

SUMMARY OF KATHOPANISAD BHASYAM

By N. Avinashilingam

Based on Teaching of Swami Dayananda Saraswati and his disciples

Summary of each and every mantra in Kathopanisad along with mantra number given



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INTRODUCTION: We study mainly three **prasthanas** (texts) in Vedanta. The main prasthana is Sruti or **Upanisads**. The other two prasthanas are **Bhagavad Gita** called smarta prasthana and **Brahma Sutra** called nyaya prasthana, both of which are based on Sruti.

Muktiko Upanisad gives the number of Upanisads in each of the four Vedas. There are totally **1180 Upanisads**. Of them Lord Rama lists to Lord Hanuman **108 main Upanisads**. Out of them **10 are considered major Upanisads** as Sri Adi Sankara has written bhasyam on them.

Vedas are revealed by the Lord to Rsis. Kathopanisad belongs to Katha saka of Krsnayajurveda. Katha rsi received Kathopanisad or Kathakopanisad. He was a disciple of Vaisampayanarsi. Vaisampayanarsi was a disciple of Sri Veda Vyasa.

Kathopanisad comprises of two adhyayas (chapters) each containing three vallis (sections) and totally 119 mantras. It is in the form of a dialogue between Lord Yama, the teacher and Naciketas, the disciple.

SANTI MANTRA: The most popular "**sahanaavavatu**" is the santi mantra. The prayer is let the Lord protect both of us, the Teacher and the Student by nourishing us with the result of knowledge. Let both of us make adequate effort so that the study be effective. Let there not be any misunderstanding between us. Let there not be obstacles from the individual, surroundings and from one's purva karma.

PRAYER FOR BHASYAM: The first sentence starts with '**om**' and the second sentence starts with '**atha**' as these are the auspicious words used by Brahmaji, at the time of manifestation of this jagat. Salutations to Lord Yama, the Lord of death, son of Lord Sun and Teacher of Brahma Vidya. Salutations to the glorious student Naciketas. Sri Adi Sankara says that a

brief explanation is given so that the students can grasp easily the teaching.

MEANING OF UPANISAD: The root 'sad' means destruction, reaching and weakening. The prefix 'upa' means going near the Teacher teaching Brahma vidya. The prefix 'ni' means pursuit with determination. The suffix 'kvi' means the doer. The first meaning is, it is the **destroyer of the seed of samara** i.e. ignorance along with desire, karma and punya-papa by giving Nirguna Brahman jnanam. The second meaning is that the **knowledge of Nirguna Brahman makes the Mumukshu reach Brahman**. The third meaning is that the knowledge of Saguna Brahman can **weaken the effect of samsara** by taking the person to Brahma loka. To summarise, Upanisad means **Brahma Vidya**.

OBJECTION: The students who chant Upanisad say that we study Upanisad. The Teachers who teach chanting of Upanisad also say that we teach Upanisad.

REPLY: The word Upanisad in the primary sense means brahma vidya. In the secondary sense it means the text of Upanisad.

ANUBANDHA CATUSTAYAM OF UPANISAD: ADIKARI- One possessing sadhana catustam. **VISAYA-** Param Brahman **PURPOSE-** Destruction of Samsara and attainment of Brahman **SAMBANDHA-Sadhana** (Knowledge is the means) **Sadhya** (Moksha is the end) Sambandha.

CHAPTER 1 VALLI 1

Naciketas story is for glorification of self-knowledge.

Vajasravas having a desire for svarga, performed Visvajit *yajna*, where he gave away all his wealth as *daksina*. (1.1.1)

At the end of the *yajna*, **old and unproductive cows were given as daksina**. (1.1.2)

When his son **Naciketas**, a young boy, saw this, he felt that his father would go to the undesirable worlds by offering such cows to the priests. (1.1.3)

He felt that instead of the unproductive cows, he could be given as *daksina*. **Naciketas asked his father to whom he would be given as *daksina***. He nagged his father by asking this second and third time. The irritated father told him that **he would offer him to Lord Yama**. (1.1.4)

