. The wise one step by step decrease the desire based actions. No kama karma, No prayaschitta karma. They don't do Nisheda karma anyway. So, Only perform nitya and naimitika karma. Actions happen, but not out of personal desire with self concern or self fulfillment as a goal.

Mantra 2:1:3

येन रूपं रसं गन्धं शब्दान् स्पर्शाँ श्व मैथुनान् ।

एतेनैव विजानाति किमत्र परिशिष्टते । एतद्वै तत् ॥ ३॥

yena rūpaṁ rasam gandham śabdān sparśāgśca maithunān .
etenaiva vijānāti kimatra pariśisyate . etadvai tat .. 3..

By this atma alone one knows color, taste, smell, sound and touch. It is the source for everything. Adi sankara will talk about how consciousness is the basis and body mind acts because of this consciousness which is the Atma. This is how Kenopanishad starts. Asking the questions: what is the eye of the eye, ear of the ear?

Mantra 2:1:4

स्वप्रान्तं जागरितान्तं चोभौ येनानुपश्यति ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४॥

svapnāntam jāgaritāntam cobhau yenānupaśyati .
mahāntam vibhumātmānam matvā dhīro na śocati .. 4..

By this atma alone one perceives both objects of dream and objects of waking. By knowing this one does not grieve. Seeing the same Self in all beings, the wise transcend grief. The waking consciousness, the dream consciousness, and the unconsciousness of sleep are all there because of this Atma. These bodies, known as sthula, sukhsha and karana—gross, subtle and causal—are like there because of the light of awareness called the Atma.

Mantra 2:1:5

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५॥

ya imam madhvadam veda ātmānam jīvamantikāt .
Īśānam bhūtabhavyasya na tato vijugupsate . etadvai tat .. 5..

This is a Maha vākya. Brings the ekātma and sarvātma bhava.

The one Self dwells in all beings, manifesting differently through forms. The one knows that he indweller is same as the experiencer of the results of actions , this one is identical with the Lord of past and future, does not seek security. All his insecurities are gone.

Mantras 2:1:6, 2:1:7 and 2:1:8

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।

गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्वपश्यत । एतद्वै तत् ॥ ६॥

yah pūrvam tapaso jātamadbhyah pūrvamajāyata .

guhāṁ praviśya tiṣṭhantāṁ yo bhūtebhīrvyapaśyata . etadvai tat .. 6..

या प्राणेन संभवत्यदित्तिर्देवतामयी ।

गुहां प्रविश्य तिष्ठन्तीं या भूतेभीर्व्यायत । एतद्दै तत् ॥ ७॥

yā prāṇena saṁbhavatyaditirdevatāmayī .

guhāṁ praviśya tiṣṭhantāṁ yā bhūtebhīrvyajāyata . etadvai tat .. 7..

अरण्योन्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।

दिवे दिवे ईङ्ग्यो जागृवद्भिर्विष्टद्भिर्मनुष्येभिरग्निः । एतद्दै तत् ॥ ८॥

arāṇyornihito jātavedā garbha iva subhṛto garbhīṇībhiḥ .

dive dive īḍyo jāgrīvadbhirhaviṣmadbhīrmanuṣyebhiragnih . etadvai tat .. 8..

The one who knows the First-born, Hiranyagarbha the offspring of austerity, created prior to the waters and dwelling, with the elements, in the cave of the heart knows Brahman. Hiranyagarbha is born in the beginning from tapas of Brahman, born before the waters and all elements. These mantras talk about Virat -agni. It is the vaishvanara in the body - hunger. The one who knows Aditi, the soul of all deities, born in the form of Prana..Agni, hidden in the two fire-sticks and well guarded-like a child in the womb. This brings us to the reality this body is made of these five elements.

Mantra 2:1:9

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽपितास्तदु नात्येति कश्चन । एतद्दै तत् ॥ ९॥

yataścodelti sūryo'stām yatra ca gacchati .

tam devāḥ sarve'rpitāstādu nātyeti kaścana . etadvai tat .. 9..

Talks about the Sun. The sun rises in atma and sets in it. The atma is the basis for everything. There is administration in this universe. Things do not happen confusedly. There is an order. Cosmic order. Everything is beautiful. Nothing is untoward in this world. We become verily that which we are seeking. Etad vai tat: "This is that, Nachiketas. Take it," says Yama.

