

**Katha Upanishat** is a Mahā Vedānta Upanishat taken from Krishna Yajur Veda. It is written as a dialogue between Yama and Nachiketa, the son of the Sage Gowtama also known as Aruni. Its main purpose is to explain the Great Hereafter. The sensations are greater than the senses, the mind is greater than the sensations, the intellect is greater than the mind, greater than the intellect is the great self (ego). Greater than the great self is the Unmanifest (Supermind).

Greater than the Unmanifest is the Supreme. There is nothing greater than the Supreme. The Supreme is the Supreme Goal. Those who control their senses see the Supreme Self in their own hearts. What is in the microcosm is also in the Macrocosm, and vice versa. Whoever sees any difference between these two goes from death to death. This is all one. There is no plurality here. Whoever sees the plurality will go from death to death. The person is of the size of a thumb dwelling in the middle of the body. He is smaller than the smallest and greater than the greatest.

Based on their thoughts and actions, some souls enter into wombs and attain new bodies. Others are absorbed by matter. If a man fails to know Him here, he is destined to take a form in the world of creation. The rising and setting of the senses do not depend on the self but on the body. He has no form that can be seen. He has no marks of distinction. He is known only by the heart, the intellect, and the mind. It is through the realization of the immanent self one infers the presence of the Supreme Self. A hundred and one pathways arise from the heart. Only one of them goes to the crown. It is known as Apunarbhavā. Those who leave their bodies through this pathway are not born again. Katha is an abbreviation for the twelve syllables from Ka to tha.

The Anāhata chakra or the heart chakra is denoted by these twelve syllables. Katha therefore stands for the heart. Thus this Upanishat is a Heart Upanishat. It is one of the Upanishats which stresses the importance of the grace of the Lord. The word grace does not signify dualism. The normal procedure for attaining selfsameness is for the Jeeva to identify itself with the Supreme Self. The dawning of the knowledge of identity between Jeeva and the Supreme Self without any willful effort is the grace. If the Supreme Self shines on its own accord without the Jeeva resorting to any of the esoteric procedures, the phenomenon is referred to as grace or a random occurrence. Grace is one of many procedures for the realization of the essence.