Vajasravas while performing *Visavajit yagna*, **inadvertently** uttered that **he would offer his son Naciketas to Lord Yama**. Naciketas contemplated on his father's words: "Among many students and sons his conduct was the best and medium sometimes but never inferior. Lord Yama does not require his service." His father should have uttered these words due to anger. Even then he was determined that his father's words should not go false. (1.1.5)

Naciketas advised his father that the word **uttered in the *yagna sala* should be kept** and he should be sent to Lord Yama. Their forefathers and contemporary noble people kept up their word. Human beings like the crop grains die and later emerge again. Vajasravas reluctantly sent his son Naciketas to Lord Yama. (1.1.6)

When Naciketas went to Lord Yama's palace, Lord Yama had gone out. Hence he waited outside for three nights without food. When Lord Yama returned, his ministers and wives reminded him about honouring Naciketas because a Brahmin guest was like Fire entering the house. It can either bless or burn the house down. Noble **people propitiate the guest** by offering water and honouring him. Otherwise the householder would incur *pratyavaya dosha*. (1.1.7)

If a Brahmin guest is not duly respected and provided food by the host, the *papa* incurred from this *dosha* can destroy the person's hopes, expectations, *punya* gained through *satsangh*, noble speech, vedic rituals

and social service, progeny and cattle. This is to be understood as *artha vada* to emphasise proper treatment of the guest. (1.1.8)

Lord Yama offered for his well being salutations to Naciketas and **granted him three boons as compensation for three nights he stayed in his house without food.** (1.1.9)

Naciketas told Lord Yama, that when he is sent back to his father, his father should be free from anxiety, have a calm mind, free from anger, recognize him and talk to him. **His choice of first boon was for his father's benefit.** (1.1.10)

Lord Yama granted the boon completely, without any reservation. (1.1.11)

Naciketas told that in *svarga* there is no fear of death, no old age, no hunger or thirst, no grief and one can rejoice. (1.1.12)

He asked Lord Yama to teach him the **fire ritual, the performance of which leads one to *svarga*** and attain relative immortality. **His choice of second boon was for the society's benefit.** (1.1.13)

Lord Yama taught in detail the fire ritual along with all its accessories. (1.1.14)

Naciketas understood the teaching and repeated in detail as taught. Lord Yama was pleased. (1.1.15)

He announced that the fire ritual would be known in Naciketas's name. He also offered a *snnkam* which means a necklace made of precious gems. Alternate meaning for *snnkam* is a vedic ritual for material prosperity. **Naciketas did not accept the *snnkam*.** (1.1.16)

Lord Yama said that the one who **invokes Naciketa fire thrice** and the one who has received proper instructions from mother, father and teacher **attains *svarga*.** (1.1.17)

If he also does *upasana* on *Virat* he attains *brahmaloka*. (1.1.18)

Lord Yama declared that the fire ritual leading to svarga would be known as Naciketa yagna. (1.1.19)

Through the first boon Naciketas asked for *ihaloka phala* for his father. Through the second boon he asked for *paraloka phala* for the society. Both fall in *anatma prapanca*. **Through the third boon he asked for knowledge of *atma***. He asked Lord Yama, "There is a doubt about a person who is dead. Some say that the surviving self is there. Others say that there is no surviving self. Instructed by you I want to understand about this self. This is the third boon." (1.1.20)

Lord Yama wanted to test whether Naciketas was qualified to receive self knowledge. He told that self is subtle. It cannot be easily understood. Even *Devas* had doubt about that in the past. He told Naciketas to choose another boon. (1.1.21)

Naciketas told that **as even Devas had doubt about that in the past and he cannot find a better teacher than Lord Yama, he wanted only self knowledge** as his third boon. (1.1.22)

Lord Yama tried to tempt Naciketas with material wealth. He offered instead of self knowledge, sons, grandsons with hundred years of life, many animals, elephants, gold, horses, vast kingdom and as many years life as he wished. (1.1.23)

Lord Yama further told that **Naciketas can choose in addition to that any other material wealth he desired, be an emperor of this great earth and enjoyer of all the pleasures.** (1.1.24)