Mantra 2:1:10 and 2:1:11

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १०॥

yadeveha tadamutra yadamutra tadanviha .

mṛtyoh sa mṛtyumāpnoti ya iha nāneva paśyati .. 10..

मनसैरेदमाप्तव्यं नेह नानाऽस्ति किंचन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥

manasaivedamāptavyaṁ neha nānā'sti kiṁcana .
mr̥tyoh̥ sa mr̥tyum̥ gacchati ya iha nāneva paśyati .. 11..

Moves on to Sarvatma bhava. Everything in the universe is atma . What is here, the same is there and what is there, the same is here. He goes from death to death who sees any difference here.

There is no plurality here. Atma is understood only through the mind, but it has to be pure. By the mind that is pure Brahman is realised; then one does not see in It any multiplicity whatsoever. The one who sees multiplicity goes from death to death.

Mantra 2:1:12 and 2:1:13

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२॥

aṅguṣṭhamātrah̥ puruṣo madhya ātmanī tiṣṭhati .
Iśānam̥ bhūtabhavyasya na tato vijugupsate . etadvai tat .. 12..

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स ३ २वः । एतद्वै तत् ॥ १३॥

aṅguṣṭhamātrah̥ puruṣo jyotirivādhūmakah̥ .
Iśāno bhūtabhavyasya sa evādyā sa u śvāḥ . etadvai tat .. 13..

Another maha vakya- jivatma and paramatma are the same. Once you know this there is no sadness or sorrow.

Using the thumb in the hand as an example.

The Purusha, Atma is the size of a thumb, dwells in the body. He is the Lord of the past and the future. After knowing Him, one does not conceal oneself any more. This, verily, is That.

The Purusha, Atma, is the size of a thumb, and is like a flame without smoke. The Lord of the past and the future, He is the same today and tomorrow. Both manifest and unmanifest must be understood together. This, verily, is That.

Mantra 2:1:14 and 2:1:15

यथोदकं दुर्गं वृष्टं पर्वतेषु विधावति ।

एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४॥

yathodakam̄ durge vṛṣṭam̄ parvateṣu vidhāvati .
evam̄ dharmān pṛthak paśyamstānevānuvidhāvati .. 14..

यथोदकं शुद्धे शुद्धमासिकं तादृगेव भवति ।

एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५॥

इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

yathodakam̄ śuddhe śuddhamāsikam̄ tādṛgeva bhavati .
evam̄ munervijānata ātmā bhavati gautama .. 15..

As rainwater falling on a mountain peak runs down the rocks in all directions, even so he who sees the attributes as different from Brahman runs after them in all directions. The differences to be dismissed. Jnani sees Brahman as one -undivided. As pure water poured into pure water becomes one with it, so also, does the self is one with the whole.

Iti kāṭhakopaniṣadi dvitīyādhyaṁye prathamā vallī

Adhyaya 2, Valli 2 - The Witness, Sākṣī

Brahman and I are brought together in this section. The witness, Sakshi, is I.

15 Mantras

1-Body is the nine gated city

2- The indweller of all

3,4,5- The anvaya/vyatirekha of how atma is different from body, prana and mind

6,7- Jiva yatra

8- The consciousness is the sākṣī

9,10- The non dual takes multiple forms

11-Asangatvam of atma

12- Jivatma paramatma aikyam.

13- The benefits of Atma Vidya- Peace and harmony

14- How is Atma known as I?

15- The self effulgent nature of Atma which is I

Mantra -2:2:1

पुरमेकादशद्वारमजस्पावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १॥

puramekādaśa dvāramajasyāvakracetasaḥ .
anuṣṭhāya na śocati vimuktaśca vimucyate . etadvai tat .. 1..

There is a city with eleven gates belonging to the unborn Atman of undistorted Consciousness. He who meditates on the indweller is liberated from the bonds of ignorance, he becomes free and grieves no more. Body is a city of 11 gates and it belongs to the indweller which is atma.

Mantra -2:2:2

हँसः शुचिषद्वसुरान्तरिक्षसद्-
होता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसद्
अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २॥

haṁsaḥ śuciṣadvasurāntarikṣasad-
hotā vediṣadatithirduroṇasat .
nṛṣadvarasadṛitasadvyomasad
abjā gojā ṛtajā adrijā ṛtam bṛhat .. 2..

The infinite reality dwells in heaven as the sun, dwells in the interspace as wind, dwells in earth as fire, dwells in the house guest, dwells in people, gods, sacrifices and in space.

Mantra -2:2:3

ऊर्ध्वं प्राणमुत्रयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३॥

ūrdhvam prāṇamunnamayatyapānam pratyagasyati .
madhye vāmanamāśīnam viśve devā upāsate .. 3.

This explains how Atma is different from the body mind, prana assemblage. Atma draws the prana upwards, and apana downwards. All sense organs worship this adorable one which resides in the heart of the body.

Mantra 2:2:4

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४॥

asya visraṁsamānasya śarīrasthasya dehinah .

dehādvimucyamānasya kimatra pariśiṣyate . etadvai tat .. 4..

This mantra explains that without this atma, the body mind complex is unable to function. When atma detaches free from the body, the body is dead without life.

Mantra 2:2:5

न प्राणेन नापानेन मर्त्यों जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५॥

na prāṇena nāpānena martyo jīvati kaścana .
itareṇa tu jīvanti yasminnetāvupāśritau .. 5..

This mantra explains how atma is different from 'prana'. The two previous mantras talked about anvaya vyatirekha principle. The body is alive with prana. (anvaya). The body is dead without prana. (Vyatirekha) But prana(inhalation) and apana (exhalation) are inert. It per se cannot give life to the body. There is something other than prana. That is atma.

Mantra 2:2:6

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६॥

hanta ta idam pravakṣyāmi guhyam brahma sanātanam .
yathā ca maraṇam prāpya ātmā bhavati gautama .. 6..

Here Yama says, i will tell you the secret of atma svarupam, what happens to the jiva after death . - how atma travels after the death of the body. This is the answer to the question asked in chapter 1, 1:1:20 by Naciketa asking what happens after death of the jiva.

Mantra 2:2:7

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७॥

yonimanye prapadyante śarīratvāya dehinaḥ .
sthāṇumanye'nusam্যanti yathākarma yathāśrutam .. 7.

Ajñani's journey

Jiva's journey after death- Rebirth. This is the journey of ajñani. According to their karma and upasana, jiva take the next birth - bodies of animals, plants, humans etc.

Mantra -2:2:8

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कर्त्तव्यं । एतद्वै तत् ॥ ८॥

ya eṣa supteṣu jāgarti kāmam kāmam puruṣo nirmimāṇah .
tadeva śukram tadbrahma tadevāmṛtamucyate .
tasmiṁllokāḥ śritāḥ sarve tadu nātyeti kaścana . etadvai tat .. 8..

Atma is that consciousness which keeps everything functioning in the body and in the Universe. He, the Purusha, who remains awake while the sense-organs are asleep, shaping one lovely form after another, that indeed is the Pure, that is Brahman and that alone is called the Immortal.

Mantra -2:2:9 and 2:2:10

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ ९॥

agniryathaiko bhuvanaṁ praviṣṭo
rūpaṁ rūpaṁ pratirūpo babhūva .
ekastathā sarvabhūtāntarātmā
rūpaṁ rūpaṁ pratirūpo bahiśca .. 9..

वायुर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ १०॥

vāyuryathaiko bhuvanaṁ praviṣṭo
rūpaṁ rūpaṁ pratirūpo babhūva .
ekastathā sarvabhūtāntarātmā
rūpaṁ rūpaṁ pratirūpo bahiśca .. 10..

Atma is one, assumes different bodies, forms, and beings expressed in this universe. Repetition is to reinforce the true nature of atma . plurality is dismissed and one atma appears 'as though' many jiva is being reinforced in these mantras.

As the same non-dual fire, after it has entered the world, becomes different according to whatever it burns, so also the same non-dual Atman, dwelling in all beings, becomes different according to whatever It enters. And It exists also without.

As the same non-dual air, after it has entered the world, becomes different according to whatever it enters, so also the same non-dual Atman, dwelling in all beings, becomes different according to whatever It enters. And It exists also without.

Mantra 2:2:11

सूर्यो यथा सर्वलोकस्य चक्षुः
न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ ११॥

sūryo yathā sarvalokasya cakṣuḥ
na lipyate cākṣuṣairbāhyadoṣaiḥ .
ekastathā sarvabhūtāntarātmā
na lipyate lokaduḥkhena bāhyah .. 11..

Asangatvam of atma - unassociation nature of atma is revealed in this mantra. Atma is not affected by the impurities of the mind. Just like the sun, the eye of the world is not affected by any impurities in the world, atma is not affected by the sorrows of the world.