He further offered pleasures not available to human beings. He offered celestial women with chariots and musical instruments who would serve him. (1.1.25)

Naciketas did not yield to the temptation. Naciketas reasoned that the enjoyments are temporary; They only weaken the sense organs; Every

form of life is short. **Let all the vehicles, dance and music stay with Lord Yama himself.** (1.1.26)

Man cannot be satisfied with wealth. As he had already seen Lord Yama he will anyhow get wealth and long life. (1.1.27)

He knew the limitations of *preyas* and he desired only *sreyas*. (1.1.28)

He declared that Naciketas cannot choose anything else other than self knowledge as the third boon. (1.1.29)

CHAPTER 1 VALLI 2

Naciketas requested for self-knowledge as his third boon. Lord Yama tried to tempt Naciketas with material wealth. As he rejected the offer, Lord Yama was satisfied that Naciketas was qualified to receive self-knowledge.

Lord Yama told that human beings have two different pursuits of *sreyas* and *preyas* that bind them. **The one who chooses *sreyas* or spiritual goal attains good and auspicious end. The one who chooses *preyas* or material goal is deprived of the highest goal.**(1.2.1)

Sreyas and *preyas* both approach the human being. The intelligent person chooses *sreyas* like a swan, which separates milk from water. The dull witted person chooses *preyas* for the sake of acquiring and preserving progeny and wealth. (1.2.2)

Lord Yama praised Naciketas for discarding the pleasant and attractive objects and also not accepting to receive the ritual to gain wealth. (1.2.3)

There are two different goals, of ignorance and knowledge. **Naciketas was a true seeker of knowledge and numerous sense objects could not distract him.** (1.2.4)

The deluded ones are in deep ignorance, but consider themselves to be wise and learned and wander all over like the blind led by the blind. (1.2.5)

The means to the higher world does not appeal to this non-discriminative and negligent one, deluded due to attachment to wealth. For them only this visible world exists. They come to the control of death again and again. (1.2.6)

The self is not available even for listening for many people. Even after listening, many people do not understand this self. The teacher of this self is rare. One who understands this self being instructed by a competent teacher is also rare. (1.2.7)

The self is speculated in many ways when taught by an incompetent teacher and cannot be understood clearly. The self is understood when taught by a competent teacher. (1.2.8)

The self is smaller than the size of atom and cannot be attained by mere reasoning. (1.2.9)

Lord Yama praised that Naciketas had (almost) attained self-knowledge and he may have more qualified students like Naciketas. Lord Yama told that when he was a human being earlier, he knew that permanent end could not be attained by impermanent means. Yet he performed Naciketa fire ritual and attained the relatively permanent position of Lord Yama. (1.2.10)

He praised Naciketas for his dispassion and firmly rejecting the vast, adorable and glorious position of Hiranyagarbha with all its incidental pleasures. (1.2.11)

***Atma* located in the cave of intellect, is difficult to understand. A competent seeker is able to know that by fixing his mind on *atma*. A *Jnani* transcends both elation and depression.** (1.2.12)

Lord Yama told Naciketas that a person must **comprehend the *atma tatvam* and understand the *atma* as oneself.** On understanding *atma tatvam*, he will rejoice. He praised that Naciketas was qualified to receive *atma jnana*. (1.2.13)

Naciketas requested Lord Yama to teach him about *atma tatvam*, which transcends righteous action and prohibited action, cause and effect and past and future. (1.2.14)

Lord Yama replied "All Vedas talk about the goal to be accomplished as Brahman. For attaining that Brahman, Vedas prescribe different austerities. I present it briefly to you. **It is OM.**" (1.2.15)

Om is the symbol for meditation on sagunam Brahman. The symbol Om is to be analysed to understand nirgunam Brahman. Param Brahman is to be known. Aparam Brahman is to be gained by going to brahma loka. (1.2.16)

Om is the best symbol for param Brahman and aparam Brahman. Having meditated on Om, one becomes adorable in brahma loka. (1.2.17)

The effulgent atma is never born nor dies. It is not born of a cause. No effect is born of this atma. Atma is birthless, deathless, decayless and growthless. Atma is not afflicted, when the body is afflicted. (1.2.18)

If a killer thinks that the atma kills and if the one who is being killed thinks that the atma is killed, both of them do not know. This atma does not kill and is not killed. (1.2.19)

Atma is smaller than the smallest and bigger than the biggest. It is available in the mind of all living beings. A desire-less one understands the glory of the atma through the calmness of the sense organs and becomes free from grief. (1.2.20)

Atma while sitting goes far. While resting, it goes everywhere. Who other than the knower of atma, is capable of knowing that effulgent one which is endowed with joy and free from joy? (1.2.21)

Having understood the atma, which is body-less amidst the bodies, changeless among the changing ones, which is big and which is all pervasive, the wise person does not grieve. (1.2.22)

This atma cannot be attained through mere recitation of Vedas, neither through mere memory nor through mere repeated listening. For an intense seeker, this atma itself reveals its own higher nature. (1.2.23)

Neither the one who has not withdrawn from wrong conduct nor the one who lacks sense-control, nor the one with unfocused mind, nor the one who is distracted by other pursuits can attain this knowledge. (1.2.24)

For that atma both brahmanas and kstriyas are food. Death is a side dish. Atma is thus beyond space and time. Only a qualified person can gain the knowledge of atma. (1.2.25)

CHAPTER 1 VALLI 3

The famous ratha kalpana is presented in this Valli.

The knowers of Brahman, those who invoke five fires and those who invoke Naciketa fire thrice say that Jivatma and Paramatma which are like shade and light, have entered the intellect, the highest abode of Paramatma, experiencing the results of their own actions in the body. (1.3.1)

We can know the Naciketa fire, which is the means to reach svarga for the ritualists. We can also know the highest, imperishable, fearless Brahman, which is the means for those who want to reach the other shore of samsara. (1.3.2)

Ratha kalpana is given. You may know the Jivatma as the master of the chariot, the physical body as the chariot, intellect as the driver and mind to be the reins. (1.3.3)

Sense organs are said to be horses and sense objects are said to be paths. Wise people call the Jivatma associated with the body, mind and sense organs as the experiencer. (1.3.4)

Like the unruly horses, for the one not having discrimination and disciplined mind, the sense organs will be uncontrollable. (1.3.5)

Like the tame horses, for the one having discrimination and disciplined mind, the sense organs will be controllable. (1.3.6)

One with the intellect, which is lacking discrimination, without a disciplined mind, and is ever impure, does not attain the goal. He continues in the life of bondage. (1.3.7)

One with a discriminative intellect, with a disciplined mind and is ever pure, attains the goal from which he is not reborn. (1.3.8)

One with the discriminative intellect as the driver, disciplined mind as the reins reaches the destination of the journey, which is gaining the knowledge of Brahman. (1.3.9)

Sense objects are superior to the sense organs. Mind is superior to the sense objects. Intellect is superior to the mind. Hiranyagarbha is superior to the individual intellect. (1.3.10)

The un-manifest is superior to Hiranyagarbha. Atma is superior to the un-manifest. There is nothing superior to atma. That is the culmination and the highest goal. (1.3.11)

Being hidden in all beings, this atma is not recognized. But the people of subtle vision with a sharp intellect understand this. (1.3.12)

The wise person who has done sravanam and is practicing nididhyasanam should resolve the organ of speech into mind, mind into the intellect, intellect into Hiranyagarbha and Hiranyagarbha into Atma. (1.3.13)

Arise! Awake! May you know the atma by approaching the Teachers. Wise persons declare that the path of atma jnana is difficult to tread, like the sharp edge of a razor is difficult to tread upon. (1.3.14)

One is released from the jaws of death, by knowing that Brahman is soundless, not touchable, colourless, tasteless, without smell, without a cause, without an end, and beyond mahat. (1.3.15)

Having heard and repeated the everlasting teaching, which was received by Naciketas from Lord Yama, the intelligent seeker having recognized himself as Brahman, will become glorified. (1.3.16)