Mantra 2:2:12

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२॥

eko vaśī sarvabhūtāntarātmā
ekam rūpam bahudhā yaḥ karoti .

tamātmastham̄ ye'nupaśyanti dhīrāḥ
teṣāṁ sukham̄ śāśvataṁ netareṣām .. 12

This mantra talks about the jivatma paramatma aikyam. How this non dual atma is in all beings as the inner controller. There is one Supreme Ruler, the inmost Self of all beings, who makes His one form manifold. Eternal happiness belongs to the wise, who perceive Him within themselves-not to others.

Mantra 2:2:13

नित्योऽनित्यानां चेतनश्चेतनानाम्
एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३॥

nityo'nityānām cetanaścetanānām
eko bahūnām yo vidadhāti kāmān .
tamātmastham̄ ye'nupaśyanti dhīrāḥ
teṣāṁ śāntih̄ śāśvati netareṣām .. 13..

This non dual atma in all beings is known to the one who is discriminative,- Dhirah and enjoys the peace and anandha- not others. It is the ultimate reality and benefits of knowing this truth. You live happily in peace and harmony while living in this universe unaffected by people, places and events.

Mantra 2:2:14

तदेतदिति मन्यन्तेऽनिर्देशं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४॥

tadetaditi manyante'nirdeśyam̄ paramam̄ sukham .
kathām̄ nu tadvijānīyām̄ kimu bhāti vibhāti vā .. 14..

Naciketa then asks how this atmananda is intimately understood by one. In other words, seekers understand the sat and chit, but are unable to see that caitanyam is indeed the I -aham. So he asks, is it self-luminous? Does it shine brightly, or not?

Mantra 2:2:15

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५॥

na tatra sūryo bhāti na candra tārakam
nemā vidyuto bhānti kuto'yamagniḥ .
tameva bhāntamanubhāti sarvam
tasya bhāsā sarvamidaṁ vibhāti .. 15..

This explains how atma is self effulgent. It is not illuminated by sun, moon, stars or lightening
Everything is shining only because of the self effulgent atma.

The sun does not shine there, nor the moon and the stars, nor these lightning-not to speak of
this fire. He is shining, everything shines after Him. By His light all this is lighted.

इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली
iti kāṭhakopaniṣadi dvitīyādhyāye dvitīyā vallī ..

Adhyayam 2 Valli 3- Nididhyasana- Vedantic Medidation

This Valli has 18 mantras.

- 1- Samsara is the upside down pipal tree
- 2- Jagat karanam Brahman
- 3,4- Material and Intelligent cause of the Universe
- 5- Significance of human birth
- 6- Benefits of Atma jñana
- 7-8 Hierarchy of sense organs and Mind
- 9- Need for calm and focussed intellect
- 10-15- Nididhyasana- Vedantic Medidation
- 16- Krama mukti
- 17- Give up body identification
- 18- Naciketa understands the knowledge

Mantra -2:3:1

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १॥

ūrdhvamūlo'vākśākha eṣo'śvatthāḥ sanātanaḥ .
tadeva śukram tadbrahma tadevāmṛtamucyate .
tasmiṁllokāḥ śritāḥ sarve tadu nātyeti kaścana . etadvai tat .. 1..

This universe is like the upside down pipal tree , roots above and branches below. Root is consciousness, immortal- Brahman. This verse is borrowed in Gita chapter 15. Samsara tree grow with watering by various desires. From the primary branches, secondary buds arise and they are sense objects. The well grown leaves are the teachings from Upanishads. The flowers are the karmas. The punya and papa fruits comes out as various experiences from the samsara tree.

Mantra 2:3:2

यदिदं किं च जगत् सर्वं प्राणं एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २॥

yadidam kim ca jagat sarvam prāṇa ejati niḥsṛtam .
mahadbhayam vajramudyataṁ ya etadviduramṛtāste bhavanti .. 2..

Brahman is the only absolute truth, borrowing existence from Brahman, maya expressed as various names and forms. So jagat is karyam and Brahman is karanam. Brahman is the cause of creation, sustenance and resolution. It is a source of terror because of this ability. Those seekers who come to know this one and only Brahman as the witness of their own activity will realise the truth and be out of the birth-death cycle. Here material cause is established.