If a person chants with purity this first chapter of the Kathopanisad, which is a great secret, in the assembly of satva guna people or to people at a sradda ritual, it would give a great result to the sradda ritual. It will also become capable of giving ultimately the infinite result. (1.3.17)

CHAPTER 2 VALLI 1

The self existent **Lord destroyed the sense organs by making them extrovert**. Therefore one sees the external world and not the atma. A rare person of discrimination, desiring immortality, having turned away his sense organs from sense objects, recognizes the atma. (2.1.1)

The **unintelligent people go after the external objects of pleasure**. They enter into the widespread net of death. Having known the absolute immortality, **discriminative persons do not seek any of the impermanent things**. (2.1.2)

Then **Lord Yama taught about the atma and confirmed that it was the atma indeed that Naciketas wanted to know. By this atma alone one knows** colour, taste, smell, sound, touch and pleasure born of contacts. Atma illumines everything. (2.1.3)

By this atma alone one perceives the objects of the dream and waking. Having known this great and all pervading atma, the wise person does not grieve. (2.1.4)

One who knows that this jivatma, who experiences the results of action to be identical with the Lord of the past and future, **does not seek protection.** (2.1.5)

He **knows the atma to be Hiranyagarbha**, who was born in the beginning from the tapas of Isvara, who was born before the five elements, and having entered the heart, resides there with the body and sense organs. (2.1.6)

He **knows the atma to be goddess Aditi**, who is the embodiment of all deities, who is born as prana along with the elements and having entered the heart, resides there. (2.1.7)

The **sacrificial fire representing virat is Brahman.** The sacrificial fire which is present in arani-wood is carefully protected just as the foetus is protected by the pregnant women. That sacrificial fire is worshipped daily by ritualists and meditators. (2.1.8)

All the deities are based on that Hiranyagarbha, from which the sun rises and in which the sun sets. That **Hiranyagarbha is none other than nirguna Brahman.** (2.1.9)

That **atma which appears as though associated with the body-mind-complex is Param Brahma.** One who sees duality here goes from janma to janma. (2.1.10)

This **Brahman has to be attained through the mind alone.** There is no plurality in this Brahman. One who sees plurality here goes from death to death. (2.1.11)

Atma, which is of the size of the thumb, which is the Lord of the past and the future, dwells in the heart. After knowing that atma, one does not seek protection. (2.1.12)

Atma is like a flame without smoke. That alone exists today and that alone will exist tomorrow. (2.1.13)

Water rained on mountain runs down the slopes and disappears. Similarly one who sees jivatma as many, will be reborn again and again. (2.1.14)

Pure water poured into pure water becomes identical. Similarly the **atma of a contemplative person, who knows the truth, becomes one with Paramatma.** (2.1.15)

CHAPTER 2 VALLI 2

The **city in the form of the body having eleven gates belongs to the birth-less atma.** Atma is of the nature of undifferentiated consciousness. Meditating on this atma, one does not grieve. The wise person having been free while living is free after death also. (2.2.1)

Atma dwells as Sun in the heaven, as wind in the inter space, as fire in the earth, as a guest in the house, in people, in Gods, in sacrifices and in heart space. Atma is born in water, on the earth and as sacrificial accessories. Atma emerges as rivers from the mountain. **Atma is all pervasive and is of unchanging nature.** (2.2.2)

Atma draws the prana upwards and sends apana downwards. All sense organs worship the atma, which resides in the heart. (2.2.3)

When **this atma residing in the body is freed from the body, nothing remains in this body.** (2.2.4)

One does not live by prana or apana. One lives because of the atma upon which prana and apana depend. (2.2.5)

I will reveal this everlasting secret of Brahman to you. Also I will tell about how the jiva proceeds after death. (2.2.6)

Some jivas enter the womb for acquiring bodies and others assume plant form according to their karma and knowledge. (2.2.7)

Atma keeps awake when all the senses are asleep and projects various dream objects. Atma is pure, time-less Brahman. All the worlds are based on that Brahman. Nothings exceeds that Brahman. (2.2.8)