Mantra 2:3:3

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३॥

bhayādasyāgnistapati bhayāttapati sūryaḥ .
bhayādindraśca vāyuśca mṛtyurdhāvati pañcamaḥ .. 3..

This is a continuation explaining how the entire universe shines because of Brahman. Fire burns out of fear of this Brahman. Sun shines out of fear. Indra, Vayu function out of fear. And yama runs out of fear of this Brahman. Here intelligent cause is established.

Mantra 2:3:4

इह चेदशकद्वोद्धुं प्राक्षरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४॥

ihā cedaśakadboddhum prākṣarīrasya visrasaḥ .
tataḥ sargeṣu lokeṣu śarīratvāya kalpate .. 4..

After establishing the material and efficient cause of the universe in the first 3 mantras, now onwards upanishad talks about the moksha and moksha sadhana. In this mantra the significance of human birth for moksha sadhana is highlighted. If one manages to know brahman before the fall of the body here and now, they get liberated. Otherwise one will be born again.

Mantra -2:3:5

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितॄलोके ।
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके
छायातपयोरिव ब्रह्मलोके ॥ ५॥

yathā"darśe tathā"tmani yathā svapne tathā pitṛloke .
yathā'psu parīva dadṛśe tathā gandharvaloke
chāyātапayoriva brahmaloke .. 5..

Human birth has the unique opportunity to obtain this knowledge. The one who knows will be able to see Brahman as a mirror in the human intellect, as in dream in pitrlokha, as in waters in gandharvalokha, like light and shade in Brahmlokha.

Mantra 2:3:6

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६॥

indriyāṇāṁ pṛthagbhāvamudayāstamayau ca yat .
pṛthagutpadyamānānāṁ matvā dhīro na śocati .. 6..

This goes on explaining the benefits of atma jñana. Knowing the distinction of sense organs, how they rise and fall, the one who knows does not grieve.

Mantra 2:3: 7

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७॥

indriyebhyah param mano manasah sattvamuttamam .
sattvādadhi mahānātmā mahato'vyaktamuttamam .. 7..

The next two mantras are similar to mantras 1:3:10 and 1:3:11 explaining the five kosha. Mind is superior to sense organs. Intellect is superior to mind. Mahat is superior to intellect. Unmanifest is superior to mahat. Though sense objects are not mentioned separately in this mantra, Sankara explains that they are included as part of sense organs.

Mantra 2:3:8

अव्यक्तात् परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं जात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८॥

avyaktāttu paraḥ puruṣo vyāpako'liṅga eva ca .
yam jñātvā mucyate janturamṛtatvam ca gacchati .. 8..

Atma is superior to unmanifest. It is all pervasive and attributeless. On knowing that mortal is free and attains amrutatvam. One gradually moves inward, and arrives at anandamaya kosha which is silence. Thereafter one has to claim that I am not even that silence but I, the atma or awareness principle because of which the silence is known. Thus by knowing that I am atma or Brahman one gains immortality, jivan mukti while alive and videhamukti after the death of this body.

Mantra -2:3:9

न संदृशो तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिवलृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥ ९॥

na saṃdṛśe tiṣṭhati rūpamasya
na cakṣuṣā paśyati kaścanainam .
hrdā manīṣā manasā’bhikṛpto
ya etadviduramṛtāste bhavanti .. 9..

An important qualification for gaining atma jñanam is highlighted. Calm and focused intellect is a must. The nature of atma does not fall in the range of perception. No one sees with the eye. It is revealed by the insight. Through the intellect which resides in the heart. Those who know this become immortal.

Mantra 2:3:10

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १०॥

yadā pañcāvatiṣṭhante jñānāni manasā saha .
buddhiśca na viceṣṭate tāmāhuḥ paramām gatim .. 10..

This mantra talks about five organs of knowledge along with mind abiding in self without wavering intellect.

Nididhyasana or Vedantic meditation is of two types- Brahma abhyasa rupa nididhaysana and samadhi abhyasa rupa nididhyasana. First one is done by re hearing, re writing, teaching etc. second is done by I am that Brahman which is sarva adhisthanam and reinforcing the important thought that jagat is mithya. Depending upon the seeker, if saguna isvara upasana and asanga yoga abhyasa has been practiced before or not the need for the nididhaysana varies. Most often advanced students by repeated sravanam and amnanam will get it and may not have to do these Nididhyasana practices.