One fire-principle assumes various forms, keeping with the different forms of the fuel. Similarly one atma appears as various forms of bodies, keeping with purva karma. (2.2.9)

One air-element assumes various forms in different bodies. Similarly one atma appears as various forms of subtle bodies. (2.2.10)

Sun is not contaminated by illumining dirty objects. Similarly one atma, which is in all beings, is not affected by the sorrows of the world. (2.2.11)

The non-dual atma which is in all beings, is the inner controller of all, and appears as many forms. The discriminative ones who recognize this in keeping with the Sastra as taught by the Guru, enjoy lasting happiness. (2.2.12)

Atma is permanent among the impermanent. It is consciousness in the conscious beings. It grants the desired objects to all. The discriminative ones who see the atma dwelling in the body enjoy lasting happiness. (2.2.13)

Wise people recognize that indefinable highest happiness intimately. How can I know that happiness? Does it shine by itself? Does it shine distinctly or not? (2.2.14)

Sun, moon, stars, lightning or fire do not illumine the atma. Everything shines after that atma alone, which is self-effulgent. By the light of atma alone all the luminaries shine. (2.2.15)

CHAPTER 2 VALLI 3

The universe is like the long lasting pipal tree, whose root is above and whose branches are down. **The root is pure consciousness Brahman.**

All the worlds are based on that Brahman. Nothing exceeds that Brahman. (2.3.1)

The entire universe emerges out of and functions because of Brahman. Brahman is a great terror like a person with uplifted thunderbolt. Those who know this Brahman, get moksha. (2.3.2)

Out of fear of this Brahman, fire burns, sun shines, Lord Indra, Lord Vayu and Lord Yama function. (2.3.3)

If one knows this Brahman, before the fall of the body, then he is released from bondage. Else, he becomes fit for taking another body in the world of creatures. (2.3.4)

The clarity with which one sees the atma is different in various lokas. He sees atma as in a mirror in the human intellect, as in a dream in pitrloka, as in water in gandharvaloka and distinctly like light and shade in Brahmaloaka. (2.3.5)

Knowing the distinction of the sense organs, which originate separately and knowing their rise and fall, the wise person does not grieve. (2.3.6)

Mind is superior to sense organs. Intellect is superior to the mind. Hiranyagarbha is superior to intellect. The un-manifest is superior to Hiranyagarbha. (2.3.7)

Atma is superior to Hiranyagarbha. It is all pervasive and free from attributes. **On knowing the atma, one gets jivanmukti and videhamukti.** (2.3.8)

The nature of this atma does not fall within the range of perception. No one sees this atma with the eye. It is comprehended through the intellect, which resides in the heart. Those who know this atma get moksha. (2.3.9)

They call that state to be the highest in which five organs of knowledge along with the mind abide in the atma, and the intellect does not waver. (2.3.10)

They consider the steady poise of sense organs to be yoga. One should be vigilant at that time, because it is subject to rise and fall. (2.3.11)

Brahman cannot be grasped through eye, speech or mind. How can it be known by anyone other than the one who declares that it exists? (2.3.12)

Brahman is first to be known as existent and then it's true nature is to be understood. The real nature of Brahman favours by revealing itself. (2.3.13)

When all desires which are based on his intellect wear off, then, the mortal becomes immortal. He attains Brahman here itself. (2.3.14)

When all the knots of the heart are completely destroyed here itself, then the mortal becomes immortal. This much alone is the teaching. (2.3.15)

Hundred and one are the nadis of the heart. Among them one emerges out through the crown of the head. Going upwards through that susumna nadi, one attains moksha. The other nadis having different directions lead to rebirth. (2.3.16)

Purusha, the inner self is of the size of the thumb. It is always seated in the heart of the people. One should separate that Purusha from one's one body with diligence, like separating the stalk from munja grass. One should know that Purusha to be pure and immortal Brahman. (2.3.17)

Naciketas acquired this knowledge along with the method of yoga from Lord Yama. He attained Brahman and became free and immortal. Anyone else who knows the indwelling self can attain Brahman. (2.3.18)

Om Santih! Santih! Santih!

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