Mantra 2:3:11

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११॥

tām yogamiti manyante sthīrāmīndriyadhāraṇām .
apramattastadā bhavati yogo hi prabhavāpyayau .. 11..

The firm control of the senses is called yoga. One must then be vigilant. Yoga means union or aikkiyam. Steady practice of sense organs is considered to be yoga. Yoga could rise and fall and so one should be alert.

By this the Vedantic meditator yogi, is dissociated from superimpositions. The mind is not thinking about anatma, if it thinks it thinks of the mityatvam of those objects, this is sthira indriya dharanam.

Mantra 2:3:12

नैव वाचा न मनसा प्राप्तु शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२॥

naiva vācā na manasā prāptum śakyo na cakṣuṣā .
astīti bruvato'nyatra katham tadupalabhyate .. 12..

Atma cannot be attained by speech, by the mind, or by the eye. How can it be realised in any other way than by the affirmation of him who says: "He is"?

Here the problem that is faced by the seeker is discussed. As Brahman is not available to be able to be grasped by any sense organs, the existence is questioned. Brahman is not grasped neither through eye, nor through speech, nor through mind . How can it be known by anyone other than the one who declares that it exists. In this manner the effect and cause is analyzed.

Mantra 2:3:13

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३॥

astītyevopalabdha vyastattvabhāvena cobhayoḥ .
astītyevopalabdhasya tattvabhāvaḥ prasīdati .. 13..

Brahman to be known as existent and as it really is. What is, is Isvara. That is Brahman. The final duality is dismissed, object subject difference is eliminated.

Mantra 2:3:14

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्रुते ॥ १४॥

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ .
atha martyo'mṛto bhavatyatra brahma samaśnute .. 14.

This is an important mantra which dismisses the visishtadvaita vada. They don't believe in jivan mukti. They believe in mukti only by going to vaikunta. When all desires based on the heart wears off, then mortal become immortal. He attains Brahman here itself.

Mantra 2:3:15

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थ्यः ।

अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५॥

yadā sarve prabhidyante hṛdayasyeha granthayah .
atha martyo'mṛto bhavatyetāvaddhyanuśāsanam .. 15..

When all the knots of the heart are completely destroyed here itself then the mortal becomes immortal. This much alone is the teaching. I am this body is dismissed. Aham idam sariram. I am happy , I am unhappy, etc is dismissed.

Mantra 2:3:16

शतं चैका च हृदयस्य नाड्य-

स्तासां मूर्धनमभिनिःसृतैका ।

तयोर्धर्वमायन्नमृतत्वमेति

विष्वङ्गन्या उत्क्रमणे भवन्ति ॥ १६॥

śataṁ caikā ca hṛdayasya nāḍya-
stāsāṁ mūrdhānamabhiniḥsṛtaikā .
tayordhvamāyannamṛtatvameti
viśvaṁnanyā utkramaṇe bhavanti .. 16..

There are one hundred and one arteries, nadis of the heart, one of which pierces the crown of the head. Going upward by it, a man at death attains immortality. But when his prana passes out by other arteries, going in different directions, then he is reborn in the world. This is called krama mukti.

Mantra 2:3:17

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा

सदा जनानां हृदये संनिविष्टः ।

तं स्वाच्छरीरात्प्रवृत्तेन्मुक्तादिवेषीकां धैर्येण ।

तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७॥

aṅguṣṭhamātrah puruṣo'ntarātmā
sadā janānām hr̥daye saṃnivīṣṭah .
tam svāccharīrātpravṛhenmuñjādiveśīkām dhairyena .
tam vidyācchukramamṛtam tam vidyācchukramamṛtamiti .. 17..

Purusa, the atma which is the size of a thumb, is seated in the heart of people. Let one separate himself from this body with steadiness, as one separates the tender stalk from a blade of grass. One should separate from the body identification, remain pure and thus be immortal.

Mantra 2:3:18

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८॥

mṛtyuproktaṁ naciketo'tha labdhvā
vidyāmetām yogavidhim ca kṛtsnam .
brahmaprāpto virajo'bhudvimiry-
ranyo'pyevaṁ yo vidadhyātmameva .. 18.

The conversation between Yama and Naciketa ends. Now upanishad declares that Naciketa acquired this knowledge along with the yoga taught by YamadharmaRaja. Having attained Brahman he became pure and immortal. Anyone else also by thus knowing atma can attain brahman.

Om Tat Sat.